

Namo tassa bhagavato arahato sammāsambuddhassa

## Khuddakanikāye

### Nettivibhāvinī

#### Ganthārambhakathā

Yajitabbaṃ (..0001) yajitvāna, namitabbaṃ namāmahaṃ;  
yajanādyānubhāvena, antarāye jahaṃ sadā.  
Yena yā racitā netti, yena sā anumoditā;  
yehi saṃvaṇṇanā katā, tesānubhāvanissito.  
Kiñci kiñci saritvāna, līnālīnānusandhyādīṃ;  
karissaṃ jinasuttānaṃ, hitaṃ nettivibhāvanaṃ.  
Appameyyaguṇo **mahādhammarāja**vhayo bhavē;  
accharīyo abbhuto yo, bodhisambhārapūraṇo.  
Nānāraṭṭhissarissaro, seṭṭho sāsanaṃpaggaho;  
pāsaṃsarājapāsaṃso, narācinteyyacintako.  
Cintitakārako rājā, siratṭhimālapālako;  
ajeyyajeyyako mahācetyādikārako sadā.  
Assāmaccena byattena, jinacakkahitatthinā;  
**Anantasutinā**mena, sakkaccaṃ abhiyācīto.  
Kāmaṃ saṃvaṇṇanā katā, therāsabhehi gambhīrā;  
gambhīrattā tu jānitum, jinaputtehi dukkarā.  
Tasmā (..0002) yācītānurūpena, karissaṃ sādaraṃ suṇa;  
sissasikkhanayānugaṃ, yottaṃ nettivibhāvananti.

#### 1. Saṅgahavāra-atthavibhāvanā

Tattha yassa sikkhattayaṅgahassa navaṅgassa satthusāsanavarassa attha-  
saṃvaṇṇanaṃ yaṃ nettippakaraṇaṃ kātukāmo, tassa nettippakaraṇassa  
nissayaṃ visayabhūtaṃ saṃvaṇṇetabbasahitaṃ, saṃvaṇṇetabbaṃ eva vā salo-  
kapālena tilokena sadā pūjetabbassa ceva namassitabbassa ca naruttamassa  
satthuno sāsanaṃvaraṃ vidūheva ñātappaṃ. Etaṃ sāsanaṃvaraṃ tāva dassento  
taṃjanakena, taṃvijānakavidūhi ca niyametum, ratanattayaguṇaparidīpanaṅca  
kātum-

“Yaṃ loko pūjayate, salokapālo sadā namassati ca;

tassetta sāsānavaram, vidūhi ñeyyam naravarassā”ti.- paṭhamagāthamāha; Imāya hi paṭhamagāthāya “**etaṃ sāsānavaram ñeyyan**” ti ettakameva ekantato karaṇavisesabhāvena adhippetam. Eteneva visesakaraṇena ekantādhippetanetti-visayasāsānavarassa dassitattā. Ekantādhippetasāsānavarameva nettisaṃvaṇṇanāya saṃvaṇṇetabbattā visayam teneva vakkhati **aṭṭhakathācariyo**-

“Etaṃ idāni amhehi vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtam sāsānam ādikalyāṇatādiguṇasampattiyā varam aggam uttamam nipuṇañāṇagocaratāya paṇḍitavedaniyamevā” ti (netti. aṭṭha. saṅgahavāraṇṇanā) ca,

“Etaṃ tividhampi ‘sāsānavaran’ ti padena saṅgaṇhitvā tattha yaṃ paṭhamam, taṃ itaresam adhigamūpāyoti sabbasāsānamūlabhūtam, attano pakaraṇassa ca visayabhūtam pariyattisāsānamevā” ti (netti. aṭṭha. saṅgahavāraṇṇanā) ca,

“Idāni (..0003) yaṃ vuttam ‘sāsānavaram vidūhi ñeyyan’ ti, tattha nettisaṃvaṇṇanāya visayabhūtam pariyattidhammeva pakārantarena niyametvā dassettun” ti (netti. aṭṭha. saṅgahavāraṇṇanā) ca.

Tattha pariyattisāsānassāpi mūlam hotīti vuttam “**sabbasāsānamūlabhūtan**” ti. Etena kammāsādhānenapi adhippetatthe siddhe nānāvidhasādhakavacanam nānāvādānam anokāsakaraṇatthāya kataṃ. Svākkhātātādiddhammaguṇā pana sāsānassa visesadesakanaravarasaddena vā paridīpakatthabhāvena vā dīpitā avinābhāvato. Sāsānavarassa pana janakasambandhipekkhattā “**naravarassā**” ti vuttam. Tena ca aggapuggalo sāsānavarajanako vācakatthasambandhibhāvena vutto. Anaññasādhāraṇamahākaraṇāsabbaññutaññāṇādiguṇavisesā pana janakasambandhibhūtassa narassa visesakenavarasaddena vā paridīpakatthabhāvena vā dīpito.

Kiṃ nu so sāsānavarajanako naravaro paramatthova, udāhu pūjanīyo ceva namassanīyo cāti vuttam “**yaṃ loko ...pe... namassati cā**” ti, tena sāsānavarajanako naravaro paramatthova na hoti, atha kho salokapālena lokena sadā sabbakālesu pūjanīyo ceva namassanīyo cāti visesito thomitoti.

Ettha ca pūjananamassanacetanāvācakena vā pūjananamassanasaddena phalūpacārattho puññamahattasaṅkhāto pūjanīyabhāvo ceva āsavakkhayañāṇapadaṭṭhānasabbaññutaññāṇādiguṇasaṅkhāto namassanīyabhāvo ca dīpakatthabhāvena pariggahetvā dīpito. Tenāha **aṭṭhakathācariyo** “bhagavato sadevakassa lokassa pūjanīyavandanīyabhāvo, aggapuggalabhāvo ca vuccamāno guṇavisiṭṭhataṃ dīpeti” ti-ādi (netti. aṭṭha. saṅgahavāraṇṇanā).

Tādisassa naravarassa tādisaṃ sāsānavaram kiṃ yena kenaci viññeyyanti vuttam “**vidūhī**” ti. Tena tipītakadharā ariyabhūtā paṇḍitā vācakatthabhāvena gahitā, suppaṭipannatādisaṅghaguṇā pana vandadhātuvacanena vā dīpakatthabhāvena vā dīpitāti. Evaṃ pariggahetvā dīpīte ratanattayaguṇe sandhāya “evaṃ paṭhamagāthāya sātisayam ratanattayaguṇaparidīpanam katvā” ti (netti. aṭṭha. saṅgahavāraṇṇanā) vakkhati, na gāthāya niravasesatthe. Tattha (..0004) **evanti** evaṃ sāsānavaradassanabhūtāya paṭhamagāthāyāti atthova daṭṭhabbo. Apare panācariyā “imāya paṭhamagāthāya ekantato adhippetānādhippetavacanāni ceva vācakatthadīpakatthavisesāni ca suṭṭhu avicāretvā ‘evaṃ paṭhamagā-

thāya sātisayaṃ ratanattayaguṇaparidīpanaṃ katvā'ti vacanacchāyaṃ nissāya sātisayaṃ ratanattayaguṇaparidīpanaṃ kātum 'yaṃ lokotyādimāhā'ti ca sātisaya-ratanattayaguṇe dassento 'yaṃ lokotyādimāhā'ti' ca vadanti. Tesam vādo amhākaṃ nakkhamati. Kāraṇaṃ pana mayā heṭṭhā vuttānusārena ñātabbanti ayaṃ padānukkamānurūpānusandhyattho.

Atha vā ekaṃ samayaṃ jambuvanasaṅḍe nisīditvā sissānaṃ hitaṃ cintento, attano abhinīhārasampattiṃ passanto, sammāsambuddhena pasamsito, mahāka-ccāyano satthārā anumoditaṃ sāsanaṃyattaṃ navaṅgassatthavaṇṇanaṃ soḷasahā-rādi-anekatthavidhaṃ nettippakaraṇaṃ ārabhanto, **“yaṃ loko”** tyādimāha. Yadi evaṃ yathāvuttappakāraṃ nettippakaraṇabhūtaṃ soḷasahārātyādikaṃ ārabhitabbaṃ, taṃ anārabhitvā kasmā nettippakaraṇato bahibhūtaṃ “yaṃ loko” tyādikaṃ ārabhitabbaṃ, seyyathāpi ambaṃ puṭṭho labujaṃ byākareyya, labujaṃ puṭṭho ambaṃ byākareyya, evameva nettippakaraṇamārabhanto aññaṃ ārabhatīti? Tathāpi yassa yathāvuttassa sāsanaṃvarassa atthasaṃvaṇṇanaṃ yaṃ nettippaka- raṇaṃ kātukāmo yassa nettippakaraṇassa visayabhūtaṃ saṃvaṇṇetabbasahitaṃ, saṃvaṇṇetabbaṃ eva vā taṃ sāsanaṃvaram tāva dassento taṃjanakena, taṃvijā- nakavidūhi ca niyametum, ratanattayaguṇaparidīpanaṃca kātum **“yaṃ loko”** tyādi- māha. Ayaṃ līnantaracodanāsahito anusandhyattho.

“Yaṃ loko pūjayate, salokapālo sadā namassati ca;

tassetā sāsanaṃvaram, vidūhi ñeyyaṃ naravarassā” ti.-

Niggahitalopaṃ katvā racitā gāthā ariyāsāmaññalakkhaṇena sampannā. Kathaṃ? Pubbaḍḍhe tiṃsa mattā, aparāḍḍhe sattaviṣa mattā. Sampiṇḍitā sattapaññāsa mattāva bhavanti. Akkharānaṃ pana imissaṃ gāthāyaṃ sattatiṃsa. Tesu garu- kkarā vīsati, lahukkharā sattarasa bhavanti. “Tassetāṃ sāsanaṃvaran” ti pana sānunaṃsikaṃ virujjhati.

Tattha (..0005) niddesattho aṭṭhakathānusārena vijānitabbo. **Salokapālo** sabbo sattaloko sakkaccaṃ sabbaññutaññāṇādi-anekaguṇānussaraṇena vā pūjetabba- pūjanena vā paṭipattipūjanena vā **sadā** sabbakālesu sakkaccaṃ **yaṃ** naravaram **pūjayate** ceva **namassati ca, tassa** pūjetabbassa ceva namassitabbassa ca satthuno **naravarassa** tilokaggassa mayā saṃvaṇṇetabbasahitaṃ, saṃvaṇṇe- tabbaṃ eva vā **vidūheva ñeyyaṃ** ñātabbaṃ. Nipuṇaṇāṇagocaraṃ **etaṃ** mayā buddhiyaṃ ṭhapitaṃ **sāsanaṃvaram** mayā ārabhitabbassa nettippakaraṇassa visa- yanti paṭhamam jānitabbaṃ dassetvā tassa atthasaṃvaṇṇanābhūtaṃ nettippaka- raṇaṃ ahaṃ ārabhissāmi, taṃ tumhe sādhave suṇātha manasi karoṭhāti samudā- yayojanā, avayavayojanāpi kātabbā.

Kathaṃ? **“Salokapālo loko”** ti visesanaṃvisesitabbabhāvena yojanā. Lokapālo vajjetvā avaseso loko ca na hoti, atha kho lokapālasahito lokoti viseseti. **“Loko pūja- yate ceva namassati cā”** ti kattukāraka-ākhyātakiriyābhāvena yojanā “yo karoti, sa kattā” ti vuttattā. Yo loko kārako, so kattā hotu. Yo loko pūjayate ceva namassati ca, kathaṃ so kattāti? “Yo karoti, sa kattā” ti suttassa “yo karoti kiriyam nippādeti, so kiriyānippādako kattā” ti atthasambhavato sayanaṃbhūjanādisabbakiriyāni- pphādako kattāyeva hoti. Ayaṃca loko pūjananamassanakiriyānippādakoyevāti.

Kathaṃ ayaṃ loko kiriyānipphādakoti? “**Loko**” ti sattapaññattiyā paramatthato avijjamānāyapi paññāpetabbo santāne pavattamāno hadayavatthunissito cittuppādo gahetabbo, so yathārahaṃ hetādhipatisahajātādipaccayena paccayo nipphādako bhava. Evaṃ lokassa kattukārakabhāvo vijānitabboti paccayapaccayuppanabhāvena yojanā. Esa nayo tīsu piṭakesupi evarūpesu ṭhānesu.

“**Yaṃ naravaraṃ pūjayate ceva namassati cā**” ti kammakāraka-ākhyātakiriyābhāvena yojanā “yaṃ karoti, taṃ kamman” ti vuttattā. Yaṃ kātabbaṃ, taṃ kammaṃ hotu. Yaṃ pūjayati ceva namassati ca, kathaṃ taṃ kammanti? “Yaṃ (..000) karoti, taṃ kamman” ti suttassa “yaṃ karoti kiriyāya sambajjhati, kiriyāya sambajjhitabbaṃ kamman” ti atthasambhavato karaṇavācavacanīyādisabbakiriyāya sambajjhitabbaṃ kammaṃ hotveva. Ayañca naravaro pūjananamassanakiriyāya vācavacanīyabhāvena sambajjhitabboyevāti. Kathaṃ ayaṃ naravaro vacanīyoti? Pūjananamassanacetanāya ārammaṇakaraṇavasena naravaro vacanīyo, cetanā vācakā, evaṃ vācavacitabbabhāvo hotveva. “**Yaṃ naravaran**” ti paññattiyā paramatthato avijjamānāyapi paññāpetabbo santānavasena pavattamāno lokiyalokuttaraguṇasahito khandhapañcako vutto, so ārammaṇapaccayena paccayo, cetanā paccayuppannāti paccayapaccayuppanabhāvena yojanā. Esa nayo tīsu piṭakesu evarūpesu ṭhānesu.

“**Tassa naravarassā**” ti visesanavisesitabbabhāvena

yojanā. Naravaro nāma nimantitabbādiko na hoti, atha kho pūjetabbo namassitabbo evāti viseseti. Tassa pūjetabbassa ceva namassitabbassa ca naravarassa sāsana-varanti jaññajanakabhāvena yojanā. Sāsana-varaṃ nāma paccekabuddha-sāvaka-buddharājarājādīnaṃ sāsana-varaṃ na hoti, pūjetabbassa ceva namassitabbassa ca naravarassa tilokasseva sāsana-varanti niyameti.

“**Vidūhi ñeyyan**”ti kattukāra-kakitakiriyābhāvena yojanā. Kattubhāvo heṭṭhā vuttova. “**Vidūhī**”ti sattapaññattiyā paramatthato avijjamānāyapi paññāpetabbo santāne pavattamāno sāsana-vare sammohadham-sakañña-sahito hadayavatthunissito cittuppādo vutto, so yathārahaṃ hetādhīpatisahajātādīpaccayena paccayo nipphādako bhava. Ñā-itidhātuyā atthabhūtaṃ ñāṇaṃ paccayuppannaṃ nipphādeyyaṃ bhava, evaṃ paccayapaccayuppannabhāvena yojanā.

“**Ñeyyaṃ sāsana-varan**”ti visesana-visesyabhāvena yojanā. Sāsana-varaṃ nāma na yena kenaci ñeyyaṃ, atha kho vidūheva saṅhasukhumaññaṇena ñeyyaṃ sāsana-varanti viseseti.

“**Etaṃ sāsana-varan**”ti visesana-visesyabhāvena yojanā. Sāsana-varaṃ nāma mayā buddhiyaṃ aṭṭhapitaṃ appavattetabbaṃ hoti, mayā idāni nettippakaraṇassa visayabhāvena buddhiyaṃ viparivattamānaṃ ṭhapetabbaṃ pavattetabbaṃ sāsana-varanti (..0007) viseseti. Etaṃ sāsana-varaṃ nettippakaraṇassa visayanti yojanā kātabbā. Tenāha “etaṃ idāni amhehi vibhajitabbahāranayapaṭṭhānavicāra-ṇavisayabhūtaṃ sāsana-n”ti (netti. aṭṭha. saṅgahavāra-vaṇṇanā). Iccevaṃ nettiyā paṭhamagāthāya saṅkhepena yojanattho samatto.

Tattha **yanti** aniyamanaravarassa satthuno vācakaṃ payogavantasabbanāmaṃ. Aniyamo ca pūjananamassanakiriyāya aniyamittā vutto, na naravarato aññasattassa sambhavatoti. Esa nayo sesāniyatesupi tīsu piṭakesu. Lokiyanti ettha puññāpuññāni, tabbipāko cāti **loko**. Ettha sattanikāye puññāpuññāni lokiyanti pavattanti, tabbipāko ca lokiyati pavattati, iti sattanikāyassa puññāpuññānaṃ, tabbipākassa ca pavattanassa ādhārabhāvato “**etthā**”tipadena niddiṭṭho sattanikāyo **loko**-nāma. **Pūjayate**ti viggahavirahitaṃ ākhyātapadaṃ, sakkaccaṃ pūjanaṃ karoti.

Lokaṃ pārentīti **lokapālā**, puññāpuññānañceva tabbipākassa ca pavattanādhā-rattā lokā ca. Ke te? Cattāro mahārājāno, indayamavaruna-kuverā vā, khattiyacatu-mahārājasakkasuyāmasantusitasunimmitaparanimmitavasavattimahābrahmā-dayo vā. Pālanañcetta issariyādhīpaccena taṃtaṃsattalokassa aññamaññavihe-sananivāraṇādi-āṇāpavattāpanayasaparivāraṭṭhānantarādīniyyādanā, saha lokapālehi yo vattatīti **salokapālo**. Atha vā ye hirottappā lokaṃ pārenti, iti pālanato te hirottappā **lokapālā**. Tenāha bhagavā “dveme, bhikkhave, sukkā dhammā lokaṃ pārenti”ti (a. ni. 2.9; itivu. 42). Lokapālehi hirottappehi samannāgato loko **saloka-pālo** nāma. Hirottappasampanno hi sappuriso loko sakkaccaṃ sadā sabbakālesu pūjayati ceva namassati ca pāpahirijigucchana-to, dhammacchandavantatāya ca.

Aññe pana pūjentā namassantāpi kadāciyeva pūjenti namassanti, na sabba-dāti. **Sadāti** pūjananamassanakālavācaka-viggahavirahitaṃ vikappanāmaṃ, sabbana-maṃ vā. **Namassatī**ti viggahavirahitaṃ ākhyātapadaṃ, sakkaccaṃ nama-ssanaṃ karoti. **Tassetāti** (..0008) ettha **tassāti** niyamavācakaṃ payogavanta-

bbanāmaṃ viggahavirahitameva. Niyamo ca pūjananamassanakiriyāya visesito. Tasmā tassa pūjananamassanakiriyāya niyamitabbassa pūjetabbassa namassita-  
bbassa naravarassāti attho yuttova. Sesaniyamesu aññesupi eseva nayo. **Etanti**  
ācariyena vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtassa sāsanavarapa-  
rāmasanaṃ payogavantasabbanāmaṃ viggahavirahitaṃ.

Sāsati etenāti **sāsanam**, etena navavidhasuttantena, navavidhasuttantasahi-  
tena vā varena sabbena samatthe veneyye diṭṭhadhammikasamparāyikaparama-  
tthehi tividhayānamukhena yathārahaṃ satte sāsati anusāsati vineti. Iti sāsana-  
sāsanakiriyānusārena veneyyasattānaṃ jānanapaṭipajjanādhigamassa kāraṇaka-  
raṇattā “etenā”ti padena niddiṭṭhaṃ navavidhasuttantaṃ, navavidhasuttanta-  
sahitaṃ vā varam sabbam **sāsanam** nāma. Navavidhasuttantadesanāya hi vene-  
yyānaṃ jānanaṃ purimajānanaṃ pacchimajānanaṃ, jānanaṃ paṭipajjanaṃ  
pacchimaṃ paṭipajjanaṃ adhigamo, purimādhigamaṃ pacchimaṃ adhigamo hoti.  
Tena vuttaṃ “saddhā silaṃ sutam cāgo paññā saddhāya silassa sutassa cāgassa  
paññāyā”ti (paṭṭhā. 1.1.423) ca “paṭhamassa jhānassa parikammaṃ paṭhamassa  
jhānassa”tyādi (paṭṭhā. 1.1.423) ca. **Sāsadhātuyā** desanāsaddo ca taṃjanako  
desanāññāṇasampayuttacittuppādo ca mukhyattho, taṃ-upanissayapaccayā vene-  
yyānaṃ atthajānanapaṭipajjana-adhigamanādi kāraṇūpacārattho, “etenā”ti  
padena vuttāya sāsanaabhūtāya nāmapaññattiyā karaṇasattisaṅkhātā upanissaya-  
paccayasatti phalūpacārattho. Iti-saddopi tameva nāmapaññattiyā upanissaya-  
paccayasattiṃ hetubhāvena parāmasati, tassā sattiyā ādhārahūtā nāmapaññatti-  
yu-paccayattho. Eseva nayo tisu piṭakesu evarūpesu ṭhānesu.

Ekantaniyyānaṭṭhena, anaññasādhāraṇaguṇatāya ca uttamaṭṭhena **varam**  
uttamaṃ, pariyattisāsanamhi phalaniyyādanato, magganiyyānahetubhāvato ca  
niyyānaṭṭhena, sāvakaḍḍhi ajaniyattā asādhāraṇaṭṭhena ca uttamaṭṭhena **varam**,  
varitabbanti vā **varam**. Yathāvuttassa sāsanaṃ paṇḍitehi abhipatthitasamiddhi-  
hetutāya varitabbattā patthetabbattā **sāsanavaram** nāma, yathāvuttaṭṭhena vā  
sāsanañca taṃ varañcāti **sāsanavaram**. **Ca**-saddena sattibhedam, **taṃ**-saddena  
atthābhedaṃ desseti.

Vidantīti (..0009) **vidū**. Ye paṇḍitā yathāsabhāvato kammakammaphalāni, kusa-  
lādibhede ca dhamme vidanti, itī vidanato te paṇḍitā **vidū** nāma, tehi. Nātabbanti  
**ñeyyam**. Nā-dhātuyā nipariyāyato ārammaṇikaṃ ñāṇam vuttaṃ, ṭhānūpacārato  
sāsanavarassa ārammaṇapaccayabhāvo dassito, itī-saddena ārammaṇapaccaya-  
bhāvo parāmasito. Tassa itī-saddena parāmasitabbassa ārammaṇapaccayabhā-  
vassa ādhāram sāsanaṃ varam ṇya-paccayatthoti daṭṭhabbam. Nāṇam arahatīti vā  
**ñeyyam**, vidūnaṃ ñāṇam jānanaṃ ārammaṇabhāvena arahatīti attho. Imasmim  
naye taddhitapadam daṭṭhabbam.

Narati netīti **naro**. Yo puriso attānaṃ itthīnaṃ uccaṭṭhānaṃ narati netī, itī nara-  
nato nayanato so puriso **naro** nāma. So hi puttabhūtopi mātuyā pituṭṭhāne tiṭṭhati,  
kaniṭṭhabhātubhūtopi jeṭṭhabhaginīnaṃ pituṭṭhāne tiṭṭhati. Atha vā naritabbo neta-  
bbotī **naro**. So hi jātakālato paṭṭhāya yāva attano sabbhāvena attānaṃ dhāretum  
samattho na hoti, tāva parehi netabbo, na tathā añño tiracchānādikoti. Ettha pana

satthuvisayatāya narati veneyyasatteti **naroti** attho adhippeto. Satthā hi satte apāyādito sugatiṃ vā maggaphalanibbānaṃ vā netīti. Sabbaññutaññāṇādi-anekaguṇasamannāgatattā **varo** uttamo, varitabbo patthetabboti vā **varo**, tilokaggo. Pakatiyā uccaṭṭhānaṭṭho **naro** guṇuttamena samannāgato **varo**, naro ca so varo cāti **naravaro**. Ca-ta-saddānaṃ atthabhedo vuttova, visesanaparapadasamāsoyaṃ. Yena vuttaṃ “aggapuggalassāti attho”ti (netti. aṭṭha. saṅgahavāraṇṇanā). Aññe pana “narānaṃ, naresu vā varoti naravaro”ti vadanti, taṃ vacanaṃ “aggapuggalassāti attho”ti (netti. aṭṭha. saṅgahavāraṇṇanā) aṭṭhakathāvacaṇena virujjhati maññe. Tassa naravarassāti. Iccevaṃ nettippakaraṇassa ādigāthāya samāsenā ca vacanatto samatto.

Sarūpattho yojanattavacanattānusārena vijānitabbo. Tathāpi visuṃ suṭṭhu jānanattāya puna vattabbo. “**Yan**”ti padassa anaññasādhāraṇasabbaññutaññāṇādi-anekaguṇasampanno salokapālena lokena pūjetabbo ceva namassitabbo ca sāsana varadesako tilokaggo sarūpattho. “**Loko**”ti padassa yathāvuttalokapālasahito saddhācāgādisampanno (..0010) sabbasattaloko sarūpattho. Lokasaddo ekavacanayuttopi jātisaddattā niravasesato satte saṅgaṇhāti yathā “mahājano”ti. Kāmañcetta lokasaddo “lokavidū”tyādīsu saṅkhārabhājanesu pavallo, pūjananamassanakiriyāsādhanaṭṭā pana sattalokeva vācakabhāvena pavattoti. Tenāha “pūjanakiriyāyogyabhūtatāvasenā”ti (netti. aṭṭha. saṅgahavāraṇṇanā).

**Pūjayateti** ettha pūjanakiriyāya mukhyato pūjanasaṅkhāto pūjentānaṃ cittuppādo sarūpattho, phalūpacārena taṃcittuppādassa ārammaṇapakatūpanissayabhūtā vuttappakārā sabbe buddhaguṇā sarūpatthā. **Te**-vibhattipaccayassa pūjanakiriyāsādhako vuttappakāro loko ca sarūpattho, evaṃ sati atthabhedābhāvato dvīsu vācakesu ekova vācako vattabbo, kasmā ekasmiṃ atthe dve vācakā vuttāti? Nāyaṃ doso dvinnaṃ vācakānaṃ sāmāññavisesavācakattā. Lokasaddo hi pūjanakiriyāsādhako, aññakiriyāsādhako ca vadatīti sāmāññavācako ca hoti. Pūjayate-saddo lokapūjana-itthipūjanapurisapūjanatiracchānapūjanādikiriyāsādhakañca vadatīti sāmāññavācako. Tasmā pūjayate-saddo lokasaddassa sarūpattho, pūjanakiriyāsādhako ca na aññakiriyāsādhakoti niyameti. Lokasaddo ca pūjayatesaddassa sarūpattho pūjanakiriyāsādhako. Loko pana pūjanakiriyāsādhako itthipurisatiracchānādikoti niyameti. Tīsu piṭakesu aññesu evarūpesu ṭhānesu eseva nayo.

“**Salokapālo**”ti padassa yathāvuttaseṭṭhalokapālasahagato, pūjananamassanakiriyāsādhako ca sattanikāyo sarūpattho. “**Sadā**”ti padassa rattidivasakālo atītabhagavato dharamānakālo tato parakālo abhinīhārato yāva sāsana antaradhānā kālo tato parakālo sarūpattho. So pana anāgatabuddhuppajjanakālo atītasammā-sambuddhe idāni pūjayanti namassanti viya pūjayissati ceva namassissati ca. **Namassatīti** ettha namassanakiriyāya mukhyato namassanasākhāto cittuppādo sarūpattho, phalūpacārena taṃcittuppādassa ārammaṇapakatūpanissayabhūtā vuttappakārā sabbe buddhaguṇā sarūpattho. **Ti**-vibhattipaccayassa (..0011) namassanakiriyāsādhako yathāvuttasattanikāyo loko ca sarūpattho, atthabhedābhāvepi dvinnaṃ vācakānaṃ pavattabhāvo heṭṭhā vuttova. “**Cā**”ti padassa idhekacco

pūjentopi na namassati, namassantopi na pūjeti ca, ayaṃ pana sattanikāyo loko pūjayati ceva namassati cāti samuccayattho sarūpattho.

**Tassā**ti ettha taṃ-saddassa sabbaññutaññāṇādi-anekaguṇasamannāgato pūjetabbo namassitabbo tilokaggo satthā sarūpattho, chaṭṭhīvibhattiyā janakassa naravarassa jaññaena sāsanaavarena sambandho padhānasarūpattho, jaññasāsanaavarassa janakena naravarena sambandho apadhānasarūpattho. Tīsu piṭakesu evarūpesu aññesupi eseva nayo.

**“Etan”**ti padassa ācariyena vibhajitabbahāranayapaṭṭhānavicāraṇavisaya-bhūtaṃ sāsanaṃ sarūpattho. **“Sāsanavaran”**ti padassāpi tameva sarūpattho, etaṃ sāsanavaraṃ pariyattipaṭipattipaṭivedhabhedena tividhampi pariyattisāsana-meva sabbasāsana-mūlabhūtattā, nettippakaraṇassa visayabhūtattā ca visesato adhippetam tassa mūlabhūtabhāvato vinaya-saṃvaṇṇanādīsu bahūpakārena dassitoti amhehi na vattabbo. Vadantopi aññaṃ racitabbaṃ racituṃ asamatthova hutvā vadatīti gahitabbo vadeyya.

Taṃ pana pariyattisāsanaṃ vimuttirasavasena ekavidhaṃ, dhammavinayavasena duvidhaṃ, vinayapiṭakasuttantapiṭaka-abhidhammapiṭakavasena tividhaṃ, āṇādesanāvohāradesanāparamatthadesanāvasena tividhaṃ, yathāparādhasāsana-yathānulomasāsana-yathādhammasāsana-bhedenapi tividhaṃ, saṃvarāsaṃvarakathādiṭṭhiviniveṭhanakathānāmarūpaparicchedakathābhedenapi tividhaṃ. Ettha ca desanā desakādhinā, sāsanaṃ sāsitabbāyattaṃ, kathā kathetabbatthāpek-khāti viseso. Dīghanikāyo, majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti nikāyabhedenā pana pañcavidhaṃ; suttageyyaveyyākaraṇagā-thā-udāna-itivuttakajātaka-abbhutadhammavedallabhedenā pana navavidhaṃ; dhammakhandhabhedena pana caturāsītiddhammakhandhasahassavidhaṃ; “saṃkilesabhāgiyavāsana-bhāgiyanibbedhabhāgiya-asekkhabhāgiyāti



amissāni cattāri; saṃkilesabhāgiyavāsanābhāgiyasaṃkilesabhāgiyanibbedha bhāgiyasaṃkilesabhāgiya-asekkhabhāgiyavāsanābhāgiyanibbedhabhāgiyāti missakadukāni cattāri; saṃkilesabhāgiyavāsanābhāgiya-asekkhabhāgiyasaṃkilesabhāgiyavāsanā bhāgiyanibbedhabhāgiyāti (..0012) missakatikāni dve; taṇhā-saṃkilesadiṭṭhisamkilesaduccaritasamkilesataṇhāvodānabhāgiyadiṭṭhiva- udāna- bhāgiyaduccaritavodānabhāgiyātichā”ti (netti. 89) soḷasannaṃ suttānaṃ bhedena soḷasavidhaṃ; “lokiyalokuttaralokiyalokuttarasattādhiṭṭhānadhammādhiṭṭhānasa- ttadhammādhiṭṭhānañāṇaṇeyya- ñāṇaṇeyyadassanabhāvanādassanabhāvanāsa- kavacanaparavacanasakavacanaparavacana vissajjanīya-avissajjanīyavissajjanī- ya-avissajjanīyakammavipākakammavipākakusala akusalakusalākusala-anuññā- tapaṭikkhitta-anuññātapaṭikkhittathavassa bhedena aṭṭhavīsatividhan”ti (netti. 112) evamādibahuvidhaṃ pariyattisāsaṇaṃ nettippakaraṇassa viśesato viśayaṃ. Tassa viśayabhāve sati paṭipattiapaṭivedhasaṅkhātāṃ sāsanaadvayampi tammūla- kattā viśayaṃ hoti pariyāyatoti daṭṭhabbaṃ.

“**Vidūhī**”ti padassa yathāvuttasāsanavarassa saparasantānapavattanapavattā- panādivasena vijānanaśamattho saṅhasukhumañāṇādiguṇasaṃpanno kalyāṇapu- thujjanasotāpannādiko puggalo sarūpattho. “**Ñeyyan**”ti padassa tādisēhi vidūhi saṅhasukhumañāṇādina vijānitabbaṃ sāsanavaraṃ sarūpattho. “**Naravarassā**”ti padassa ekavidhādibhedassa sāsanaavarassa janako anekaguṇasaṃpanno tilo- kaggo sarūpattho. Iccevaṃ nettiyā ādigāthāya sarūpattho saṅkhepena vijānitabbo.

**Evaṃ** tassā anusandhyādīnaṃ jānitabbabhāve satipi ajānanto viya pucchitvā dosaṃ āropetvā parihāravasenāpi gambhīrādhippāyassa anākulassa viśesajā- nanaṃ bhavissati. Tasmā pucchitvā dosaṃ ropetvā parihāravasena gambhīrādhi- ppāyaṃ sampiṇḍetvā kathayissaṃ. Amhākācariya kimatthaṃ “yaṃ loko”tyādi- māha? Nettippakaraṇaṃ kātuṃ. Evaṃ sati nettippakaraṇabhūtaṃ “soḷasahārā netti”tyādikaṃ eva vattabbaṃ, kasmā taṃ avatvā tato nettippakaraṇato aññaṃ “yaṃ loko pūjayate”tyādimāha. Seyyathāpi samuddaṃ gacchanta himavantaṃ gacchati, himavantaṃ gacchanta samuddaṃ gacchati, evameva nettippakaraṇaṃ karonto (..0013) sāsanavaradassanaṃ karotīti? Saccaṃ, tathāpi yassa saṃva- ṇṇanaṃ nettippakaraṇaṃ kātukāmo taṃ sāsanavaraṃ paṭhamaṃ dassetuṃ “yaṃ loko”tyādimāha. Evaṃ sati “etaṃ sāsanavaraṃ”ti ettakameva vattabbaṃ, kasmā “yaṃ loko”tyādi vuttanti? Taṃ sāsanavaraṃ janakena naravarena niyametvā thometuṃ vuttaṃ. Tathāpi “tassa naravarassā”ti ettakameva vattabbaṃ, kasmā “yaṃ loko”tyādi vuttanti? Taṃ janakaṃ naravaraṃ lokapālena lokaseṭṭhena saddhiṃ sabbena lokena pūjanīyanamaśsanīyabhāvena thometuṃ “yaṃ loko- tyādi vuttaṃ. Pūjentaṃ vanditvā pūjenti, tasmā “pūjayate”ti ettakameva vatta- bbanti? Tathāpi keci kesaṅci pūjāsakkārādīni karontāpi tesāṃ apākaṭaguṇatāya namakkāraṃ na karonti. Evaṃ bhagavato yathābhūta-abbhuggatasaddatāya pana bhagavantaṃ pūjetvāpi vandatiyevāti dassetuṃ “namassati cā”ti vuttaṃ. Pūjento, namassanta ca na kadāciyeva, atha kho sabbakālanti dassetuṃ “sadā”ti vuttaṃ. Tādisassa naravarassa tādisaṃ sāsanavaraṃ saṅhasukhumañāṇasaṃpa- nnehi vidūheva sukhumañāṇeneva ñeyyanti sāsanavaraṃ thometuṃ “vidūhi

ñeyyan” ti vuttaṃ.

Ettha ca “pūjayate, namassati” ti etehi pūjananamassanakiriyāya hetubhūtā sabbaññutaññādayo aneke lokiyalokuttaraguṇā pakāsītā honti te guṇe āgamma sabbalokassa pūjananamassanacetanāya pavattanato. Tesu hi kiñci sarūpato, kiñci anumānato sāriputtattherādayo anussaranti, pūjenti, namassanti. Tena vuttaṃ “anussaretha sambuddhan” ti (saṃ. ni. 1.249). Ekadesaguṇāpi pūjārahā namassanārahā, kasmā sabbepi guṇā pakāsītā? Sabbaguṇadassanena bodhisambhārasambharaṇamahākaruṇāyogasaṅkhātahetuññāpahāna- ānubhāvarūpakāyasampattisaṅkhātaphalahitajjhāsayindriya- pākakālāgamanadesanāññāsa- ṅkhātasattu- pakārasampadāvasena thomanā dassitā. Tena attahitapaṭipatti, parahitapaṭipatti ca nirupakkilesūpagamanāpagamanañca lokasamaññānupapavatti, tadanatidhāvanañca caraṇasampatti, vijjāsampatti ca attādhipatitā, dhammādhipatitā ca lokanātha-attanāthatā ca pubbakārikataññūtā ca aparantapatā, anattanta- patā ca buddhakarāṇadhammabuddhabhāvasiddhi ca paratāraṇa-attatāraṇañca (..0 sattānuggahacittatā, dhammavirattacittatā ca pakāsītā bhavanti. Tena sabbappakārena anuttaradakkhiṇeyyatā-uttamapūjanīyanamassanīyabhāvapūjananamassanakiriyāya ca khettaṅgatabhāvaṃ pakāseti. Tena pūjanakanamassanakānaṃ yathicchitabbapayojanasampatti pakāsītāti sabbaguṇā pakāsītāti.

Ādikalyāṇatādiguṇasampattiyā **varam** aggaṃ uttamaṃ, nipuṇaññāgocaratāya paṇḍitavedanīyañca, tasmā “varam ñeyyan” ti vacanehi svākkhātātādayo sabbe dhammaguṇā pakāsītā. Ariyasaccapaṭivedhena samugghātakilesasammohāyeva paramatthato paṇḍitā bālyādisamatikkamanato, tasmā bhāvitalokuttaramaggā, sacchikatasāmaññaphalā ca puggalā visesato “vidū” ti vuccanti. Te hi yathāvuttasāsanavaram aviparītato ñātuṃ, netuñca sapaṇasantāne sakkuṇanti. Tasmā ye suppaṭipannatādayo anekehi suttapadehi saṃvaṇṇitā, te ariyasaṅhaguṇāpi niravasesato “vidūhī” ti padena pakāsītāti. Evaṃ nettiyā paṭhamagāthāya “etaṃ sāsana- varan” ti padena sāsanaattayaṃ saṅgaṇhitvā tattha itaresaṃ dvinnaṃ adhigamū- pāyabhāvato sabbasāsanamūlabhūtassa, attano nettippakaraṇassa ca visayabhū- tassa pariyattisāsanavarassa dassanamukhena sabbe ratanattayaguṇāpi thoma- nāvasena nayatova pakāsītā honti. Nayato hi dassitā sabbe guṇā niravasesā gahitā bhavanti, na sarūpato. Tenāha bhagavantaṃ ṭhapetvā paññavantānaṃ aggabhūto dhammasenāpatisāriputtattheropi buddhaguṇaparicchadanamanu- yutto “apica me dhammanvayo vidito” ti (dī. ni. 2.146) bhagavatāpi-

“Evaṃ acintiyā buddhā, buddhadhammā acintiyā;

acintiye pasannānaṃ, vipāko hoti acintiyō” ti. (apa. thera 1.1.82; netti. 95)-

Gāthā vuttā. Tattha **buddhadhammā**ti buddhaguṇā. Amhākaṃ pana yāvajīvaṃ ratanattayaguṇaparidīpane ati-ussāhantānampi sarūpato nīharitvā dassetuṃ asa- matthabhāvo pageva paṇḍitehi veditabboti.

Icevaṃ (..0015)-

“Yaṃ loko pūjayate, salokapālo sadā namassati ca;

tasseta sāsana- varam, vidūhi ñeyyaṃ naravarassā” ti.-

Niggahitalopavasena vuttāya gāthāya saṅkhepena kathito anusandhyādiko sama-

ttoti.

“Yaṃ loko pūjayate, sa lokapālo sadā namassati ca;  
taṃ tassa sāsanavaraṃ, vidūhi ñeyyaṃ naravarassā”ti.-

Gātham apare paṭhanti. Tassāpi anusandhyattho vuttanayova. Yojanattho pana viseso. Tattha hi salokapālo loko yassa satthuno naravarassa **yaṃ sāsanavaraṃ** saṃvaṇṇetabbasaḥitaṃ, saṃvaṇṇetabbaṃ eva vā pūjayate ceva namassati ca, **tassa** lokapālassa satthuno **taṃ** pūjetabbaṃ, namassitabbañca vidūheva viññātabbaṃ, etaṃ sāsanavaraṃ nettippakaraṇassa visayanti gahetabbanti yojanā. Yojanākāropi heṭṭhā vuttanayova.

Viggahatthopi viseso. Imasmiñhi naye lokaṃ pārentiti **lokapālā**, yathāvuttacatu-mahārājādayo. Tehi lokapālehi sahitaṃ sabbalokaṃ pāleti lokagganāyakattāti **loka-pāloti** bhagavāpi lokapālasaddena vutto. So hi “**tassā**”ti ettha **taṃ**-saddena parāmasīyati, tasmā tassa lokapālassa satthuno naravarassāti attho gahito. Yadi evaṃ lokapālo guṇībhūto apadhāno padhānabhūtaṃ lokaṃ visesetvā vinivatto, kathaṃ taṃ-saddena parāmasīyatīti? Lokavisesako samānopi sāsanavarāpekkhatāya janakasāmibhāvena sambandhivisesabhūtattā padhānabhūto viya parāmasīyatīti. Bhagavā sāsanavarassa sāmibhāvena gahito. Kathaṃ sāsanavarassa sāmī bhagavā sāsanavaraṃ pūjayatīti? Na cāyaṃ virodho. Buddhā hi bhagavanto dhammagaruno, te sabbakālaṃ dhammapacayamānāva viharantīti. Buddhānañhi dhammagarudhammāpacayamānabhāvo “yaṃnūnāhaṃ ...pe... tameva dhammaṃ sakkatvā garuṃ katvā mānetvā pūjetvā upanissāya vihareyyan”ti (a. ni. 4.21) vutto, tasmā lokapālo bhagavā sāsanavaraṃ (..0016) pūjayatīti daṭṭhabbo. Evaṃ sati lokapālo bhagavā sāsanavaraṃ pūjayatīti attho yutto hotu, kathaṃ lokapālo bhagavā sāsanavaraṃ namassatīti yuttoti? Yuttova “namassatī”ti padassa garukaraṇena tanninnaṇapabbhāroti atthassāpi labbhanato. Bhagavā hi dhammagarutāya sabbakālaṃ dhammaninnaṇapabbhārabhāvena viharatīti. Vuttañhetam “yena sudaṃ niccakappaṃ viharāmi”ti-ādi. Sesamettha heṭṭhā vuttanayena vā saṃvaṇṇanāsu vuttanayena vā ñātābanti amhehi na vitthārīyati.

Evaṃ paṭhamagāthāya “sāsanavaran”ti padena tividhampi sāsanaṃ saṅgaṇhitvā tattha pariyattisāsanaṃ eva attano nettippakaraṇassa visayaṃ niyamevā dassento “**dvādasa padāni**”tyādimāha. Atha vā paṭhamagāthāya ratanattayathomanena saha nettippakaraṇatāvisayaṃ sāsanavaraṃ ācariyena dassitaṃ, “tassa sāsanavaraṃ kiṃ sabbamēva nettippakaraṇassa visayaṃ, udāhu pariyattisāsanaṃ evā”ti pucchitabbattā pariyattisāsanaṃ bhūtaṃ suttamevāti dassento “**dvādasa padāni suttan**”ti-ādimāha. Tattha “sāsanavaran”ti sāmāññaena vuttampi pariyattisuttameva sāsanavaranti gahetabbanti attho. “Taṃ pana katividhan”ti vattabbattā “**dvādasa padāni**”ti vuttaṃ, saṅkhepato pabhedena dvādasavidhanti attho. Pabhedato dvādasavidhampi byañjanapada-atthapadato pana duvidhamevāti dassetuṃ “**taṃ sabbam byañjanañca attho cā**”ti vuttaṃ. “Tasmiṃ dvaye ekameva sarūpato nettippakaraṇassa visayanti viññeyyaṃ, udāhu ubhayan”ti pucchitabbattā ubhayanti dassetuṃ “**taṃ viññeyyaṃ ubhayan**”ti vuttaṃ. Vacanavacanīyabhāvena sambandhe yasmim byañjane, atthe ca “suttan”ti vohāro pavatto, taṃ ubhayaṃ

sarūpato nettippakaraṇassa visayanti viññeyyanti attho. “Kinti viññeyyan”ti vatta-  
bbattā **“ko attho, byañjanaṃ kataman”**ti vuttaṃ. Idaṃ vuttaṃ hoti- chabyañjanapa-  
dacha-atthapadabhedena dvādasavidhaṃ byañjanapada-atthapadavasena  
duvidhaṃ sabbapariyattisaṅkhātaṃ suttaṃ mama nettippakaraṇassa visayaṃ  
sāsanavaranti ñātabbaṃ. Sarūpato pucchitvā atthapadaṃ, byañjanapadañca sarū-  
pato ñātabbanti.

Evam paṭhamagāthāya “sāsanavaran”ti vuttassa suttassa pariyattibhāvañceva  
atthapadabyañjanapadabhāvena veditabbattañca dassetvā idāni tassa suttassa  
pavicayūpāyaṃ (..0017) nettippakaraṇaṃ padatthavibhāgena dassetuṃ **“soḷasahā-  
rā”**tyādimāha. Atha vā dutiyagāthāya nettippakaraṇassa visayaṃ sāsanavaraṃ  
niyametvā dassitaṃ, “netti nāma katamā, katividhā”ti pucchitabbattā nettināma  
ettikāti saṅkhepato dassetuṃ **“soḷasahārā”**tyādimāha. Tattha tassa sāsanassa  
suttassa atthapariyeṭṭhi nettisaṃvaṇṇanā mayā mahākaccāyanena niddiṭṭhā **netti**  
nāma soḷasahārasamudāyā pañcanayasamudāyā aṭṭhārasamūlapadasamudā-  
yāti vijānitabbāti.

Te hārādayo kenatṭhena **netti** nāma? Veneyyasatte ariyadhammaṃ netīti nettīti  
evamādi attho saṃvaṇṇanāsu (netti. aṭṭha. ganthārambhakathā) vuttova. Imāya  
tatiyagāthāyapi “mahākaccānena niddiṭṭhā”ti pāṭho sundaro. “Mahākaccāyanena  
niddiṭṭhā”ti vā pāṭho, na sundaro. Lakkhaṇaṅhi mayā heṭṭhā vuttanti. “Soḷasahārā-  
disamudāyā netti”ti vuttā, te hārā suttassa byañjanavicayo vā honti, atthavicayo vā,  
nayā ca byañjanavicayo vā honti, atthavicayo vāti vicāraṇāyaṃ sati “ime imassa  
vicayo”ti niyametvā dassetuṃ **“hārā byañjanavicayo”**ti-ādimāha. Tattha hārā  
suttassa byañjanavicayo honti, na atthavicayo soḷasahārānaṃ mūlapadaniddhā-  
raṇaṃ vajjetvā byañjanamukheneva saṃvaṇṇanābhāvato. Tayo pana nayā  
suttassa atthavicayo honti, tiṇṇaṃ nayānaṃ

mūlapadasaṅkhāta-avijjādisabhāvadhammaniddhāraṇamukheneva suttassa attha-saṃvaṇṇanābhāvatoti.

“Taṃ ubhayaṃ sutte saṃvaṇṇanābhāvena kenaci katthaciyeva yojetabbaṃ, udāhu sabbathā sabbattha yojitaṃ”ti pucchitabbabhāvato taṃ ubhayaṃ sabbattha suttesu sabbathā yojitanti dassetuṃ “**ubhayaṃ pariggahītaṃ**”ti vuttaṃ. Hārā ceva nayā ca ubhayaṃ suttassa atthaniddhāraṇavasena parito samantato gahitaṃ sabbathā suttesu yojitanti.

“Hārādisamudāyabhūtaṃ nettisaṅkhātaṃ suttaṃ kathaṃ saṃvaṇṇetabbaṃ suttaṃ saṃvaṇṇeti”ti vattabbabhāvato vuttaṃ “**vuccati suttaṃ yathāsuttaṃ**”ti. Nettisaṅkhātaṃ saṃvaṇṇanāsuttaṃ saṃvaṇṇetabbasuttānurūpaṃ yathā yena yena desanāhārena vā aññena vā saṃvaṇṇetabbaṃ, tena tena **vuccati** saṃvaṇṇeti (..0018) attho. Atha vā “nettisaṅkhātaṃ suttaṃ kittakaṃ saṃvaṇṇetabbaṃ suttaṃ saṃvaṇṇeti”ti vattabbabhāvato vuttaṃ “**vuccati suttaṃ yathāsuttaṃ**”ti. Tattha **yathāsuttaṃ** yaṃ yaṃ suttaṃ bhagavatā vuttaṃ, taṃ taṃ sabbāṃ suttaṃ nettisaṅkhātaṃ suttaṃ **vuccati** vadati assādādīnavadassanavasena saṃvaṇṇeti. Tena vuttaṃ “nettinayena hi saṃvaṇṇetuṃ asakkuṇeyyaṃ nāma suttaṃ natthi”ti (netti. aṭṭha. saṅgahavāraṇṇanā).

“Yaṃ yaṃ bhagavatā desitaṃ suttaṃ nettisaṃvaṇṇanāya saṃvaṇṇitaṃ, sā saṃvaṇṇetabbā desanā ca viññeyyā, udāhu desitabbañcā”ti vattabbabhāvato “**yā ceva desanā**”tyādimāha. Yā ceva desanā pāḷi saṃvaṇṇitā, sā ca, tāya desanāya desitaṃ yaṃ dhammajātaṃ, tañca ubhayaṃ vimuttāyatanadesanāsīsena paricayaṃ karontehi ekantena viññeyyaṃ ubhayasseva anupādisesapariniḥḥānāpariyosānānaṃ sampattinaṃ hetubhāvato. “Tassa ubhayassa vijānane sādhetabbe sādhetabbassa vijānanassa hetubhūtā katamā anupubbī”ti pucchitabbabhāvato vuttaṃ “**tatrā**”tyādi. Tattha **tatra** vijānane sādhetabbe suttādinavaṅgassa sāsānassa atthapariyesanā atthavicāraṇā hāranayānaṃ **ayaṃ anupubbī** vijānanassa sādhetabbassa hetubhūtā anupubbī nāmāti attho. Atha vā tassa ubhayassa vijānane sādhetabbe suttādinavaṅgassa sāsānassa atthapariyesanāya atthavicāraṇāya ayaṃ anupubbī vijānanassa sādhetabbassa hetubhūtā anupubbī nāmāti. Atha vā vakkhamānāya hāranayānupubbīyā navavidhasuttantapariyesanā vijānanassa hetubhūtāti veditabbā. Tenākāreneva **aṭṭhakathāyaṃ** tidhā vuttāti.

Saṅgahavārassa atthavibhāvanā niṭṭhitā.

## 2. Uddesavāra-atthavibhāvanā

1. Evaṃ saṅgahavārena saṅkhepato dassite hārādayo idāni vibhāgena dassetuṃ “**tattha katame soḷasa hārā**”ti-ādidesanā āradhā (..0019). Atha vā soḷasahārādisamudāyā netti nāma mayā mahākaccānena niddiṭṭhāti vuttā, “katame te soḷasa hārā”ti pucchitabbattā vuttaṃ “**tattha soḷasa hārā**”tyādi. Tattha **tatthāti** tesu soḷasahārādisu. Desanā hāro, vicayo hāro ...pe... sāmāropāno hāroti ime soḷasa

hārāti daṭṭhabbā.

Tattha sabbasādhāraṇattā hārapadassa vacanatto paṭhamam vattabbo. Kenaṭṭhena hārāti? Hariyanti etehīti **hārā**. Etehi saṃvaṇṇanāvisehehi saṃvaṇṇiyesu suttageyyādīsu aññāṇasaṃsayavipallāsā hariyanti, iti aññāṇādiharaṇakāraṇattā “etehī”ti padena niddiṭṭhā saṃvaṇṇanāvisehā **hārā** nāma, hara-dhātuyā ācariyassa vacībhedasaddo, taṃsamuṭṭhāpako cittuppādo ca mukhyattho, veneyyānaṃ saṃvaṇṇetabbasuttassa atthajānanādiññāṇasampayuttacittuppādo kāraṇūpacārattho, tassa upanissayapaccayabhūtānaṃ saṃvaṇṇanāvisehānaṃ upanissayapaccayasatti phalūpacārattho, iti-saddena sā upanissayapaccayasattiyeva parāmasiyati. Taṃsattisampannā saṃvaṇṇanāvisehā ṇa-paccayatthā honti. Esa nayo evarūpesu ṭhānesupi. Vitthāro **aṭṭhakathāyaṃ** (netti. aṭṭha. 1) vutto eva.

Asādhāraṇato pana desiyati etāyāti **desanā**. Etāya saṃvaṇṇanāya saṃvaṇṇetabbasuttattho desiyati saṃvaṇṇiyati saṃvaṇṇanānusārena ñāpiyati, iti ñāpanakāraṇattā “etāyā”ti padena niddiṭṭhā visesasaṃvaṇṇanā **desanā** nāma, na pāḷidesanā, pāḷidesanāya saṃvaṇṇetabbasaṃvaṇṇanābhāvena sahacaraṇato vā desanā. Kiñcāpi aññe hārā desanāpāḷisañkhātassa suttassa atthasaṃvaṇṇanābhāvato desanāya sahacārino honti, ayaṃ pana hāro yebhuyyena yathārutavaseneva viññāyamānattā pāḷidesanāya saha caratīti vattabbataṃ arahati, na tathā pare. Na hi assādādīnavanissaraṇādisandassanalakkhaṇarahitā pāḷidesanā atthi, ayañca hāro assādādisandassanalakkhaṇoti.

Viciyanti etenāti **vicayo**. Etena saṃvaṇṇanāvisehena sutte padapañhādayo viciyanti, iti vicāraṇakāraṇattā so saṃvaṇṇanāviseho (..0020) **vicayo** nāma. Katvatthādhikaraṇatthāpi labbhanti. Saṃvaṇṇetabbasuttena padapañhādivicayanalakkhaṇo saṃvaṇṇanāviseho **vicayo hāro**.

Yuttāyutti vicāriyati etāyāti **yutti**. Etāya visesasaṃvaṇṇanāya sabbesaṃ hārānaṃ bhūmigocarānaṃ yuttāyutti vicāriyati, iti vicāraṇakāraṇattā “etāyā”ti padena niddiṭṭhā visesasaṃvaṇṇanā **yutti** nāma. Idha uttarapadalopo daṭṭhabbo, yuttiyā vicāraṇā, vicāraṇiyabhāvena sahacaraṇato vā yutti. Sabbahārānaṃ bhūmigocarānaṃ yuttāyuttivicāraṇalakkhaṇo saṃvaṇṇanāviseho **yutti hāro**.

Padati pavatteti phalaṃ etenāti **padam**, kāraṇaṃ. Ṭhanti tiṭṭhanti ettha phalāni tadāyattavuttitāyāti **ṭhānaṃ**, kāraṇaṃ. Padañca taṃ ṭhānañcāti **padaṭṭhānaṃ**, āsanna-kāraṇaṃ. Sutte āgatadhammānaṃ padaṭṭhānaṃ vicāriyati etāyāti **padaṭṭhānā**, visesasaṃvaṇṇanā, vicāraṇalopova, sutte āgatadhammānaṃ padaṭṭhānānaṃ, tesañca padaṭṭhānānaṃ vicāraṇalakkhaṇo saṃvaṇṇanāviseho **padaṭṭhāno hāro**.

Sutte avuttāpi samānalakkhaṇā dhammā lakkhiyanti etena saṃvaṇṇanāvisehena nāti **lakkhaṇo**, sutte vuttena dhammena samānalakkhaṇānaṃ dhammānaṃ avuttānampi niddhāraṇalakkhaṇo saṃvaṇṇanāviseho **lakkhaṇo hāro**.

Sutte dassiyamānā nibbacanādayo cattāropi viyūhiyanti vibhāgena sampiṇḍiyanti ettha, etena vāti **byūho**, catunnaṃ nibbacanādīnaṃ byūho **catubyūho**. Nibbacanādhippāyabyañjanānañceva desanānidānassa ca pubbāparena saddhiṃ sandassanalakkhaṇo saṃvaṇṇanāviseho **catubyūho hāro**.

Desanāya gahitadhammena sabhāgā, visabhāgā ca dhammā āvaṭṭiyanti ettha,

etena vāti **āvatto**, desanāya gahitadhammānaṃ sabhāgavisabhāgadhammava-  
sena āvaṭṭanalakkhaṇo saṃvaṇṇanāviseso **āvatto hāro**.

Asādhāraṇāsādhāraṇānaṃ saṃkilesadhamme, vodānadhamme ca sādharmaṇā-  
sādhāraṇato, padaṭṭhānato, bhūmito ca vibhajanalakkhaṇo saṃvaṇṇanāviseso  
**vibhatti hāro**.

Sutte (..0021) niddiṭṭhā dhammā paṭipakkhavasena parivattīyanti iminā, ettha  
vāti **parivatto**, sutte niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo  
saṃvaṇṇanāviseso **parivattano hāro**.

Sutte vuttassa ekasseva atthassa vācakaṃ vividhaṃ vacanaṃ ettha saṃvaṇṇa-  
nāviseseti vivacanaṃ, vivacanameva **vevacanaṃ**, sutte vutte ekasmiṃ atthe ane-  
kapariyāyasaddayojanālakkhaṇo saṃvaṇṇanāviseso **vevacano hāro**.

Sutte vuttā atthā pakārehi ñāpīyanti iminā, ettha vāti **paññatti**, ekekassa  
dhammassa anekāhi paññattihi paññāpetabbākāralakkhaṇo saṃvaṇṇanāviseso  
**paññatti hāro**.

Suttāgatā dhammā paṭiccasamuppādādīsu otarīyanti anuppavesīyanti ettha,  
etena vāti **otaraṇo**, paṭiccasamuppādādīmukhehi suttatthassa otaraṇalakkhaṇo  
saṃvaṇṇanāviseso **otaraṇo hāro**.

Sutte padapadatthapañhārambhā sodhīyanti samādhīyanti ettha, etena vāti  
**sodhano**, sutte padapadatthapañhārambhānaṃ sodhanalakkhaṇo saṃvaṇṇanāvi-  
seso **sodhano hāro**.

Sāmaññavisesabhūtā dhammā vinā vikappena adhiṭṭhīyanti anuppavattīyanti  
ettha, etena vāti **adhiṭṭhāno**, suttāgatānaṃ dhammānaṃ avikappanavasena sāma-  
ññavisesaniddhāraṇalakkhaṇo saṃvaṇṇanāviseso **adhiṭṭhāno hāro**.

Yo hetu ceva paccayo ca phalaṃ parikaroti abhisankharoti, iti so hetu ceva  
paccayo ca **parikkhāro**, yo saṃvaṇṇanāviseso taṃ parikkhāraṃ hetuñceva pacca-  
yañca ācikkhati, iti so saṃvaṇṇanāviseso **parikkhāro** nāma. Sutte āgatadha-  
mmānaṃ parikkhārasankhāte hetupaccaye niddhāretvā saṃvaṇṇanālakkhaṇo  
saṃvaṇṇanāviseso **parikkhāro hāro**.

Sutte āgatadhammā padaṭṭhānādīmukhena samāropīyanti ettha, etena vāti **samā-  
ropano**, sutte āgatadhammānaṃ padaṭṭhānavevacanabhāvapahānasamāropāna-  
vicāraṇalakkhaṇo saṃvaṇṇanāviseso **samāropano hāro**. Bhāvasādhanavase-  
nāpi sabbattha vacanattho vattabboti tassāpi vasena yojetabbanti. Sesam saṃva-  
ṇṇanānusārena ñātabbanti.

“Tattha (..0022) katame soḷasa hārā desanā” tyādinā hārasarūpaṃ vuttaṃ,  
kimatthaṃ “tassānugīti” tyādi vuttanti? Anugītigāthāya sukhaḅḅhaṇatthaṃ puna  
“**tassānugīti desanā vicayo yutti**” tyādi vuttaṃ. Tattha **tassāti** hāruddesassa. **Anugī-  
tīti** anu pacchā gāyanagāthā. **Pañcadasoti** pañcadasamo. **Soḷasoti** soḷasamo.  
**Atthato asaṃkiṇṇāti** desanādīpadatthato lakkhaṇatthato saṅkarato rahitā. Tena  
vuttaṃ **aṭṭhakathāyaṃ** “so ca nesam asaṅkaro lakkhaṇaniddese supākaṭo hotī” ti.  
Sesam saṃvaṇṇanānusārena ñātabbanti. “Keci hārā kehici hārehi saṃkiṇṇā viya  
dissanti, kasmā asaṃkiṇṇāti ñātabban” ti vattabbattā vuttaṃ “**etesañceva**” ti-ādi.  
Tattha **etesañceva bhavatīti** etesam soḷasannaṃ hārānaṃ yathā yenākārena asa-

ñkaro hoti, tathā asaṅkarākārena bhavati. Ayati pavattati nayavibhattīti **ayā**, vitthārena ayāti **vitthāratayā**, ta-kāro missakadosāpagamatthāya āgato, nayavibhattivisesavacanam. Nayena ñāyena vibhatti **nayavibhatti**, na pañcanayavibhattāhārānam vitthārena pavattā ñāyavibhatti tathā asaṅkarākārena bhavati tasmim asaṃkiṇṇāti ñātābbāti adhippāyo.

2. Soḷasa hārā sarūpato vuttā, amhehi ca viññātā, “katame pañca nayā” ti vattabbabhāvato tathā pucchitvā sarūpato uddisitum **“tatha katame pañca nayā”** tyādi vuttam. **Aṭṭhakathāyam** pana “evaṃ hāre uddisitvā idāni naye uddisitum ‘tatha katame’ ti-ādi vuttan” ti (netti. aṭṭha. 2) vuttam. “Tattha nayanti saṃkilese, vodāne ca vibhāgato ñāpentīti **nayā**, nīyanti vā tāni ettha, etehi vāti **nayā**” ti-ādinā (netti. aṭṭha. 2) **aṭṭhakathāyam** vitthārena vacanattho vutto. **Nī**-dhātuyā nandiyāvaṭṭādinayānusārena saṃkilese, vodāne ca ālambitvā pavatto ñāṇasampayuttacittuppādo mukhyattho, nandiyāvaṭṭādinayānam upanissayapaccayasatti phalūpacārato gahitā, iti-saddo taṃ phalūpacārato gahitasattim parāmasi, taṃsattisahitā nandiyāvaṭṭādinayā a-paccayatthā.

Taṇhā-avijjāhi saṃkilesapakkhassa suttassa, samathavipassanāhi vodānapakkhassa suttassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso (..0023) **nandiyāvaṭṭo nayo**. Tattha **catusaccanti** taṇhā ca avijjā ca bhavamūlattā samudayasaccaṃ, avasesā tebhūmakā dhammā dukkhasaccaṃ, samathavipassanā maggasaccaṃ, tena



pattabbā asaṅkhatadhātu nirodhasaccanti.

Tīhi avayavehi lobhādīhi saṅkilesapakkhe, tīhi avayavehi alobhādīhi ca vodānapakkhe pukkhalo sobhanoti **tipukkhalo**, akusalamūlehi saṅkilesapakkhassa, kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso **tipukkhalo**.

Sīhassa bhagavato vikkīlitaṃ ettha nayeti **sīhavikkīlito**, subhasaññādīhi vipallāsehi sakalasaṅkilesapakkhassa, saddhindriyādīhi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso **sīhavikkīlitanayo**.

Atthanayattayadisābhāvena kusalādidhammānaṃ ālocanaṃ **disālocanaṃ**. Tassa tassa atthanayassa yojanattaṃ katesu suttassa atthavissajjanesu ye vodānādayo, saṅkilesikā ca tassa tassa nayassa disābhūtā dhammā suttato niddhāretvā kathitā, tesam yathāvuttadhammānaṃ citteneva “ayaṃ paṭhamā disā, ayaṃ dutiyā disā”ti-ādinā ālocanaṃ **disālocanaṃ**.

Tathā ālocitānaṃ dhammānaṃ atthanayattayayojane samānayanato aṅkuso viyāti **aṅkuso**, tassa tassa nayassa disābhūtānaṃ kusalādidhammānaṃ samānayanam **aṅkuso nayo**.

Lañjetīti **lañjako**. Yo nayo suttatthaṃ lañjeti pakāseti, iti lañjanato pakāsanato so nayo lañjako nāma, nayo ca so lañjako cāti **nayalañjako**. Nayalañjako paṭhamo nandiyāvaṭṭo nāma, nayalañjako dutiyo tipukkhalo nāma, nayalañjako tatiyo sīhavikkīlito nāmāti yojetabbo.

Uggatānaṃ visesena uggatoti **uttamo**, taṃ uttamaṃ. **Gatā**ti ñātā, matāti attho. “Matā”ti vā pāṭho. Sesamettha vuttanayānusārenapi saṃvaṇṇanānusārenapi jānitabbanti.

Yathāvuttanayavisesasamvaṇṇanāya (..0024) ṭikāyaṃ-

“Samūhādiṃ upādāya lokasaṅketasiddhā vohāramattatā **sammutisabhāvo**, pathavīphassādīnaṃ kakkhaḷaphusanādilakkhaṇam **paramatthasabhāvo**. Ayañhettha saṅkhepo- yasmim bhinne, itarāpohe vā citta kate na tathā buddhi, idaṃ **sammutisaccaṃ** yathā ghaṭe, sasambhārajale ca, tabbipariyāyena **paramatthasaccaṃ**”ti-

Vacane ghaṭakathala-āpajalakaddamādisaṅkhātamaṃ samūhādiṃ upādāya lokassa pubbe ghaṭakathala-āpajalakaddamādisaṅketasiddhā ghaṭakathala-āpajalakaddamādivohāramattatā **sammutisabhāvo** saṅketavasena avitathattā. Pathavī-ādīnaṃ kakkhaḷādilakkhaṇam, phassādīnaṃ phusanādilakkhaṇam **paramatthasabhāvo**. “Yadi evaṃ ghaṭādike abhinne vā āpādike vā anurūpena unabhāvena appavattamāne vā sati sammutibhāvo hotu, bhinne vā ūne vā kathaṃ sammutibhāvo bhavēyya, pathavīphassādīnampi bhijjamānattā, kakkhaḷaphusanādīnañca pathavīphassādīhi anaññattā kathaṃ paramatthasabhāvo bhavēyya, katamena saṅkhepena atthena sammutisabhāvo, paramatthasabhāvo ca amhehi jānitabbo”ti vattabbabhāvato **“ayañhettha saṅkhepo”**ti-ādimāha. Tattha **etthā**ti etesu sammutisabhāvaparamatthasabhāvesu **ayaṃ** nayo vuccamāno **saṅkhepo** attho daṭṭhabbo.

Yasmim ghaṭādike bhinne sati tato ghaṭādito itaro kathalādibhāvo citta pubbe katena yathā yena kathalādivohārena bhavati, yasmim āpādike sambhārajalādike

ūnabhāvena pavattamāne sati vā tato āpādito itaro kaddamādibhāvo cittena pubbe katena yathā yena kaddamādivohārena bhavati, tathā tena vohārena buddhi kathalādisabhāvajānanam kaddamādisabhāvajānanam bhavati, idaṃ abhinne ghaṭādikam vā bhinne kathalādikam vā anūne āpādikam vā ūne kaddamādikam vā sabbam sammutisaccam hotveva. “Kaddamasmiṃ bhinne, kaddamasmiṃ ūne vā sati itaro sammutisabhāvo”ti pucchitabbabhāvato **“ghaṭe, sambhā-rajale cā”**ti vuttaṃ.

Sammutisaccasabhāvo (..0025) tumhehi vutto, amhehi ca ñāto, “katamo paramatthasaccasabhāvo”ti vattabbabhāvato **“tabbipariyāyena paramatthasaccan”**ti vuttaṃ. Pathavī-ādīnam kakkhaḷādilakkhaṇato itarassa phusanādilakkhaṇassa asambhavato, phassādīnañca phusanādilakkhaṇato itarassa kakkhaḷādilakkhaṇassa asambhavato pathavīphassādīnam lakkhaḷaphusanādilakkhaṇam paramatthasaccam hottevāti imasmim saṅkhepatthe gahite koci virodho natthīti adhippāyoti.

**3.** Pañca nayā sarūpato ācariyena uddiṭṭhā, amhehi ca viññātā, “yāni padāni aṭṭhārasa mūlapadāni uddiṭṭhāni, katamāni tāni”ti pucchitabbattā tāni sarūpato dassetuṃ **“tattha katamāni aṭṭhārasa mūlapadāni”**tyādimāha. **Aṭṭhakathāyaṃ** pana “evaṃ nayepi uddisitvā idāni mūlapadāni uddisituṃ ‘tattha katamāni’ti-ādi āraddhan”ti vuttaṃ. Tattha kusalāni nava padāni, akusalāni nava padāni aṭṭhārasa mūlapadānīti daṭṭhabbānīti yojanā. Mūlanti patiṭṭhahanti etehi nayā, patiṭṭhānavibhāgā cāti **mūlāni**, padanti patiṭṭhahanti ettha nayā, paṭṭhānavibhāgā, adhi-gamā cāti **padāni**, vuttappakāraṭṭhena mūlāni ca tāni padāni cāti **mūlapadāni**. Kucchite pāpadhamme salayantīti **kusalāni**, kuse rāgādayo lunantīti **kusalāni**, kusā viya lunantīti **kusalāni**, kusena ñāṇena lātabbāni pavattetabbānīti **kusalāni**. Kusalānam paṭipakkhānīti **akusalāni** a-saddo cettha paṭipakkhatthoti.

**Nava padāni kusalāni, nava padāni akusalānīti** gaṇanaparicchedato, jātibhedato ca uddiṭṭhāni, “katamāni tāni”ti pucchitabbattā nava padāni akusalāni paccā-sattinyāyena sarūpato dassetuṃ **“katamāni nava padāni akusalāni”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana-

“Evaṃ gaṇanaparicchedato, jātibhedato ca mūlapadāni dassetvā idāni sarūpato dassento saṃkilesapakkhaṃyeva paṭhamam uddisati ‘taṇhā’ti-ādinā”ti (netti. aṭṭha. 3)-

Vuttaṃ. Tattha rūpādike khandhe tasati paritasatīti **taṇhā**. Avindiyam kāyaduccarītādiṃ vindatīti **avijjā** (..0026), vindiyam kāyasucarītādiṃ na vindatīti **avijjā**, vijjāya paṭipakkhāti vā **avijjā**. Lubbhanti tenāti **lobho**, lubbhatīti vā **lobho**, lubbhanam vā **lobho**. **Dosamohesupi** eseva nayo. Asubhe rūpakkhandhādike “subhan”ti pavattā saññā **subhasaññā**. Dukkhadukkhādike “sukhan”ti pavattā saññā **sukhasaññā**. Anicce saṅkhāradhamme “niccan”ti pavattā saññā **niccasaññā**. Anattasabhāvesu cakkhādīsu khandhesu “attā”ti pavattā saññā **attasaññā**. **Yatthāti** yesu padesu sabbo akusalapakkho saṅgaham samosaraṇam gacchati, tāni padāni akusalānīti yojanā. **Saṅgaham** gaṇanam. **Samosaraṇam** samāropanam.

Paccanīkadhamme uddhaccādike nīvaraṇe sameti vūpasameti tadaṅgavikkha-

mbhanavasenāti **samatho**. Saṅkhāre aniccādīhi vividhehi ākārehi passatīti **vipassanā**. Lobhassa paṭipakkho **alobho**. Dosassa paṭipakkho **adoso**. Mohassa paṭipakkho **amoho**. Etthāpi a-saddo paṭipakkhattho, na abhāvatthādikoti adhippāyo. Asubhe rūpakkhandhādike, cakkhādīmi vā “asubhan”ti pavattā saññāpadhānacittuppādā **asubhasaññā**, visesato kāyānupassanāsatipaṭṭhānaṃ. Dukkhadukkhatādīsu “dukkhan”ti pavattā saññāpadhānacittuppādā **dukkhasaññā**, visesato vedanānupassanāsatipaṭṭhānaṃ. Anicce khandhādike vipariṇāmadhamme “aniccan”ti pavattā saññāpadhānacittuppādā **aniccasaññā**, visesato cittānupassanāsatipaṭṭhānaṃ. Anattasabhāve khandhe, cakkhādīmi vā “anattā”ti pavattā saññāpadhānacittuppādā **anattasaññā**, visesato dhammānupassanāsatipadhānaṃ. Paññāsatisīsena hi pavattā ayaṃ desanā. Tena vuttaṃ bhagavatā “kathaṅca, bhikkhave, satibalaṃ daṭṭhabbaṃ? Catūsu satipaṭṭhānesu, ettha satibalaṃ daṭṭhabban”ti. **Yatthāti** yesu padesu sabbo kusalapakkho saṅgahaṃ samosaraṇaṃ gacchati, tāni padāni kusalanīti yojanā.

**Uddānanti** uddhaṃ dānaṃ rakkhaṇaṃ uddānaṃ, saṅgahavacananti attho. Uddāne avutte sati heṭṭhā vuttassa atthassa vipparikkhābhāvo dinno viya bhavēyya, tasmā vipparikkhābhāvassa nivāraṇatthaṃ uddānanti adhippāyo. **Caturo ca vipallāsāti** subhasukhanicca-attasaññā. Kilesā bhavanti ettha navapadesūti **bhūmī**, kilesānaṃ bhūmīti **kilesabhūmī**, kilesapavattanaṭṭhānāni nava padānīti vuttaṃ hoti.

**Caturo** (..0027) **satipaṭṭhānāti** asubhadukkha-anicca-anattasaññā. **Indriyabhūmīti** saddhādīnaṃ vimuttiparipācanindriyānaṃ bhūmī pavattanaṭṭhānāni samosaraṇaṭṭhānāni.

**Navahi** kusalapadehi kusalapakkhā **yujjanti** yojjanti, **navahi** akusalapadehi akusalapakkhā **yujjanti** yojjanti. Navahi kusalapadehi saha kusalapakkhā **yujjanti** yujjantā bhavanti, navahi akusalapadehi saha akusalapakkhā **yujjanti** yujjantā bhavanti uddesavāre vuttāvaseso saṃvaṇṇanānusārena vijānitabbo.

Iti sattibalānurūpā racitā

Uddesavārassa atthavibhāvanā niṭṭhitā.

### 3. Niddesavāra-atthavibhāvanā

#### Soḷasahāraniddesavibhāvanā

4. Hārādīsu samudāyassa nettippakaraṇassa uddeso uddiṭṭho, amhehi ca ñāto, “katamo niddeso”ti pucchitabbattā uddiṭṭhe hārādayo niddisituṃ “**tattha saṅkhepato netti**”ti-ādi āradhamaṃ. **Atṭhakathāyaṃ** pana “evaṃ uddiṭṭhe hārādayo niddi-

situṃ ‘tattha saṅkhepato’ti-ādi āraddhan”ti (netti. aṭṭha. 4) vuttaṃ. Tattha **tatthā**ti tasmim̐ “tattha katame soḷasa hārā? Desanā vicayo”ti-ādi-uddesapāṭhe. **Saṅkhepa-****toti** samāsato. **Nettī**ti nettippakaraṇaṃ. **Kittitā**ti kathitā, idāni niddesato kathessā-**mīti** vuttaṃ hoti.

1. “Assādādinavatā, nissaraṇampi ca phalaṃ upāyo ca.

āṇattī ca bhagavato, yogīnaṃ desanāhāro”ti.-

Gāthāyaṃ yena saṃvaṇṇanāvisesena sutte āgatā assādopi **ādīnavatā** ādīnavopi nissaraṇampi phalampi upāyopi **yogīnaṃ** atthāya bhagavato āṇattipi ime dhammā dassitā saṃvaṇṇitā saṃvaṇṇanāvasena ñāpitā, so saṃvaṇṇanāviseso **desanāhāro** nāmāti atthayojanā.

Vacanatthādayo (..0028) **aṭṭhakathāyaṃ** vitthārato vuttāva, tasmā kiñcimatta-**meva** kathessāmi. Assādīyateti **assādo**, ko so? Sukhaṃ, somanassaṃ, iṭṭhāra-**mmaṇabhūtā** pañcupādānakkhandhā ca. Assādeti etāyāti vā **assādo**, ko so? Taṇhā, vipallāsā ca. Vipallāsavasena hi ekacce sattā aniṭṭhampi ārammaṇaṃ iṭṭhā-**kārena** assādentī.

Ābhusaṃ kammena dīnaṃ dukkhādi hutvā vāti pavattatīti **ādīnavo**, dukkhādi. Atha vā ativiya ādīnaṃ kapaṇaṃ hutvā vāti pavattatīti **ādīnavo**, kapaṇamanusso, tathābhāvā ca tebhūmakā dhammā aniccatādiyogato.

Nissarati etenāti **nissaraṇaṃ**, ariyamaggo.

Nissaratīti vā **nissaraṇaṃ**, nibbānaṃ. **Pi**-saddo sampiṇḍanatto. Nissaraṇabhedo **aṭṭhakathāyaṃ** (netti. aṭṭha. 4 hārasaṅkhepa) bahudhā vuttova.

Phalati pavattatīti **phalaṃ**, desanāya phalaṃ. Yadipi desanā phalanipphādikā na hoti, tathāpi bhagavato dhammadesanaṃ sutvā puññasambhārā sambhavanti, puññasambhārahetuto phalaṃ pavattaṃ, tasmā desanāya phalaṃ nāmāti. Katamaṃ taṃ? Devamanussesu āyuvaṇṇasukhabalayasaparivāra-adhipateyya-upadhisampatticakkavattisiridevarajja- siricatusampatticakkasīlasamādhisampadā vijjābhiññā paṭisambhidā sāvaka bodhipacceka bodhisammāsambodhiyo.

Paccayasāmaggiṃ upagantvā ayati pavattati phalaṃ etenāti **upāyo**, ko so? Ariyamaggassa pubbhāgapaṭipadā. Purimā paṭipadā hi pacchimāya paṭipadāya adhigamupāyo, paramparāya magganibbānādhigamassa ca upāyo. Keci “maggopi upāyo”ti vadanti, tesaṃ matena nibbānameva nissaraṇanti vuttaṃ siyā. “Te pahāya tare oghanti idaṃ nissaraṇaṃ”ti (netti. 5) pana ariyamaggassa nissaraṇabhāvaṃ vakkhati, tasmā kesañci vādo na gahetabbo.

**Āṇattīti** āṇārahassa bhagavato veneyyānaṃ hitasiddhiyā “evaṃ sammāpaṭipattiṃ paṭipajjāhi, micchāpaṭipattiṃ mā paṭipajjāhi”ti vidhānaṃ āṇāṭhapanāṃ āṇatti nāma.

Yujjanti (..0029) payujjanti catusaccakammaṭṭhānabhāvanāsūti **yogino**, veneyyā, tesaṃ yogīnaṃ atthāyāti vacanasesaṃ nīharitvā yojanā kātabbā. Sutte āgatānaṃ sabbesaṃ assādādīnaṃ ekadesāgatānampi nīharitvā sabbesaṃ vibhajanasaṃvaṇṇanāviseso desanāhāroti niddesato gahetabbo, so ca vibhajanākāro desanāhāra-vibhaṅge (netti. 5) āgamissatīti idha na dassitoti.

Desanāhāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo vicayahāraniddeso”ti pucchitabbatā-

**2.** “Yaṃ pucchitañca vissajjitañca, suttassa yā ca anugīti.

suttassa yo pavicayo, hāro vicayoti niddiṭṭho”ti.-

Gāthā vuttā. Tattha suttassa **yaṃ pucchitañca** yā pucchā vicayamānā ca suttassa **yaṃ vissajjitañca** yā vissajjanā vicayamānā ca suttassa **yo** padādivicayo, assādādivicayo ca atthi, te vuttappakārā vicayamānā pucchādayo yena saṃvaṇṇanāvise-sena viciyanti, so saṃvaṇṇanāviseso vicayo hāroti niddiṭṭhoti atthayojanā kātabbā.

Pucchiyate **pucchitaṃ**. Vissajjīyate **vissajjitaṃ** bhāvasādhanattho daṭṭhabbo, na kammaśādhanaṃ. Tena vuttaṃ **ṭikāyaṃ** “bhāvatthe totī āha- ‘vissajjitaṃ vissanā’”ti.

“**Suttassā**”ti niyamitattā saṃvaṇṇanāvasena aṭṭhakathāyaṃ āgataṃ na gaheta-bbanti daṭṭhabbaṃ. So vicayo hāro **aṭṭhakathāyaṃ (netti. aṭṭha. 4 hārasaṅkhepa)** vuttova. Kathaṃ?-

“Ayaṃ pucchā aditṭhajotanā ditṭhasaṃsandanaṃ vimaticchedanaṃ anumati-pucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisayā paramatthavisayā atītavisayā anāgatavisayā paccuppannavisayā”ti-ādinā **pucchāvicayo** veditabbo. “Idaṃ vissajjanaṃ ekaṃ-sabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapanāṃ sāvasesaṃ niravasesaṃ sa-uttaraṃ (..0030) niruttaraṃ lokiyaṃ lokuttaraṃ”ti-ādinā

## vissajjanavicayo.

“Ayaṃ pucchā iminā sameti, etena na sameti”ti pucchitattamaṃ ānetvā, vicayo pubbenāparaṃ saṃsanditvā ca vicayo **pubbāparavicayo**. “Ayaṃ anugīti vuttatthasaṅgahā avuttatthasaṅgahā tadubhayatthasaṅgahā kusalatthasaṅgahā akusalatthasaṅgahā”ti-ādinā **anugītivicayo**. Assādādisu sukhavedanāya “iṭṭhārammaṇānubhavanalakkhaṇā”ti-ādinā, taṇhāya “ārammaṇaggahaṇalakkhaṇā”ti-ādinā, vipallāsānaṃ “viparītaggahaṇalakkhaṇā”ti-ādinā, avasiṭṭhānaṃ tebhūmakadhammānaṃ “yathāsakalakkhaṇā”ti-ādinā sabbesañca dvāvīsatiyā tikesu, dvācattālīsādhike ca dukasate labbhamānapadavasena taṃtaṃ-assādatthavisesaniddhāraṇaṃ **assādvicayo**.

Dukkavedanāya “aniṭṭhānubhavanalakkhaṇā”ti-ādinā, dukkhasaccānaṃ “paṭisandhilakkhaṇā”ti-ādinā, aniccatādīnaṃ ādi-antavantatāya aniccantikātāya ca “aniccā”ti-ādinā sabbesañca lokiyadhammānaṃ saṃkilesabhāgiyahānabhāgiyatādivasena ādīnavavuttiyā okāraniddhāraṇena **ādīnavavicayo**. Nissaraṇapade ariyamaggassa āgamanato kāyānupassanādipubbabhāgapaṭipadāvibhāgavisesaniddhāraṇavasena, nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavasenāti evaṃ **nissaraṇavicayo**. **Phalā**dīnaṃ taṃtaṃsuttadesanāya sādhetabbaphalassa tadupāyassa tattha tattha suttavidhivacanassa ca vibhāganiddhāraṇavasena **vicayo** veditabbo. Evaṃ padapucchāvissajjanapucchāpubbāparānugītiṇaṃ, assādādīnañca visesaniddhāraṇavaseneva vicayalakkhaṇo “vicayo hāro”ti veditabboti-

Evaṃ vuttova.

Vissajjanaviseso pana **ṭīkāyaṃ** vutto. Kathaṃ?-

“Cakkhu aniccan”ti puṭṭhe “āma, cakkhu aniccamevā”ti ekantato vissajjanaṃ **ekamsabyākaraṇaṃ**, “aññindriyaṃ bhāvetabbaṃ, sacchikātabbañcā”ti (..0031) puṭṭhe “maggapariyāpannaṃ bhāvetabbaṃ, phalapariyāpannaṃ sacchikātabban”ti vibhajitvā vissajjanaṃ **vibhajjabyākaraṇaṃ**, “aññindriyaṃ kusalan”ti puṭṭhe “kiṃ anavajjaṭṭho kusalattho, udāhu sukhavipākaṭṭho”ti paṭipucchitvā vissajjanaṃ **paṭipucchābyākaraṇaṃ**, “sassato attā, asassato vā”ti vutte “abyākatame-tan”ti-ādinā avissajjanaṃ **ṭhapanāṃ**, “kiṃ panete ‘kusalā’ti vā ‘dhammā’ti vā ekatthā, udāhu nānatthā”ti idaṃ pucchanaṃ **sāvasesaṃ**. Vissajjanassa pana sāvasesato veneyyajjhāsayavasena desanāyaṃ veditabbā. Apāṭihīrakaṃ **sa-uttaraṃ** sappāṭihīrakaṃ **niruttaraṃ**, sesaṃ vicayahāraniddese suviññeyyamevāti-

Vuttova. Saṃvaṇṇanāsu vutto attho anākulo pākaṭo yatipotehi viññāto, so sabbattha amhehi na vibhattoti daṭṭhabbo.

Vicayahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo yuttihāraniddeso”ti pucchitabbatā-

3. “Sabbesaṃ hārānaṃ, yā bhūmī yo ca gocaro tesam.

yuttāyuttaparikkhā, hāro yuttīti niddiṭṭho”ti.-

Gāthā vuttā. Tattha **sabbesaṃ** soḷasannaṃ hārānaṃ **yā bhūmi** pavattanaṭṭhāna-bhūtaṃ byañjanaṃ, **yo gocaro** suttattho ca atthi, **tesam** bhūmisañkhātabyañjana-

gocarasaṅkhātasuttatthānaṃ **yā yuttāyuttaparikkhā** yuttāyuttīnaṃ vicāraṇā saṃvaṇṇanā katā, so yutti-ayuttiparikkhāvicāraṇasaṅkhāto saṃvaṇṇanāviseso “yutti hāro”ti niddiṭṭhoti atthayojanā.

Tesaṃ hārānaṃ bhūmibhūtaṃ sutte āgatassa byañjanaṃ yuttibhāvo duvidho sabhāvaniruttibhāvo, adhippetatthavācakaḥ bhāvo ca. Gocarabhūtaṃ pana sutte āgatassa yuttibhāvo suttavinayadhammatāhi avilomaṇaṃ. Ayuttibhāvo vuttavipariyāyena gaheṭṭabbo.

Yuttihāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo padaṭṭhānahāraniddeso”ti pucchitabbatā-

4. “Dhammaṃ (..0032) deseti jino, tassa ca dhammassa yaṃ padaṭṭhānaṃ. iti yāva sabbadhammā, eso hāro padaṭṭhāno”ti.-

Gāthā vuttā. Tattha **dhammanti** yaṃ kiñci kusalādidhammaṃ sutte jino deseti, **tassa** sutte jinena desitassa kusalādidhammassa yañca padaṭṭhānaṃ niddhāretabbam, taṃ taṃ padaṭṭhānañcāti evaṃ vuttanayena **yāva** yattakā sabbe dhammā sutte jinena desitā, tattakānaṃ sabbesaṃ dhammānaṃ yañca padaṭṭhānaṃ niddhāretabbam, tassa ca padaṭṭhānaṃ yañca padaṭṭhānaṃ niddhāretabbam, taṃ taṃ padaṭṭhānañca, iti evaṃ vuttanayena **yāva** yattakā **sabbe** padaṭṭhāna-dhammā niddhāretabbāva, tattakāni sabbāni dhammapadaṭṭhānāni yathānurūpaṃ niddhāretvā yena saṃvaṇṇanāvisesena kathitāni, eso saṃvaṇṇanāviseso “padaṭṭhāno hāro”ti niddiṭṭhoti atthayojanā.

Sutte desitakusaladhammassa yonisomanasikārasaddhammassavanasappurisūpanissayādi padaṭṭhānaṃ, sutte desita-akusaladhammassa ayonisomanasikāra-asaddhammassavana-asappurisūpanissayādi padaṭṭhānaṃ, abyākatassa dhammassa yathārahaṃ kusalākusalābyākatā padaṭṭhānanti-ādīnā niddhāretabbanti.

Padatṭhānahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo lakkhaṇahāraniddeso”ti pucchitabbatā-

5. “Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā keci. vuttā bhavanti sabbe, so hāro lakkhaṇo nāma”ti.-

Gāthā vuttā. Tattha **ekadhamme** sutte bhagavatā vuttamhi, aṭṭhakathāyaṃ niddhārite vā sati tena dhammena ye keci **dhammā** ekalakkhaṇā bhavanti, sabbe te dhammā sutte sarūpato avuttāpi samānalakkhaṇatāya saṃvaṇṇetabbabhāvena ānetvā yena saṃvaṇṇanāvisesena vuttā bhavanti, so saṃvaṇṇanāviseso “lakkhaṇo nāma hāro”ti niddiṭṭhoti atthayojanā.

Ekaṃ samānaṃ lakkhaṇaṃ etesanti **ekalakkhaṇā**, samānalakkhaṇā, saḥacāritāya vā samānakiccatāya vā samānahetutāya vā samānaphalatāya vā samānārammaṇatāya vā avuttāpi niddhāritāti. Kathaṃ (..0033)?- “Nānattakāyānānattasaññino (dī. ni. 3.341, 357, 359; a. ni. 9.24), nānattasaññānaṃ amanasikārā”ti-ādīsu **sahacāritāya** saññāya saḥagatā dhammā niddhāritā. “Dadaṃ mittāni ganthati”ti-ādīsu (saṃ. ni. 1.246; su. ni. 189) **samānakiccatā**, piyavacana-atthacariyā samānatthatāpi niddhāritā, “phassapaccayā vedanā”ti-ādīsu (ma. ni. 3.126; saṃ. ni. 2.1; mahāva. 1; vibha. 225; udā. 1; netti. 24) **samānahetutāya** saññādayopi niddhāritā,

“avijjāpaccayā saṅkhārā”ti-ādīsu (ma. ni. 3.126; saṃ. ni. 2.1; mahāva. 1; vibha. 225; udā. 1; netti. 24) **samānaphalatāya** taṅhupādānādayopi niddhāritā, “rūpaṃ assādeti abhinandati, taṃ ārabha rāgo uppajjati”ti-ādīsu (paṭṭhā. 1.1.424) **samānārammaṇatāya** taṃsampayuttā vedanādayopi niddhāritā, niddhāretvā vattabbāti atthoti. Vitthāro **vibhaṅgavāre** (netti. 23) āgamissati.

Lakkhaṇo hāro niddiṭṭho, amhehi ca ñāto, “katamo catubyūho hāro”ti pucchita-  
bbattā-

6. “Neruttamadhippāyo, byañjanamatha desanānidānañca;



pubbāparānusandhī, eso hāro catubyūho”ti.-

Gāthā vuttā. Tattha **neruttam** suttapadanibbacanañca buddhānaṃ tassa tassa suttassa desakānaṃ, sāvakānaṃ vā **adhippāyo** ca atthabyañjanena byañjanamukhena **desanānidānañca** pubbāparena anusandhi ca ete niruttādayo yena saṃvaṇṇanāvisesena vibhāvīyanti, eso saṃvaṇṇanāviseso “catubyūho hāro”ti niddiṭṭho. Desanāpavattinimittam desakassa ajjhāsayaḍi **desanānidānaṃ** nāma. Catubyūhahārassa bahuvīsayaṭṭā **vibhaṅge** (netti. 25 ādayo) lakkhaṇasampattiṃ katvā kathayissāma.

Catubyūhahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo āvaṭṭahāraniddeso”-ti pucchitabbatā-

7. “Ekamhi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ;

āvaṭṭati paṭipakkhe, āvaṭṭo nāma so hāro”ti.-

Gāthā vuttā. Tattha parakkamadhātu-ādīnaṃ **padaṭṭhāne ekamhi** ārambhadhātu-ādīke desanāruḷhe sati visabhāgatāya vā sesakaṃ padaṭṭhānaṃ pariyesati (..0034), desanāya sarūpato aggahaṇena vā sesakaṃ padaṭṭhānaṃ pariyesati, yena saṃvaṇṇanāvisesena pariyesitvā yojento desanaṃ pamādādīnaṃ padaṭṭhāna-bhūte kosajjādīke **paṭipakkhe āvaṭṭati** āvaṭṭāpeti, so saṃvaṇṇanāviseso “āvaṭṭo hāro nāmā”ti niddiṭṭhoti atthayojanā.

“**Paṭipakkhe**”ti idaṃ nidassanamattam, sesepi sabhāge āvaṭṭanato. Na hi ārambhadhātu-ādīke desanāruḷhe sati tappaṭipakkhe kosajjādīkeyeva desanaṃ āvaṭṭeti, atha kho avasesavīriyārambhādīkepi desanaṃ āvaṭṭetīti.

Āvaṭṭahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo vibhattihāraniddeso”ti pucchitabbatā-

8. “Dhammañca padaṭṭhānaṃ, bhūmiñca vibhajate ayaṃ hāro.

sādhāraṇe asādhāraṇe ca neyyo vibhatti”ti.-

Gāthā vuttā. Tattha kusalādivasena anekavidham sabhāva**dhammañca** dānasīlā-dipadaṭṭhānañca “dassanabhūmi bhāvanābhūmi”ti evamādikaṃ **bhūmiñca** sādhāraṇe ca asādhāraṇe ca yena saṃvaṇṇanāvisesena vibhajate, so saṃvaṇṇanāvīseso “vibhatti hāro”ti neyyoti atthayojanā.

“Imasmiṃ sutte vuttā kusalā vāsanābhāgiyā, imasmiṃ sutte vuttā kusalā nibbedhabhāgiyā”tyādinā, “imasmiṃ sutte vuttā akusalā kilesabhāgiyā”tyādinā dhammañca, “idaṃ sīlaṃ imassa mahaggatavīsessa padaṭṭhānaṃ, idaṃ sīlaṃ idaṃ jhānaṃ imassa lokuttarassa padaṭṭhānaṃ”tyādinā padaṭṭhānañca, “dassanapahātabbassa puthujjano bhūmi, bhāvanāpahātabbassa sotāpannādayo bhūmi”-tyādinā bhūmiñca, “kāmarāgabyāpādā puthujjanasotāpannānaṃ sādhāraṇā”tyādinā sādhāraṇe ca, “kāmarāgabyāpādā anāgāmi-arahantānaṃ asādhāraṇā”tyādinā asādhāraṇe ca yena vibhajati, so vibhatti hāro nāmāti-ādīna (netti. 33-34) vitthāretvā vibhajanākāro gahetabbo.

Vibhattihāraniddeso (..0035) niddiṭṭho, amhehi ca ñāto, “katamo parivattanahāraniddeso”ti pucchitabbatā-

9. “Kusalākusale dhamme, niddiṭṭhe bhāvite pahīne ca.

parivattati paṭipakkhe, hāro parivattano nāmā”ti.-

Gāthā vuttā. Tattha sutte **bhāvite** bhāvitabbe **kusale** anavajjadhamme **niddiṭṭhe** kathite, saṃvaṇṇite vā **pahīne** pahātabbe **akusale** sāvajjadhamme **niddiṭṭhe** kathite, saṃvaṇṇite vā tesam dhammānaṃ **paṭipakkhe** viparītadhamme yena saṃvaṇṇanāvisesena **parivattati** parivatteti, so saṃvaṇṇanāviseso “parivattano hāro nāmā”ti veditabboti atthayojanā.

“Sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā bhavati”ti-ādinā ca “yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno”ti-ādinā ca “bhuñjitabbā kāmā ...pe... kāmehi veramaṇi tesam adhammo”ti-ādinā ca paṭipakkhe parivattanabhāvaṃ **vibhaṅgavāre** (netti. 35 ādayo) vakkhatīti na vitthāritā.

Parivattanahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo vevacanaḥāraniddeso”ti pucchitabbattā-

**10.** “Vevacanāni bahūni tu, sutte vuttāni ekadhammassa.

yo jānāti suttavidū, vevacano nāma so hāro”ti.-

Gāthā vuttā. Tattha **ekadhammassa** padatthassa sutte **vuttāni tu** vuttāni eva, **bahūni tu** bahūni eva vevacanāni yena saṃvaṇṇanāvisesena yo suttavidū jānāti, jānitvā ekasmiṃyeva padatthe yojeti, tassa suttaviduno so saṃvaṇṇanāviseso “vevacano nāma hāro”ti niddiṭṭhoti atthayojanā.

Ettha ca yo so-saddā asamānatthā ca hontīti “yo suttavidū”ti vatvā “so saṃvaṇṇanāviseso”ti vuttanti. “**Bhagavā**”ti padassa (..0036) ekasmiṃyeva atthe bhagavati “arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā, phalanipphattigato vesārajjappatto adhigatapaṭisambhido catuyogavippahīno agatigamanavītivatto uddhaṭasallo niruḥhavaṇo madditakaṇṭako nibbāpitapariyuṭṭhāno bandhanā-tīto ganthaviniveṭhano ajjhāsayaṃvītivatto bhinnandhakāro cakkhumā lokadhammasamatikkanto anurodhavirodhavippayutto iṭṭhāniṭṭhesu dhammesu asaṅkhepagato bandhanātivatto ṭhapitasāṅgāmo abhikkantataro ukkādharo ālokararo pajjotakaro tamonudo raṇaṅjaho aparimāṇavaṇo appameyyavaṇo asaṅkheyyavaṇo ābhaṅkaro pabhaṅkaro dhammobhāsapajjotakaro”ti (netti. 38) evamādīni bahūni vevacanāni yojitāni. Vitthāro **vibhaṅgavāre** (netti. 37 ādayo) āgamissati.

Vevacanaḥāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo paññattihāraniddeso”-ti pucchitabbattā-

**11.** “Ekaṃ bhagavā dhammaṃ, paññattīhi vividhāhi deseti.

so ākāro ñeyyo, paññattī nāma so hāro”ti.-

Gāthā vuttā. Tattha bhagavā **ekaṃ** khandhādidhammaṃ **vividhāhi** nikkhepappa-bhavapaññattādīhi paññattīhi yena paññāpetabbākārena deseti, so paññāpetabbākāro yena saṃvaṇṇanāvisesena vibhāvito, so saṃvaṇṇanāviseso “paññatti hāro nāmā”ti ñeyyoti atthayojanā.

Tattha **vividhāhi paññattīhi** nikkhepapaññattipabhavapaññattipariññāpaññattipahānapaññatti- bhāvanāpaññattisacchikiriyapaññattinirodhapaññattinibbidāpaññattīti evamādīpaññattīhi ekapadatthasseva paññāpetabbākāravibhāvanālakkhaṇo saṃvaṇṇanāviseso paññatti hāro nāmāti.

Tattha “idaṃ dukkhan”ti ayaṃ paññatti pañcannaṃ khandhānaṃ, channaṃ

dhātūnaṃ, aṭṭhārasannaṃ dhātūnaṃ, dvādasannaṃ āyatanānaṃ, dasannaṃ indriyānaṃ **nikkhepapaññatti**.

“Kabaḷikāre ce, bhikkhave, āhāre atthi rāgo, atthi nandī, atthi taṇhā, patiṭṭhitaṃ tattha viññāṇaṃ viruḷhaṃ. Yattha patiṭṭhitaṃ viññāṇaṃ viruḷhaṃ, atthi tattha (..0037) nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi”ti (saṃ. ni. 2.64; kathā. 296) evamādi **pabhavapaññatti** dukkhassa ca samudayassa cāti.

“Kabaḷikāre ce, bhikkhave, āhāre natthi rāgo, natthi nandī, natthi taṇhā”ti (saṃ. ni. 2.64; kathā. 296) evamādi **pariññāpaññatti** dukkhassa, “**pahānapaññatti** samudayassa, **bhāvanāpaññatti** maggassa, **sacchikiriyāpaññatti** nirodhassā”ti ca “**nikkhepapaññatti** sutamayiyā paññāya, **sacchikiriyāpaññatti** anaññātaññassāmī-tindriyassa, **pavattanāpaññatti** dhammacakkassā”ti evamādivitthāro **vibhaṅge** (netti. 39 ādayo) āgamissatīti.

Paṇṇattihāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo otaraṇahāraniddeso”ti pucchitabbattā-

**12.** “Yo ca paṭiccuppādo, indriyakhandhā ca dhātu-āyatanā.

etehi otarati yo, otaraṇo nāma so hāro”ti.-

Gāthā vuttā. Tattha yo paṭiccasamuppādo ca ye indriyakhandhā ca yāni dhātu-āyatanāni ca yena saṃvaṇṇanāvisesena niddhāritāni, etehi paṭiccasamuppādādi-indriyakhandhadhātāyatanehi, sutte āgatapadatthamukhena niddhāriyamānehi ca yo saṃvaṇṇanāviseso **otarati** ogāhati paṭiccasamuppādādi-ke tattha vācakavasena, tattha ñāpakavasena vā anupavisati, so saṃvaṇṇanāviseso otaraṇo hāro nāmāti atthayojanā.

Tattha **indriyakhandhāti** indriyāni ca khandhā cāti indriyakhandhā. **Dhātu-āyatanāti** dhātuyo ca āyatanāni ca dhātu-āyatanā. Kathaṃ otaraṇo? “Uddham adho sabbadhi vippamutto”ti-ādi (netti. 42) pāṭho.

**Uddhanti** rūpadhātu ca arūpadhātu ca. **Adhoti** kāmadhātu. **Sabbadhi vippamuttoti** tedhātuke ayaṃ asekkhāvimutti. Tāniyeva asekkhāni pañcindriyāni, ayaṃ indriyehi otaraṇā.

Tāniyeva (..0038) asekkhāni pañcindriyāni vijjā, vijjuppādā avijjānirodho ...pe ... dukkhakkhandhassa nirodho hoti, ayaṃ paṭiccasamuppādehi otaraṇā.

Tāniyeva asekkhāni pañcindriyāni tīhi khandhehi saṅgahitāni silakkhandhena samādhikkhandhena paññākkhandhena, ayaṃ khandhehi otaraṇā.

Tāniyeva asekkhāni pañcindriyāni saṅkhārapariyāpannāni ye saṅkhārā anāsavā, no ca bhavaṅgā, te saṅkhārā dhammadhātusaṅgahitā, ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā, yaṃ āyatanam anāsavaṃ, no ca bhavaṅgaṃ, ayaṃ āyatanehi otaraṇāti evamādīhi **vibhaṅge** (netti. 42 ādayo) āgamissatīti.

Otaraṇahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo sodhanahāraniddeso”-ti pucchitabbattā-

**13.** “Vissajjitamhi pañhe, gāthāyaṃ pucchitā yamārabba.

suddhāsuddhaparikkhā, hāro so sodhano nāmā”ti.

Gāthā vuttā. Tattha tissaṃ **gāthāyaṃ** āruḷhe **pañhe** ñātumicchite atthe bhagavatā vissajjanagāthāyaṃ vissajjitamhi **yaṃ** suttatthaṃ **ārabba** adhikicca sā gāthā **pucchitā** pucchanatthāya ṭhapitā, tassa suttatthassa yena saṃvaṇṇanāvisesena **suddhāsuddhaparikkhā** vicāraṇā bhava, so saṃvaṇṇanāviseso sodhano hāro nāmāti atthayojanā.

Kathaṃ? “Avijjāya nivuto loko”ti padaṃ sodhitam, ārambho na sodhito. “Vivicchā pamādā nappakāsati”ti padaṃ sodhitam, ārambho na sodhito. “Jappābhilepanaṃ brūmi”ti padaṃ sodhitam, ārambho na sodhito. “Dukkhamassa mahabbhayan”ti padañca sodhitam, ārambho ca sodhitoti. Evaṃ padādīnaṃ sodhitāso-dhitabhāvavicāro hāro sodhano nāma. Vitthārato pana **vibhaṅge** (netti. 45 ādayo) āgamissatīti.

Sodhanahāraniddeso (..0039) niddiṭṭho, amhehi ca ñāto, “katamo adhiṭṭhānahāraniddeso”ti pucchitabbattā-

**14.** “Ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā.

te na vikappayitabbā, eso hāro adhiṭṭhāno”ti.-

Gāthā vuttā. Tattha **ye** dukkhasaccādayo **dhammā ekattatāya** sāmāññenapi ca **vemattatāya** visesenapi niddiṭṭhā, yena saṃvaṇṇanāvisesena niddiṭṭhā dukkhasaccādayo dhammā **na vikappayitabbā** sāmāññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāladisāvisesādīnaṃ viya apekkhāsiddhito ca, eso saṃvaṇṇanāviseso adhiṭṭhāno hāroti atthayojanā.

Tattha **ekattatāyāti** ekassa samānassa bhāvo **ekattaṃ**, ekattameva **ekattatā**, tāya. **Ekasaddo** cettha samānatthavācako, na saṅkhyāvācako. **Vemattatāyāti** visiṭṭhā mattā **vimattā**, vimattā eva **vemattaṃ**, vemattassa bhāvo **vemattatā**, tāya. Yathā hi “ajja sve”ti vuccamānā kālavisesā anavaṭṭhitā bhavanti, “purimā disā, pacchimā disā”ti vuccamānā disāvisesā, evaṃ sāmāññavisesā ca atthassa sabhāvāti. Tathā hi “idaṃ dukkhan”ti vuccamānaṃ jāti-ādiṃ apekkhāya sāmāññaṃ samānampi saccāpekkhāya viseso hoti. Esa nayo samudayasaccādīsupīti. “Dukkhan”ti ekattatā. “Jāti dukkhā, jarā dukkhā, maraṇaṃ dukkhan”ti evamādi vemattatā. “Dukkhasamudayo”ti ekattatā, “taṇhā ponobhavikā nandīrāgasahagatā”ti evamādi vemattatāti evamādi vitthāro **vibhaṅge** (netti. 46 ādayo) āgamissatīti.

Adhiṭṭhānahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo parikkhārahāraniddeso”ti pucchitabbattā-

**15.** “Ye dhammā yaṃ dhammaṃ, janayantippaccayā paramparato.

hetumavakaḍḍhayitvā, eso hāro parikkhāro”ti.-

Gāthā vuttā. Tattha avijjādikā **ye** paccayadhammā saṅkhārādikaṃ **yaṃ** phala-dhammaṃ **paccayā** saḥajātapaccayena **paramparato** paramparapaccayabhāvena janayanti, tassa saṅkhārādīphalassa paccayaṃ parikkhārabhūtaṃ purimuppannaṃ avijjādikaṃ asādhāraṇaṃ (..0040) janakaṃ **hetuṃ**, ayonisomanasikārādikaṃ sādharmaṇaṃ paccaya**hetuñca avakaḍḍhayitvā** suttato niddhāretvā yo saṃvaṇṇanāviseso parikkhārasaṃvaṇṇanābhāvena pavatto, eso saṃvaṇṇanāviseso parikkhāro hāro nāmāti atthayojanā. Avijjādayo hi avijjādīnaṃ asādhāraṇa-

hetū bhavanti, ayonisomanasikārādayo sādhāraṇapaccayā. Tenāha- “asādhāra-  
ṇalakkhaṇo hetu, sādhāraṇalakkhaṇo paccayo”ti, “avijjā avijjāya hetu, ayonisoma-  
nasikāro paccayo”ti-ādikaṃ (netti. 49) vibhaṅgavacanañca.

Parikkhārahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo samāropanahārani-  
ddeso”ti pucchitabbatā-

**16.** “Ye dhammā yaṃmūlā, ye cekatthā pakāsītā muninā.

te samāropayitabbā, esa samāropano hāro”ti.-

Gāthā vuttā. Tattha **ye** silādayo **dhammā yaṃmūlā** yesaṃ samādhi-ādīnaṃ mūlā,  
te silādayo dhammā tesam samādhi-ādīnaṃ padaṭṭhānabhāvena saṃvaṇṇanāvi-  
sesena samāropayitabbā, ye ca rāgavirāgacetovimuttisekkhaphalakāmadhātusa-  
matikkamanādisaddā anāgāmiphalatthatāya **ekatthā** samānatthāti buddham**muninā**  
pakāsītā, te rāga ...pe... tikkamanādisaddā aññamaññavevacanabhāvena samā-  
ropayitabbā, eso saṃvaṇṇanāviseso samāropano hāro nāmāti atthayojanā.

Ettha ca silādikkhandhattayassa pariyāyantaravibhāvanāpāripūrī kathitā, bhāva-  
nāpāripūrī ca pahātabbassa pahānena hotīti bhāvanāsamāropanapahānasamāro-  
panāpi dassitāti catubbidho samāropano padaṭṭhānasamāropano, vevacanasamā-  
ropano, bhāvanāsamāropano, pahānasamāropanoti.

Tattha kāyikasucaritaṃ, vācasikasucaritañca silakkhandho, manosucarite ana-  
bhijjhā, abyāpādo ca samādhikkhandho, sammādiṭṭhi paññākkhandho. Sila-  
kkhandho samādhikkhandhassa padaṭṭhānaṃ, samādhikkhandho paññākkha-  
ndhassa padaṭṭhānaṃ. Silakkhandho, samādhikkhandho ca samathassa pada-  
ṭṭhānaṃ, paññākkhandho (..0041) vipassanāya padaṭṭhānaṃ. Samatho rāgavirā-  
gacetovimuttiyā padaṭṭhānaṃ, vipassanā avijjāvirāgapaññāvimuttiyā padaṭṭhā-  
nanti evamādi **padaṭṭhānasamāropano**. Rāgavirāgā cetovimutti sekkhaphalaṃ,  
avijjāvirāgā paññāvimutti asekkhaphalaṃ, idaṃ vevacanaṃ. Rāgavirāgā cetovi-  
mutti anāgāmiphalaṃ, avijjāvirāgā paññāvimutti aggaphalaṃ arahattaṃ, idaṃ  
vevacanaṃ. Rāgavirāgā cetovimutti kāmādhātusamatikkamaṃ, avijjāvirāgā  
cetovimutti tedhātusamatikkamaṃ, idaṃ vevacanaṃ. Paññindriyaṃ, paññā-  
balaṃ, adhipaññāsikkhā, paññākkhandhoti evamādi vevacananti evamādi **vevaca-  
nasamāropano**. Kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāri-  
pūriṃ gacchanti, catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā  
bhāvanāpāripūriṃ gacchanti, catūsu sammappadhānesu bhāviyamānesu cattāro  
iddhipādā bhāvanāpāripūriṃ gacchantīti evamādi **bhāvanāsamāropano**. Kāye  
kāyānupassī viharanto asubhe “subhan”ti vipallāsaṃ pajahati, kabaḷikāro cassa  
āhāro pariññaṃ gacchati, kāmupādānena ca anupādāno bhavati, kāmāyogena ca  
visaṃyutto bhavati, abhijjhākāyaganthena ca vippayujjati, kāmāsavena ca anā-  
savo bhavati, kāmoghañca uttiṇṇo bhavati, rāgasallena ca visallo bhavati, rūpū-  
pikā cassa viññāṇaṭṭhiti pariññaṃ gacchati, rūpadhātuyaṃ cassa rāgo pahīno  
bhavati, na ca chandāgatiṃ gacchati, vedanāsūti evamādi **pahānasamāropanoti**  
evamādi samāropano hāro niyuttoti.

Iti sattibalānurūpā racitā.

Soḷasahāraniddesavibhāvanā niṭṭhitā.

## Nayaniddesavibhāvanā

17. Hāraniddesā niddiṭṭhā, amhehi ca ñātā, “katame nayaniddesā”ti pucchita-bbattā “**taṇhañcā**”ti-ādi vuttaṃ. Atha vā evaṃ uddesakkameneva hāre niddisitivā idāni naye niddisituṃ “**taṇhañcā**”ti-ādi vuttaṃ. Tattha yo saṃvaṇṇanāviseso sutte āgataṃ **taṇhañca avijañca** atthato niddhāraṇavasena gahitaṃ taṇhañca avijañca saṃkilesapakkhaṃ neti, sutte āgatena (..0042) samathena, sutte āgatāya vipassanāya atthato niddhāraṇavasena vā gahitena samathena, gahitāya vipassanāya vodānapakkhaṃ neti, nayanto ca saccehi yojetvā neti, ayaṃ saṃvaṇṇanāviseso so nandiyāvaṭṭo nayo nāmāti atthayojanā.

Ettha ca atthanayassa bhūmi, saṃvaṇṇanā ca gāthāyaṃ “nayo”ti vuttā, tasmā “saṃvaṇṇanāviseso”ti vuttaṃ. Na hi atthanayo saṃvaṇṇanā, catusaccapaṭive-dhassa anurūpo pubbabhāge anugāhaṇanayo atthanayova. Tassa pana atthanayassa yā saṃvaṇṇanā ugghaṭitaññu-ādīnaṃ vasena taṇhādīmukhena nayabhūmiracanā pavattā, tassa saṃvaṇṇanāva nayavohāro katoti vitthārato **hārasampāte** (netti. 78-79) āgamissati.

Nandiyāvaṭṭanayaniddeso niddiṭṭho, amhehi ca ñāto, “katamo tipukkhalanayaniddeso”ti pucchitabbattā-

18. “Yo akusale samūlehi, neti kusale ca kusalamūlehi.

bhūtaṃ tathaṃ avitathaṃ, tipukkhalam taṃ nayaṃ āhū”ti.-

Gāthā vuttā. Tattha **yo** saṃvaṇṇanāviseso akusale **samūlehi** attano akusalassa tīhi lobhādīhi mūlehi saṃkilesapakkhaṃ neti, kusale ca **kusalamūlehi** tīhi alobhādīhi vodānapakkhaṃ neti, nayanto ca **bhūtaṃ** kusalākusalam neti, na abhūtaṃ māyāmarīci-ādayo viya, **tathaṃ** kusalākusalam neti, na ghaṭādayo viya sammutisaccamattaṃ, **avitathaṃ** kusalākusalam neti, na vitathaṃ. Kusalākusalānaṃ sabhāvato vijjamānattā **bhūtā** paramatthasaccattā **tathā**, akusalassa iṭṭhavipākatābhāvato, kusalassa ca aniṭṭhavipākatābhāvato vipāke sati avisaṃvādakattā **avitathā** bhavanti, kusalākusalā hi etesaṃ tiṇṇaṃ “bhūtaṃ, tathaṃ, avitathan”ti padānaṃ kusalākusalavisesanā daṭṭhabbā.

Atha vā akusalamūlehi akusalāni, kusalamūlehi ca kusalāni nayanto ayaṃ nayo bhūtaṃ tathaṃ avitathaṃ neti cattāri saccāni niddhāretvā (..0043) yojeti. Dukkhādīni hi bādhakādibhāvato aññathābhāvābhāvena **bhūtāni**, saccasabhāvattā **tathāni**, avisaṃvādanato **avitathāni**. Vuttañhetam bhagavatā- “cattārimāni, bhikkhave, tathāni avitathāni anaññathāni”ti saṃ. ni. 5.1090; paṭi. ma. 2.8). Akusalādisuttatthassa catusaccayojanamukhena nayanalakkhaṇaṃ taṃ saṃvaṇṇanāvisesaṃ tipukkhalam nayanti āhūti atthayojanā.

Tattha tīhi hetūhi pukkhalo sobhanoti **tipukkhalo** akusalādiko atthanayo saṃva-

ṇṇanāvīsesoti ṭhānūpacārato tipukkhalanayo nāmāti. Vitthāro pana **hārasampāte** (netti. 87-88) āgamissati.

Tipukkhalanayaniddeso niddiṭṭho, amhehi ca ñāto, “katamo sīhavikkīḷitanayanīddeso” ti pucchitabbattā-

**19.** “Yo neti vipallāsehi, kilese indriyehi saddhamme.

etaṃ nayaṃ nayaividū, sīhavikkīḷitaṃ āhū” ti.-

Gāthā vuttā. Tattha **yo** saṃvaṇṇanāvīseso sutte vuttehi vipallāsehi kilese saṃkilesapakkhaṃ neti, sutte vuttehi indriyehi saddhamme vodānapakkhaṃ neti, **etaṃ** saṃvaṇṇanāvīsesaṃ **nayaividū** saddhammanayakovidā, atthanayakusalā eva vā sīhavikkīḷitaṃ nayanti āhūti atthayojanā.

Tattha **vipallāsehī**ti asubhe subhaṃ, dukkhe sukhaṃ, anicce niccaṃ, anattani attāti catūhi vipallāsehi. **Indriyehī**ti saddhādīhi indriyehi. **Saddhammeti** paṭipattipaṭivedhasaddhamme. Sesamettha vuttanayameva. Vitthāro pana **hārasampāte** (netti. 86-87) āgamissatīti.

Sīhavikkīḷitanayanīddeso niddiṭṭho, amhehi ca ñāto, “katamo disālocananayanīddeso” ti pucchitabbattā-



20. “Veyyākaraṇesu (..0044) hi ye, kusalākusalā tahiṃ tahiṃ vuttā.

manasā volokayate, taṃ khu disālocanaṃ āhū”ti.-

Gāthā vuttā. “Sīhalocanaṃ āhū”ti pāṭho likhito, so pana na therassa pāṭhoti daṭṭhabbo bhinnalakkhaṇattā. Tattha tahiṃ tahiṃ veyyākaraṇesu **ye kusalākusalā** nayassa disābhūtā dhammā vuttā, te kusalākusale nayassa disābhūtadhamme abahi abhantaraṃ citte eva yaṃ olokanaṃ karoti, **taṃ** olokanaṃ **khu** olokanaṃ **eva** disālocananti āhūti atthayojanā.

Tattha **veyyākaraṇesūti** tassa tassa atthanayassa yojanatthaṃ katesu suttassa atthavissajjanesu. **Kusalāti** vodāniyā. **Akusalāti** saṃkilesikā. **Vuttāti** suttato niddhāretvā kathitā. **Olokayate**ti te kusalādidhamme citteneva “ayaṃ paṭhamā disā, ayaṃ dutiyā disā”ti-ādinā tassa tassa nayassa disābhāvena upaparikkhati, vicāretīti attho. **Khūti** avadhāraṇatthe nipāto, tena disālocananayo koci atthaviseso na hotīti dassetīti.

21. Disālocananayaniddeso niddiṭṭho. Amhehi ca ñāto. “Katamo aṅkusanayaniddeso”ti pucchitabbattā “**oloketvā**”ti-ādigāthā vuttā. Tattha taṃtaṃnayadisābhūte sabbe **kusalākusale** disālocanena oloketvā **ukkipiya** suttato uddharitvā **yaṃ samāneti** yaṃ samānayaṇaṃ karoti, ayaṃ samānayanasaṅkhāto nayo aṅkuso nayo nāmāti atthayojanā.

Ettha ca **aṅkuso** nāma hatthīnaṃ icchitaṭṭhānaṃ ānayanakāraṇabhūto vajirādimayo tikkhaggo ujuvaṅkabhūto dabbasambhāraviseso, ayampi nayo aṅkuso viyāti atthena **aṅkuso**. Etena hi nayena icchitaṃ suttatthaṃ nayatīti. Mukhyato pana aṅke vijjhaṇaṭṭhāne uddhaṭo asati anto pavisatīti **aṅkuso**. Aṅkasaddūpapa-da-upubba-asadhātu apaccayoti. Ayampi nayo kocipi atthaviseso na hotīti.

Soḷasa (..0045) hāraniddesā ceva pañca nayaniddesā ca ācariyena niddiṭṭhā. Amhehi ca ñātā, “saṃvaṇṇetabbasutte kiṃ soḷasa hārā paṭhamaṃ yojetabbā, udāhu nayā”ti pucchitabbattā-

22. “Soḷasa hārā paṭhamaṃ, disālocanato disā viloketvā.

saṅkhipiya aṅkusena hi, nayehi tihi niddise suttan”ti.-

Gāthamāha. **Aṭṭhakathāyaṃ** pana “evaṃ hāre, naye ca niddisitvā idāni **nesaṃ** yojanakkamaṃ dassento ‘soḷasa hārā paṭhamaṃ’ti-ādimāhā”ti (netti. aṭṭha. 22) vuttaṃ. Tattha soḷasa hārā byañjanapariyeṭṭhibhāvato saṃvaṇṇetabbasutte saṃvaṇṇanābhāvena paṭhamaṃ yojetabbā, yojentena niddiṭṭhā hārānukkame-neva yojetabbā, na uppaṭipāṭiyā. Hārasaṃvaṇṇanānukkamena saṃvaṇṇetabbamaṃ paṭhamaṃ saṃvaṇṇetvā pacchā disālocanena oloketvā aṅkusanayena netvā tihi atthanayehi niddiseti adhippāyo.

Iti sattibalānurūpā racitā

Nayaniddesavibhāvanā niṭṭhitā.

## Dvādasapadavibhāvanā

Nettivisayaṃ sāsana-varasaṅkhātāṃ saṃvaṇṇetabbasuttaṃ yesaṃ byañjana-pādānaṃ, atthapadānaṃca vasena “dvādasapadāni suttan”ti saṅgahavāre vuttaṃ, “katamāni tāni”ti pucchitabbattā sarūpato niddisituṃ-

**23.** “Akkharaṃ padaṃ byañjanaṃ, nirutti tatheva niddeso.

ākāra-chaṭṭhava-canaṃ, ettāva byañjanaṃ sabbaṃ.

**24.** Saṅkāsanā pakāsanā, vivaraṇā vibhajanuttānīkamma-paññatti.

etehi chahi padehi, attho kammaṃca niddiṭṭhan”ti.-

Gāthādvayaṃ (..0046) vuttaṃ. **Aṭṭhakathāyaṃ** pana “idāni yesaṃ byañjana-pādānaṃ, atthapadānaṃca vasena ‘dvādasapadāni suttan’ti vuttaṃ, tāni padāni niddisituṃ ‘akkharapadan’ti-ādīmāhā”ti (netti. aṭṭha. 23) vuttaṃ.

Tattha kenatṭhena akkharanti? Akkharatṭhena asaṅcaraṇatṭhena. Akārādivaṇṇo hi akārādito ikārādipariyāyaṃ nakkharati, na saṅcarati, na saṅkamati. Tenāha **aṭṭhakathāyaṃ** “apariyosite pade vaṇṇo akkharaṃ pariyāyavasena akkharāṇato asaṅcaraṇato”ti (netti. aṭṭha. 23). **Apariyosite padeti** ca vibhatyantabhāvaṃ appatte dviticatukkaravantesu padesu ekadvitikkharamatteyeva **akkharaṃ** nāma, pariyosite **padaṃ**yeva, na akkharanti adhippāyo. Padaṃ pana pavesanato atthavasena pariyāyaṃ saṅcarantaṃ viya hoti, na evaṃ akārādivaṇṇo avevacanattā. “Mā evaṃ maññasi”ti-ādīsu vā ekakkharapadā **mā-kārādi akkharaṃ** nāma, vibhatyantaṃ padaṃ pana **padameva** hoti.

Pajjati attho etenāti **padaṃ**. Taṃ nāmākhyātopasagganipātappabhedena catubbidhaṃ. Tattha dabbapadhānaṃ “phasso vedanā cittaṃ”ti evamādikaṃ **nāmapadaṃ**. Tattha hi dabbamāvibhūtarūpaṃ, kiriyā anāvibhūtarūpā. Kiriyāpadhānaṃ “phusati vedayati vijānāti”ti evamādikaṃ **ākhyātapadaṃ** nāma. Tattha hi phusanā-dikiriyā āvibhūtarūpā, dabbamanāvibhūtarūpaṃ. Kiriyāvisesabodhahetubhūtaṃ pa-upa-iti-evamādikaṃ **upasaggapadaṃ** nāma. “Cirappavāsīṃ (dha. pa. 219) upavutthan”ti (a. ni. 3.71; su. ni. 405) evamādīsu hi pa-upādisaddā vasanādikiriyāya viyogādivisiṭṭhataṃ dīpentī. Vacanattho pana nāmapada-ākhyātapadadvayaṃ upagantvā tassa padadvayassa atthaṃ sajjantīti **upasaggāti** datṭhabbo. Kiriyāya ceva dabbassa ca sarūpavisesapakāsanahetubhūtaṃ “evaṃ, itī”ti evamādikaṃ **nipātapadaṃ** assapi saṃvaṇṇanāyapi icchitattā, akkharena pana kathaṃ gahitoti ce? Akkharehi suyyamānehi suṇantānaṃ visesavidhānassa katattā padapariyosāne padatthasampaṭipatti hoti. Tasmā akkharenapi atthākāro gahitovāti vedītabbo. Tena vuttaṃ- “akkharehi saṅkāseti, padehi pakāseti, akkharehi ca padehi ca ugghaṭeti”ti (netti. 9) ca.

**Vivaraṇā** (..0047) vitthāraṇā. Vibhajanā ca uttānīkammaṃca paññatti ca **vibhajanuttānīkamma-paññatti**ti samāhāre ayaṃ dvandasamāso. Tattha vibhāgakaraṇaṃ **vibhajanaṃ** nāma. Byañjanākārehi yo atthākāro niddisiyamāno, so atthākāro vivaraṇavibhajanāti dvīhi atthapadehi niddisito. Pākaṭakaraṇaṃ **uttānīkammaṃ** nāma. Pakārehi ṇāpanaṃ **paññatti**. Niruttiniddesasaṅkhātehi byañjanapadehi pakāsiyamāno yo atthākāro atthi, so atthākāro uttānīkamma-paññattihi paṭiniddisito. Etehi

saṅkāsanādīhi chahi atthapadehi **attho** suttattho gahito, **kammañca** ugghaṭṭanādi-kammañca niddiṭṭhanti attho. Yena suttatthena ugghaṭṭitañño cittasantānassa sambodhanakiriyāsaṅkhātassa ugghaṭṭanakammassa nibbatti bhava, so suttattho saṅkāsanāpakāsanākāro hoti. Yena suttatthena vipaṅcitañño cittasantānassa bodhanakiriyāsaṅkhātassa vipaṅcanakammassa nibbatti, so suttattho vivaraṇāvibhajanākāro hoti. Yena suttatthena neyyassa cittasantānassa pabodhanakiriyāsaṅkhātassa nayakammassa nibbatti, so suttattho uttānikammaapaññattākāro hoti daṭṭhabbo. Tenāha **aṭṭhakathācariyo** “suttatthena hi desanāya pavattiyamānena ugghaṭṭitañño-ādiveneyyānaṃ cittasantānassa pabodhanakiriyānibbatti, so ca suttattho saṅkāsanādi-ākāro” ti (netti. aṭṭha. 24).

“Yathāvuttehi tīhi atthanayehi ceva chahi atthapadehi **ca** ayuttopi attho kiṃ koci atthi, udāhu sabbo attho yutto evā” ti pucchitabbattā-

**25.** “Tīhi ca nayā anūnā, atthassa ca chappadāni gaṇitāni.

navahi padehi bhagavato, vacanassattho samāyutto” ti.-

Gāthamāha. Tattha **tīhīti** liṅgavipallāsaniddeso, tayoti pana pakatiliṅganiddeso vattabbo. Gaṇitā anūnā tayo atthassa nayā ca gaṇitāni anūnāni cha atthassa padāni ca niddiṭṭhāni, niddiṭṭhehi ca atthapadehi bhagavato vacanassa sabbo attho **samāyutto** va ayutto koci attho natthīti yojanā kātābbā. **Atthassāti** suttatthassa. **Nayāti** netti-atthanayā. **Padānīti** netti-atthapadāni.

**26.** Ye (..0048) hārādayo niddiṭṭhā, te hārādayo sampiṇḍetvā nettippakaraṇassa padatthe sukhaggahaṇatthaṃ gaṇanavasena paricchinditvā dassento “**atthassā**” -ti-ādimāha. Tattha **atthassa** samūhassa avayavabhūtāni navabhedāni atthapadāni suttabyañjanassa atthassa pariyeṭṭhisāṅkhātāya saṃvaṇṇanāya gaṇanato catuvīsati byañjanapadāni honti, atthapadabyañjanapadabhūtaṃ ubhayaṃ saṅkhepayato sampiṇḍayato **tettiṃsā** tettiṃsavidhā **ettikā** tettiṃsavidhāva nettīti yojanā.

Tattha **navappadānīti** tayo atthanayā, cha atthapadāni ca. **Catubbīsāti** soḷasa hārā, cha byañjanapadāni, dve disālocananaya-aṅkusanayā cāti evaṃ tettiṃsavidhā ca netti nāma, ito vinimutto añño koci nettipadattho natthīti attho daṭṭhabbo.

“Evaṃ tettiṃsapadatthāya nettīyā hāranayānaṃ katamo desanāhāravicyahāro” -ti-ādi desanākkameneva siddho, evaṃ siddhe satipi “soḷasa hārā paṭhaman” ti ārambho “sabbepime hārā ceva nayā ca iminā dassitakkameneva saṃvaṇṇetabbesu suttesu saṃvaṇṇanāvasena yojetabbā, na uppaṭipāṭiyā” ti imamattaṃ dīpeti. Dīpanavacanasavanānusārena ñāpeti, tasmā evaṃ kamo dassito, assādādinavanissaraṇāni dhammadesanāya nissayāni, phalañca dhammadesanāya phalaṃ, upāyo ca dhammadesanāya upāyo, āṇatti ca dhammadesanāya sarīraṃ. Desanāhārassa tāsāṃ assādādinavanissaraṇaphalupāyāṇattīnaṃ vibhāvanasabhāvattā.

Niddhāraṇena vināpi pakatiyā sabbasaṃvaṇṇetabbasuttesu anarūpāti suviññeyyattā, saṃvaṇṇanāvisesānaṃ vicayahārādīnaṃ nissayabhāvato ca paṭhamāṃ desanāhāro dassito.

Padapucchāvissajjanāpucchāpadānugītihi saddhiṃ desanāhārapadatthānaṃ

assādādīnaṃ pavicayabhāvato desanāhārānantaraṃ vicayo hāro.

Vicayahārena pavicitānaṃ atthānaṃ yuttāyuttivicāraṇabhāvato vicayahārānantaraṃ yutti hāro.

Padaṭṭhānahārassa yuttāyuttānaṃyeva atthānaṃ upapatti-anurūpaṃ kāraṇaparāya niddhāraṇattā yuttihārānantaraṃ padaṭṭhānahāro.

Yuttāyuttānaṃ (..0049) kāraṇaparāya pariggahitasabhāvānaṃyeva ca dhammānaṃ avuttānampi samānalakkhaṇatāya gahaṇalakkhaṇattāya padaṭṭhānahārānantaraṃ lakkhaṇahāro.

Lakkhaṇahārena atthato suttantarato niddhāritānampi dhammānaṃ

nibbacanādīni vattabbāni, na sutte sarūpato āgatadhammānaṃyevāti dassa-  
natthaṃ lakkhaṇahārānantaraṃ catubyūho hāro. Evañhi niravasesato atthāva-  
bodho hoti.

Catubyūhena hārena vutthehi nibbacanādhippāyanidānehi saddhiṃ sutte pada-  
tthānaṃ suttantarasaṃsandanasāṅkhāte pubbāparavicāre dassite tesaṃ suttapa-  
datthānaṃ sabhāgavisabhāgadhammantarāvaṭṭanaṃ sukhena sakkā dassetunti  
catubyūhahārānantaraṃ āvaṭṭo hāro. Suttantarasaṃsandanassa hi sabhāgavisa-  
bhāgadhammantarāvaṭṭanayassa upāyabhāvato “ārambhatha nikkamathā”ti-ādi-  
gāthāya (saṃ. ni. 1.185; netti. 29; peṭako. 38) ārambhananikkamanabuddhasāsa-  
nayogadhunanehi vīriyasamādhīpaññindriyāni niddhāretvā tesu ārambhananikka-  
manabuddhasāsanayogadhunanesu ananuyogassa mūlaṃ pamādoti suttantare  
dassito pamādo āvaṭṭitoti.

Āvaṭṭena hārena sabhāgavisabhāgadhammāvaṭṭanena payojite sādharmaṇāsā-  
dhāraṇavasena saṃkilesavodānadhammānaṃ padaṭṭhānato ceva bhūmito ca  
vibhāgo sakkā sukhena yojetunti āvaṭṭahārānantaraṃ vibhatti hāro.

Vibhattihārena saṃkilesavodānadhammānaṃ vibhāge kate saṃvaṇṇetabba-  
sutte āgatā dhammā akasirena paṭipakkhato parivattetuṃ sakkāti vibhattihārāna-  
ntaraṃ parivattanahāro. Vibhattihārena hi “sammādiṭṭhissa purisapuggalassa  
micchādiṭṭhi nijjiṇṇā hoti”ti (netti. 35) paṭivibhattasabhāve eva dhamme parivatta-  
nahāravibhaṅge udāhariyissati.

Parivattanahārena paṭipakkhato parivattitāpi dhammā pariyāyavacananehi bodhe-  
tabbā, na saṃvaṇṇetabbasutte āgatadhammāyevāti dassanattaṃ parivattanahā-  
rānantaraṃ vevacanaṃ hāro.

Vevacanaṃ hārena (.0050) pariyāyato pakāsītānaṃ dhammānaṃ pabhedato  
paññattivasena vibhājanāṃ sukhena sakkā ñātunti vevacanaṃ hārānantaraṃ  
paññatti hāro.

Paññattihārena pabhavapariññādīpaññattivibhāgamukhena paṭiccasamuppāda-  
saccādidhammavibhāge kate sutte āgatadhammānaṃ paṭiccasamuppādādīmu-  
khena avataraṇaṃ sakkā dassetunti paññattihārānantaraṃ otaraṇo hāro.

Otaraṇena hārena dhātāyatanādīsu otāritānaṃ saṃvaṇṇetabbasutte pada-  
tthānaṃ pucchārambhasodhanaṃ sakkā sukhena sampādetunti otaraṇahārāna-  
ntaraṃ sodhanaṃ hāro.

Sodhanena hārena saṃvaṇṇetabbasutte padapadatthesu visodhitesu tattha  
tattha ekattatāya vā vemattatāya vā labbhamānasāmaññavisesabhāvo sukaro  
hotīti dassetuṃ sodhanahārānantaraṃ adhiṭṭhāno hāro.

Sāmaññavisesabhūtesu sādharmaṇāsādhāraṇesu dhammesu adhiṭṭhānena  
hārena paveditesu parikkhārasāṅkhātassa sādharmaṇāsādhāraṇarūpassa paccaya-  
heturāsissa pabhedo suviññeyyoti adhiṭṭhānahārānantaraṃ parikkhāro hāro.

Asādhāraṇe, sādharmaṇe ca kāraṇe parikkhārena hārena dassite tassa attano  
phalesu kāraṇākāro, tesaṃ hetuphalānaṃ pabhedato desanākāro, bhāvetabbapa-  
hātabbadhammānaṃ bhāvanāpahānāni ca niddhāretvā vuccamānāni sammā  
saṃvaṇṇetabbasuttassa atthaṃ tathattāvabodhāya saṃvattantīti parikkhārahārā-

nantaraṃ samāropano hāro dassito hoti. Idaṃ hārānaṃ dassanānukkamakāraṇaṃ daṭṭhabbaṃ.

Uddeso ugghaṭitañño upakārāya saṃvattati yathā, evaṃ nandiyāvaṭṭanayo ugghaṭitañño upakārāya saṃvattati, tasmā paṭhamaṃ nandiyāvaṭṭanayo dassito. Niddeso vipaṅcitañño upakārāya saṃvattati yathā, evaṃ tipukkhalanayo vipaṅcitañño upakārāya saṃvattati, tasmā nandiyāvaṭṭanayānantaraṃ tipukkhalanayo. Paṭiniddeso neyyassa upakārāya saṃvattati yathā, evaṃ sīhavi-kkīḷitanayo neyyassa upakārāya saṃvattati (..0051). Tasmā tipukkhalānantaraṃ sīhavi-kkīḷitanayo dassitoti tiṇṇaṃ atthanayānaṃ dassanānukkamo veditabbo. Atthanayānaṃ disābhūtāya bhūmiyā āloketvā tesāṃ tassā disāya bhūmiyā samānayanāṃ hoti. Na hi sakkā anoloketvā samānetunti disālocananayaṃ dassetvā aṅkusanayo dassito. Potthakāruḷhāvachekā sabbāsu disāsu hatthigamaṇaṭṭhānaṃ oloketvā aṅkusena icchitaṭṭhānaṃ samānayaṃti. Keci acchekā anoloketvā vina-yaṃti. Tesāṃ nayanamattameva, na samānayanāṃ. Evameva paṇḍitā suttatthaṃ vaṇṇentā manasāva oloketvāva nayā netabbāti daṭṭhabbā.

Samuṭṭhānasamvaṇṇanā adhippāyasamvaṇṇanā padatthasamvaṇṇanā vidhi-anuvādasamvaṇṇanā nigamanasamvaṇṇanāti vā, payojanasamvaṇṇanā piṇḍatthasamvaṇṇanā anusandhisamvaṇṇanā codanāsamvaṇṇanā parihārasamvaṇṇanāti vā, upogghāṭasamvaṇṇanā padaviggahasamvaṇṇanā padatthacālanasamvaṇṇanā paccupaṭṭhānasamvaṇṇanāti vā, tathā ekanāḷikākathā caturassakathā nisinnavattikākathāti vā āgatā.

Tattha **samuṭṭhānaṃ** nidānameva. **Vidhi-anuvādo** visesavacanameva. **Upogghāṭo** nidānameva. **Cālanā** codanāyeva. **Paccupaṭṭhānaṃ** parihārova.

Pāḷiṃ vatvā ekekapadassa atthakathanasaṅkhātā samvaṇṇanā **ekanaḷikākathā** nāma.

Paṭipakkhaṃ dassetvā paṭipakkhassa upamaṃ dassetvā sapakkhaṃ dassetvā sapakkhassa upamaṃ dassetvā kathanasaṅkhātā samvaṇṇanā **caturassakathā** nāma.

Visabhāgadhammavaseneva pariyosānaṃ gantvā puna sabhāgadhammavase-neva pariyosānagamanaṅkhātā samvaṇṇanā **nisinnavattikākathā** nāma.

Tā sabbā samvaṇṇanāyopi desanāhārādīsu nettisamvaṇṇanāsu antogadhāyeva. Tenāha “yattakā hi suttassa samvaṇṇanāvisesā, sabbe te netti-upadesāyattā”ti. Evaṃ ettāvatā etaparamatā daṭṭhabbā (..0052). Hetuphalabhūmi-upanisāsa-bhāgavisabhāgalakkhaṇanayādayo pana **aṭṭhakathāyaṃ** (netti. aṭṭha. 4 dvādasa-pada) vitthārato vuttāti na vitthārayissāmīti.

Iti sattibalānurūpā racitā

Niddesavāra-atthavibhāvanā niṭṭhitā.

## 4. Paṭiniddesavāra-atthavibhāvanā

### 1. Desanāhāravibhaṅgavibhāvanā

5. Evaṃ hārādayo sarūpato ācariyena uddesato uddiṭṭhā, niddesato ca niddiṭṭhā, amhehi ca ñātā, atha kasmā puna “tattha katamo desanāhāro”ti-ādiko āraddhoti ce? Veneyyānaṃ tividdhattā. Veneyyā hi atitikkhapañño nātittikkhapañño mandapañño ti-ādiko tividdhā honti. Tesañhi atitikkhapaññassānurūpaṃ hārādayo uddesato uddiṭṭhā, nātittikkhapaññassa anurūpaṃ niddesato niddiṭṭhā, idāni mandapaññassānurūpaṃ hārādayo vibhajitvā dassetuṃ “**tattha katamo desanāhāro**”ti-ādiko vibhaṅgavāro āraddho. **Aṭṭhakathāyaṃ** pana “**evaṃ hārādayo**sukhaggahaṇatthaṃ gāthābandhavasena sarūpato niddisitvā idāni tesu hāre tāva paṭiniddesavasena vibhajitvā ‘tattha katamo desanāhāro’ti-ādi āraddhan”ti (netti. aṭṭha. 5) vuttaṃ.

Tattha ye hārādayo uddesaniddesesu niddiṭṭhā, tattha hārādīsu katamo desanāhāro ti-ādiko āraddhoti ce? Yā “assādādīnavatā”ti-ādigāthā (netti. 4) vuttā, sā ayaṃ gāthā niddesavasena desanāhāro nāma, tassa “assādādīnavatā”ti-ādi (netti. 4) niddesassa idāni mayā vuccamāno “ayaṃ desanāhāro kiṃ desayati”ti-ādiko vitthārasaṃvaṇṇanāviseso desanāhāravibhaṅgo nāmāti yojanā. “Ayaṃ desanāhāro kiṃ desayati”ti-ādiko pucchitabbatā pucchāṃ ṭhapetvā “imaṃ desayati”ti-ādiko niyametvā dassetuṃ “**ayaṃ desanāhāro kiṃ desayati? Assādaṃ ādīnavan**”ti-ādi vuttaṃ. Tattha ayaṃ desanāhāro kiṃ desayati ti-ādiko āraddhoti ce (..0053)? **Assādaṃ desayati** saṃvaṇṇeti vitthāreti, **ādīnavam desayati** ...pe... vitthāreti, **nissaraṇam desayati** ...pe... vitthāreti, **phalam desayati** ...pe... vitthāreti, **upāyam desayati** ...pe... vitthāreti, **āṇattim desayati** saṃvaṇṇeti vitthāretiti yojano.

Ettha ca “ayaṃ desanāhāro”ti-ādiko saddo pubbāparāpekkhoti daṭṭhabbo. “Assādādīnavatā”ti-ādigāthāyaṃ (netti. 4) dassitā ime assādādayo kattha saṃvaṇṇetabbe pālīdhamme āgatā”ti-ādiko pucchitabbatā “**dhammaṃ vo, bhikkhave, desessāmi**”ti-ādi vuttaṃ. “Assādādīnavatā”ti-ādigāthāyaṃ (netti. 4) dassitā ime assādādayo kattha saṃvaṇṇetabbe pālīdhamme āgatā”ti-ādiko pucchitabbatā “dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇaṃ majjhekalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessāmi”ti-ādiko paṭiññātabbe pālīdhamme saṃvaṇṇetabbe ye assādādayo āgatā, te ayaṃ desanāhāro desayati ti-ādiko āraddhoti adhippāyo.

Tattha dhammasaddo pariyattisaccasamādhīpanāpakatipuññāpattīñeyyādīsu bahūsu atthesu pavatto, tathāpi idha pariyattidhammeyeva pavattoti daṭṭhabbo. Atthuddeso pana **aṭṭhakathāyaṃ** (netti. aṭṭha. 5) vutto, tasmā idha mayā na vutto. **Vo**-kāropi upayogakaraṇapadapūraṇasampadānatthesu dissati ca, tathāpi idha sampadānatthevāti daṭṭhabbo. Bhikkhanti yācanti silakkhandhādayo, paccaye vā kāyaviññattiyāti **bhikkhū**, saṃsāre bhayaṃ ikkhanti paccavekkhantīti vā **bhikkhū**. **Bhikkhaveti** te bhikkhū ālapati, kimatthāyāti attano mukhābhimukhaṃ katvā dhammassavane ati-ussāhane niyojetuṃ ālapatīti veditabbo.

**Dhammaṃ desessāmīti** nāhaṃ issaratāya tumhe aññaṃ kiñci kāreyyāmi, dhammaṃyeva desessāmi, desento ca na aññesaṃ dhammaṃ sutvā sutamaya-ñāṇānusārena desessāmi, anāvaraṇañāṇena sabbañeyyadhammesu paccakkha-kāritāya idāni mayāyeva pavattiyamānaṃ dhammaṃ ahaṃ desessāmīti paṭijānāti. Ādimhi kalyāṇaṃ **ādikalyāṇaṃ**, ādi kalyāṇametassāti vā **ādikalyāṇaṃ**. Sesesupi eseva nayo. Ādikalyāṇādayo cettha atthakalyāṇādivasena vuttāti daṭṭhabbā. Tenāha- “sīlena (..0054) ādikalyāṇaṃ, samādhinā majjhekalyāṇaṃ, paññāya pari-yosānakalyāṇaṃ. Buddhasubuddhatāya vā ādikalyāṇaṃ, dhammasudhammatāya majjhekalyāṇaṃ, saṅghasuppaṭipattiyā pari-yosānakalyāṇaṃ. Atha vā ugghaṭita-ññuvinayanena ādikalyāṇaṃ, vipañcitaññuvinayanena majjhekalyāṇaṃ, neyyapu-ggalavinayanena pari-yosānakalyāṇaṃ. Ayamevattho idhādhippeto” ti (netti. aṭṭha. 5).

Arīyati ñāyatīti **attho**, ara-dhātuyā nippariyāyato ñāṇappadhāno ārammaṇikaci-ttuppādo attho, ṭhānūpacārato atthassa ñātabbassa ārammaṇapaccayasatti attho, iti-saddena sāyeva satti parāmasīyati, ārammaṇapaccayasattisahito ārammaṇapa-ccayasaṅkhāto ñātabbo attho ta-paccayassa atthoti dhātupaccayānaṃ atthavi-seso daṭṭhabbo. Asati bhavatīti vā **attho**, saha atthena yo dhammo vattatīti so dhammo **sāttho**, atthena samannāgato vā dhammo **sāttho**, saṅkāsanādicha-attha-padasamāyogato vā **sāttho**. Ayamevattho idhādhippeto nettivisayattā. Sampannaṃ byañjanaṃ yassa dhammassāti **sabyañjano**. Sithiladhanitadīghara-ssagarulahusambandhavavatthitavimuttaniggahitasampannattā, akārantādi-itthili-ṅgādi-ekavacanādisampannattā, pamādalekhādirahitattā ca avayavo sampanno taṃsamūhattā dhammo **sampannabyañjano** nāma, akkharādichabyañjanapadasa-māyogā vā **sabyañjano**. Ayamevattho idhādhippeto. Imasmiṃ ayaṃ ūno, so netabbo pakkhipitabboti upanetabbābhāvato **kevalaparipuṇṇo**, sīlakkhandhasamā-dhikkhandhapaññākkhandha- vimuttikkhandhavimuttiñāṇadassanakkhandhapāri-pūriyā vā **kevalaparipuṇṇo**. Idhāyaṃ atireko, so apanetabboti vatvā apanetabbā-bhāvato **parisuddho**, caturoghanittharaṇatthāya, lokāmisanirapekkhatāya pavatti-yamānattā vā **parisuddho**. Seṭṭhattā



**brahmacariyaṃ**, brahmānaṃ vā seṭṭhānaṃ ariyānaṃ cariyaṃ **brahmacariyaṃ**, pabbajjabrahmacariyamaggabrahmacariyasāsanabrahmacariyādīsu sāsana-brahmacariyaṃ pakāsayissāmi, paridīpayissāmīti attho.

“Dhammaṃ vo, bhikkhave, desessāmi ...pe... pakāsessāmi”ti paṭiññātabbe pāḷidhamme āgate assādādayo desanāhāro desayati saṃvaṇṇeti (..0055) vitthāretīti ācariyena sāmāññavaseneva vuttaṃ, tasmā desanāhāro idha pāḷiyaṃ āgataṃ imaṃ assādaṃ desayati, idha pāḷiyaṃ āgataṃ imaṃ ādīnavaṃ desayatīti-ādi viseso na viññātabbo, “kathaṃ viññātabbo”ti pucchitabbattā “idha pāḷiyaṃ āgato ayaṃ assādo, idha pāḷiyaṃ āgato ayaṃ ādīnavo”ti visesaṃ niyametvā upalakkhaṇanayena dassetuṃ “**tattha katamo assādo? Kāmaṃ kāmayamānassā**”ti-ādi āraddhaṃ. Tattha **tatthāti** tassaṃ “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu visayavisayibhedeṣu assādeṣu katamo assādo tattha tesu pāḷidhammesu kattha pāḷiyaṃ āgatoti pucchitvā-

“Kāmaṃ kāmayamānassa, tassa cetāṃ samijjhati;

addhā pītimano hoti, laddhā macco yadicchatī”ti. (su. ni. 772; mahāni. 1)-

Idha pāḷigāthāyaṃ yo visayabhūto assādo āgato, so ayaṃ assādetabbo assādo desanāhārassa visayoti. **Aṭṭhakathāyaṃ** pana-

“Evaṃ bhagavatā desito, pakāsito ca sāsana-dhammo yesaṃ assādādīnaṃ dassanavasena pavatto, te assādādayo desanāhārassa visayabhūtā yattha yattha pāṭhe savisesaṃ vuttā, tato tato niddhāretvā udāharaṇavasena idhā-netvā dassetuṃ ‘tattha katamo assādo’ti-ādi āraddhan”ti (netti. aṭṭha. 5) vuttaṃ.

Tattha assādiyateti **assādo**, assādetabbo vatthukāmo. Kāmiyateti **kāmo**, vatthukāmo ca. Taṃ kāmayatīti **kāmayamāno**, satto. Tassa pītiyā yuttaṃ mano etassāti **pītimano**. Manati jānātīti-ādivacanatthena **macco**. Kāmaṃ kāmitabbaṃ vatthu kāmayamānassa tassa sattassa etaṃ kāmitabbaṃ vatthu sace samijjhati, evaṃ sati so satto addhā pītimano hoti. Yo macco yaṃ vatthuṃ icchatī, taṃ vatthuṃ so macco laddhā addhā pītimano hotīti gāthāyattho daṭṭhabbo.

“Kāmaṃ (..0056) ...pe... pītimano hotī”ti ettakameva avatvā “laddhā macco yadicchatī”ti vuttattā lobhaniyaṃ vatthuṃyeva laddhā pītimano na hoti, atha kho patthetabbaṃ pūjetabbanti sabbaṃ laddhā macco pītimano ca hotīti atirekattho daṭṭhabbo.

Visayabhūto assādetabbo assādo idha pāḷiyaṃ gāthāyaṃ āgatoti ācariyena vibhatto, amhehi ca ñāto, “dukkhadomanassādibhedeṣu ādīnavesu katamo ādīnavo kattha pāḷidhamme āgato”ti pucchitabbattā “**tattha katamo ādīnavo? Tassa ce kāmayānassā**”ti-ādi āraddhaṃ. Tattha **tatthāti** tassaṃ “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu dukkhadomanassādīsu ādīnavesu katamo ādīnavo tattha tesu pāḷidhammesu kattha pāḷiyaṃ āgatoti pucchitvā-

“Tassa ce kāmayānassa, chandajātassa jantuno;

te kāmā parihāyanti, sallaviddhova ruppatī”ti. (su. ni. 773; mahāni. 2)-

Idha pāḷigāthāyaṃ yo domanassasaṅkhāto ādīnavo āgato, so ayaṃ domanassasaṅkhāto ādīnavo desanāhārassa visayoti.

Gāthāyaṃ pana kāmayati icchatīti **kāmayāno**. Atha vā yāyati gacchatīti **yāno**,

kāmena yāno **kāmayāno**, tassa. Chando jāto yassa so **chandajāto**, tassa. Vijjhīyati **viddho**, sallati pavisatīti **sallo**, sallena viddho **sallaviddho**. Kāmaṃ kāmayānassa chandajātassa jantuno ye kāmā labhitabbā, te kāmā kenaci antarāyena yadā parihāyanti, tadā so jantu ruppati. Kīdisova ruppati? Ayomayasallaviddho migo ruppati iva, parihīnakāmo jantu ruppatīti daṭṭhabbo. Ettha ca “ruppatī”tivacana domanassuppatti dassitāti daṭṭhabbā.

Domanassabhūto ādīnavo idha pāḷiyaṃ āgatoti ācariyena vibhatto, amhehi ca ñāto, “magganibbānavasena duvidhesu nissaraṇesu katamaṃ nissaraṇaṃ kattha pāḷiyaṃ āgatan”ti pucchitabbattā **“tattha katamaṃ nissaraṇaṃ? Yo kāme parivajjeti”**ti-ādi āraddhaṃ. Tattha **tatthāti** tassaṃ (..0057) “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu magganibbānavasena duvidhesu nissaraṇesu katamaṃ nissaraṇaṃ tattha tesu pāḷidhammesu kattha pāḷidhamme āgatanti pucchitvā-

“Yo kāme parivajjeti, sappasseva padā siro;

somaṃ visattikaṃ loke, sato samativattati”ti. (su. ni. 774; mahāni. 3)-

Idha pāḷigāthāyaṃ yaṃ samativattanakaraṇaṃ maggasaṅkhātaṃ nissaraṇaṃ āgataṃ, taṃ idaṃ maggasaṅkhātaṃ samativattanakaraṇaṃ nissaraṇaṃ desanāhārassa visayanti.

Gāthāyaṃ **yoti** jhānalābhī vā ariyo vā. **Kāmeti** vuttappakāro vatthukāmo. Tesu pavattachandarāgassa vikkhambhanena vā samucchindanena vā parivajjeti. Kiṃ parivajjeti iva vajjeti? Sappassa **siro** siramaṃ cakkhumā puriso disvā **padā** pādena parivajjeti iva, evaṃ parivajjeti. **Sato** satisampanno **so** puggalo loke rūpādīsu **visattikaṃ imaṃ** taṇhaṃ yena maggena **samativattati** saṃ suṭṭhu atikkamitvā vattati, idaṃ maggasaṅkhātaṃ samativattanakaraṇaṃ ekadesaṃ nissaraṇaṃ nāmāti yojetabbaṃ. “Pādā”ti vattabbe ākāraṇassa rassaṃ katvā “padā”ti vuttaṃ. **Pādāti** ca pādena yathā “amohabhāvā amohabhāvenā”ti. Tena vuttaṃ “attano pādenā”ti (netti. aṭṭha. 5).

Ekadeso visayasaṅkhāto assādo idha pāḷiyaṃ āgatoti ācariyena vibhatto, amhehi ca ñāto, “ekadeso visayasaṅkhāto assādo kattha pāḷiyaṃ āgato”ti pucchitabbattā **“tattha katamo assādo? Khettaṃ vatthun”**ti-ādi āraddhaṃ. Atha vā “tattha katamo assādo? Khettaṃ vatthun”ti-ādi kasmā evaṃ āraddhaṃ, nanu “tattha katamo assādo? Kāmaṃ kāmayamānassā”ti-ādinā assādo vibhatto? Saccaṃ, assādo pana duvidho visayavisayivasena, tasmīṃ visayasaṅkhāto assādo pubbe vibhatto, idāni visayasaṅkhātaṃ assādaṃ vibhajitum **“tattha katamo assādo? Khettaṃ vatthun”**ti-ādi āraddhaṃ. Tattha **tatthāti** tassaṃ “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu visayavisayibhedeṣu assādesu katamo assādo tattha tesu pāḷidhammesu kattha pāḷiyaṃ āgatoti pucchitvā-

“Khettaṃ vatthum (..0058) hiraññaṃ vā, gavāssaṃ dāsaporisaṃ;

thiyo bandhū puthū kāme, yo naro anugijjhatī”ti. (su. ni. 775; mahāni. 4)-

Idha pāḷigāthāyaṃ yo anugijjhanasaṅkhāto assādo āgato, so ayaṃ anugijjhanasaṅkhāto visayi-assādo desanāhārassa visayoti.

Gāthāyaṃ **khattanti** khipīyanti bijāni ettha ṭhāneti khettaṃ. Khipantānaṃ janānaṃ khipanakiriyā khipa-dhātuyā mukhyattho, khipanakiriyājanako cittuppādo

phalūpacārattho, tassa cittuppādassa upanissayapaccayabhūtassa kedārassa viruḥhāpanasatti phalūpacārattho, iti-saddena sā viruḥhāpanasattiyeva parāmasīyati, tassā sattiyā patiṭṭhaṃ kedārasaṅkhātaṃ ṭhānaṃ ta-paccayattho. Esa nayo tisu piṭakesu evarūpesu ca vacanatthesu yathārahaṃ nīharitvā gahetabbo. Vapanti patiṭṭhahanti etthāti **vatthu**. Aparāṇṇādīnaṃ patiṭṭhahanaṃ vapa-dhātuyā mukhyattho, ṭhānassa patiṭṭhāpanasatti phalūpacārattho, iti-saddena sā patiṭṭhāpanasatti parāmasīyati. Tassā sattiyā patiṭṭhaṭṭhānaṃ ta-paccayattho. **Khettaṃ** pana pubbaṇṇavirūhanaṭṭhānaṃ, **vatthu** aparāṇṇavirūhanaṭṭhānaṃ.

Hinoti pavattati pītisomanassanti **hi**, kiṃ taṃ? Pītisomanassaṃ, rāti pavatteti jātarūpanti **raṃ**, kiṃ **taṃ**? Jātarūpaṃ, hiṃ ranti **hiraṃ**, dutiyā appurisasamāso. Nāpeti tosetiti **ñāṃ**, kiṃ **taṃ**? Jātarūpaṃ. Hiraṃ hutvā **ñāṃ hiraññaṃ**, pavattamānaṃ pītisomanassaṃ pavattetvā jane visesena tosetiti attho gahetabbo. **saddo vuttāvuttatthasamuccayattho**. **Gacchanti visesenāti gāvo**, rattindivaṃ asanti bhakkhanti visesenāti **assā**, gāvo ca assā ca **gavāssaṃ**. Dātabbaṃ paṭhamaṃ dentiti **dā**, asanti bhakkhantīti **asā**, datvā asā **dāsā**, sāmikānaṃ dātabbaṃ paṭhamaṃ datvā pacchā asanti bhakkhantīti attho. Sāmikehi vā dinnaṃ asanti bhakkhantīti **dāsā**, dukkhena kasirena asanti pavattantīti vā **dāsā**. Mātāpītūnaṃ hadayaṃ purentīti **purisā**, puraṃ hitaṃ vā isanti gavesantīti **purisā**. Buddha-pacceka-buddhacakkavattibhāvaṃ pureti kammanti **puraṃ**, kiṃ taṃ? Balavakammaṃ, puraṃ isanti sīlenāti vā **purisā**. Purisā eva hi sammāsambuddhapacceka-buddhacakkavattibhāvaṃ gacchanti. “Puri uccaṭṭhāne sentīti vā **purisā**. Purisā (..0059) hi mātūnaṃ pituṭṭhāne ṭhitā”ti ime vacanathā vuttappakārā yuttāyeva atthasambhavato. Dāsā ca purisā ca **dāsaporisaṃ**, majjhe vuddhi. Ettha ca dāsaggahaṇena dāsīpi gahitā. Dāsā dukkaṭṭajanā, purisā sukhitaṭṭajanāti viseso daṭṭhabbo. Ṭhanti patiṭṭhahanti ettha mātugāme puttadhītāti **thiyo**. **Narasaddassa** viggahattho heṭṭhā vuttova.

Ekadeso domanassasaṅkhāto ādīnavo idha pāḷigāthāyaṃ āgatoti ācariyena vibhatto, amhehi ca ñāto, “dukkhasaṅkhāto ādīnavo kattha pāḷiyaṃ āgato”ti pucchitabbattā **“tattha katamo ādīnavo? Abalā naṃ baliyanti”**ti-ādi āraddhaṃ. Atha vā “tattha katamo ādīnavo? Abalā naṃ baliyanti”ti-ādi kasmā evaṃ āraddhaṃ, nanu “tattha katamo ādīnavo? Tassa ce kāmāyānassā”ti-ādinā ādīnavo vibhattoti? Saccaṃ, ādīnavo pana bahuvidho dukkhadomanassādivasena, tasmīṃ bahuvidhe ādīnave ekadeso domanassasaṅkhāto ādīnavo pubbe vibhatto, idāni dukkhasaṅkhātaṃ ādīnavaṃ vibhajitūṃ **“tattha katamo ādīnavo? Abalā naṃ baliyanti”**ti-ādi āraddhaṃ. Tattha **tatthā**ti tassaṃ “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu dukkhadomanassādīsu ādīnavesu katamo ādīnavo tattha tesu pāḷidhammesu kattha pāḷidhamme āgatoti pucchitvā-

“Abalā naṃ baliyanti, maddantenāṃ parissayā;

tato naṃ dukkhamanveti, nāvaṃ bhinnamivodakan”ti. (su. ni. 776; mahāni.

5)-

Idha pāḷigāthāyaṃ yo dukkhasaṅkhāto ekadeso ādīnavo āgato, so ayaṃ dukkhasaṅkhāto ekadeso ādīnavo desanāhārassa visayoti.

Gāthāyaṃ natthi balaṃ etesaṃ kilesānanti **abalā**. Kasmā kilesā abalā hontīti? Kusalehi pahātabbattā. **Naranti** khettādikāme anugijjhantaṃ naraṃ, saddhābalādivirahato vā abalaṃ taṃ naraṃ **balīyanti** abhibhavanti. Kiñcāpi kilesā kusalehi pahātabbattā abalā honti, tathāpi kāmamanugijjhantaṃ saddhābalādivirahitaṃ abhibhavituṃ samatthā bhavanti. **Maddantenaṃ parissayā**ti kāmagiddhaṃ kāme pariyesantaṃ, kāmaṃ rakkhantañca (..0060) enaṃ naraṃ pari samantato paripī-  
letvā ayanti pavattantīti parissayā, sīhabyagghādayo ceva kāyaduccaritādayo ca maddanti. **Tato** tehi parissayehi abhibhūtaṃ **naṃ** naraṃ jāti-ādidukkaṃ **anveti** anugacchati. Kimiva anveti?

Udakaṃ bhinnanāvaṃ anveti iva, evaṃ anvetīti attho.

Ekadesaṃ maggasaṅkhātaṃ nissaraṇaṃ idha pāḷigāthāyaṃ āgatanā ācariyena vibhattaṃ, amheti ca viññātaṃ, “nibbānasaṅkhātaṃ ekadesaṃ nissaraṇaṃ kattha pāḷidhamme āgatanā”ti pucchitabbattā **“tattha katamaṃ nissaraṇaṃ? Tasmā jantu sadā sato”**ti-ādi āraddhaṃ. Atha vā “tattha katamaṃ nissaraṇaṃ? Tasmā jantu sadā sato”ti-ādi kasmā evaṃ āraddhaṃ, nanu “tattha katamaṃ nissaraṇaṃ? Yo kāme parivajjeti”ti-ādinā nissaraṇaṃ vibhattanti? Saccaṃ, nissaraṇaṃ pana duvidhaṃ magganibbānavasena, tattha duvidhe nissaraṇe maggasaṅkhātaṃ nissaraṇaṃ pubbe vibhattaṃ, idāni nibbānasaṅkhātaṃ nissaraṇaṃ vibhajitūṃ **“tattha katamaṃ nissaraṇaṃ? Tasmā jantu sadā sato”**ti-ādi āraddhaṃ. Tattha **tatthāti** tassaṃ “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu magganibbānesu nissaraṇesu ekadesaṃ nibbānasaṅkhātaṃ nissaraṇaṃ tattha tesu pāḷidhammesu kattha pāḷidhamme āgatanā pucchitvā-

“Tasmā jantu sadā sato, kāmāni parivajjaye;

te pahāya tare oghaṃ, nāvaṃ sitvāva pāragū”ti.-

Idha pāḷigāthāyaṃ yaṃ nibbānasaṅkhātaṃ nissaraṇaṃ āgataṃ, idaṃ nissaraṇaṃ desanāhārassa visayanti.

Gāthāyaṃ **tasmāti** yasmā kāmagiddhaṃ naraṃ dukkhaṃ anveti, tasmā jantu **sadā** sabbakāle pubbarattāpararatte jāgariyānuyogena **sato** satisampanno hutvā **kāmāni** kilesakāme vikkhambhanavasena vā samucchadavasena vā **parivajjaye** pariyaheyya. **Te** kāme ariyamaggena pahāya catubbidhaṃ **oghaṃ** tareyya taritūṃ sakkuṇeyya. Ko tarati iva tareyya? Nāvāsāmiko nāvaṃ yaṃ pavisantaṃ udakaṃ **sitvā** bahi siñcitvā lahukāya nāvāya appakasirena taritvā **pāragū** pāraṃ gacchati iva, evaṃ attani pavattaṃ kilesūdakaṃ siñcitvā ariyamaggena nīharitvā lahukena attabhāvena anupādisesāya nibbānadhātuyā nibbānena pāraṃ nibbānaṃ santiṃ (..0061) gaccheyyāti attho. Idaṃ nibbānaṃ kasmā nissaraṇaṃ hoti? Sabbasaṅkhatanissaraṇato **nissaraṇaṃ** nāma.

Idaṃ nissaraṇaṃ idha pāḷidhamme āgatanā ācariyena vibhattaṃ, amhehi ca viññātaṃ, “katamaṃ phalaṃ kattha pāḷidhamme āgatanā”ti pucchitabbattā **“tattha katamaṃ phalaṃ? Dhammo have rakkhati dhammacārin”**ti-ādi āraddhaṃ. Tattha **tatthāti** tassaṃ “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu rakkhananipphādanamaccutaraṇādīsū phalesu katamaṃ phalaṃ tattha tesu pāḷidhammesu kattha pāḷidhamme āgatanā pucchitvā-

“Dhammo have rakkhati dhammacāriṃ, chattaṃ mahantaṃ yatha vassakāle.

esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī”ti. (su. nī.

102, 103)-

Idha pāḷigāthāyaṃ yaṃ anathehi dhammassa rakkhanaphalaṃ āgataṃ, rakkhāva-hanassa abbhudayassa yañca nipphādanaṃ phalaṃ āgataṃ, idaṃ rakkhananipphādanaṃ phalaṃ desanāhārassa visayanti.

Gāthāyaṃ **dhammoti** yena puggalena yo dānādippabhedo puññadhammo nibbattito, so dhammo. **Dhammacāriṃ** dhammanibbattaṃ taṃ puggalaṃ anathehi **rakkhati**. Kimiva? **Vassakāle** deve vassante sati mahantaṃ kusalena dhāre-

tabbaṃ chattaṃ dhārentaṃ kusalaṃ taṃ janaṃ vassatemanato rakkhati yathā, evaṃ rakkhitabbo dhammopi attasammāpaṇidhānena appamatto hutvā suṭṭhu dhammaṃ rakkhantaṃyeva rakkhati, tādiso dhammacāriyeva duggatiṃ na gacchati. Eso ānisaṃso **suciṇṇe** suciṇṇassa **dhamme** dhammassa ānisaṃsoti attho.

Ekadesaṃ phalaṃ idha pāḷidhamme āgatanti ācariyena vibhattaṃ, amhehi ca ñātaṃ, “katamo upāyo kattha pāḷiyaṃ āgato”ti pucchitabbattā **“tattha katamo upāyo? Sabbe saṅkhārā aniccā”**ti-ādi āraddhaṃ. Tattha **tatthā**ti tassaṃ “assādā-dīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu vipassanāpubbaṅgamanibbidādisu upāyesu katamo upāyo tattha tesu pāḷidhammesu kattha pāḷidhamme āgatoti pucchitvā-

“Sabbe (..0062) saṅkhārā ‘aniccā’ti ...pe ...;

sabbe dhammā ‘anattā’ti, yadā paññāya passati”ti. (dha. pa. 277-279)-

Idha pāḷigāthāsu yo vipassanāpubbaṅgamanibbidāñāṇasaṅkhāto visuddhiyā adhigamaheṭubhāvato maggo āgato, ayaṃ upāyo desanāhārassa visayoti.

Gāthāsu **sabbe** niravasesā kammacittotu-āhārehi saṅkharitā saṅkhata**saṅkhārā** hutvā abhāvaṭṭhena **aniccā** iti yadā paññāya passati, atha anicce dukkhasabhāve nibbindati, eso vipassanāpubbaṅgamo nibbindanañāṇasaṅkhāto dhammo visuddhiyā maggoti. “Sabbe saṅkhārā aniccā”ti-ādīsu saṅkhārānaṃ saṅkhatadhammabhāvo paccayākāravibhaṅgaṭṭhakathāyaṃ (vibha. aṭṭha. 226 saṅkhārapadaniddesa) vuttova, taṃ vibhaṅgaṭṭhakathaṃ anoloketvā ekacce ācariyā “vipassanā-ñāṇārammaṇattā tebhūmakadhammāyevā”ti vadanti, evaṃ sati maggaphaladhammānaṃ niccādibhāvo bhavēyya, tasmā vibhaṅgaṭṭhakathānurūpova attho daṭṭhabbo. **Dukkhā**ti dukkhadukkhavipariṇāmadukkhasaṅkhāradukkhabhāvena dukkhā. **Anattā**ti niccasārasukhasāra-attasārarahitattā asārakaṭṭhena anattā, avasavattanaṭṭhena vā anattā.

Ekadeso upāyo idha pāḷidhamme āgatoti ācariyena vibhatto, amhehi ca ñāto, “katamā āṇatti kattha pāḷidhamme āgatā”ti pucchitabbattā **“tattha katamā āṇatti? Cakkhumā visamānīvā”**ti-ādi āraddhaṃ. Tattha **tatthā**ti tassaṃ “assādā-dīnavatā”ti-ādigāthāyaṃ niddiṭṭhāsu pāpaduccaritaparivajjanāṇattikalyāṇasucaritacaraṇāṇatti-ādīsu katamāṇatti tattha tesu pāḷidhammesu kattha pāḷidhamme āgatāti pucchitvā-

“Cakkhumā visamānīva, vijjamāne parakkame;

paṇḍito jīvalokasmiṃ, pāpāni parivajjaye”ti. (udā. 43)-

Idha pāḷidhamme yā pāpaduccaritaparivajjanāṇatti āgatā, ayaṃ pāpaduccaritaparivajjanāṇatti desanāhārassa visayāti.

Gāthāyaṃ **cakkhumā** puriso vijjamāne parakkame āvahiṃ sarīraṃ āvahanṭova hutvā **visamāni** bhūmippadesāni vā visame hatthi-ādayo vā (..0063) parivajjeti iva, evaṃ jīvalokasmiṃ paṇḍito **pāpāni** lāmakāni duccharitāni parivajjeti. Āṇatti nāma āṇārahassa dhammarājassa bhagavato āṇā, sā bahuvīdhā, tasmā “kareyya kalyāṇaṃ”ti-ādigāthāyaṃ sucaritacaraṇā āṇatti.

“Upetha saraṇaṃ buddhaṃ, dhammaṃ saṅghaṃca tādinaṃ;

samādiyatha sīlāni, taṃ vo atthāya hehitī”ti. (therīgā. 249-250, 289-290)-

Ādisu gāthāsu saraṇagamanāṇattisīlasamādānāṇatti-ādi āgatāti.

“Suññato lokam avekkhassū”ti-ādi kasmā evaṃ āradhāṃ, nanu “tattha katamaṃ phalaṃ? Dhammo have”ti-ādinā, “tattha katamo upāyo? Sabbe saṅkhārā”ti-ādinā, “tattha katamā āṇatti? Cakkhumā”ti-ādinā ca phalūpāyāṇattiyo vibhattāti? Saccam, viṣuṃ viṣuṃ pana suttesu āgatā phalūpāyāṇattiyo vibhattā, idāni ekato āgatā phalūpāyāṇattiyo vibhajitum **“suññato lokam avekkhassū”**ti-ādi āradhāṃ.

Tattha **suññato lokam avekkhassū**ti sabbampi saṅkhāralokam attato suññoti avasavattitāsallakkhaṇavasena vā tucchabhāvasamanupassanavasena vā passāti idaṃ bhagavato vacanaṃ vidhānabhāvato **āṇatti** nāma. Niccasārasukhasāra-attasārādirahitattā **“mogharājā”**ti ālapati, saddhāsīlasutacāgādirahitattā vā **mogho**.

**“Sadā sato”**ti puggalavasena vuttāya satiyā suññatādassanassa sampajānahe-tubhāvato satiyeva **upāyo**, na satimāti ettha satīti adhippāyo.

**Attānudiṭṭhiṃ ūhaccāti** ettha attānudiṭṭhi nāma “rūpaṃ attā, rūpavā attā, rūpasmimṃ attā, attani rūpan”ti-ādippakārā vīsativatthukā diṭṭhi. Maggena **ūhacca** samucchinditvā **evaṃ** vuttavidhinā **maccutaro** maccuno visayātikanto **siyā** bhavye. Ettha yaṃ maccuvisayaṃ taraṇaṃ atikkamaṃ, tassa atikkamanassa yañca pubbhāgapaṭipadāsampajjanaṃ, **idaṃ** bhagavato desanāya **phalaṃ** desanāhārassa visayanti adhippāyo. Pubbe viṣuṃ viṣuṃ phalūpāyāṇattiyo vibhattāpi-

“Suññato (..0064) lokam avekkhassu, mogharāja sadā sato;

attānudiṭṭhiṃ ūhacca, evaṃ maccutaro siyā”ti. (su. ni. 1125; mahāni. 186; cūḷani. piṅgiyamāṇavapucchā 144, mogharājamāṇavapucchāniddeśa 88)-

Ekagāthāyaṃ puna ekato vibhajanato phalādisu ekato dassitesu sabbattha suttesu vā sabbattha gāthāsu vā phalādayo dassetabbā assādādayo viya katthaci niddhāretvāti viseso vijānitabbo. Tenāha aṭṭhakathācariyo “yathā pana ...pe... ekato udāharaṇaṃ katanti daṭṭhabban”ti (netti. aṭṭha. 5).

**6.** Desanāhārassa visayabhūtā assādādayo “idha pāḷidhamme ayaṃ assādo āgato, idha pāḷidhamme ayaṃ ādīnavo āgato”ti-ādinā visesato nidassanavasena sarūpato ācariyena vibhattā, te assādādayo tiṇṇaṃ ugghaṭitaññu-ādīnaṃ puggalānaṃ sāmāññato bhagavā kiṃ nu kho deseti, udāhu ekassa puggalassa yathā-lābhaṃ kiṃ nu desetīti anuyogassa sambhavato imassa puggalassa imaṃ deseti, imassa puggalassa imaṃ desetīti puggalabhedenā assādādayo vibhajitvā dassetuṃ **“tattha bhagavā ugghaṭitaññussā”**ti-ādi āradhāṃ. Tattha **tatthā**ti tesu assādādisu. Nissaraṇaṃ ugghaṭitaññussa puggalassa bhagavā deseti, ādīna-vañca nissaraṇaṃ ime dve vipaṇcitaññussa puggalassa bhagavā deseti, assā-dañca ādīnavañca nissaraṇaṃ ime tayo neyyassa puggalassa bhagavā desetīti yojanattho daṭṭhabbo.

**Aṭṭhakathāyaṃ** pana “evaṃ assādādayo udāharaṇavasena sarūpato dassetvā idāni tattha puggalavibhāgena desanāvibhāgaṃ dassetuṃ ‘tattha bhagavā’ti-ādi vuttan”ti vuttaṃ.

Tattha **ugghaṭitaññussāti** ugghaṭiyate paṭivijjhīyate, ṭhapiyate vā sappabhedo vitthāro atthoti **ugghaṭito**, jānātīti **ñū**, ugghaṭitaṃ atthaṃ ñū **ugghaṭitaññū**, uddesa-matteneva sappabhedam savitthāram paṭivijjhitaḅbaṃ atthaṃ paṭivijjhatīti attho. Yo puggalo uddeseneva uddiṭṭhamatteneva atthaṃ ñatvā atthasiddhippatto hoti, so ugghaṭitaññū nāma.

Vipañciyate (..0065) vitthariyate atthoti **vipañcito**, taṃ jānātīti **vipañcitaññū**. Yo puggalo niddesena niddiṭṭhamattameva atthaṃ ñatvā atthasiddhippatto, so vipa-ñcitaññū nāma.



Paṭiniddesena attho netabbo pāpetabboti **neyyo**. Yo puggalo paṭiniddesena vā paṭilomena vā vibhattaṃ eva atthaṃ ñatvā atthasiddhippatto, so neyyo nāma. Nissaraṇadesanāyeva ugghaṭitaññussa paṭivedhābhisamayo siddho hoti, ādīnavadesanāya ceva nissaraṇadesanāya ca vipaṅcitaññussa paṭivedhābhisamayo siddho hoti, assādadesanāya ca ādīnavadesanāya ca nissaraṇadesanāya ca neyyassa paṭivedhābhisamayo siddho hotīti adhippāyo idha gahetabbo.

Paḍaparamo panettha paṭivedhābhisamayabhajanābhāvato na gahito. Tasmīṅca aggahite assādo, ādīnavo, nissaraṇaṃ, assādādīnavā, assādanissaraṇāni, ādīnavanissaraṇāni, assādādīnavanissaraṇāni cāti sattasu paṭṭhānanayesu tatiyachaṭṭhasattamāva gahitā, avasesā cattāro nayā na gahitā. Veneyyavinayanābhāvato hi gahaṇāgahaṇaṃ daṭṭhabbaṃ. Veneyyavinayañca veneyyānaṃ santāne ariyamaggassuppādanaṃ, na sāsānavinayanamattaṃ, ariyamagguppādanañca yathāvuttehi eva tīhi padaṭṭhānanayehi sijjhatīti itare nayā idha na vuttā.

Yasmā pana **peṭake** (peṭako. 23)–

“Tattha katamo assādo ca ādīnavo ca?

‘yāni karoti puriso, tāni passati attani;

kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakan’ti.

“Tattha yaṃ kalyāṇakārī kalyāṇaṃ paccanubhoti, ayaṃ assādo. Yaṃ pāpakārī pāpaṃ paccanubhoti, ayaṃ ādīnavo.

“Aṭṭhime, bhikkhave, lokadhammā. Katame aṭṭha? ‘Lābho’ti-ādi (a. ni. 8.6). Tattha lābho yaso sukhaṃ pasamsā, ayaṃ assādo. Alābho ayaso dukkhaṃ nindā, ayaṃ ādīnavo.

“Tattha katamo assādo ca nissaraṇaṅca?

‘Sukho (..0066) vipāko puññānaṃ, adhippāyo ca ijhati;

khippaṅca paramaṃ santiṃ, nibbānamadhigacchatīti.–

Ayaṃ assādo ca nissaraṇaṅca.

“Dvattiṃsimāni, bhikkhave, mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti ...pe... vivaṭacchadoti sabbaṃ lakkhaṇasuttaṃ (dī. ni. 3.199) ayaṃ assādo ca nissaraṇaṅca.

“Tattha katamo ādīnavo ca nissaraṇaṅca?

‘Bhārā have pañcakkhandhā, bhārahāro ca puggalo;

bhārādānaṃ dukhaṃ loke, bhāranikkhepanaṃ sukhaṃ.

‘Nikkhipitvā garuṃ bhāraṃ, aññaṃ bhāraṃ anādiya;

samūlaṃ taṇhamabbuyha, nicchāto parinibbuto’ti. (saṃ. ni. 3.22)–

Ayaṃ ādīnavo ca nissaraṇaṅca.

“Tattha katamo assādo ca ādīnavo ca nissaraṇaṅca?

‘Kāmā hi citrā madhurā manoramā, virūparūpena mathenti cittaṃ;

tasmā ahaṃ pabbajitomi rāja, apaṇṇakaṃ sāmāññaṃ seyyo’ti. (ma. ni.

2.307; theragā. 787; peṭako. 23)–

Ayaṃ assādo ca ādīnavo ca nissaraṇaṅcā”ti vuttaṃ, tasmā tepi nayā idha niddhāretvā veditabbā. Phalādīsupi ayaṃ nayo labbhatiyeva.

Yasmā **peṭake** (saṃ. ni. 1.23, 192; peṭako. 22; mi. pa. 2.1.9)– “tattha katamaṃ

phalañca upāyo ca? ‘Sile patiṭṭhāya naro sappañño’ti gāthā, idaṃ phalañca upāyo ca.

“Tattha katamaṃ phalañca āṇatti ca?

‘Sace bhāyatha dukkhassa, sace vo dukkhamappiyaṃ;  
mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho’ti. (udā. 44)-

Idaṃ (..0067) phalañca āṇatti ca.

“Tattha katamo upāyo ca āṇatti ca?

‘Kumbhūpamaṃ kāyamimaṃ viditvā, nagarūpamaṃ cittamidaṃ ṭhapetvā;  
yodhetha māraṃ paññāvudhena, jitañca rakkhe anivesano siyā’ti. (dha. pa. 40)-

Ayaṃ upāyo ca āṇatti cā”ti vuttaṃ, tasmā evaṃ phalādīnaṃ dukkhavasenāpi udāharaṇaṃ veditabbaṃ.

“Ugghaṭitaññu-ādīnaṃ tiṇṇaṃ puggalānaṃ imassa puggalassa imaṃ deseti, imassa puggalassa imaṃ deseti”ti yehi puggalehi assādādayo yathārahaṃ ācariyena vibhattā, te puggalā yāhi paṭipadāhi bhinnā, tā paṭipadā kittikā bhavanti, tāhi bhinnā puggalā ca kittikāti vicāraṇāya sambhavato tā paṭipadā, te ca puggalā etta-kāti gaṇanato dassetuṃ “**tattha catasso paṭipadā**”ti-ādi āraddhaṃ.

Tattha **tatthā**ti tesu ugghaṭitaññu-ādīsu puggalesu. Ye puggalā yāhi paṭipadāhi bhinnā, tā paṭipadā catasso bhavanti, te ca puggalā cattāroti yojanā kātabbā. Katamā catasso? Dukkhāpaṭipadā dandhābhiññā, dukkhāpaṭipadā khippābhiññā, sukhāpaṭipadā dandhābhiññā, sukhāpaṭipadā khippābhiññā cāti catasso. Katame cattāro? Taṇhācarito mando puggalo, taṇhācarito udatto puggalo, diṭṭhicarito mando puggalo, diṭṭhicarito udatto puggalo cāti cattāro.

Paṭipadābhiññāhi kato vibhāgopi paṭipadāhi kato vibhāgo nāma hoti avinābhāvatoti manasi katvā “catasso paṭipadābhiññā”ti avatvā “catasso paṭipadā”ti vuttā. Tā panetā samathavasenāpi bhinnā, vipassanāvasenāpi bhinnā. Kathaṃ samathavasena? Pathavīkasiṇādīsu sabbapaṭhamaṃ “pathavī pathavī”ti-ādīnā pavattamanasikārato paṭṭhāya yāva jhānassa upacāraṃ uppajjati, tāva pavattā paññā samathabhāvanā “paṭipadā”ti vuccati. Upacārato pana paṭṭhāya yāva appanā, tāva (..0068) pavattā paññā “abhiññā”ti vuccati heṭṭhimapaññāto adhigatapaññābhāvato.

Sā ca paṭipadā kassaci dukkhā kicchā hoti nīvaraṇādipaccanīkadhammasamudācāraggaṇatāya, kassaci tadabhāvato sukhā akicchā hoti, abhiññāpi kassaci dandhā asīghappavatti hoti avisadaññāṇatāya, kassaci khippā sīghappavatti hoti visadaññāṇatāyāti.

Kathaṃ vipassanāvasena? Yo rūpārūpamukhena vipassanaṃ abhinivisanto cattāri mahābhūtāni pariggahetvā upādārūpaṃ pariggaṇhāti, arūpaṃ pariggaṇhāti, rūpārūpaṃ pana pariggaṇhanto dukkhena kasirena kilamanto parigga-**ta**ṃ sakkoti, tassa **dukkhāpaṭipadā** nāma hoti. Pariggahitarūpārūpassa vipassanāparivāse maggaṇatubhāvadandhatāya **dandhābhiññā** nāma hoti. Tabbipariyāyena itarā dve honti. Vipassanāvasena pana bhinnāyeva paṭipadābhiññāyo idha daṭṭhabbā abhisamayādhikārattā, **aṭṭhakathāyaṃ** pana “evaṃ yesaṃ puggalānaṃ

vasena desanāvibhāgo dassito, te puggale paṭipadāvibhāgena vibhajitvā dassetum ‘catasso paṭipadā’ti-ādi vuttan”ti (netti. aṭṭha. 6) vuttaṃ. Yojanānayo vuttanayānusārenea veditabbo.

Catūhi paṭipadābhiññāhi cattāro puggalā sabbeva aniyamato vaṭṭadukkhato kiṃ nu kho niyyanti, udāhu “imāya paṭipadābhiññāya ayaṃ puggalo niyyāti, imāya paṭipadābhiññāya ayaṃ puggalo niyyāti”ti niyamato ca niyyātīti vicāraṇāya sambhavato “ayaṃ puggalo imehi nissayehi upanissayapaccayaṃ labhitvā imāya paṭipadābhiññāya vaṭṭadukkhato niyyāti”ti niyametvā dassetum “**taṇhācarito mando**”ti-ādi vuttaṃ.

Tattha taṇhācarito mando puggalo satipaṭṭhānehi **nissayehi** upanissayapaccayaṃ labhitvā **satindriyena** satindriyādhikena ariyamaggena dukkhāpaṭipadādāndhābhiññāya vaṭṭadukkhato niyyāti, taṇhācarito udatto puggalo jhānehi **nissayehi** upanissayapaccayaṃ labhitvā **samādhindriyena** samādhindriyādhikena ariyamaggena dukkhāpaṭipadākhippābhiññāya vaṭṭadukkhato niyyāti (..0069), diṭṭhacarito mando puggalo sammappadhānehi **nissayehi** upanissayapaccayaṃ labhitvā **vīriyindriyena** vīriyindriyādhikena ariyamaggena sukhāpaṭipadādāndhābhiññāya vaṭṭadukkhato niyyāti, diṭṭhacarito udatto puggalo saccehi **nissayehi** upanissayapaccayaṃ labhitvā **paññindriyena** paññindriyādhikena ariyamaggena sukhāpaṭipadākhippābhiññāya vaṭṭadukkhato niyyātīti yojanā kātabbā. **Aṭṭhakathāyaṃ** pana-

“Cattāro puggalāti yathāvuttapaṭipadāvibhāgeneva cattāro paṭipannakapuggalā, taṃ pana paṭipadāvibhāgaṃ saddhiṃ hetupāyaphalehi dassetum ‘taṇhācarito’ti-ādi vuttan”ti (netti. aṭṭha. 6)-

Vuttaṃ. Tattha **taṇhācaritoti** taṇhāya nibbattitaṃ caritaṃ etassa puggalassāti taṇhācarito. **Mandoti** mandiyāya avijjāya samannāgatoti mando, mohādhikapuggalo. **Udattoti** uda-atto, uḷārapaññoti attho. Uḷāraṃ phalaṃ detīti **udo**, ko so? Pavicayo, attani nibbattoti **atto**, udo atto yassa puggalassāti **udattoti** vacanattho kātabbo.

Paṭhamāya paṭipadāya hetu nāma taṇhācaritatā, mandapaññatā ca, upāyo satindriyaṃ, sabbāsampi phalaṃ niyyānameva. Dutiyāya paṭipadāya hetu nāma taṇhācaritatā, udattapaññatā ca, upāyo vīriyindriyaṃ. Tatiyāya paṭipadāya hetu nāma diṭṭhacaritatā, mandapaññatā ca, upāyo samādhindriyaṃ. Catutthiyā paṭipadāya hetu nāma diṭṭhacaritatā, udattapaññatā ca, upāyo paññindriyanti hetupāyaphalāni daṭṭhabbāni.

Ettha ca diṭṭhacarito udatto puggalo ugghaṭitaññū nāma, diṭṭhacarito mando ceva taṇhācarito udatto ca vipañcitanñū nāma, taṇhācarito mando puggalo neyyo nāma, tasmā “tattha bhagavā ugghaṭitaññussa puggalassa nissaraṇaṃ desayati”ti-ādinā nayena ugghaṭitaññū-ādiveneyyattayassa bhedadassanena nissaraṇaṃ desayati, “ādīnavañca nissaraṇañca desayati, assādañca ādīnavañca nissaraṇañca desayati”ti desanāvibhāgo dassito. “Tattha catasso paṭipadā”ti-ādinā paṭipadābhedadassanena “taṇhācarito mando puggalo, taṇhācarito udatto (..0070) puggalo, diṭṭhacarito mando puggalo, diṭṭhacarito udatto puggalo”ti catudhā bhinnaṃ taṇhācaritamāndādikam puggalacatukkam dassitanti daṭṭhabbam.



atthanayayanāya dutiyāya visayaṃ katvā dassetuṃ “**ubho taṇhācaritā**” ti-ādi vuttaṃ. Tattha taṇhāya samādhipaṭipakkhattā taṇhācaritā manda-udattā ubho puggalā samathapubbaṅgamāya vipassanāya upanissayaṃ labhitvā rāgavirāgāya maggapaññāya niyyanti cetovimuttiyā sekkhaphalabhāvāya. Sammādiṭṭhisahiteneva sammāsamādhinā niyyānaṃ bhavati, na sammāsamādhinā eva, tasmā diṭṭhicaritā manda-udattā ubho puggalā vipassanāpubbaṅgamaṇa samathena avijjāvirāgāya maggapaññāya niyyanti paññāvimuttiyā asekkhaphalabhāvāyāti cattāropi puggalā duvidhāyeva bhavantīti vuttaṃ hoti.

**Rāgavirāgāyāti** rañjatīti **rāgo**, so virajjati etāyāti **virāgā**, rāgassa virāgā **rāgavirāgā**, tāya rāgavirāgāya. **Cetoti** cittappabhedenā ca samādhī vuccati yathā “cittaṃ paññaṇca bhāvayan” ti (saṃ. ni. 1.23, 192; mi. pa. 2.1.9.). Paṭippassaddhivasena paṭipakkhato vimuccatīti **vimutti**, cetasā cittaṇa samādhinā vimuccatīti **cetovimutti**, ceto eva vā vimutti **cetovimutti**, anāgāmi phalasaṃmādhī. Anāgāmi puggalo hi samādhismiṃ paripūrakāritāya cetovimuttiyā niyyāti. **Avijjāvirāgāyāti** avindiyāṃ kāyaduccaritādiṃ vindatīti **avijjā**, vindiyāṃ vā kāyasucaritādiṃ na vindatīti **avijjā** niruttinayena. Virajjati etāyāti **virāgā**, avijjāya virāgā **avijjāvirāgā**, tāya avijjāvirāgāya. Pakārehi jānātīti **paññā**, vimuccatīti **vimutti**, paññāya vimuccatīti **paññāvimutti**, paññā eva vā vimutti **paññāvimutti**, arahattaphalapaññā, tāya paññāvimuttiyā.

“Tesu katame puggalā kena atthanayena hātabbā” ti vattabbato “**tattha ye samathapubbaṅgamāhī**” ti-ādi vuttaṃ. Tattha **tatthāti** tesu “ubho taṇhācaritā” ti-ādinā vibhatesu puggalesu ye ubho taṇhācaritā manda-udattā puggalā samatha ...pe... niyyanti, te ubho taṇhācaritā (..0071) manda-udattā puggalā nandiyāvaṭṭena nayena **hātabbā** gametabbā netabbā. Ye ubho diṭṭhicaritā manda-udattā puggalā vipassanā ...pe... samathena niyyanti, te ubho diṭṭhicaritā manda-udattā puggalā sīhaviikkīlitenā nayena **hātabbā** gametabbā netabbāti attho.

7. “Tattha catasso paṭipadā” ti-ādinā desanāhārena dukkhāpaṭipadābhedenā taṇhācaritamandādibhedo puggalo vibhatto, amhehi ca ñāto, “tassa vibhattānantaraṃ svāyaṃ desanāhāro kattha saṃvaṇṇetabbe dhamme kenaci ākārena sambhavatī” ti pucchitabbabhāvato “**svāyaṃ hāro kattha sambhavatī**” ti-ādimāha. Navamakkaṇasampannassa sathā yaṃ dhammaṃ deseti, tasmīṃ saṃvaṇṇetabbe dhamme yā vīmaṃsādīkā sutamayādīkā tisso paññā vibhattā, tāhi paññāhi ye ugghaṭitaññu-ādayo tayo puggalā vibhattā, iti vibhattākārena ayaṃ desanāhāro sathārā desetabbe dhamme sambhavatīti daṭṭhabbo.

Tattha **svāyaṃ hāroti** desanāhārena paṭipadāvibhāgena veneyyapuggalavibhāgo dassito, so ayaṃ desanāhāro. **Kattha sambhavatīti** kattha saṃvaṇṇetabbe dhamme saṃvaṇṇanābhāvena sambhavatīti. **Yassāti** yo so veneyyo paccantajādīhi aṭṭhahi akkhaṇehi vimutto, savanadhāraṇādīhi ca sampattīhi samannāgato, tassa veneyyassa. **Satthāti** sadevakaṃ lokaṃ sāsati anusāsati sathā. **Dhammanti** desitaṃ saṃvaṇṇetabbaṃ dhammaṃ. **Desayatīti** saṅkhepanayavitthāranayehi bhāsati. **Aññataroti** bhagavato sāvakesu evaṃ dhammaṃ desetūṃ samattho sāvako. **Garuṭṭhāniyoti** gāravassa ṭhānabhūtehi silasutacāgādiguṇavise-

sehi yutto mānito saddahitabbavacano. **Sabrahmacārī**ti samaṃ, saha vā brahmaṃ satthusāsaṇaṃ carati paṭipajjatīti sabrahmacārī. **Saddhaṃ labhati** “yo satthā dhammaṃ deseti, so satthā sammāsambuddho hotī”ti satthari, “svākkhāto vatāyaṃ dhammo sāttho sabyañjano ekantaparipuṇṇo ekantaparisuddho atthāvaho hitāvaho sukhāvaho jhānamaggaphalanibbattako, amhehi ca saddahitabbo”-ti desite dhamme ca acalasaddhaṃ labhati, saddhanaṃ attano santāne puna-ppunaṃ uppādeti. Tathā (..0072) “yo sāvako dhammaṃ deseti, so sāvako saṅkhepato vā vitthārato vā dhammaṃ desetum samattho vata garuṭṭhāniyo sabrahmacārī mānito saddahitabbavacano”ti desake sāvake ca “tādisena sāvakena desito yo dhammo, so dhammo sāttho sabyañjano ekantaparipuṇṇo ekantaparisuddho atthāvaho hitāvaho sukhāvaho jhānamaggaphalanibbattako, amhehi ca saddahitabbo”ti sāvakena desitadhamme ca saddhaṃ saddhanaṃ attano santāne puna-ppunaṃ uppādetīti attho.

**Tatthā**ti tasmim̄ saddahitabbe satthārā desitadhamme ceva sāvakena desitadhamme ca saddahantassa veneyyassa yā vīmaṃsā, vīmaṃsantassa yā ussāhanā, ussahantassa yā tulanā, tulayantassa yā upaparikkhā, sā ayaṃ vīmaṃsādikā paññā saddhānusārena pavattanato **sutamayī paññā** nāma. Tattha vīmaṃsanaṃ **vīmaṃsā**, pāḷiyā, pāḷi-atthassa ca vīmaṃsā. Vīmaṃsatīti vā **vīmaṃsā**, padaṃ padantarena, padatthaṃ padatthantarena vicāraṇakā paññā. Yathā cettha, evaṃ ussāhanādīsupi bhāvasādhanakattusādhanāni kātābbāni. **Ussāhanā** ca ussāhena upatthambhikā dhammassa dhāraṇaparicayasādhikā paññā ca, na vīriyaṃ, ettha ca yā sutamatteyeva pavattā, vīmaṃsādibhāvaṃ appattā nivattā, sā sutamayī paññā na hoti. Yā ca sutvā vīmaṃsitvā ussāhanādibhāvaṃ appattā nivattā, yā ca sutvā vīmaṃsitvā ussahitvā tulanādibhāvaṃ appattā nivattā, yā ca sutvā vīmaṃsitvā ussahitvā tulayitvā upaparikkhanabhāvaṃ appattā nivattā, sāpi paññā na sutamayī paññā hotīti daṭṭhabbā. Yā pana sutvā saddahantassa vīmaṃsā, vīmaṃsantassa ussāhanā, ussahantassa tulanā, tulayantassa upaparikkhā hoti, ayaṃ **sutamayī paññā** nāma hotīti daṭṭhabbā.

Sutamayī paññā ācariyena vibhattā, amhehi ca ñātā, “katamā cintāmayī paññā”-ti vattabbabhāvato sutamayiyā paññāya vibhajanānantaraṃ cintāmayiṃ paññaṃ vibhajitum **“tathā sutena nissayenā”**ti-ādimāha. Tattha **sutanti** suyyate pariyattidhammoti **suto**, savanaṃ pariyattidhammassāti vā **sutaṃ**, duvidhampi sutaṃ. **Nissayena** upanissāyāti attho. Itthambhūtalakkhaṇe cetam̄ “sutena nissayenā”ti karaṇavacanaṃ. Ettha pana “idaṃ pāṇātipātādiviramaṇaṃ sīlanaṭṭhena sīlaṃ, ayaṃ ekaggatā samādahanaṭṭhena samādhi (..0073), imāni bhūtopādāni ruppanaṭṭhena rūpāni, ime phassādayo namaṇaṭṭhena nāmāni, ime rūpādayo pañca dhammā rāsaṭṭhena khandhā”ti tesam̄ tesam̄ dhammānaṃ piḷanādisabhāvassa vīmaṃsanābhūtā paññā **vīmaṃsā** nāma. Tesam̄yeva sīlasamādhi-ādīnaṃ sīlati patiṭṭhahati etthāti **sīlanti**-ādivacanaṭṭhaṃ pucchitvā sabhāgalakkhaṇarasapaccupaṭṭhānapadaṭṭhānānaṃ tuletva viya gahaṇapaññā **tulanaṃ** nāma. Tesam̄yeva sīlasamādhi-ādīnaṃ dhammānaṃ sabhāvalakkhaṇaṃ avijahitvā aniccatādukkhatādinamanaruppanādisappaccayasāṅkhatādi-ākāre vitakketaṃ upaparikkhaṇa-

paññā eva **upaparikkhā** nāmāti visesato daṭṭhabbo. Sutadhammassa dhāraṇaparicayavasena pavattanato sutamayī paññā ussāhanā jātā viya na cintāmayī paññā cintitassa dhāraṇaparicayavasena appavattanatoti “ussāhanā”ti na vuttaṃ.

Sutamayī paññā ceva cintāmayī paññā ca ācariyena vibhattā, amhehi ca ñātā, “katamā bhāvanāmayī paññā”ti vattabbabhāvato kāraṇabhūtānaṃ dvinnaṃ sutamayicintāmayipaññānaṃ dassanānantaraṃ phalabhūtaṃ bhāvanāmayiṃ paññaṃ vibhajanto **“imāhi dvīhi”**ti-ādimāha. Tattha **imāhi dvīhi paññāhī**ti sutamayicintāmayipaññāhi kāraṇabhūtāhi. Sutamayipaññāya vā cintāmayipaññāya vā ubhayattha vā ṭhitoyeva yogāvacaro vipassanaṃ ārabhatiti. **Manasikārasampayuttassā**ti rūpārūpesu pariggahādivasena saṅkhāresu aniccatādivasena manasikārena sammā pakārehi yuttappayuttassa. Diṭṭhivisuddhikaṅkhāvitaraṇavisuddhimaggāmaggañāṇadassanavisuddhi- paṭipadāñāṇadassanavisuddhisampādanena vipassanaṃ ussukkantassa yogāvacarassa santāne ñāṇadassanavisuddhisāṅkhātaṃ **yaṃ** ariyamaggañāṇaṃ nibbānārammaṇadassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā **uppajjati**, ayaṃ **bhāvanāmayī paññā**ti attho daṭṭhabbo. Yadiipi paṭhamamaggañāṇaṃ paṭhamam nibbānadassanato **“dassanan”**ti vuttaṃ, bhāvanāvasena pana pavattanato **“bhāvanāmayī paññā”**ti veditabbaṃ. **Dassanabhūmi**ti paṭhamamaggaphalāni, sesāni “bhāvanābhūmi”ti vuccanti.

**8.** Amhākācariya tumhehi “yassa satthā vā”ti-ādinā sutamayipaññādikā vibhattā, evaṃ sati sutena vinā cintāmayī paññā nāma na bhavēyya, mahābodhisattānaṃ pana sutena vinā cintāmayī paññā hotvevāti codanaṃ manasi katvā tasmīṃ saṅgahetvā pakārantarena vibhajituṃ **“paratoghosā”**ti-ādimāha.

Tattha (..0074) **paratoghosā**ti parato pavatto desanāghoso paccayo etissāti paratoghosā. **Paccattasamuṭṭhitā**ti pati visuṃ attaniyeva samuṭṭhitā. **Yonisomanasikārā**ti tesam tesam cintetabbānaṃ rūpādīnaṃ dhammānaṃ ruppananamanādisabhāvapariggaṇhanādinā upāyena pavattamanasikārā cintāmayī paññā nāma, iminā sāvakāpi sāmāññato gahitā, tathāpi ugghaṭitaññu-ādīnaṃyeva vuttattā sāvakā idha gahitā, tasmā purimanayo yuttataro. **Paratoti** dhammadesakato pavattena dhammadesanāghosena hetunā yaṃ ñāṇaṃ uppajjati, paccattasamuṭṭhitena, yonisomanasikārena ca hetunā yaṃ ñāṇaṃ uppajjati, **ayaṃ** bhāvanāvasena pavattanato **bhāvanāmayī paññā** nāma, iminā sāvakāpi sāmāññato gahitā, tathāpi ugghaṭitaññu-ādīnaṃyeva vuttattā sāvakā idha gahitā, tasmā purimanayo yuttataro. **Paratoti** dhammadesakato pavattena dhammadesanāghosena hetunā yaṃ ñāṇaṃ uppajjati, paccattasamuṭṭhitena, yonisomanasikārena ca hetunā yaṃ ñāṇaṃ uppajjati, ayaṃ bhāvanāvasena pavattanato bhāvanāmayī paññā nāmāti vibhajitvā paṇḍitehi ñeyyāti vitthārena gambhīratthaṃ ñātuṃ icchantehi “evaṃ paṭipadāvibhāgenā”ti-ādinā (netti. aṭṭha. 9) aṭṭhakathāvacanena jānitabbo.

Sutamayipaññādikā tisso paññā ācariyena nānāyehi vibhattā, amhehi ca ñātā, “tāsu yassa ekā vā dve vā paññā atthi, so puggalo konāmo, yassa ekāpi natthi, so puggalo konāmo”ti pucchitabbabhāvato yassa ayaṃ paññā, imā vā atthi, so puggalo itthannāmo, yassa natthi, so puggalo itthannāmoti paṭipadāpaññāppabhedenā puggalaṃ vibhajituṃ **“yassa imā”**ti-ādi vuttaṃ.

Tattha **yassa** atitikkhapaññassa sutamayī paññā ceva cintāmayī paññā ca imā dve paññā atthi, ayaṃ atitikkhapañño uddesamatteneva jānanato **ugghaṭitaññū** nāma. **Yassa** nātikkhapaññassa uddesaniddesehi sutamayī paññā atthi, cintāmayī paññā natthi, ayaṃ nātikkhapañño uddesaniddesehi jānanato **vipañcitaññū** nāma. **Yassa** mandapaññassa uddesaniddesehi neva sutamayī paññā atthi, na cintāmayī paññā ca, ayaṃ mandapañño (..0075) uddesaniddesapaṭiniddesehi jānanato niravasesavitthāradesanāya netabbato **neyyo** nāmāti. **Aṭṭhakathāyaṃ** pana “idāni yadatthaṃ imā paññā uddhaṭā, tameva veneyyapuggalavibhāgaṃ yojetvā dassetuṃ ‘yassā’ti-ādi vuttan”ti-ādi (netti. aṭṭha. 8) vuttaṃ.

9. “Tattha bhagavā ugghaṭitaññussā”ti-ādinā desanaṃ vibhāveti, “tattha catasso paṭipadā”ti-ādinā paṭipadāvibhāgehi, “svāyaṃ hāro”ti-ādinā ñāṇavibhāgehi ca desanābhājanaṃ veneyyattayaṃ ācariyena vibhattaṃ, amhehi ca ñātaṃ, “yāya desanāpāḷiyā desanāhāraṃ yojetuṃ pubbe ‘dhammaṃ vo, bhikkhave, desessāmī’ti-ādinā desanāhārassa visayabhāvena yā pāḷidesanā nikkhattā, sā pāḷidesanā desanāhārena niddhāritesu assādādīsu atthesu kimatthaṃ desayati”ti pucchitabbattā “imaṃ atthaṃ desayati”ti niyametvā dassetuṃ “**sāyaṃ dhammade-sanā**”ti-ādi āraddhaṃ.

Tattha **sāyaṃ dhammade-sanā**ti yā dhammade-sanā ādikalyāṇādikā pubbe desanāhārassa visayabhāvena nikkhattā, sāyaṃ dhammade-sanā assādādīsu kimatthaṃ desayatiṭi kathetukāmatāya pucchati, pucchitvā “cattāri saccāni desayati”ti vissajjeti, tāni sarūpato dassetuṃ “**dukkhaṃ samudayaṃ nirodhaṃ maggaṃ**”ti vuttaṃ. Pavattipavattakanivattinivattanupāyabhāvena aviparītabhāvato



“**saccāni**” ti vuttāni.

Yassaṃ desanāyaṃ saccāni desanāhārena niddhāritāni, sā desanā cattāri saccāni desayatīti yuttaṃ hotu. Yassaṃ desanāyaṃ assādādayo niddhāritā, sā desanā cattāri saccāni desayatīti na sakkā vuttaṃ. Heṭṭhā ca assādādayo niddhāritā, tasmā “assādādayo” tipī vattabbanti codanaṃ manasi katvā “**ādīnavo phalañca dukkhan**” ti-ādi vuttaṃ. Desanāhārena saṃvaṇṇanāyena desanāyaṃ niddhārito ādīnavo ceva phalañca dukkhasaccaṃ hoti, assādo samudayasaccaṃ, nissaraṇaṃ nirodhasaccaṃ, upāyo ceva āṇatti ca maggasaccaṃ hoti, tasmā “cattāri saccāni desayati” ti vattabbamevāti.

Taṇhāvajjā (..0076) tebhūmakadhammā dukkhaṃ, te ca aniccādīhi piḷitattā **ādīnavā**veva. **Phalanti** desanāya phalaṃ lokiyaṃ, na lokuttaraṃ, tasmā dukkhanti vattabbameva. **Assādoti** taṇhāssādassa gahitattā “**assādo samudayo**” ti ca vattabbam. **Assādekadeso dukkhameva**, assādekadeso dukkhañceva samudayo ca. Saha vipassanāya ariyamaggo ca bhagavato āṇatti ca desanāya phalādhigamassa upāyabhāvato “**upāyo, āṇatti ca maggo**” ti vuttaṃ, nissaraṇekadesopi maggoti daṭṭhabbo. “Imāni cattāri saccāni yā desanā visesato desayati, katamā sā” ti pucchitabbattā visesaṃ niyametvā dassetuṃ “**imāni cattāri saccāni idaṃ dhammacakkaṃ**” ti vuttaṃ. **Idaṃ** vuccamānaṃ dhammacakkaṃ imāni cattāri saccāni visesato desayatīti yojanā kātābbā.

“Yā desanā imāni cattāri saccāni visesato desayati, tassā desanāya dhammacakkabhāvaṃ kiṃ bhagavā āhā” ti vattabbabhāvato “**yathāha bhagavā**” ti-ādi vuttaṃ. Tattha “jātipi dukkhā” ti-ādivacanato (mahāva. 14) taṇhāvajjaṃ jāti-ādikaṃ tebhūmakadhammajātaṃ dukkhassa adhiṭṭhānabhāvena, dukkhadukkhādibhāvena ca “**dukkhan**” ti vuttaṃ. **Meti** mayā pavattitanti yojanā. **Bhikkhaveli** savane ussāhaṃ janetuṃ ālapati. **Bārāṇasiyanti** bārāṇasīnagarassa avidūre. **Isipataneti** sīlakkhandhādīnaṃ isanato gavesanato “**isi**” ti voharitānaṃ paccekabuddhānaṃ patanaṭṭhāne. **Migadāyanti** migānaṃ abhayadānaṭṭhāne kārite assameva.

**Anuttaranti** uttaritarābhāvena anuttaraṃ anatisayaṃ. **Dhammacakkanti** satipaṭṭhānādike sabhāvadhāraṇādīnā atthena dhammo ceva pavattanaṭṭhena cakkāñcāti dhammacakkaṃ. **Appaṭivattiyanti** appaṭisedhaniyaṃ. Kasmā? Janakassa bhagavato dhammissarattā sammāsambuddhattā, jaññassa ca anuttarattā koṇḍaññādīnañceva aṭṭhārasabrahmakotiya ca catusaccapaṭivedhasādhanato ca. “Kena appaṭivattiyanti” ti pucchitabbattā “**samaṇena vā**” ti-ādimāha. Tattha **samaṇenāti** pabbajjamattūpagatena. **Brāhmaṇenāti** jātibrāhmaṇena. Paramatthānañhi samaṇabrāhmaṇānaṃ paṭisedhane cittuppādānuppajjanampi natthi. **Devenāti** chakāmāvacaradevena. **Brahmunāti** rūpabrahmā gahitā. “Samaṇena vā (..0077) ...pe... brahmunā” ti ettakameva avatvā “**kenaci**” ti vuttavacanena avasesakhattiyagahapatiparisajānā saṅgahitā. Tasmā khattiyabrāhmaṇagahapatīsamaṇacātumahārājikatāvatiṃsamārabrahmaparisā aṭṭhavidhāpi paṭisedhetuṃ asamatthāyevāti veditabbā. **Lokasminti** sattasamūhe dhammacakkādhāre.

“Dvādasa padāni suttan” ti gāthānurūpaṃ dhammacakkasutte padāni vibhājanto “**tattha aparimāṇā**” ti-ādimāha. Tattha **tatthāti** dhammacakkadesanāyaṃ

(saṃ. ni. 5.1081; mahāva. 13 ādayo; paṭi. ma. 2.30). “Aparimāṇā akkharā aparimāṇā padā”ti avatvā “aparimāṇā padā aparimāṇā akkharā”ti uppaṭipāṭivacanehi yebhuyyena padasaṅgahitānīti dasseti. **Padā, akkharā, byañjanā**ti ca liṅgavipallāsānīti daṭṭhabbāni. **Etasseva atthassā**ti vattabbākārassa catusaccasaṅkhātassa atthasseva **saṅkāsanā pakāsanā** pakāsanākāro paññattākāroti ākāravanta-ākārasambandhe sāmivacanam. **Saṅkāsanākāro**ti ca saṅkāsanīyassa atthassa ākāro. Esa nayo sesesupi. **Itipī**ti iti iminā pakārenapi, iminā pakārenapi **idaṃ** jāti-ādikaṃ dukkhaṃ ariyasaccanti veditabbaṃ.

**Ayanti** kāmataṇhādibhedā ayaṃ taṇhā. **Dukkhasamudayoti** dukkhanibbattanassa hetubhāvato dukkhasamudayo. **Ayanti** sabbasaṅkhatato nissaṭṭā ayaṃ asaṅkhatā dhātu. **Dukkhanirodhoti** jāti-ādippabhedassa dukkhasa anuppādananirodhapaccayattā dukkhanirodho. **Ayanti** sammādiṭṭhādiko aṭṭhaṅgiko ariyo maggo. Dukkhanirodhabhūtaṃ nibbānaṃ ārammaṇakaraṇavasena gatattā, dukkhanirodhappattiyā paṭipadābhāvato ca **dukkhanirodhagāminī paṭipadā**. Sesam vuttanayameva.

“Tattha aparimāṇā”ti-ādinā byañjanapada-atthapadāni vibhajitvā tesam añña-maññaṃ visayavisayabhāvena sambandhabhāvaṃ dassetuṃ “**tattha bhagavā akkharehi saṅkāseti**”ti-ādi vuttaṃ. Atha vā bhagavā kiṃ sāmāññehi akkharādīhi saṅkāseti vā pakāseti vā, udāhu yathārahaṃ saṅkāseti pakāsetīti-ādivicāraṇāya sambhavato visayavisayibhāvena sambandhabhāvaṃ niyametvā dassetuṃ “**tattha bhagavā akkharehi saṅkāseti**”ti-ādi vuttaṃ. Tattha “akkharehi saṅkāseti”ti kasmā evaṃ vuttaṃ, nanu “dukkhasaccan”ti-ādīsu (..0078) padeneva dukkhasaccatthattādiko saṅkāsitabboti? Saccam, padāvayavassa pana akkharassa gahaṇamukhe- neva akkharasamudāyassapi padassa gahaṇam hoti, pade gahite ca dukkhasaccatthādikāvabodho hotveva, evaṃ sati padeneva sijjhanato akkharo viṣum na gahetabboti? Na, dukkhasaccatthādikāvabodhassa viṣesuppattibhāvato. **Du**-iti akkharena hi anekupaddavādhiṭṭhānabhāvena kucchitatto gahito, **kha**-iti akkharena dhuvasubhasukhattabhāvavirahena tucchatthoti evamādikāvabodhassa viṣesuppatti bhavati. Tena vuttaṃ “padatthagahaṇassa viṣesādhānaṃ jāyati”ti (netti. aṭṭha. 9). Padapariyosāne vākyapariyosānābhāvato akkharehi saṃkhittena dīpiyamāno attho padehi pakāsitovāti vuttaṃ “**padehi pakāseti**”ti. Vākyapariyosāne pana saṅkāsito pakāsito attho vivarito vivaṭo katovāti vuttaṃ. “**Byañjanehi vivarati**”ti. Pakārehi ca vākyabhede kate so attho vibhatto nāmāti vuttaṃ “**ākārehi vibhajati**”ti. Vākyāvayavānaṃ padānaṃ paccekam nibbacaṇavibhāge kate so attho pākaṭo katovāti vuttaṃ “**niruttīhi uttānīkaroti**”ti. Katanibbacaṇehi vākyāvayavehi vitthāravasena niravasesato desitehi veneyyasattānaṃ citte parisamantato tosaṇam hoti, paññātejanañcāti āha “**niddesehi paññapeti**”ti.

“Bhagavā akkharehi saṅkāseti”ti-ādīsu “bhagavā evā”ti vā “akkharehi evā”ti vā avadhāraṇe yojite “sāvako na saṅkāseti, padādīhi na saṅkāseti”ti attho bhaveyya, sāvako ca saṅkāseti, padādīhi ca saṅkāseti. Kattha avadhāraṇam yojetabbanti ce? “Bhagavā akkharehi saṅkāsetiyevā”ti avadhāraṇam yojetabbaṃ. Evañhi sati sāvakena saṅkāsito vā padādīhi saṅkāsito vā attho saṅgahito hoti. Atthapadānañca

akkharādinānāvisayatā siddhā hoti. Tena ekānusandhike sutte chaḷeva atthapa-  
dāni niddhāretabbāni, anekānusandhike sutte anusandhibhedena visuṃ visuṃ  
cha cha atthapadāni niddhāretabbāni.

“Chasu (..0079) byañjanapadesu katamena byañjanapadena katamaṃ kiccaṃ  
sādheti”ti pucchitabbattā “iminā idaṃ kiccaṃ, iminā idaṃ kiccaṃ sādheti”ti niya-  
metvā dassetuṃ **“tatta bhagavā akkharehi ca padehi ca ugghaṭeti”** ti-ādimāha.  
Tattha **tatthā**ti akkharādīsu byañjanapadesu. **Ugghaṭeti**ti ugghaṭanakiccaṃ sādhe-  
tīti attho. Kiñcāpi desanāva ugghaṭanakiccaṃ sādheti, bhagavā pana desanājana-  
kattā ugghaṭanakiccaṃ sādhētīti vuccati. Sesesupi evamattho daṭṭhabbo.

“Ugghaṭanakiccasādhikā desanāyeva kiṃ vipañcanavitthāraṇakiccasādhikā  
desanājanakattā, udāhu visuṃ visuṃ kiccasādhikā aññā”ti pucchitabbabhāvato  
visuṃ visuṃ kiccasādhikā aññā desanāti niyametvā dassetuṃ **“tatta ugghaṭanā  
ādī”** ti-ādimāha. Atha vā “katamā ugghaṭanā, katamā vipañcanā, katamā vitthāra-  
ṇā”ti pucchitabbattā vuttaṃ **“tatta ugghaṭanā ādī”** ti-ādi. Tattha **tatthā**ti ugghaṭanā-  
dikiccasādhikāsu desanāsu. **Ugghaṭanā**ti ugghaṭanakiccasādhikā desanā ādide-  
sanā hoti. **Vipañcanā**ti vipañcanakiccasādhikā desanā majjhedesanā hoti. **Vitthāra-  
ṇā**ti vitthāraṇakiccasādhikā desanā pariyosānadesanā hotīti attho daṭṭhabbo.

“Ugghaṭiyanto uddisiyamāno pariyatti-atthabhūto dhammavinayo katamaṃ  
puggalaṃ vineti, vipañciyanto niddisiyamāno pariyatti-atthabhūto dhammavinayo  
katamaṃ puggalaṃ vineti, vitthāriyanto paṭiniddisiyamāno pariyatti-atthabhūto  
dhammavinayo katamaṃ puggalaṃ vineti”ti pucchitabbattā **“soyaṃ dhammavina-  
yo”** ti-ādimāha. **Aṭṭhakathāyaṃ** pana “evaṃ ‘akkharehi sañkāseti’ti-ādināṃ  
channaṃ byañjanapadānaṃ byāpāraṃ dassetvā idāni atthapadānaṃ byāpāraṃ  
dassetuṃ ‘soyaṃ dhammavinayo’ti-ādi vuttan”ti (netti. aṭṭha. 9) vuttaṃ.

Tattha **ugghaṭiyanto** uddisiyamāno uddesapariyatti-atthabhūto so ayaṃ **dhamma-  
vinayo** ugghaṭitaññupuggalaṃ vineti, **tena** ugghaṭitaññuno puggalassa vinaya-  
nena **naṃ** ugghaṭiyantaṃ uddisiyamānaṃ uddesapariyatti-atthabhūtaṃ vinayaṃ  
“ādikalyāṇo”ti āhu. **Vipañciyanto** niddisiyamāno niddesapariyatti-atthabhūto so  
ayaṃ **dhammavinayo** vipañcitaññupuggalaṃ vineti, **tena** (..0080) vipañcitaññupu-  
ggalassa vinayanena **naṃ** vipañciyantaṃ niddisiyamānaṃ niddesapariyatti-attha-  
bhūtaṃ vinayaṃ “majjhekalyāṇo”ti āhu. **Vitthāriyanto** paṭiniddisiyamāno paṭinidde-  
sapariyatti-atthabhūto so ayaṃ **dhammavinayo** neyyaṃ puggalaṃ **vineti** vīna-  
yanaṃ janeti, **tena** neyyassa puggalassa vinayanena **naṃ** vitthāriyantaṃ paṭini-  
ddisiyamānaṃ paṭiniddesapariyatti-atthabhūtaṃ vinayaṃ “pariyosānakalyāṇo”ti  
āhūti yojanatthoti daṭṭhabbo.

Atha vā “akkharehi sañkāseti”ti-ādinā channaṃ padānaṃ byāpāro dassito,  
evaṃ sati attho nibyāpāro siyā, attho ca nippariyāyato sabyāpāroyevāti codanaṃ  
manasi katvā āha **“soyaṃ dhammavinayo”** ti-ādi. Etena atthoyeva mukhyato vene-  
yyattayassa vinayanakiccaṃ sādheti, atthavācako pana saddo ṭhānūpacārato  
veneyyattayassa vinayanakiccaṃ sādhētīti dasseti. Padaparamassa pana sacca-  
ppaṭivedhassa paṭiṭṭhānābhāvato so idha na vutto. Sekkhaggahaṇena vā kalyāṇa-  
puthujjanassa viya neyyaggahaṇena padaparamassa puggalassāpi gahaṇaṃ

daṭṭhabbaṃ. **Akkharehīti**-ādīsu karaṇatthe karaṇavacanaṃ, na hetvatthe. Akkharā-dīnañhi ugghaṭanādīni payojanāniyeva honti, na ugghaṭanādīnaṃ akkharādīni payojanānīti “annena vasatī”ti-ādīsu viya na hetu-attho gahetabbo. Tattha hi annena hetunā vasati, vasanena hetunā annaṃ laddhanti vasanakiriyāya phalaṃ vasanakiriyāya hetubhāvena gahitaṃ. “Ajjhesanena vasatī”ti-ādīsipi eseva nayo. Tenāha “yadatthā ca kiriyā, so hetū”ti (netti. aṭṭha. 9). Tattha **yadatthā**ti so annā-diko attho yassā vasanādikiriyāyāti yadatthā, vasanādikiriyā, so annādiko attho tassā vasanādikiriyāya hetūti attho veditabbo.

**10.** “Tattha aparimāṇā padā”ti-ādīnā “dhammaṃ vo bhikkhave desessāmi”ti uddiṭṭhāya pāḷiyā dvādasapadasampattisaṅkhātaṃ tividhakalyāṇataṃ dassetvā idāni cha-atthapadachabyañjanapadabhedena sampattisaṅkhātaṃ atthapadabyañjanapadakalyāṇataṃ dassento **“tattha chappadāni attho”**ti-ādīmāha. Atha vā “dvādasa padāni suttan”ti vuttānurūpaṃ “tattha aparimāṇā”ti-ādīnā “dhammaṃ vo bhikkhave desessāmi”ti uddiṭṭhāya pāḷiyā dvādasapadatā (..0081) dassetvā “ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇan”ti vuttānurūpaṃ “tattha bhagavā akkharehi cā”ti-ādīnā tassā pāḷiyā tividhakalyāṇatā dassitā, dassetvā idāni “sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhan”ti vuttānurūpaṃ tassā pāḷiyā cha-atthapadabyañjanapadasampannataṃ dassetuṃ **“tattha chappadāni attho”**ti-ādi vuttaṃ. Tattha **tatthā**ti tissaṃ

desanāhāraṅgavisaṅgasaṅkhātāyaṃ pāḷiyaṃ chappadāni attho. Katamāni chappadāni? Saṅkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammaṃ, paññatti imāni chappadāni. Attho yassa atthi tasmā **sātham**. **Tatthāti** tissaṃ desanāhāraṅgavisaṅgasaṅkhātāyaṃ pāḷiyaṃ chappadāni byañjanaṃ. Katamāni chappadāni? Akkharaṃ, padaṃ, byañjanaṃ, ākāro, nirutti, niddeso imāni chappadāni. Byañjanaṃ yassa atthāti **sabyañjananti** yojanā kātabbā. **Tenāti** tassā pāḷiyā tividhakalyāṇacha-atthapadasampannachabyañjanapadasampannaṭṭhena, “dhammaṃ vo, bhikkhave ...pe... suddhan”ti bhagavā āhāti attho.

Kevalasaddassa sakalādi-atthavācakkattā adhippetattham niyametvā dassetuṃ “**kevalanti lokuttaram na missam lokiyehi dhammehi**” ti vuttaṃ. **Paripuṇṇanti** adhippetatthe ekopi attho ūno natthi, vācakasaddesupi anattako ekopi saddo adhiko natthi paripuṇṇam anūnam anatirekam. **Parisuddhanti** saddadosa-atthadosādivirahato vā parisuddham, rāgādimalavirahato vā pariyodātānam uttarimanussadhammavisesānam upaṭṭhitatthānattā parisuddham pariyodātam. Niggataṃ malaṃ etassa dhammassāti **nimmalam**. Saddadosādivirahato vā rāgādivirahato vā sabbamalehi apagataṃ pari samantato odātanti **pariyodātam**. **Upaṭṭhanti** upaṭṭhanti ettha sabbavisesāti upaṭṭhitaṃ yathā “padakkantaṃ”ti. **Padakkantaṃ** padakkantaṭṭhānam. Visisanti manussadhammehi **visesā**, sabbe visesā **sabbavisesā**, sabbato vā visesāti **sabbavisesā**, uttarimanussadhammā. Tesaṃ sabbavisesānam upaṭṭhanti yojanā. **Idanti** sikkhattayaṅgahaṃ sāsanaḥbrahmacariyaṃ. Tathāgatassa sammāsambuddhassa padanti **tathāgatapadam**. **Padanti** ca paṭipattigamanena vā desanāgamanena vā kilesaggahaṇam. Ottharivā gamanaṭṭhānam itipi **vuccati** pavuccati, tathāgatena gocarāsevanena vā bhāvanāsevanena vā **nisevitaṃ** bhajitaṃ itipi vuccati, tathāgatassa mahāvajirañāṇasabbaññutaññāṇadantehi (..0082) **ārañjitaṃ** ārañjitaṭṭhānam itipi vuccati, **ato** tathāgatapadādibhāvena vattabbabhāvato **etaṃ** sāsanaḥbrahmacariyaṃ iti paññāyati. **Brahmacariyanti** brahmuno sabbasattuttamassa bhagavato cariyaṃ, brahmaṃ vā sabbasettham cariyaṃ **brahmacariyaṃ**. **Paññāyatīti** yathāvuttehi pakārehi ñāyatīti attho veditabbo.

“Imassa sikkhattayassa saṅgahassa sāsanaṃ paripuṇṇabhāvaparissuddhabhāvasaṅkhātāyaṃ tathāgatapadabhāvaṃ! Tathāgatapadabhāvaṃ, tathāgatanisevitabhāvaṃ, tathāgata-ārañjitabhāvaṃ, tehi pakārehi ñāpitabhāvaṃ kathaṃ mayaṃ nikkaṅkhā jānissāmā”ti vattabbato “**tenāha bhagavā**”ti-ādi vuttaṃ, tabbhāvadīpakena bhagavatā vuttena vacanena tumhehi nikkaṅkhehi jānitabboti vuttaṃ hoti.

Yadi bhagavā akkharehi ca padehi ca ugghaṭeti, byañjanehi ca ākārehi ca vipaṅcayati, niruttīhi ca niddesehi ca vitthāreti, evaṃ sati ācariyena racitena desanāhārena payojanaṃ na bhavati, desanāhārena na vinā bhagavato desanāyameva atthasijhanatoti codanaṃ manasi katvā “**kesam ayaṃ dhammadesanā**”ti pucchitvā “**yogīnan**”ti āha. Tattha **yogīnanti** yujjanti catusaccakammaṭṭhānabhāvanāyanti **yogīno**, tesaṃ yogīnaṃ. Tena mayā racitena desanāhārena saṃvaṇṇitā ayaṃ vuttappakārā bhagavato desanā ugghaṭanādikiccaṃ sādhetīti desanāhāro yogīnaṃ sāthakoyevāti daṭṭhabbo. “Desanāhāraṅgassa assādādidesanāhārabhāvo kena amhehi jānitabbo saddahitabbo”ti vattabbattā “**tenāha āyasmā ...pe... desa-**

**nāhāro**”ti vuttaṃ. Tattha **tena** assādādidesanāhārabhāvena āyasmā mahāka-ccāno “assādādīnavatā ...pe... desanāhāro”ti yaṃ vacanaṃ āha, tena vacanena tumhehi desanāhārassa yogīnaṃ assādādidesanāhārabhāvo jānitabbo saddahita-bboti vuttaṃ hoti.

“Kiṃ pana ettāvatā desanāhāro paripuṇṇo, añño niyutto natthī”ti pucchitabbattā **“niyutto desanāhāro”**ti vuttaṃ. Tattha yassaṃ desanāyaṃ assādādayo yena desanāhārena niddhāritā, tassaṃ desanāyaṃ (..0083) so desanāhāro niddhāretvā yojitoti attho daṭṭhabboti.

Iti desanāhāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-  
tabboti.

## 2. Vicayahāravibhaṅgavibhāvanā

**11.** Yena yena saṃvaṇṇanāvīsesabhūtena desanāhāravibhaṅgena assādā-  
dayo suttatthā ācariyena vibhattā, so saṃvaṇṇanāvīsesabhūto desanāhāravi-  
bhaṅgo paripuṇṇo, “katamo vicayo hāro”ti pucchitabbattā **“tattha katamo vicayo  
hāro”**ti-ādi **vuttaṃ**. Tattha **tatthāti** tesu niddiṭṭhesu soḷasasu desanāhārādīsu  
hāresu katamo saṃvaṇṇanāvīseso vicayo hāro vicayahāravibhaṅgo nāmāti  
pucchati. “Yaṃ pucchitañca vissajjitañcā”ti-ādiniddesagāthāya idāni mayā vucca-  
māno “ayaṃ vicayo hāro kiṃ vicinati”ti-ādiko saṃvaṇṇanāvīseso vicayahāravi-  
bhaṅgo nāmāti yojanā.

“Ayaṃ vicayo hāro kiṃ vicinati”ti iminā yo vicayo vicinitabbo, taṃ vicayaṃ vici-  
nitabbaṃ pucchati, tasmā vicinitabbaṃ visayaṃ visuṃ visuṃ niyametvā dassetuṃ  
**“padaṃ vicinati, pañhaṃ vicinati”**ti-ādi vuttaṃ. “Kiṃ vicayo padavicayo”ti-ādiṃ  
avatvā “kiṃ vicinati, padaṃ vicinati”ti-ādivacanena vicayasaddassa kattusādha-  
nattham dasseti. Tattha **padam vicinatī**ti navavidhassa suttantassa sabbaṃ padaṃ  
yāva nigamanā nāmapadādijātisaddādi-itthilingādi-ākārantādipaṭhamavibhatyantā-  
di-ekavacanādivasena vicinati. **Pañham vicinatī**ti adiṭṭhajotanādisattādhiṭṭhānādi-  
sammutivisayādi-atītavisayādivasena vicinati. **Vissajjanam vicinatī**ti ekaṃsabyāka-  
raṇavissajjanādisāvasesabyākaraṇavissajjanādi sa-uttarabyākaraṇa vissajjanādi  
lokiyabyākaraṇavissajjanādivasena vicinati. **Pubbāparam vicinatī**ti pubbena  
aparam saṃsanditvā (..0084) vicinati. **Assadam vicinatī**ti assādakataṇhādi-assā-  
detabbasukhādivasena vicinati. **Ādīnavam vicinatī**ti dukkhadukkhavipariṇāmadu-  
kkhasaṅkhārādukkhavasena vā aniṭṭhānubhavanādi-ādi-antavantatādisaṃkilesa-  
bhāgiyādivasena vā vicinati. **Nissaraṇam vicinatī**ti maggavasena vā nibbānava-  
sena vā maggassa vā āgamavasena, nibbānassa asaṅkhatadhātu-ādipariyāyava-

sena vā vicināti. **Phalaṃ vicinātī**ti dhammacaraṇassa duggatigamanābhāvena vā maccutaraṇādinā vā desanāya phalaṃ, desanānusārena caraṇassa phalaṃ vicināti. **Upāyaṃ vicinātī**ti aniccānupassanādivasena pavattananibbidāññādivasena vā saddhāsativasena vā visuddhiyā upāyaṃ vicināti. **Āṇattim vicinātī**ti pāpaparivajjanāṇattivasena vā lokassa suññatāpekkhanāṇattivasena vā vicināti. **Anugītim vicinātī**ti vuttānugītivasena vā vuccamānānugītivasena vā anurūpaṃ gītim vicināti. **Sabbe nava suttante vicinātī**ti suttageyyādike nava sutte āhaccavacanavasena vā anusandhivacanavasena vā nītatthavacanavasena vā neyyatthavacanavasena vā saṃkilesabhāgiyādivasena vā vicināti.

Kiñcāpi padavicayo paṭhamam vibhatto, suttassa pana anupadam vicinitabbatāya atibhāriyo, na sukaro padavicayoti taṃ aggahetvā pañhāvicayavissajjanavicye tāva vibhajanto **“yathā kiṃ bhave”**ti-ādimāha. Tattha **yathā kiṃ bhaveti** yena pakārena so pañhāvicayo pavattetabbo, taṃ pakārajātaṃ kīdisaṃ bhaveyyāti attho daṭṭhabbo. Āyasmā ajito pārāyane bhagavantaṃ pañhaṃ yathā yena pakārena pucchati, tathā tena pakārena pañhāvicayo pavattetabboti attho. Tattha **āyasmā**ti piyavacanaṃ. **Ajito**ti bāvarībrāhmaṇassa paricārakabhūtānaṃ soḷasannaṃ aññataro ajito. **Pārāyaneti** pārāṃ nibbānaṃ ayati gacchati etenāti pārāyanaṃ, ajitasuttādisoḷasasuttasetaṃ adhivacanaṃ.

“Kenassu nivuto loko, (iccāyasmā ajito,)

kenassu nappakāsati;

kissābhilepanaṃ brūsi, kiṃ su tassa mahabbhayan”ti. (su. ni. 1038; cūḷani.

vattugāthā 57, ajitamāṇavapucchāniddeśa 1)-

Gāthāya (..0085) **“kena** dhammena **loko** ariyavajjo satto **nivuto** paṭicchādito, iti āyasmā ajito pucchati. **Kena** hetunā yathāvuttaloko nappakāsati, **assa** yathāvuttalokassa **kiṃ** abhilepanaṃ iti tvaṃ brūsi, **tassa** yathāvuttalokassa kiṃ mahabbhayan”ti attho.

Iti iminā pabhedena cattāri **imāni** gāthāpādapadāni **pucchitāni** pucchāvasena vuttāni, pucchitathadīpakāni vā, padhānavasena pana so **“eko pañho”**ti mato, yadipi catunnaṃ padānaṃ pucchānavasena pavattattā catubbidhoti vattabbo, ñātum pana icchitassa ekasseva atthassa sambhavato **“eko pañho”**ti vuttaṃ. **“Kāraṇaṃ vadehī”**ti vattabbattā kāraṇamāha **“ekavattupariggahā”**ti. Idaṃ vuttaṃ hoti- **“yadipi nivāraṇāpakāsanābhilepanamahabbhayaśāṅkhātā** cattāro atthā pucchāyaṃ gahitā, ekassa pana abhidheyatthassa gahaṇato ‘eko pañho’ti padhānavasena gahitoti daṭṭhabbo”ti. **“Ekavattupariggahaṇaṃ kathaṃ amhehi saddahitabban”**ti vattabbabhāvato **“evañhi āhā”**ti vuttaṃ. **Evam** ekavattupariggahaṇe neva bhagavā **hi** yasmā āha, iti tasmā ekavattupariggahaṇaṃ tumhehi saddahitabbanti vuttaṃ hoti.

**“Kenassu nivuto loko”**ti iminā **lokādhiṭṭhānaṃ** paṭicchādanaṃ pucchati, na nānā-dhammādhiṭṭhānaṃ. **“Kenassu nappakāsati”**ti iminā lokasseva **appakāsanaṃ** pucchati, na nānāsabhāvadhammassa. **“Kissābhilepanaṃ brūsi”**ti iminā lokasseva **abhilepanaṃ** pucchati, na nānāsabhāvadhammassa. **“Kiṃ su tassa mahabbhayan”**ti iminā tasseva lokassa **mahabbhayaṃ** pucchati, na nānāsabhāvadha-

mmassa. Tasmā “kenassu nivuto loko”ti-ādipañho ekādhiṭṭhānanānādhiṭṭhānesu ekādhiṭṭhāno, dhammādhiṭṭhānasattādhiṭṭhānesu sattādhiṭṭhāno, adiṭṭhajotanādīsu adiṭṭhajotanāpañhoti-ādinā yathāsambhavaṃ vicinitabboti adhippāyo.

“Pañhassa yo loko ‘adhiṭṭhāno’ti gahito, so loko tividho”ti vattabbabhāvato “**loko tividho**”ti-ādi vuttaṃ. Tattha tayo vidhā etassa lokassāti **tividho**. Kilissati rāgādivasena kāmāvacarasattoti **kilesa**, kilesa ca so loko (..0086) cāti **kilesaloko**, kāmāvacarasatto. So hi rāgādikilesabahulatāya kilesalokoti. Bhavati jhānābhiññāhi buddhīhīti **bhavo**, bhavo ca so loko cāti **bhavaloko**, rūpāvacarasatto. So hi jhānādi-buddhīhi bhavatīti. Indriyena samannāgatoti **indriyo**, indriyo ca so loko cāti **indriyaloko**, arūpāvacarasatto. So hi āneñjasamādhibahulatāya visuddhindriyo hotīti lokasamaññā pariyāpannadhammasena pavattā, tasmā ariyā na gahitāti.

“Kenassu nivuto loko”ti-ādigāthāya pucchāvicayo hāro ācariyena vibhatto, amhehi ca ñāto, “vissajjanāvicayo hāro kattha vissajjanāya vibhatto”ti pucchita-bbattā “**tattha vissajjanā**”ti-ādi vuttaṃ. Tattha **tatthā**ti tassaṃ “kenassu nivuto loko”ti-ādipucchāyaṃ-

“Avijjāya nivuto loko, (ajitāti bhagavā,)

vivicchā pamādā nappakāsati;

jappābhilepanaṃ brūmi, dukkhamassa mahabbhayan”ti. (su. ni. 1039;

cūḷani. vatthugāthā 58, ajitamāṇavapucchāniddeśa)-

Ayaṃ gāthā vissajjanāti daṭṭhabbā. Tattha **avijjāya nivuto lokoti** kāḷapakkhacatuddasī, ghanavanasaṇḍa, meghapaṭalacchādāna,



aḍḍharattīnaṃ vasena caturaṅgasamannāgatena andhakārena rathaghaṭādi paṭi-  
cchādito viya dhammasabhāvapaṭicchādanalakkhaṇāya **avijjāya** sattaloko nivuto  
paṭicchādito. “**Ajitā**”ti ca ālapanam katvā bhagavā āha. **Vivicchāti vicikicchāya**  
pamādahetu yathāvuttaloko **nappakāsati**. **Jappam** taṇham yathāvuttalokassa  
“**abhilepanan**”ti aham brūmīti bhagavā āha, **dukkham** jāti-ādivaṭṭadukkham **assa**  
yathāvuttalokassa “**mahabbhayan**”ti aham brūmīti bhagavā ajitam āhāti attho.

“Imāya vissajjanāya katham vicineyyā”ti pucchitabbattā “**imāni cattāri padāni**” -  
ti-ādi vuttam. Tattha **imāni cattāri padāni**ti “kenassu nivuto loko”ti-ādipucchāgā-  
thāyam vuttāni gāthāpadāni. **Imehi catūhi padehīti** “avijjāya nivuto loko”ti vissajja-  
nāgāthāyam vuttehi gāthāpadehi vissajjitāni. Katham? **Paṭhamam** padaṃ **paṭha-**  
**mena** padena, **dutiyam** padaṃ (..0087) **dutiyena** padena, **tatiyam** padaṃ **tatiyena**  
padena, **catuttham** padaṃ **catutthena** padena vissajjitam.

“**Kenassu nivuto loko**”ti paṭhamapañhe “**avijjāya nivuto loko**”ti paṭhamā **vissa-**  
**jjanā** katā, na uppaṭipāṭiyā. Vijjāya paṭipakkhā avijjā, tasmā avijjāya ajānako loko  
bhaveyya. Katham nivuto saddahitabboti āha “**nīvaraṇehi nivuto loko**”ti. Yadi  
evam “nīvaraṇena nivuto loko”ti vissajjanā kātabbāti codanam manasi katvā  
vuttam “**avijjānīvaraṇā hi sabbe sattā**”ti. “Sabbasattānam avijjānīvaraṇabhāvo  
kena vacanena saddahitabbo”ti vattabbattā “**yathāha bhagavā**”ti-ādi vuttam.

“Sabbasattānam, bhikkhave, sabbapāṇānam sabbabhūtānam, pariyāyato eka-  
meva nīvaraṇam vadāmi, yadidaṃ avijjā. Avijjānīvaraṇā hi sabbe sattā. Sabba-  
sova bhikkhave avijjāya nirodhā cāgā paṭinissaggā natthi sattānam nīvaraṇanti  
vadāmi”ti yaṃ vacanam **yathā** yena pakārena bhagavā āha, tathā tena pakārena  
vuttena tena vacanena tumhehi sabbasattānam avijjānīvaraṇabhāvo saddahita-  
bboti.

“Avijjāya nivuto loko”ti padena “kenassu nivuto loko”ti paṭhamasseva padassa  
vissajjanā na siyā, “kenassu nappakāsati”ti dutiyapadassāpi vissajjanā siyāti  
codanam manasi katvā “**tena cā**”ti-ādi vuttam. Tattha **tena** “avijjāya nivuto loko”ti  
padena “kenassu nivuto loko”ti paṭhamassa padassa vissajjanā **yuttā** yuttatarā  
hoti, yuttatarattā “kenassu nivuto loko”ti pañhe “avijjāya nivuto loko”ti vissajjanāti  
mayā vattabbāyevāti adhippāyo.

“**Kenassu nappakāsati**”ti imasmim **pañhe** “**vivicchā pamādā nappakāsati**”ti  
ayam **vissajjanā** kātabbā, vivicchāya pavattattā, pamādā **ca** loko nappakāsati  
attho. Avijjānīvaraṇāya nivuto loko nappakāsatiṭi vissajjanā kātabbā, “katham  
vivicchā pamādā loko nappakāsatiṭi vissajjanā katā”ti vattabbattā “**yo puggalo**-  
”ti-ādi vuttam. Tattha **yo** puthujjanabhūto **puggalo** avijjānīvaraṇehi (..0088) nivuto,  
**so** puthujjanabhūto puggalo vivicchāya **vivicchati**. “Yāya vivicchāya vivicchati, sā  
vivicchā katamā nāmā”ti pucchitabbattā “**vivicchā nāma vuccati vicikicchā**”ti  
vuttam. “Tāya kasmā nappakāsati”ti vattabbattā “**so vicikicchanto**”ti-ādi vuttam.  
Tāya vicikicchanto **so** puthujjanabhūto puggalo saddahitabbesu **nābhisaddahati**;  
saddahitabbesu na abhisaddahanto akusalānam dhammānam pahānāya, kusa-  
lānam dhammānam sacchikiriyāya ārabhitabbaṃ vīriyam **nārabhati**; anārabhanto  
**so** puggalo **idha** loke pamādamanuyutto viharatīti, pamādena viharanto pamatto

puggalo **sukke** dhamme na uppādiyati; anuppādayantassa **tassa** puggalassa **te** sukkā dhammā **anuppādiyamānā** hutvā **nappakāsanti** pakāsanavasena na pavattanti; tasmā “vivicchā pamādā loko nappakāsati” ti vissajjanā kātābbāti adhippāyo.

“Tādisassa sukkadhammānaṃ appakāsanabhāvo amhehi kena vacanena saddahitabbo” ti vattabbabhāvato “**yathāha bhagavā**” ti-ādi vuttaṃ. Tattha-

“Dūre santo pakāsanti, himavantova pabbato;  
asantettha na dissanti, rattiṃ khittā yathā sarā;  
te guṇehi pakāsanti, kittiyā ca yasena cā” ti.-

Yaṃ gāthāpāṭhaṃ bhagavā **yathā** yena appakāsanākārena āha, tathā tena appakāsanākārena vuttena tena gāthāpāṭhena tādisassa puggalassa sukkadhammānaṃ appakāsanabhāvo tumhehi saddahitabboyeva, tasmā “vivicchā pamādā loko nappakāsati” ti vissajjanā kātābbāvāti adhippāyo.

Gāthāṭṭho pana- himavanto pabbato dūre ṭhito dūre ṭhitānampi sacakkhukānaṃ puggalānaṃ pakāsati iva, evaṃ **santo** sappurisā dūre ṭhitānampi guṇavasena pavattāya kittiyā ca guṇavasena pavattehi yasaparibhogaparivārehi ca dūre ṭhitānaṃ paṇḍitānaṃ pakāsanti, rattikāle khittā sarā usū na dissanti yathā, **ettha** sattaloke vivicchāpamādānaṃ vasena viharanto asanto na dissanti. Ye santo pakāsanti, te santo guṇehi pakāsantīti dassetuṃ “**te guṇehi pakāsanti**” ti vuttaṃ (..00 Guṇā nāma abbhantare jātā, “kathaṃ guṇehi pakāsanti” ti vattabbattā “**kittiyā ca yasena cā**” ti vuttaṃ. Guṇānubhāvena pavattāya kittiyā ca guṇānubhāvena pavattena yasena ca pakāsantā puggalā guṇehi pakāsantīti vattabbāvāti.

Yadi vivicchāpamādānaṃ vasena nappakāsati, evaṃ sati loko nivuto hoti, tasmā paṭhamassa padassāpi vissajjanā kātābbāti codanaṃ manasi katvā “**tena cā**” ti-ādi vuttaṃ. Tattha **tenāti** “vivicchā pamādā nappakāsati” ti padena “kenassu nappakāsati” ti dutiyassa padassa vissajjanā **yuttā** yuttatarāti attho. **Padenāti** ca padatthaṭṭhena vissajjanāti attho. **Padassāti** padatthassa pucchitabbassāti attho daṭṭhabbo. Esa nayo heṭṭhā, upari ca.

“Kissābhilepanaṃ brūsi” ti pañhe “jappābhilepanaṃ brūmi” ti vissajjanā tassā ajitena daṭṭhabbā. “Katamā jappā nāmā” ti pucchitabbattā “**jappā nāma vuccati taṇhā**” ti vuttaṃ. Sā taṇhā lokaṃ abhilimpatīti kathaṃ viññāyatīti yojanā. Tena vuttaṃ “**yathāha bhagavā**” ti-ādi. Tattha **yathā** yena taṇhāya abhilepanabhāvena-

“Ratto atthaṃ na jānāti, ratto dhammaṃ na passati;  
andhaṃ tamaṃ tadā hoti, yaṃ rāgo sahate naran” ti.-

Yaṃ gāthaṃ bhagavā āha, tathā tena abhilepanabhāvena vuttāya tāya gāthāya sā taṇhā lokaṃ abhilimpatīti viññāyatīti adhippāyo.

Gāthāyaṃ pana- rajjati sattoti **ratto**, rāgasamaṅgisatto. Kāraṇaṃ paṭicca asati pavattati phalanti **atthaṃ**, phalaṃ. Kāraṇaṃ phalaṃ dhāreti, taṃ kāraṇaṃ **dhammaṃ** nāma. Andhakāraṃ **andhaṃ**. **Yanti** yamhi kāle. **Yanti** hi bhummatthe paccattavacanaṃ. Yamhi kāle rāgo **naraṃ** rāgasamaṅgiṃ **sahate** abhibhavati, tadā kāle **andhaṃ** andhakāraṃ tamaṃ hotīti yojanā. Rāgo naraṃ **yaṃ** yasmā sahate, tasmā andhaṃ tamaṃ tadā hotīti vā, rāgo yaṃ naraṃ sahate, tassa narassa andhaṃ tamaṃ tadā hotīti vā, rāgo naraṃ **yaṃ sahate** abhibhūyate yaṃ

sahanaṃ abhibhavanaṃ nipphādeti, taṃ sahanaṃ abhibhavanaṃ **andhaṃ** andha-kāraṃ tamaṃ hotīti vā yojanā.

“Yadi (..0090) ratto atthādikaṃ na jānāti, evaṃ sati kathaṃ jappābhilepanaṃ bhavati”ti vattabbattā **“sāyaṃ taṇhā”**ti-ādi vuttaṃ. Tattha ārammaṇesu **āsattibahu-lassa** āsaṅgabahulassa taṇhāsamaṅgissa **puggalassa sā ayaṃ taṇhā evaṃ** bahu-āsaṅgavasena **abhijappā** pariyuṭṭhānaṭṭhāyini hoti. **Iti karitvā** iminā kāraṇena **tattha** taṇhāya sattaloko kenaci silesena **abhilitto** makkhito viya jappābhilepena abhilitto nāma bhavatīti yojanā. “Jappābhilepanaṃ appakāsanassapi kāraṇaṃ bhavati, tasmā ‘kenassu nappakāsatīti dutiyapadatthassapi vissajjanā siyā”ti vattabbattā **“tena cā”**ti-ādi vuttaṃ.

“Tassa lokassa mahabbhayaṃ kin”ti imasmiṃ catutthapañhe “assa lokassa dukkhaṃ mahabbhayaṃ bhavē”ti ayaṃ vissajjanā tassā ajitena daṭṭhabbā. Bhāyati loko etasmāti **bhayaṃ**, mahantaṃ bhayaṃ **mahabbhayaṃ**. “Katividhaṃ dukkhaṃ”ti pucchitabbattā **“duvidhaṃ dukkhaṃ”**ti-ādi vuttaṃ. Dve vidhā assa dukkhassāti **duvidhaṃ**. “Katamaṃ duvidhaṃ dukkhaṃ”ti pucchitabbattā **“kāyikañca cetasikañcā”**ti vuttaṃ. “Katamaṃ kāyikaṃ, katamaṃ cetasikaṃ”ti pucchitabbattā **“yaṃ kāyikaṃ, idaṃ dukkhaṃ yaṃ cetasikaṃ, idaṃ domanassan”**ti vuttaṃ.

Rogādisatthādi-aniṭṭharūpaṃ sattalokassa mahabbhayaṃ bhavēyya, “kathaṃ dukkhaṃ mahabbhayaṃ bhavēti saddahetabban”ti vattabbabhāvato **“sabbe sattā hī”**ti-ādi vuttaṃ. Tattha sabbe sattā yathāvuttassa **dukkhassa** ubbijjanti, dukkhena samasamaṃ aññaṃ bhayaṃ sattānaṃ natthi, dukkhato **uttaritaraṃ** vā pana bhayaṃ kuto atthi. **Hi** yasmā natthi, tasmā dukkhato aññaṃ bhayassa abhāvato “dukkhaṃ lokassa mahabbhayan”ti vacanaṃ saddahitabbanti adhippāyo.

“Sabbe sattā”ti-ādivacanena rogādisatthādi-aniṭṭharūpaṃ dukkhamūlamevāti dasseti. “Kāyikacetāsikavasena duvidhaṃ dukkhaṃ dukkhavedanāyeva, **evaṃ** sati saṅkhāradukkhavipariṇāmadukkhānaṃ mahabbhayaabhāvo na āpajjeyyā”ti vattabbabhāvato **“tisso dukkhatā”**ti-ādi vuttaṃ.

“Tisso dukkhatā sabbesaṃ sattānaṃ sabbakālesu uppajjanti, kadāci kassaci na uppajjanti”ti pucchitabbattā **“tattha loko”**ti-ādi vuttaṃ. Tattha **tatthāti** tāsū tīsu dukkhatāsū. **Lokoti** bhogasampanno ceva appābādho (..0091) ca sattaloko. **Odhaso** odhiso **kadāci** karahaci attūpakkamamūlāya **dukkhadukkhatāya** muccati, kadāci parūpakkamamūlāya **dukkhadukkhatāya** muccati, tathā **odhaso** odhiso **kadāci** karahaci dīghāyuko loko **vipariṇāmadukkhatāya** muccati, “kena hetunā muccati”ti pucchitabbattā pucchamaṃ ṭhapetvā hetuṃ dassetuṃ **“taṃ kissa hetū”**ti-ādi vuttaṃ. Sattaloke appekacce appābādhā honti, te bhogasampannattā ceva appābādhattā ca dukkhadukkhatāya muccanti, visesato rūpāvacarasattā muccanti. Appekacce dīghāyukāpi honti, te dīghāyukattā vipariṇāmadukkhatāya muccanti; visesato arūpāvacarasattā muccanti arūpāvacarasattānaṃ upekkhāsa-māpattibahulattā.

Tesaṃ tāhi dukkhatāhi muccanaṃ anekantikaṃ hoti, tasmā tāhi anatikkantattā anekantikaṃ muccanaṃ tumhehi vuttaṃ, amhehi ca ñātaṃ, “katamaṃ ekantika-muccanan”ti pucchitabbattā **“saṅkhāradukkhatāya panā”**ti-ādi vuttaṃ. Tattha

**saṅkhāradukkhatāyāti** dukkhavedanāpi saṅkhatattā saṅkhārapariyāpannā, tādi-  
sāya saṅkhāradukkhatāyāti attho gahetabbo. **Lokoti** arahā. Upādīyati vipākakkha-  
ndhacatukkakaṭattārūpasāṅkhātaṃ khandhapañcakanti **upādi**, upādiyeva sesaṃ  
**upādisesaṃ**, khandhapañcakaṃ, taṃ natthi etissā nibbānadhātuyāti **anupādisesā**.  
**Anupādisesāya nibbānadhātuyā** anupādisesanibbānadhātu hutvā muccati, ittha-  
mbhūtalakkhaṇe cāyaṃ karaṇaniddeso. **Nibbānadhātūti** ca khandhapañcakassa  
nibbāyanamattaṃ adhippettaṃ, na asaṅkhatadhātu. **Tasmāti** saṅkhāradukkhatāya  
sakalalokabyāpakabhāvena sabbalokasaṅgāhakattā vuttappakāra**saṅkhāradukkha-**  
**tāya**

sabbalokassa dukkhaṃ hoti, **iti katvā** saṅkhāradukkhatāya sabbalokassa dukkha-  
bhāvato **“dukkhamassa mahabbhayan”** ti bhagavatā vuttaṃ.

“Vedanāpaccayā taṇhā”ti (ma. ni. 3.126; saṃ. ni. 2.1, 3, 36; mahāva. 1; vibha. 225) vacanato “dukkhamassa mahabbhayan”ti padena “kissābhilepanaṃ brūsi”ti tatiyapadassāpi vissajjanā siyāti āsaṅkabhāvato **“tena ca catutthassa padassa vissajjanā yuttā”**ti vuttaṃ. “Kena yathākkamaṃ pucchāvissajjanānaṃ yuttatarabhāvo jānitabbo”ti vattabbattā **“tenāha bhagavā”** ti-ādi vuttaṃ. Tena yathākkamaṃ pucchāvissajjanānaṃ yuttatarattā yuttatarajānanako bhagavā “avijjāya nivuto (..0092 loko”ti-ādimāha, tasmā yuttatarabhāvo tumhehi jānitabboti.

Ettha ca lokassa nīvaraṇādīni ajānantena ca titthiyavādesu samayantaresu paricayena ca tesu samayantaresu ceva nīvaraṇādīsu ca saṃsayapakkhandena ekaṃseneva sattādhiṭṭhānena pucchitabbattā, ekaṃseneva sattādhiṭṭhānena byākātabbattā ca sattādhiṭṭhānā pucchā katāti veditabbā. Sā cāyaṃ pucchā ajānantassa jānanatthāya, jātasamṣayassa ca saṃsayavinodanatthāya vissajjettabbassa nīvaraṇādivisayassa catubbidhattā catubbidhā. Nīvaraṇādīnaṃ pana viṣayānaṃ loko ca ādhārabhāvena gāthāyaṃ vuttoti “eko pañho dassito”ti ayamettha pucchāvicayo, vissajjanāvicayo pana “adiṭṭhajotanā vissajjanā, vimaticchedanā vissajjanā”ti-ādinā pucchāvicaye vuttanayānusārena veditabbo.

Ekādhāre pucchāvissajjane vicayo ācariyehi vibhatto, amhehi ca ñāto, “anekādhāre pucchāvissajjane yo vicayo vibhajanāraho, so vicayo kathaṃ amhehi viññāyati, amhākaṃ viññāpanatthāya tasmim vicayaṃ vibhajathā”ti vattabbabhāvato anekādhāraṃ pucchānaṃ tāva nīharitvā dassetuṃ-

“Savanti sabbadhi sotā, (iccāyasmā ajito,)

sotānaṃ kiṃ nivāraṇaṃ;

sotānaṃ saṃvaraṃ brūhi, kena sotā pidhīyare”ti. (su. ni. 1040; cūḷani. vatthugāthā 59, ajitamāṇavapucchāniddeśa 3)-

Gāthamāha. Gāthāttho tāva daṭṭhabbo. **Savantī**ti sandanti, pavattantīti attho. **Sabbadhi**ti taṇhādīnaṃ ārammaṇabhūtesu sabbesu rūpādīsu āyatanesu. **Sotā**ti taṇhābhijjhābyāpādādayo sotā. **Iccāyasmā**ti iti evaṃ āyasmā ajito āha. **Sotānanti** taṇhābhijjhābyāpādādīnaṃ sotānaṃ. **Kiṃ nivāraṇanti** kiṃ katamaṃ dhammajātaṃ āvaraṇaṃ bhavē, kā katamā dhammajāti rakkhā bhavē. **Sotānaṃ saṃvaraṃ brūhīti** sotānaṃ taṇhābhijjhābyāpādādīnaṃ saṃvaraṇaṃ āvaraṇaṃ idaṃ dhammajātaṃ bhavēti sabbasattahitattaṃ amhākaṃ tvaṃ kathehi. **Kena sotā** (..0093) **pidhīyareti** kena pahāyakadhammena taṇhābhijjhābyāpādādayo sotā paṇḍitehi pidhīyareti pucchātīti pucchitāni.

“Pucchāvasena kathitāya ‘savanti ...pe... pidhīyare’ti imāya gāthāya kittakāni padāni pucchitāni, kittakā pañhā”ti pucchitabbattā **“imāni cattāri padāni pucchitāni, te dve pañhā”**ti vuttaṃ. “Pucchāvasena pavattāya imissā gāthāya yadi cattāri padāni siyuṃ, evaṃ santesu pañhāpi catubbidhā siyuṃ, kasmā ‘dve’ti vuttā”ti vattabbattā **“kasmā? Ime hi bahvādhivacanena pucchitā”**ti vuttaṃ. **Ime** etāya gāthāya gahitā atthā bahvādhivacanena pucchitā. Idaṃ vuttaṃ hoti- “savanti ...pe... pidhīyareti bahūni vacanāni adhikicca pavattā saṃvarasaṅkhātā sati ceva

pidahanahetubhūtā paññā cāti ime dve atthāva pucchitā, tasmā atthavasena dve pañhā vuttā vā”ti. “Pucchāya duvidhatthavisayatā kathaṃ vuttā”ti vattabbattā pucchāya duvidhatthavisayatāṃ vivarituṃ **“evaṃ samāpannassā”**ti-ādi vuttaṃ. Tattha **evaṃ samāpannassā**ti imāhi duggatihetubhūtāhi ñātibyasanādisañkhātāhi āpadāhi vā, pāṇavadhādīhi āpadāhi vā, samaṃ saha, sabbathā vā ayaṃ sattaloko āpanno ajjhotthaṭṭo, evaṃ ajjhotthaṭṭassa vā samāpannassa. **Evaṃ saṃkiliṭṭhassā**ti ñātibyasanādayo vā pāṇavadhādīni āgamma pavattehi dasahi kilesavattūhi ca ayaṃ sattaloko saṃkiliṭṭho, evaṃ saṃkiliṭṭhassa ca lokassāti samāpannassa ajjhotthaṭṭassa lokassa vodānaṃ vuṭṭhānaṃ **kiṃ** katamaṃ dhammajātaṃ bhava. Iti **evañhi** saccaṃ ajitasutte āhāti vitthārattho, pucchāya duvidhatthavisayatā ñātabbāti adhippāyo.

“Kiṃ nu sotā sabbassa lokassa sabbadhi savanti, udāhu, ekaccassevā”ti pucchitabbattā **“savanti sabbadhi sotāti, asamāhitassa savanti abhijjhābyāpādappamādabahulassā”**ti vuttaṃ. Tattha abhijjhābyāpādappamādabahulattā rūpādīsu nānārammaṇesu vikkhittacittasseva sotā **savanti** pavattanti, na samāhitassa abhijjhābyāpādappamādavirahitassāti adhippāyo daṭṭhabbo. “Katamā abhijjhā, katamo byāpādo, katamo pamādo”ti vattabbattā **“tattha yā abhijjhā”**ti-ādi vuttaṃ. Tattha **tatthāti** tesu abhijjhābyāpādappamādesu. **Yā abhijjhā, ayaṃ lobho**, na abhijjhāyanamattaṃ. Lobho ca **akusalamūlaṃ**, na lubbhanamattaṃ. **Yo byāpādo** (..0094), **ayaṃ doso**, na byāpajjanamattaṃ. Doso ca **akusalamūlaṃ**, na dūsanamattaṃ. **Yo pamādo, ayaṃ moho**, na sativippavāsamattaṃ. Moho ca **akusalamūlaṃ**, na mūhanamattaṃ. **Evaṃ** iminā vuttappakārena abhijjhādīnaṃ akusalamūlattā yassa abhijjhābyāpādappamādabahulassa **asamāhitassa** chasu rūpādīsu **āyatanesu** taṇhā savanti.

“Katividhā sā taṇhā”ti vattabbattā **“rūpataṇhā ...pe... dhammataṇhā”**ti vuttaṃ. “Channaṃ rūpataṇhādīnaṃ chasu rūpādi-āyatanesu savanaṃ kena ca vacanena amhehi saddahitabban”ti vattabbattā **“yathāha bhagavā”**ti-ādi vuttaṃ. “Savatīti ca kho, bhikkhave ...pe... paṭihaññāti”ti yaṃ vacanaṃ bhagavā **yathā** yena pakārena āha, tathā tena pakārena vuttanayena vacanena tumhehi saddahitabbanti adhippāyo. Ettha ca cakkhādīnaṃ rūpataṇhādīnaṃ channaṃ sotānaṃ dvārabhāvena pavattattā cakkhādayo nissitūpacāravasena sayaṃ savanto viya bhagavatā vuttā. **Itīti** evaṃ vuttappakārena **sabbā** sabbasmā cakkhādidvārato ca **savati** pavattati. **Sabbathā** sabbappakārena taṇhāyanamicchābhinivesana-unnamanādippakārena **savati** pavattatīti attho. “Kasmā sabbasmā cakkhādidvārato ca savati pavattati, sabbappakārena taṇhāyanamicchābhinivesana-unnamanādippakārena savanabhāvo vijānitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. Tattha **tenāti** asamāhitassa abhijjhābyāpādādīnaṃ cakkhādidvārato ca taṇhāyanamicchābhinivesana-unnamanākārena taṇhādivasena pavattanato pavattajānanako bhagavā **“savanti sabbadhi sotā”**ti āha.

“Sotānaṃ ‘kiṃ nivāraṇaṃ’ti iminā kiṃ pucchati? Sotānaṃ anusayappahānaṃ pucchati kiṃ? Udāhu vitikkamappahānaṃ pucchati”ti vattabbattā **“sotānaṃ kiṃ nivāraṇanti pariyuṭṭhānavighātaṃ pucchati”**ti vuttaṃ. “Idaṃ pariyuṭṭhānavighātaṃ

vodānaṃ, udāhu vuṭṭhānaṃ kin”ti vattabbattā **“idaṃ vodānaṃ”**ti vuttaṃ. “Sotānaṃ saṃvaramṃ brūhi, ‘kena sotā pidhīyare’ti iminā kiṃ pucchati? Sotānaṃ pariyuṭṭhānaṃ pucchati kiṃ? Udāhu vitikkamaṃ, samugghāṭaṃ vā pucchati kin”ti vattabbattā **sotānaṃ ...pe... pidhīyareti anusayasamugghāṭaṃ pucchati**”ti vuttaṃ. “Idaṃ anusayasamugghāṭaṃ vodānaṃ kiṃ, udāhu vuṭṭhānaṃ kin”ti vattabbattā **“idaṃ vuṭṭhānaṃ”**ti vuttaṃ.

“Savanti (..0095) sabbadhi sotā”ti-ādipucchāvicayo ācariyena vutto, amhehi ca ñāto; tāya pucchāya “katamo vissajjanavicayo”ti vattabbattā **“tattha vissajjanā-**”ti-ādi vuttaṃ. **Tattha** pucchāyaṃ-

“Yāni sotāni lokasmiṃ, (ajitāti bhagavā,  
sati tesam nivāraṇaṃ;

sotānaṃ saṃvaramṃ brūmi, paññāyete pidhīyare”ti. (su. ni. 1041 cūḷani. vatthugāthā 60, ajitamāṇavapucchāniddeśa 4)-

Gāthā vissajjanāti daṭṭhabbā. Tassaṃ gāthāyaṃ **ajita** lokasmiṃ yāni sotāni savanti, tesam sotānaṃ yaṃ nivāraṇaṃ, sā sati hoti; taṃ satimṃ sotānaṃ saṃvaramṃ ahaṃ brūmi; **ete** sotā paññāya pidhīyareti yojanā kātābā. Tattha **satīti** vipassanāpaññāya sampayuttā sati. **Paññāyāti** maggapaññāya. **Pidhīyareti** uppajjitum appadānavasena pidhīyanti pacchijjanti.

“Sati tesam nivāraṇaṃ sotānaṃ saṃvaramṃ brūmi”ti bhagavā āha- “yāya kāyaci satiyā sotānaṃ saṃvaraṇakiccaṃ siddhaṃ kiṃ, viṣiṭṭhāya satiyā sotānaṃ saṃvaraṇakiccaṃ siddhaṃ kiṃ, katamāya satiyā sotānaṃ saṃvaraṇakiccaṃ siddhan”ti pucchitabbattā **“kāyagatāya satiyā”**ti-ādi vuttaṃ. Tattha **kāyagatāya satiyāti** rūpakāye gataṃ kesādikaṃ aniccādito vipassitvā pavattāya vipassanāññāsaṃpayuttāya satiyā. **Bhāvitāyāti** kāyagataṃ aniccato dukkhato anattato nibbindanato virajjanato nirodhanato paṭinissajjanato anupassanāvasena bhāvitāya. Evañhi aniccato anupassanto niccasaññaṃ pajahati; dukkhato anupassanto sukhasaññaṃ pajahati; anattato anupassanto attasaññaṃ pajahati; nibbindanto nandimṃ pajahati; virajjanto rāgaṃ pajahati; nirodhento samudayaṃ pajahati; paṭinissajjanto ādānaṃ pajahatīti. **Bahulikatāyāti** yathāvuttappakārena divasampi māsaṃ saṃvaccharampi sattaṃ saṃvaccharampi bahulikatāya. **Cakkhanti** abhijjhā dipavattidvārabhāvena ṭhitaṃ cakkhumṃ, niggahitāgamaṃ daṭṭhabbaṃ. **Nāviñchatīti** cakkhudvāre pavattaṃ abhijjhādisahitaṃ cittasantānaṃ, taṃsamaṅgīpuggalaṃ vā nākaḍḍhati, manāpikesu rūpesu nāviñchatīti yojanā. **Amanāpikesu** rūpesu **na paṭihaññati** (..0096). Kāyagatāya satiyā bhāvitāya bahulikatāya sotaṃ nāviñchati. Manāpikesu saddesu ...pe... amanāpikesu saddesu na paṭihaññatīti yojanā yathāsambhavato kātābā.

“Kena kāraṇena nāviñchati paṭihaññatī”ti pucchati, indriyānaṃ saṃvutanivāritattā nāviñchati na paṭihaññatīti vissajjeti. “Kenārakkhena te saṃvutanivāritā”ti pucchati, sati-ārakkhena te saṃvutanivāritatīti vissajjeti. “Sati-ārakkhena saṃvutanivāritabhāvo kena amhehi saddahitabbo”ti vattabbattā **tenāhā**”ti-ādi vuttaṃ. Tattha **tenāti** tasmā sati-ārakkhena saṃvutanivāritattā saṃvutanivāritajānanako bhagavā “sati tesam nivāraṇaṃ”ti yaṃ vacanaṃ āha, tena vacanena tumhehi

sati-ārakkhena saṃvutanivāritabhāvo saddahitabboti pubbabhāge paññā satyānugāti kiccamevettha adhikanti daṭṭhabbaṃ.

“Sati tesam nivāraṇan”ti vissajjanassa vitthārattho ācariyena vutto, amhehi ca ñāto, “paññāyete pidhīyare”ti vissajjanassa vitthārattho “katham amhehi jānitabbo”-ti vattabbattā “paññāyete pidhīyare”ti vissajjanassa vitthārattham dassento “**paññāya anusayā pahīyanti**”ti-ādimāha. Tattha **paññāyāti** maggapaññāya. **Anusayāti** anurūpaṃ kāraṇaṃ labhitvā uppajjanārahā kāmarāgānusayādayo. **Pahīyanti** samucchedavasena anusayesu paññāya pahīnesu pariyuṭṭhānāpi atthato pahīyanti. Kissa pahīnattā “pahīyanti”ti vuccati? Anusayassa pahīnattā pariyuṭṭhānā pahīyantīti vissajjeti.

“Taṃ anusayappahānena pariyuṭṭhānappahānaṃ kiṃ viya bhavati”ti pucchita-bbattā “**taṃ yathā khandhavantassā**”ti-ādi vuttaṃ. Tattha khandhavantassa rukkhassa kudālādinā bhūmiṃ khaṇitvā anavasesamūluddharaṇe kate tassa rukkhassa pupphaphalapallavaṅkurasantatipi kudālādinā samucchinnāva bhavati yathā, evaṃ arahattamaggañāṇena anusayesu pahīnesu anusayānaṃ pariyuṭṭhānasantati samucchinnā pidahitā paṭicchannā bhavati. Kena samucchinnā bhavati? **Paññāya** maggapaññāya samucchinnā bhavatīti atthayojanā daṭṭhabbā. “Paññāya paricchinnabhāvo katham saddahitabbo”ti vattabbattā “**tenā**”ti-ādi vuttaṃ. “Paññāyete pidhīyare”ti vacanato



anusayānaṃ pariyuṭṭhānasantatiyā paññāya paricchinnabhāvo paṇḍitehi saddahitabboti adhippāyo.

Imesu (..0097) pañhāvissajjanesu sotānaṃ saṃvaram, pidhānañca ajānantena vā saṃsayitena vā saṃvarapidhānānaṃ pucchitabbattā dhammādhiṭṭhānā pucchāti pucchāvicayo ceva satipaññānaṃ vissajjetabbattā dhammādhiṭṭhānaṃ vissajjananti vissajjanavicayo ca veditabbo. Etesu ca “kenassu nivuto loko”ti-ā diko pañho nīvaraṇavicikicchāpamādaḥappānaṃ vasena catubbidhopi lokādhiṭṭhānavasena eko pañhoti vutto, evaṃ sati “savanti sabbadhi sotā”ti-ādikopi pañho saṃvarapidhānānaṃ vasena duvidhopi ekatthavasena gahetvā ekādhiṭṭhānavasena “eko pañho”ti vattabbo, sotānaṃ bahubhāvato vā “bahupañho”ti vattabbo; tathā pana avatvā sote anāmasitvā saṃvarapidhānānaṃ vasena “savanti sabbadhi sotā”ti-ādimhi “dve pañhā”ti vuttā. Tadanusārena “kenassu nivuto loko”ti-ādimhipi lokaṃ anāmasitvā nīvaraṇādīnaṃ catunnaṃ vasena “cattāro pañhā”ti vattabbāti ayaṃ nayo dassitoti nayadassanaṃ daṭṭhabbaṃ.

Desanākāle vuttadhammassa anusandhimaggahetvā attanā racitanīyāmeneva pucchitapañhassa ceva pañhaṃ aṭṭhapetvā, paṭiññañca akatvā vissajjanassa ca vicayahāro ācariyena vibhatto, amhehi ca ñāto, “desanākāle vuttadhammassa anusandhiṃ gahetvā pucchitapañhassa ceva taṃ pañhaṃ ṭhapetvā, paṭiññañca katvā vissajjanassa ca yo vicayo hāro vibhatto, so vicayahāro kathaṃ amhehi viññāyati, amhākaṃ viññāpanatthāya tasmīṃ vicayaṃ vibhajethā”ti vattabbabhāvato tesu vicetabbākāraṃ dassento “yāni sotāni”ti-ādigāthāya vicayākāradassanānantaraṃ “**paññā ceva sati cā**”ti-ādimāha.

Tattha gāthāttho tāva viññātabbo- yāya paññāya anusayappahānena sotanirujjanaṃ vuttaṃ, yāya satiyā ca pariyuṭṭhānappahānena sotanirujjanaṃ vuttaṃ, sāyaṃ **paññā ceva sāyaṃ sati ca** tāhi paññāsatihi asesam saḥuppannaṃ **nāmañceva rūpañca, etaṃ sabbam kattha** nirujjhamāne asesam uparujjhatīti mārisa **me** mayā puṭṭho tvaṃ bhagavā mayhaṃ **etaṃ** nirujjanaṃ pabrūhi, iti āyasmā ajito bhagavantaṃ pucchati.

Ajita tvaṃ **yametaṃ** pañhaṃ pucchitaṃ nirujjanaṃ maṃ apucchi, ahaṃ **te** tava **taṃ** nirujjanaṃ vadāmi. **Yattha** viññāṇanirodhe paññāsatisahitaṃ **nāmañca rūpañca** viññāṇassa (..0098) **nirodhena** saha ekato asesam uparujjhati, **ettha** viññāṇanirodhe **etaṃ** sabbam viññāṇanirodhena ekato ekakkhaṇe apubbaṃ acarimaṃ **uparujjhati**, etaṃ viññāṇanirodhaṃ tassa nāmarūpassa nirodho nātivattati, taṃ taṃ nāmarūpanirodhaṃ so so viññāṇanirodho nātivattatīti.

“Tasmīṃ pañhe ayaṃ ajito kiṃ pucchati? Uparujjhanameva pucchati, udāhu aññaṃ pucchati”ti vattabbato “**ayaṃ pañhe anusandhiṃ pucchati**”ti-ādi vuttaṃ. Tattha **ayanti** yo āyasmā ajito pañhaṃ apucchīti ayaṃ ajito. **Pañheti** “paññā ceva sati cā”ti-ādipañhe. Yadi anusandhiṃ pucchati, evaṃ sati “katthetaṃ uparujjhatī”ti pucchanaṃ ayuttaṃ bhaveyyāti? Na, anusandhiyati etena upanirujjhanenāti **anusandhīti** atthasambhavato. Tena vuttaṃ “**anusandhiṃ pucchanto kiṃ ...pe... nibbānadhātun**”ti. Anusandhipucchanaṃ anupādisesanibbānadhātuyāpi pucchanaṃ “katthetaṃ uparujjhati”ti pucchanaṃ yuttameva.

“Yā anupādisesanibbānadhātu pucchitā, taṃ katamāya paṭipadāya adhigaccha-  
tī”ti pucchitabbattā catusaccakammaṭṭhānabhāvanāsaṅkhātaṃ paṭipadaṃ visa-  
yena saha dassetuṃ “**tīṇi saccāni**”ti-ādi vuttaṃ. Tattha **saṅkhatānīti** kammādipa-  
ccayehi samecca sambhūya dukkhādīni karīyantīti saṅkhatāni. **Nirodhadhammā-  
nīti** nirujjhanaṃ **nirodho**, dhammopi nirodhadhammova, tasmā nirodho dhammo  
sabhāvo yesaṃ dukkhādīnanti **nirodhadhammānīti** atthova gahetabbo. Tāni tīṇi  
saccāni sarūpato dassetuṃ “**dukkhaṃ samudayo maggo**”ti vuttaṃ. Tīṇi dukkhasa-  
mudayamaggasaccāni saṅkhatānīti vuttāni, “kiṃ nirodhasaccan”ti pucchitabbattā  
“**nirodho asaṅkhato**”ti vuttaṃ. Idha “nirodhadhammo”tipi vattabbaṃ. Kammādipa-  
ccayehi asaṅkhatattā **asaṅkhato**. Uppādanirodhābhāvato **anirodhadhammo**.  
“Pahāyakapahātabbesu saccesu katamena pahāyakena katamo pahātabbo, kata-  
māya bhūmiyā pahīno”ti pucchitabbattā “**tattha samudayo dvīsu bhūmīsū**”ti-ādi  
vuttaṃ. Tattha **dvīsu bhūmīsūti** dassanabhāvanābhūmīsū. **Kāmacchandoti** kāma-  
bhavarāgo. **Rūparāgoti** rūpabhavarāgo. **Arūparāgoti** arūpabhavarāgo. Saṃyojana-  
bhedato dasa saṃyojanāni pahīyantīti yojanā.

**12.** Pahātabbasaṃyojanāni (..0099) dassanabhūmibhāvanābhūmibhedena  
vibhattāni, amhehipi ñātāni, “indriyabhedato kathaṃ vibhattāni”ti vattabbabhāvato  
“**tattha tīṇi**”ti-ādi vuttaṃ. Atha vā “pahātabbasaṃyojanesu katamāni saṃyojanāni  
katamaṃ indriyaṃ attano pahāyakaṃ katvā nirujjhanti”ti pucchitabbattā “**tattha  
tīṇi**”ti-ādi vuttaṃ. **Adhiṭṭhāya** attano pahāyakaṃ katvā **nirujjhanti** anuppādasena.  
“Anaññātaññassāmīndriyañca aññindriyañca saṃyojanānaṃ nirujjhanahetu hotu,  
aññātāvindriyaṃ kissa hetū”ti pucchitabbattā “**yaṃ panā**”ti-ādi vuttaṃ. Tattha **yaṃ**  
yena aññātāvindriyena arahā “me jāti khīṇā”ti evaṃ jānāti, **idaṃ** jānanahetu aññā-  
tāvindriyaṃ **khaye** jātikkhaye arahattaphale pavattaṃ **ñāṇaṃ**. **Yaṃ** yena aññātāvi-  
ndriyena arahā “itthattāya aparaṃ na bhavissāmī”ti pajānāti, **idaṃ** pajānanahetu  
aññātāvindriyaṃ. **Anuppāde** pana anuppajjane arahattaphale pavattaṃ **ñāṇaṃ**  
aññātāvindriyaṃ jānanahetu hotīti vuttaṃ hoti. Indriyañāṇāni pahāyakāni katvā  
saṃyojanāni nirujjhanti, “tāni ñāṇāni kadā nirujjhanti”ti vattabbabhāvato “**tattha  
yañcā**”ti-ādi vuttaṃ.

“Anaññātaññassāmīndriyaṃ aññindriyaṃ pāpuṇantassa nirujjhatu, aññi-  
ndriyaṃ arahattaṃ pāpuṇantassa nirujjhatu, aññātāvindriyaṃ kadā nirujjhati”ti  
pucchitabbattā “**tattha yañca khaye**”ti-ādi vuttaṃ. Tattha **dveti** kiccabhedena dve,  
sabhāvato pana ekāva.

“Pajānanakiccampi ekameva, kathaṃ dve siyun”ti vattabbattā “**apicā**”ti-ādi  
vuttaṃ. Ārammaṇapaññābhedena dve nāmāni labbhantīti vuttaṃ hoti. **Sāti** yā  
paññā pubbagāthāyaṃ sotapidhānakiccena vuttā, sā paññā pakārehi jānanasa-  
bhāvena **paññā** nāma. **Yathādiṭṭhaṃ** ārammaṇaṃ **apilāpanatṭhena** ogāhana-  
tṭhena **sati** nāma.

**13.** “Paññā ceva sati cā”ti padassa attho ācariyena vibhatto, amhehi ca ñāto,  
“nāmarūpañcā”ti padassa attho kathaṃ amhehi ñātabbo”ti vattabbattā nāmarūpaṃ  
vibhajanto “**tattha ye pañcupādānakkhandhā**”ti-ādimāha. Tattha **tatthāti** kammavi-  
pākavaṭṭabhede bhavattaye. **Tatthāti** pañcupādānakkhandhasaṅkhātanāmarūpa-

samudāye. **Pañcindriyānī**ti cakkhādipañcindriyāni (..0100). **Viññāṇasampayuttanti** sampayuttapaccayattam sandhāya na vuttam, pacurajanassa pana avibhajitvā gahaṇīyasabhāvamattam sandhāya vuttam. Vibhāgam jānantehi pana “nāmam viññāṇasampayuttam, rūpam pana na viññāṇasampayuttam, sahaṇātan”-ti vibhajitvā gahetabbam. **Tassā**ti paññāsatisahitassa nāmarūpassa. **Nirodhanti** anupādisesanibbānadhātu.

Bhagavantam pucchanto āyasmā ajito “**paññā ceva ...pe... katthetam uparujjhanti**”ti evam pārāyane āha. “Paññā cevāti-ādigāthāya yā anupādisesanibbānadhātu pucchitā, sā anupādisesanibbānadhātu katamena adhigamena pattabbā”ti pucchitabbattā caturiddhipādādamukhena ariyamaggādhigamamukhena pattabbā, caturiddhipādābhāvanāya ca cattārindriyāni mūlabhūtāni, tasmā mūlabhūtāni tāni cattārindriyāni niddhāretvā dassento “**tattha sati ca paññā cā**”ti-ādimāha. Kusalā-kusaladhammagatiyo samanvesamānāya satiyā sijjhamānāya ekantena samādhinipphādetabbo, satiggahaṇena ca pariyuṭṭhānappahānam gāthāyam adhippetam, pariyuṭṭhānappahānena ca samādhikiccaṃ pākaṇanti āha “**sati dve indriyāni satindriyañca samādhindriyañcā**”ti. Paññāya anusayasamuggatam catubbidhasammapadhānasaṅkhātena vīriyena sijjhanti, na vinā tenāti vuttam “**paññā dve indriyāni paññindriyañca vīriyindriyañcā**”ti.

Imesu yathāvuttesu catūsu indriyesu pubbabhāge vā maggakkhaṇe vā sijjhañtesu taṃsāmpayuttā yā saddahanā okappanā siddhā, idaṃ saddahana-okappanasaṅkhātam dhammajātam saddhindriyam siddham, “tesu mūlabhūtesu indriyesu siddhesu katamena indriyena katamo dhammo siddho”ti pucchitabbattā iminā ayaṃ siddhoti dassento “**tattha yā saddhādhipateyyā**”ti-ādimāha. Tattha **tatthāti** satyādīsu. **Saddhādhipateyyāti** paccayabhūtāya saddhāya siddho chando adhipatīti **saddhādhipati**, saddhādhipatinā pavattetabbā cittekaggatāti **saddhādhipateyyā**. **Chandasamādhīti** chandam jeṭṭhakaṃ katvā pavattito samādhī vā chandādhipatinā sampayutto pubbabhāge pavatto samādhī vā chandasamādhī, pahānam pahānahetu hotīti yojanā kātābā. **Pahānanti** ca pajahati vikkhambhitakilese etena chandasamādhināti **pahānanti** karaṇasāadhanattho gahetabbo. **Paṭisaṅkhānabalēnāti** parikammabalena. **Bhāvanābalēnāti** mahaggatabhāvanābalena.

“So (..0101) chandasamādhī sayam kevalova pahānan”ti vattabbattā “**tattha ye assāsapassāsā**”ti-ādi vuttam. Tattha **tatthāti** tasmim samāhite citte cittuppāde. “Tasmim samāhite cittuppāde assāsā”ti-ādinā assāsādisīsenā assāsādiṇakā vīriyasaṅkhārā gahitā, te ca yāva bhāvanāpāripūrī, tāva punappunam saraṇato ca **sarā**, punappunam saṅkappato ca **saṅkappā**. Yo pana “sarasaṅkappā, ime saṅkhārā cā”ti evam vuttappakāro purimako chandasamādhī vā kilesavikkhambhanatāya ca tadanāgappahānatāya ca pahānam pahānahetupadhānam vā, “ime vuttappakārā saṅkhārādayo kiṃ bhāventī”ti pucchitabbattā “**ime ca saṅkhārā**”ti-ādi vuttam. Tattha ime saṅkhārā ca tadubhayañca chandasamādhīpadhānasaṅkhārasamannāgatam vivekanissitam virāganissitam nirodhanissitam vossagga-pariṇāmiṃ iddhipādam bhāvetīti yojanā.

**Chandasamādhīpadhānasaṅkhārasamannāgatanti** chando eva adhipati

**chandādhīpati**, chandādhīpatīsamādhī. Tena vuttaṃ bhagavatā- “chandaṃ ce, bhikkhave, bhikkhu adhipatiṃ karitvā labhati samādhin”ti (vibha. 432). Chandahe-tuko vā samādhī, chandādīko vā samādhī **chandāsamādhī**, chandādhīpatīssa paccayuppanno samādhīti vuttaṃ hoti. Padhānabhūtā saṅkhārā **padhānasaṅkhārā**, padhānasaddena saṅkhatasaṅkhārādayo nivattāpitā, chandasamādhī ca padhāna-saṅkhārā cāti **chandāsamādhīpadhānasaṅkhārā**, tehi samannāgato **chanda ...pe... samannāgato**, taṃ ...pe... gataṃ. Ijjhati samijjhati nippajjati **iddhi**, koṭṭhāso, iddhi eva pādo koṭṭhāsoti **iddhipādo**, iddhipādācatuttho. Ijjhanti vā tāya sattā iddhā vuddhā ukkaṃsagatā hontīti **iddhi**, pajjati etenāti **pādo**, iddhiyā pādoti **iddhipādo**. Iddhipādoti sāmāññatthavasena vuttopi “chandāsamādhīpadhānasa-ṅkhārasamannāgatan”ti vuttatā chandiddhipādova gaheṭṭabbo, taṃ iddhipādaṃ taṃ chandiddhipādaṃ bhāveti vaḍḍhetīti attho.

**Vivekanissitaṃ virāganissitanti** vipassanākkhaṇe kiccatō tadanāgavivekani-ssitaṃ, ajjhāsayato nissaraṇavivekanissitaṃ, maggakkhaṇe pana kiccatō samu-cchedavivekanissitaṃ, ārammaṇato nissaraṇavivekanissitaṃ. **Virāganissitanti** vipassanākkhaṇe kiccatō tadanāgavirāganissitaṃ, ajjhāsayato nissaraṇavivekani-ssitaṃ, maggakkhaṇe pana kiccatō samucchedavirāganissitaṃ (..0102), āramma-ṇato nissaraṇavirāganissitaṃ. **Nirodhanissitanti** vipassanākkhaṇe kiccatō tadanā-ganirodhanissitaṃ, ajjhāsayato nissaraṇanirodhanissitaṃ, maggakkhaṇe kiccatō samucchedanirodhanissitaṃ, ārammaṇato nissaraṇanirodhanissitaṃ. **Vossaggapa-riṇāminti** ettha pariccāgavossaggapakhandanavossaggavasena vossaggo duvidho. Tatthapi vipassanākkhaṇe tadanāgavasena pariccāgavossaggo, nibbāna-ninnabhāvena

pakkhandanavossaggo, maggakkhaṇe samucchedavasena pariccāgavossaggo, ārammaṇakaraṇena nibbānapakkhandanavossaggoti vibhajivā gahetabbo. Yathā-vuttavossaggatthaṃ pariṇamati, pariṇataṃ vā paripacati paripacanaṃ karotīti **vossaggapariṇāmī**, taṃ vossaggapariṇāmiṃ.

Chandiddhipādabhāvanākāro ācariyena vutto, amhehi ca ñāto, “kathaṃ vīriyiddhipādabhāvanākāro amhehi vijānitabbo”ti vattabbabhāvato **“tattha yā vīriyādhipateyyā”**ti-ādi vuttaṃ. Tassattho heṭṭhā vuttanayānusāreneva viññeyyo. Saṃkhittavasena pana ṭhapitaṃ pāṭhaṃ vitthārato ṭhapessāmi. Kathaṃ?–

“Tattha yā vīriyādhipateyyā cittekaggatā, ayaṃ vīriyasamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṅkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ. Tattha ye assāsapassāsā vitakkavicārā saññāvedayitā sarasaṅkappā, ime saṅkhārā. Iti purimako ca vīriyasamādhi, kilesavikkhambhanatāya ca pahānaṃ ime ca saṅkhārā, tadubhayaṃ vīriyasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

“Tattha yā cittādhipateyyā cittekaggatā, ayaṃ cittasamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṅkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ. Tattha ye assāsapassāsā vitakkavicārā saññāvedayitā sarasaṅkappā, ime saṅkhārā. Iti purimako ca cittasamādhi, kilesavikkhambhanatāya ca pahānaṃ ime ca saṅkhārā, tadubhayaṃ cittasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

“Tattha (..0103) yā vīmaṃsādhipateyyā cittekaggatā, ayaṃ vīmaṃsāsamādhi, samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṅkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ. Tattha ye assāsapassāsā vitakkavicārā saññāvedayitā sarasaṅkappā, ime saṅkhārā. Iti purimako ca vīmaṃsāsamādhi kilesavikkhambhanatāya ca pahānaṃ ime ca saṅkhārā, tadubhayaṃ vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmin”ti.

Ayaṃ pana viseso- **vīriyasamādhī**ti vīriyaṃ jeṭṭhakaṃ katvā pavattito samādhi vā vīriyādhipatinā sampayutto pubbabhāge pavatto samādhi vā vīriyasamādhi. **Cittasamādhī**ti cittaṃ jeṭṭhakaṃ katvā pavattito samādhi vā cittādhipatinā sampayutto pubbabhāge pavatto samādhi vā cittasamādhi. **Vīmaṃsāsamādhī**ti vīmaṃsaṃ jeṭṭhakaṃ katvā pavattito samādhi vā vīmaṃsādhipatinā sampayutto pubbabhāge pavatto samādhi vā vīmaṃsāsamādhīti.

Sattibalānurūpenettha saṅkhepavaṇṇanā katā, gambhīrañāṇehi pana aṭṭhaka-thāṭikānurūpena vitthārato vā gambhīrato vā vibhajivā gahetabbā.

14. “Chandasamādhi vīriyasamādhi cittasamādhi vīmaṃsāsamādhī”ti vutto, “evaṃ sati vīmaṃsāsamādhīyeva ñāṇamūlako ñāṇapubbaṅgamo ñāṇānuparivatti bhavēyya, aññe tayo samādhayo aññāṇamūlakā aññāṇapubbaṅgamā aññāṇapavattiyo bhavēyyun”ti vattabbattā sabbe samādhayo ñāṇamūlakādayoyevāti dassetuṃ **“sabbo samādhi ñāṇamūlako”**ti-ādi vuttaṃ. Tattha **sabbo samādhī**

chandasamādhi, vīryasamādhi, cittasamādhi, vīmaṃsāsamādhīti catubbidho samādhi. **Ñāṇamūlakoti** ekāvajjanavīthinānāvajjanavīthisu pavattaṃ upacārañāṇamūlako. **Ñāṇapubbaṅgamoti** adhigamañāṇaṃ pubbaṅgamaṃ assāti ñāṇapubbaṅgamo. **Ñāṇānuparivattīti** paccavekkhaṇañāṇaṃ anuparivatti assāti ñāṇānuparivatti. Atha vā nānāvajjanūpacārañāṇaṃ vā paṭisandhiñāṇaṃ vā mūlaṃ assāti **ñāṇamūlako**, upacārañāṇaṃ pubbaṅgamaṃ assāti **ñāṇapubbaṅgamo**, appanāñāṇaṃ anuparivatti assāti **ñāṇānuparivatti** (..0104). Sabbaṃ vā upacārañāṇaṃ mūlaṃ assāti **ñāṇamūlako**. Appanāñāṇaṃ pubbaṅgamaṃ assāti **ñāṇapubbaṅgamo**. Abhiññāñāṇaṃ anuparivatti assāti **ñāṇānuparivatti**, anuparivattanaṃ vā **anuparivatti**, ñāṇassa anuparivatti **ñāṇānuparivatti**, ñāṇānuparivatti assāti **ñāṇānuparivatti**. **Ñāṇaṃ pana pubbe vuttappakārameva**.

**Yathā pure tathā pacchāti** yathā chandasamādhi-ādicatubbidhasamādhissa pubbenivāsānussatiñāṇānuparivattibhāvena pure atītāsu jātīsu asaṅkhyeyyesupi saṃvaṭṭavivaṭṭesu attano khandhapaṭibaddhassa, paresaṃ khandhapaṭibaddhassa ca suṭṭhu paṭivijjhanameva, na duppaṭivijjhanaṃ tathā tathāvuttasamādhissa anāgataṃsañāṇānuparivattibhāvena pacchā anāgatāsu jātīsu asaṅkhyeyyesupi saṃvaṭṭavivaṭṭesu attano khandhapaṭibaddhassa, paresaṃ khandhapaṭibaddhassa ca suṭṭhu paṭivijjhanameva, na duppaṭivijjhananti attho daṭṭhabbo. **Yathā pacchā tathā pureti** yathā yathāvuttasamādhissa cetopariyañāṇānuparivattibhāvena anāgatesu sattasuyeva divasesu parasattānaṃyeva cittassa suṭṭhu paṭivijjhanameva, na duppaṭivijjhanaṃ, tathā tathāvuttasamādhissa pure atītesu sattasuyeva divasesu parasattānaṃyeva cittassa suṭṭhu paṭivijjhanameva, na duppaṭivijjhananti attho.

**Yathā divā tathā rattinti** yathā cakkhumantānaṃ sattānaṃ divasabhāge sūriyālokena andhakārassa viddhaṃsitattā āpāthagataṃ cakkhuvīññeyyaṃ rūpaṃ manovīññāṇenapi suvīññeyyaṃ, tathā rattibhāge caturaṅgasamannāgatepi andhakāre vattamāne yathāvuttasamādhissa dibbacakkhuñāṇānuparivattibhāvena rūpāyanassa suṭṭhu paṭivijjhanameva, na duppaṭivijjhanaṃ. **Yathā rattim tathā divāti** yathā rattibhāge caturaṅgasamannāgatepi andhakāre yathāvuttasamādhissa dibbacakkhuñāṇānuparivattibhāvena rūpāyanassa suṭṭhu paṭivijjhanameva, na duppaṭivijjhanaṃ, tathā divasabhāge sukhumassa rūpāyanassa vā kenaci pākārādinā tirohitassa rūpāyanassa vā atidūraṭṭhāne pavattassa rūpāyanassa vā yathāvuttasamādhissa dibbacakkhuñāṇānuparivattibhāvena suṭṭhu paṭivijjhanameva, na duppaṭivijjhananti attho daṭṭhabbo.

**Yathā yathāvuttasamādhissa** divasabhāge dibbasotañāṇānuparivattibhāvena sukhumassa saddāyanassa vā kenaci pākārādinā tirohitassa saddāyanassa (..0 vā atidūraṭṭhāne pavattassa saddāyanassa vā suṭṭhu paṭivijjhanameva, na duppaṭivijjhanaṃ, tathā rattibhāgepi yathāvuttasamādhissa dibbasotañāṇānuparivattibhāvena sukhumassa saddāyanassa vā kenaci pākārādinā tirohitassa saddāyanassa vā atidūraṭṭhāne pavattassa saddāyanassa vā suṭṭhu paṭivijjhanameva, na duppaṭivijjhananti ayaṃ nayopi netabbo. Tena vuttaṃ **aṭṭhakathāyaṃ**—  
“**Yathā pureti** yathā samādhissa pubbenivāsānussatiñāṇānuparivattibhāvenā”-

ti-ādiṃ vatvā “yathā ca rūpāyatane vuttaṃ, tathā samādhissa dibbasotaññānuparivattitāya saddāyatane ca netabban”ti (netti. aṭṭha. 14).

“Ñāṇamūlakādisamādhinā pubbenivāsānussatiññānuparivattibhāvādisahitena kiṃ bhāveti”ti pucchitabbattā **“iti vivaṭenā”** ti-ādi vuttaṃ. Tattha **itīti** evaṃ vuttappakārena. **Apariyonaddhenā**ti nīvaraṇādivigamanena. **Sappabhāsaṃ cittanti** iddhipādasampayuttaṃ maggacittaṃ bhāveti. Iddhipādasampayutte maggacitte uppajjamāne hi maggacittasahabhūni kusalāni saddhindriyavīriyindriyasatindriyasamādhindriyapaññindriyabhūtāni **pañcindriyāni uppajjanti**. Maggacitte nirujjhamāne anuppajjanabhāvena **nirujjhanti** ekacittakkhaṇikattā. Evaṃ maggaviññāṇassa nirodhā paññā ca sati ca nirujjhatīti yojanā.

“Kassa viññāṇassa nirodhā nāmarūpaṃ nirujjhatī”ti vattabbattā **“nāmarūpañcā”** ti-ādi vuttaṃ, paṭisandhiviññāṇassa nirodhā nāmarūpañca nirujjhatīti vuttaṃ hoti. Atha vā “viññāṇassa nirodhā paññā ca sati cāti vuttāni pañcindriyāni evaṃ nirujjhanti”ti vattabbattā nāmarūpañca nirujjhati, nirujjhamānaṃ pana nāmarūpaṃ paṭisandhiviññāṇassa nirodhā nirujjhatīti dassetuṃ **“nāmarūpañcā”** ti-ādi vuttaṃ. Tattha **nāmarūpañcā**ti maggena taṇhā-avijjādike anupacchinne uppajjanārahaṃ vedanādikkhandhattayaṃ, bhūtopādārūpañca. **Viññāṇahetukanti** uppajjanārahaṃ paṭisandhiviññāṇaṃ hetu assa nāmarūpassāti viññāṇahetukaṃ. **Viññāṇapaccayā nibbattanti** viññāṇena paccayena nibbattaṃ. **Tassāti** uppajjanārahassa paṭisandhiviññāṇassa. **Hetūti** taṇhā-avijjādiko kilesō. **Viññāṇanti** uppajjanārahaṃ paṭisandhiviññāṇaṃ. **Anāhāranti** appaccayaṃ. **Anabhinanditanti** kāmataṇhādīhi (..0106) anabhinanditabbaṃ. **Appaṭisandhikanti** punabbhavābhisandahanarahaṃ. Nti tādissaṃ viññāṇaṃ. **Ahetūti** natthi hetusaṅkhātaṃ paṭisandhiviññāṇaṃ imassa nāmarūpassāti ahetu. **Appaccayanti** sahāyavirahena natthi paccayā saṅkhārā imassāti appaccayaṃ. Evaṃ paṭisandhiviññāṇassa nirodhā nāmarūpañca nirujjhatīti.

“Paññāsatināṅceva nāmarūpassa ca vuttappakārena nirujjhanabhāvo kathaṃ amhehi saddahitabbo”ti vattabbattā **“tenāha bhagavā”** ti-ādi vuttaṃ. Vattabbākārena paññāsatināṅceva nāmarūpassa ca nirujjhanabhāvajānanako bhagavā yathānirujjhanabhāvādīpakāṃ **“yametaṃ ...pe... etthetaṃ uparujjhatī”** ti gāthāvacanaṃ āha. Tena gāthāvacanena tumhehi mayā vutto nirujjhanabhāvo saddahitabboyevāti. Etthāpi paññāsatināmarūpānaṃ nirujjhanaṃ ajānantena tattha vā saṃsayantena ajitena pucchitabbattā “adiṭṭhajotanā pucchāti vā diṭṭhasaṃsandanā pucchāti vā paññādīnaṃ anekatthattā dhammato vā anekādhiṭṭhānā pucchāti vā dhammādhiṭṭhānā pucchā”ti vā iccevamādipucchāvicayo niddhāretabbo. “Sarūpadassanavissajjananti vā anekādhiṭṭhānavissajjananti vā dhammādhiṭṭhānavissajjananti”ti vā iccevamādivissajjanavicayo niddhāretabbo.

Evaṃ **sattādhiṭṭhānādipucchāvissajjanāni** ceva dhammādhiṭṭhānādipucchāvissajjanāni ca visuṃ visuṃ dassetvā pucchāvicayo ceva vissajjanavicayo ca ācariyena vibhatto, amhehi ca ñāto, “sattādhiṭṭhānadhammādhiṭṭhānesu ekato dassitesu pucchāvissajjananesu kathaṃ pucchāvicayo ceva vissajjanavicayo ca amhehi viññātabbo”ti pucchitabbattā **sattādhiṭṭhānadhammādhiṭṭhānaṃ pucchāṃ** nīharitvā tattha vicayaṃ vibhajanto **“ye ca saṅkhatadhammāse”** ti-ādimāha. **Atthaka-**

**thāyaṃ** pana-

“Evaṃ anusandhipucchampi dassetvā heṭṭhā sattādhiṭṭhānā, dhammādhiṭṭhānā ca pucchā viṣuṃ viṣuṃ dassitāti idāni tā saha dassetuṃ “ye ca saṅkhata-dhammāse’ti-ādi āradḍhan”ti (netti. aṭṭha. 14)-

Vuttaṃ. Tassāyaṃ attho- idha sāsane **ye** arahanto saṅkhatadhammā honti, **puthū** bahūyeva satta janā **sekkhā** sīlādisikkhamānā honti, **tesaṃ** (..0107) arahantāva-ñceva sekkhānañca iriyaṃ paṭipattiṃ meṃ mahā puṭṭho nipako tvaṃ bhagavā pabrūhi mārisa iti āyasmā ajito pucchanto āhāti.

**15.** Tassaṃ gāthāyaṃ “kittakāni pucchitāni”ti vattabbattā “**imāni**”ti-ādi vuttaṃ. Padatthānurūpaṃ pucchitabbattā “**imāni tīṇi padāni pucchitāni**”ti vuttaṃ. “Ye ca ...pe... mārisā”ti gāthāyaṃ ye pañhā pucchitā, te pañhā tayo honti, “kissa kena kāraṇena tayo honti”ti pucchitabbattā “**kissa ...pe... yogenā**”ti vuttaṃ. Sekkhā ariyā ca asekkhā ariyā ca vipassanāpubbaṅgamaṃ pahānañcāti **sekhāsekhavipassanāpubbaṅgamappahānāni**, tesaṃ yogoti **sekhā ...pe... yogo**, tena sekhā ...pe... yogena. **Evaṃ** pucchāvidhinā **hi** yasmā “ye ca saṅkhatadhammāse ...pe... mārisā”ti gāthamāha, tasmā tayo pañhā hontīti daṭṭhabbā.

“Ye ca saṅkhatadhammāse”ti iminā asekkhānaṃ arahattaṃ pucchati, “ye ca sekkhā puthū idhā”ti iminā sekkhāsekkhānaṃ



sekkhasikkhanam pucchati, “tesam me nipako iriyam, puṭṭho pabrūhi mārisā”ti iminā sekkhāsekkhānam vipassanā pubbabhāge tadaṅgappahānam pucchati. “Adiṭṭhajotanā pucchāti vā diṭṭhasaṃsandanā pucchāti vā sattādhīṭṭhānā pucchāti vā anekādhīṭṭhānā pucchā”ti vā iccevamādipucchāvicayo niddhāretabbo.

Sattadhammādhīṭṭhānam puccham nīharitvā pucchāvicayo ācariyena vibhatto, amhehi ca ñāto, “tassam pucchāyam katamā vissajjanāgāthā”ti pucchitabbattā “**tattha vissajjanā**”ti-ādi āradham. **Tatthāti** tassam gāthāyam. “Kāmesu ...pe... paribbaje”ti **vissajjanāgāthā** bhagavatā vuttā. **Kāmesū**ti kāmīyantīti **kāmā**, tesu kāmesu. Vatthukāmesu kilesakāmena paṇḍitehi nābhigijjheyya. **Manasā nāvilosiyāti** āvilabhāvakare byāpādavittakkādayo ceva kāyaduccaritādayo ca dhamme pajahanto paṇḍito manasā anāvilo suppasanno bhavēyya. **Kusalo sabbadhammānanti** sabbadhammānam aniccatādinā paritullitattā aniccatādīsu pañcasu khandhesu kusalo cheko. **Satoti** kesādīsu saratīti sato. **Bhikkhū**ti saṅkhata-dhamme bhayādito ikkhatīti bhikkhu. **Paribbajeti** (..0108) tadaṅgavikkhambhanasamucchedappahānabhāvena kilesakāma vatthukāme pari samantato vajjēyya.

Pucchāgāthāyam “nipako”ti padena pasamsitena bhagavatā vissajjanāgāthā vuttā, tassa bhagavato yena anāvaraṇañāṇena ukkaṃsagatena pakkabhāvo dassito, tam anāvaraṇañāṇam tāva kāyakammādibhedehi vibhajitvā dassento “**bhagavato sabbam kāyakamma**”ti-ādimāha. Tattha anāvaraṇañāṇena jānitvā katam sabbam kāyakammaṃ ñāṇapubbaṅgamam ñāṇānuparivatti. Esa nayo sesesupi. **Atīte amseti** atītabhave saparakkhandhādike koṭṭhāse aññāṇena appaṭihitam bhagavato ñāṇadassanam. **Anāgate amseti** anāgatabhave saparakkhandhādike koṭṭhāse. **Paccuppanne amseti** paccuppanne bhavē saparakkhandhādike koṭṭhāse.

“Ñāṇadassanassa katarasmim paṭighāto”ti pucchitabbattā puccham ṭhapetvā paṭighātavisayam dassetum “**ko cā**”ti-ādi vuttam. Atha vā “paccuppannabhavē saparakkhandhādike koṭṭhāse aññesampi ñāṇadassanam bhavēyya, tadanusārena atītānāgatakoṭṭhāsesupi katarasmim aññesam ñāṇadassanassa paṭighāto bhavēyyā”ti pucchitabbattā puccham ṭhapetvā paṭighātavisayam niyametvā dassetum “**ko cā**”ti vuttam. Tattha **ko cāti** kva katarasmim samaye aññesam ñāṇadassanassa paṭighāto bhavēyyāti pucchi.

Anicce, dukkhe, anattaniye ca aññesam aññāṇam yam adassanam atthi, aññāṇadassanasāṅkhāto sabhāvo ñāṇadassanassa paṭighāto bhavati, na saparakkhandhādidassanamattapaṭighāto. Etena aniccato lakkhaṇattaye pavattassa ñāṇadassanassa aññesam durabhisambhavam, bhagavato ca ñāṇadassanassa aññehi asādhāraṇatam dasseti. Bhagavato hi lakkhaṇattayavibhāvanena veneyyā catusaccappaṭivedham labhanti. “Bhagavato ñāṇadassanapaṭighātābhāvena aññesaṅca ñāṇadassanassa paṭighātābhāvo katamāya upamāya amhākam pākaṭo”ti vattabbabhāvato upamāya pākaṭam kātum “**yathā idhā**”ti-ādi vuttam. Tattha **idha** satta-loke cakkhumā **puriso** ākāse tārakāni **passeyya**, gaṇanasāṅketena (..0109) “etta-kāni”ti no ca jāneyya yathā, **evam** aññesam ñāṇadassanassa paṭighāto **ayam** aññāṇadassanasabhāvo bhavati.

Bhagavato pana tathā abhāvato kenaci aññāṇena adassanena appaṭihataṃ ñāṇadassanaṃ bhavatīti attho daṭṭhabbo. “Bhagavato ñāṇadassanassa appaṭihatabhāvo kasmā amhehi saddahitabbo”ti pucchitabbattā “**anāvarenañāṇadassanā hi buddhā bhagavanto**”ti vuttaṃ. “Nipakassa ...pe... bhagavato anāvarenañāṇaṃ kāyakammādibhedehi ācariyena vibhajitvā dassitaṃ, amhehi ca ñātaṃ, pacchā gāthāya ‘iriyan’ti padena pucchitā sekkhāsekkhapaṭipadā kathaṃ vijānitabbā”ti vattabbattā sekkhāsekkhapaṭipadaṃ dassetaṃ “**tattha sekhenā**”ti-ādi vuttaṃ. Tattha **tatthāti** tasmim̐ vissajjane. **Sekhenāti** sikkhanasīlena puggalena rajanīyesu rūpārammaṇādīsu dhammesu gedhā cittaṃ rakkhitaṃ, pariyuṭṭhānīyesu āghātavatthūsu dosā cittaṃ rakkhitaṃ.

“Tesu gedhadosesu katamaṃ nivārento bhagavā vissajjanagāthāyaṃ katamaṃ padamāhā”ti pucchitabbattā “**tattha yā icchā**”ti-ādi vuttaṃ. Tattha **tatthāti** gedhadosesu. **Ichhāti** rāgicchā. **Mucchāti** lobhamohasahagatamohamucchā. **Patthanāti** rāgapatthanā. **Piyāyanāti** taṇhāpiyāyanāva, na mettāpiyāyanā. **Kīlanāti** gedhakīlanā. Etāni hi gedhapariyāyavacanāni. **Taṃ** gedhasaṅkhātaṃ icchādikaṃ nivārento bhagavā “kāmesu nābhigijjheyā”ti **evaṃ** visuṃ visuṃ pakārena āha.

Pariyuṭṭhānavighātaṃ dosaṃ nivārento bhagavā “manasānāvilo siyā”ti evaṃ visuṃ visuṃ pakārena āhāti yojanā. Gedhadosānaṃ visuṃ visuṃ nivārento bhagavā dve padāni āhāti vuttaṃ, “taṃ kena atthena saddahitabban”ti vattabbattā “**tathā hi sekho**”ti-ādi vuttaṃ. Rajanīyesu **abhigijjhanto** sekho anuppannaṃ lobhāpadhānaṃ **kilesaṅca** uppādeti, uppannaṃ kilesaṅca **phātiṃ** abhivaḍḍhanaṃ karoti, pariyuṭṭhānīyesu āvilo sekho anuppannaṃ dosapadhānaṃ kilesaṅca uppādeti, uppannaṃ kilesaṅca **phātiṃ** vaḍḍhanaṃ karoti, iti iminā paṭikkhepa-atthena taṃ mama vacanaṃ saddahitabbanti adhippāyo.

“Kiṃ (..0110) pana anabhigijjhanto, anāvilo ca sekkho agedhadosanivāraṇameva karoti, udāhu uttaripi paṭipadaṃ pūretī”ti pucchitabbattā uttaripi paṭipadaṃ pūretiyevāti dassento “**yo pana anāvilasaṅkappo**”ti-ādimāha. Tattha **anāvilasaṅkappoti** natthi āvilakarā saṅkappā byāpādasāṅkappavihiṃsāsaṅkappā etassāti anāvilasaṅkappo, icchādighedhassa abhāvena **anabhigijjhanto vāyamati** kusalavāyamaṃ pavatteti. “Kathaṃ vāyamati”ti pucchitabbattā “**so anuppannānan**”ti-ādi vuttaṃ. Tattha **soti** uparibhāvanāmaggabhāvatthāya paṭipajjamāno sekkho. **Anuppannānanti-ādīnaṃ** attho sakkā aṭṭhakathāvacaneneva (netti. aṭṭha. 15-16) jānitunti na vibhatto.

**16. Yenāti** asubhādīnaṃ anussaraṇalakkhaṇena indriyena taṇhāmayitavatthūsu kāmataṇhāya saha jātaṃ **vitakkaṃ** vāreti, **idaṃ** asubhādi-anussaraṇalakkhaṇaṃ indriyaṃ **satindriyaṃ**. **Yena** mahaggatabhāvappattena avikkhepena **byāpādavitaṅkaṃ** vāreti, **idaṃ** avikkhepasaṅkhātaṃ indriyaṃ **samādhindriyaṃ**. **Yena** sammappadhānena **vihiṃsāvitakkaṃ** vāreti, **idaṃ** sammappadhānasaṅkhātaṃ indriyaṃ **vīriyindriyaṃ**. **Yena** sammādiṭṭhisaṅkhātena indriyena uppannuppanne ...pe... nādhivāseti, **idaṃ** sammādiṭṭhisaṅkhātaṃ indriyaṃ **paññindriyaṃ**. Imesu catūsu indriyesu saha uppajjamānā yā saddahanā okappanā uppajjati, anāvilabhāvato **idaṃ** saddahanasaṅkhātaṃ indriyaṃ **saddhindriyaṃ**. Imāni sekkhassa

pañcindriyāni.

Ekasmimyeva visaye jeṭṭhakabhāvaṃ na pāpuṇeyyūṃ, attano visaye jeṭṭhakabhāvaṃ pāpuṇitūṃ arahanti, “katamaṃ indriyaṃ kattha visaye jeṭṭhakabhāvaṃ pavattan”ti pucchitabbabhāvato idaṃ indriyaṃ imasmiṃ visaye pavattanti dassento “**tattha saddhindriyaṃ kattha daṭṭhabban**”ti-ādimāha. Tattha **tatthā**ti tesu indriyesu catūsu sotāpattiyaṅgesu saddhindriyaṃ jeṭṭhakabhāvaṃ pavattanti daṭṭhabbaṃ. Evaṃ sesesupi yojetabbaṃ. Kiṃ nu sekkho paññindriyeva appamatto’ti bhagavatā vutto thomito, udāhu sabbehi kusalehi dhammehi pucchitabbattā sabbehi kusalehi dhammehi pañcindriyapamukhehi vutto thomito hotiti dassetuṃ “**evaṃ sekho**”ti-ādi vuttaṃ. Tattha **evaṃ** pañcindriyānaṃ nibbattidassanena **sekho** puggalo (..0111) sabbehi kusalehi dhammehi appamattoti bhagavatā **vutto** thomito anāvilatāya manasāti yojanā. “Sekkhassa anāvilatā kena saddahitabbā”ti vattabbattā “**tenāha bhagavā manasānāvilo siyā**”ti vuttaṃ. Bhagavatā “manasānāvilo siyā”ti vuttattā sekkhassa anāvilatā tumhehi saddahitabbāti.

17. Sekkhassa matthakappattā paṭipadā ācariyena vibhattā, amhehi ca ñātā, “kathaṃ asekkhassa matthakappattā paṭipadā ñātabbā”ti vattabbattā asekkhassa matthakappattaṃ paṭipadaṃ vibhajivā dassetuṃ “**kusalo sabbadhammānan**”ti-ādimāha. Tattha **sabbadhammānanti** sabbesu dhammesu matthakappattāya paṭipadāya asekkho **kusalo** chekataroti bhagavatā **vutto** thomito anāvilatāya manasāti. Asekkhassa sabbadhammesu yaṃ kosallaṃ dassetukāmo, tassa kosallassa visayabhūte sabbadhamme tāva puggalādhiṭṭhānena vibhajivā dassetuṃ “**loko nāmā**”ti-ādimāha. Tattha “**sabbadhammānan**”ti iminā vuttadhammasaṅkhāto loko nāma kilesaloko, bhavaloko, indriyalokoti tividho hotiti yojanā. Tattha parittadhammaṭṭho kilesajananaṭṭhena kilesa, kusalādipavattanaṭṭhena loko cāti **kilesaloko**. Mahaggatadhammaṭṭho bhavanaṭṭhena bhavo, vuttanayena loko cāti **bhavaloko**. Saddhindriyādidhammaṭṭho āhipaccaṭṭhayogavasena indriyabhūto hutvā saddhindriyā-dipattanaṭṭhena loko cāti **indriyaloko**.

“Tīsu lokesu katamena katamo samudāgacchatī”ti pucchitabbattā “**tatthā**”ti-ādi vuttaṃ. “Saddhādi-indriyāni ko nibbatteti”ti pucchitabbattā “**so indriyāni nibbatteti**”ti vuttaṃ. Tattha **soti** yo puggalo kilesalokasaṅkhāte parittadhamme, bhavalokasaṅkhāte mahaggatadhamme ca taṃtaṃsampaḍanavasena ṭhito, so puggalo saddhindriyādīni indriyāni attasantāne nibbatteti.

“Indriyesu attasantānesu punappunaṃ nibbattāpanavasena vuḍḍhāpiyamānesu kā paññā bhavati”ti pucchitabbattā “**indriyesū**”ti-ādi vuttaṃ. Tattha **neyya-ssāti** abhiññeyyassa. **Pariññāti** rūpārūpadhamme salakkhaṇato, paccayato (..0112) ca pariggahādivasena pavattapaññā. “Sā pariññā katividhena upaparikkhita-bbā”ti pucchitabbattā “**sā duvidhenā**”ti-ādi vuttaṃ. Tattha sā pariññā dassanapariññāya ca bhāvanāpariññāya ca duvidhena viññūhi upaparikkhitvā gahetabbāti. **Dassanapariññāyāti** ca dassanamaggapaññājanikāya ñātapariññāyāti attho gahe-tabbo. Tena **aṭṭhakathāyaṃ** vuttaṃ “dassanapariññāti ñātapariññā”ti (netti. aṭṭha. 17). **Bhāvanāpariññāyāti** bhāvanāmaggapaññājanikāya tīraṇapariññāya saddhiṃ pahānapariññāyāti attho.

“Sā duvidhenā’ti-ādinā vutto attho atisaṅkhepo na sakkā viññātum, vitthāretvā kathehi”ti vattabbattā **“yadā hi”**ti-ādi vuttaṃ. Tattha **yadāti** balavavipassanuppajjanakāle. **Sekhoti** sikkhanasīlatāya kalyāṇaputhujjano ceva sotāpannādiko ca. **Ñeyyanti** ñātabbaṃ rūpādikaṃ saṅkhāraṃ. **Parijānātīti** pariggahādiñāṇena pariggahetvā jānāti nibbidāñāṇasahagatena. **Tassāti** kalyāṇaputhujjanassa ceva sotāpannādikassa ca. **Dve dhammāti** kalyāṇaputhujjanassa balavavipassanādhammo ceva sotāpannādikassa ca balavavipassanādhammo ca. Yathākkamaṃ **dassana-kosallaṃ** sotāpattimaggañāṇaṅceva **bhāvanākosallaṃ** sakadāgāmimaggaḍḍikaṅca santāne pavattāpanavasena gacchanti.

“Pubbe yaṃ ñāṇaṃ ‘neyyassa pariññā’ti vuttaṃ, taṃ ñāṇaṃ katividhena vedita-bban”ti pucchitabbattā **“taṃ ñāṇaṃ pañcavidhena veditabbam ...pe.. sacchikiriyā”**-ti vuttaṃ. “Tāsu vipassanābhedenā bhinnāsu pañcasu abhiññādīsu katamā abhiññā, katamā pariññā, katamaṃ pahānaṃ, katamā bhāvanā, katamā sacchikiriyā”ti pucchitabbattā **“tatha katamā”**ti-ādi vuttaṃ. Tattha **tatthāti** abhiññādīsu. **Yaṃ dhammānaṃ salakkhaṇe ñāṇanti** rūpadhammānaṃ kakkhaḷādisalakkhaṇe, arūpadhammānaṃ phusanādisalakkhaṇe ārammaṇakaraṇavasena pavattaṃ yaṃ ñāṇaṃ hetuphalajānanahetujānanasaṅkhātā **dhammapaṭisambhidā** ceva hetuphalajānanasaṅkhātā **atthapaṭisambhidā** ca bhavati. **Ayaṃ** salakkhaṇena saddhiṃ hetuphalajānanā paññā **abhiññā** nāma.

**Evanti** (..0113) vuttappakārena. Abhiññāñāṇena **abhijānitvā. Yā parijānanāti-ā-**dīsu

“idaṃ anavajjaṃ **kusalaṃ**, idaṃ sāvajjaṃ **akusalaṃ**, idaṃ akusalavipākajanaṃ **sāvajjaṃ**, idaṃ kusalavipākajanaṃ **anavajjaṃ**, idaṃ saṃkiliṭṭhaṃ **kaṇhaṃ**, idaṃ asaṃkiliṭṭhaṃ **sukkaṃ**, idaṃ kusalaṃ anavajjādikaṃ **sevitaḅbaṃ**, idaṃ akusalaṃ sāvajjādikaṃ **na sevitaḅbaṃ**”ti evaṃ aniccādito kalāpasammasanādivasena gahitā sammasitā **ime** vipassanāya ārammaṇabhūtā saṅkhata**dhama** **idaṃ** udayabbayañāṇādiphalaṃ ānisaṃsaṃ anukkamena nibbattāpenti. Tannibbattavipassanāya uppajjanato upacāraṃ uppādentī, **evaṃ** anukkamena gahitānaṃ pavattitānaṃ **tesaṃ** udayabbayañāṇādīnaṃ **ayaṃ** saccānubodhapaṭivedho **atthoti** paricchinditvā yā parijānanā pavattā, sā **ayaṃ** parijānanā **pariññā** nāmāti yojetvā, **evaṃ** vuttappakārāya pariññāpaññāya **parijānitvā** pahātabbā, bhāvetabbā, sacchikātabbā ca tayo dhama avasiṭṭhā bhavanti. “Ye akusalā, te pahātabbā”ti yā parijānanā paññā pavattā, idaṃ pahānaṃ pahānañāṇaṃ. “Ye kusalā, te bhāvetabbā”ti yā parijānanā paññā pavattā, sā bhāvanāpaññā. “Yaṃ asaṅkhataṃ, idaṃ sacchikiriyaṃ”ti yā parijānanā paññā pavattā, sā sacchikiriyaṃpaññāti yojetvā atṭhakathādhippāyena aviruddho attho gahetabbo.

Abhiññādayo pañcavidhā paññā ācariyena vibhattā, amhehi ca ñātā, “tāhi pariññāhi jānanto puggalo ‘kin’ti vuccati thomīyati”ti vattabbattā “**yo evaṃ**”ti-ādi vuttaṃ. Tattha **yo** puggalo **evaṃ** vuttappakārena jānāti, **ayaṃ** jānanto puggalo paccayuppannesu dhammesu kusalattā chekattā “atthakusalo”ti **vuccati** thomīyati, paccayadhammesu kusalattā “**dhama**kusalo”ti ca catunnaṃ ekattādīnaṃ nayānaṃ yuttatāya kovidattā “**kalyāṇatākusalo**”ti ca phalasaṃpattīsu kovidattā “**phalātākusalo**”ti ca vaḍḍhīsu kovidattā “**āyakusalo**”ti ca avaḍḍhīsu kovidattā “**apāyakusalo**”ti ca accāyike kicce vā bhaye vā uppanne sati tassa kiccassa, bhayassa vā tiki-cchanasamatthe ṭhānuppattiyakāraṇe kovidattā “**upāyakusalo**”ti ca mahantesu abhikkamādīsu satisampajāññāya sampannattā “**mahatā kosallena samannāgato**”ti ca **vuccati** thomīyati. “Tassa (..0114) asekkhassa atthādīsu kusalabhāvo kathaṃ saddahitabbo”ti vattabbattā “**tenāhā**”ti-ādi vuttaṃ. “Kusalo sabbadhamānaṃ”ti vuttattā saddahitabboti adhippāyo.

“Kusalo sabbadhamānaṃ”ti padassa attho ācariyena vibhatto, amhehi ca ñāto, “sato bhikkhu paribbaje”ti padassa attho kathaṃ amhehi vitthārato viññāto”ti vattabbattā “**sato bhikkhu paribbaje**”ti-ādi vuttaṃ. Atha vā “sato bhikkhu paribbaje”ti bhagavatā vuttaṃ, “kattha pavattena satisahitena ñāṇena sampanno sato kimatthaṃ paribbaje”ti pucchitabbattā “imesu pavattena satisahitañāṇena sampanno sato imamatthaṃ paribbaje”ti niyametvā dassento “**sato bhikkhu paribbaje**”ti-ādimāha. Tattha **tenāti** yo abhikkamādīsu pavattena satisahitañāṇena samannāgato sato asekkhabhikkhu, tena asekkhabhikkhunā pariniṭṭhitasikkhattā aññapayojanābhāvato **diṭṭhadhammasukhavihāratthaṃ** abhikkante ...pe... tuṅhībhāvena **satena** satisahitena **sampajānena** ñāṇena **vihātabbaṃ** catu-iriyāpathaparivattanaṃsaṅkhātā viharāṇaṃ pavattetabbā.

“Yā sekkhāsekkhapaṭipadā niddiṭṭhā, imā sekkhāsekkhapaṭipadā saṅkhepato katividhā”ti pucchitabbattā imā paṭipadāsaṅkhātā cariyā saṅkhepato puggalava-sena dveti dassetuṃ “**imā dve cariyā**”ti-ādimāha. Tattha yā cariyā bhāvetabbaku-

salādhedena vā atthakosallādhedena vā abhikkamādisu satisampajaññabhedena vā niddiṭṭhā, imā cariyā dveti bhagavatā **anuññātā** anujānavasena desitā, **visuddhānaṃ** arahantānaṃ **ekā** cariyā, **visujjhantānaṃ** sekkhānaṃ **ekā** cariyāti puggalavasena dveti daṭṭhabbā.

“Asekkhoyeva kasmā ‘sato abhikkamatī’ti-ādinā vuccati thomīyati, kalyāṇaputhujjanopi ‘sato abhikkamatī’ti-ādinā vuccati thomīyati”ti vattabbattā **“katakiccāni hī”**ti-ādi vuttaṃ. Arahato indriyāni katakiccāni, indriyānaṃ katakiccattā yaṃ puccham pucchitabbaṃ, taṃ sabbaṃ catubbidham dukkhassa pariññābhisamayena bojhitabbaṃ ...pe... nirodhassa sacchikiriyābhisamayena bojhitabbaṃ bhavē. **Catubbidham idaṃ bojham** bojhitabbaṃ **yo** asekkho sativēpullappattattā **evaṃ** pariññābhisamayādinā **jānāti**, **ayaṃ** (..0115) asekkho nippariyāyena “rāgassa khayāya, dosassa khayāya, mohassa khayāya sato abhikkamatī, sato paṭikkamatī”ti **vuccati** thomīyati. Sekkhopi yathāvuttaṃ **bojham** bojhitabbaṃ attano pariññābhisamayādinā **jānāti**, tasmā “sato ...pe... mohassā”ti **vuccati** thomīyatīti veditabbo. Tena vuttaṃ **“ke visujjhantā? Sekkhā”**ti.

“Kasmā sekkhāsekkhānaṃ satisampajaññena abhikkamanādhāvo, rāgādīnañca khayabhāvo saddahitabbo”ti vattabbattā vuttaṃ **“tenāha bhagavā sato bhikkhu paribbaje”**ti. “Bhagavato sabbaṃ kāyakammaṃ ñāṇapubbaṅgaman’ti-ādinā (netti. 15) manāpikesu kāmesu nābhigijjanabhāvo, amanāpikesu kāmesu manasā anāvilabhāvo, sabbadhammesu kusalabhāvo, satisampajaññena samannāgatassa paribbajanabhāvo ācariyena niddiṭṭho, so nābhigijjanabhāvādikokasmā amhehi saddahitabbo”ti pucchitabbattā vuttaṃ **“tenāha kāmesu ...pe... paribbaje”**ti. Imissā gāthāyapi pucchāvissajjanavicayo pubbe ekādhiṭṭhānādivasena vuttanayānusārena veditabbo.

Vicayahāravibhaṅge ajitasuttaṃ nīharitvā pucchāvissajjanavicayo ācariyena vibhatto, amhehi ca ñāto, “katamo suttantaresu pucchāvissajjanavicayo”ti pucchitabbattā ajitasutte pucchāvissajjanavicayanayānusārena suttantaresupi pucchāvissajjanāni nīharitvā pucchāvissajjanavicayā yojetabbāti dassetuṃ **“evaṃ pucchitabbaṃ, evaṃ vissajjitabban”**ti vuttaṃ. **Aṭṭhakathāyaṃ** pana-

Ettāvatā ca mahāthero vicayahāraṃ vibhajanto ajitasuttavasena pucchāvissajjanavicayaṃ, vissajjanavicayañca dassetvā idāni suttantaresupi pucchāvissajjanavicayānaṃ nayaṃ dassento evaṃ pucchitabbaṃ, evaṃ vissajjitabban’ti āhā”ti (netti. aṭṭha. 17)-

Vuttaṃ. Tattha **evanti** ajitasutte (su. ni. 1038 ādayo; cūḷani. vatthugāthā 57, ajitamāṇavapucchāniddeśa 1 ādayo) vuttapucchāvissajjanavicayanayānusārena pucchāvasena pavattasuttaṃ nīharitvā pucchāvissajjanavicayo vibhajetabbo, evaṃ ajitasutte (su. ni. 1038 ādayo; cūḷani. vatthugāthā 57 ādayo, ajitamāṇavapucchāniddeśa 1 ādayo) vuttavissajjanavicayanayānusārena suttantaresupi vissajjanavasena pavattasuttaṃ nīharitvā vissajjanavicayo vibhajetabbo.

Pucchāvissajjanavicayā (..0116) ācariyena vibhattā, amhehi ca ñātā, “katamo sutta-anugīticayo”ti pucchitabbattā **“suttassa ca anugīti”**ti-ādi vuttaṃ. Tattha **suttasāti** nīharitasuttassa. **Anugīti**ti suttantaradesanāsaṅkhātā anugīti. **Atthato ca**

**byañjanato ca samānetabbā**ti tassā anugītiyā atthato, byañjanato ca saṃvaṇṇeta-bbasuttena samānā sadisī kātubbā, tasmim vā saṃvaṇṇiyamānasutte anugīti-suttatthato, byañjanato ca samānetabbā. “Atthato asamāne ko nāma doso āpajjeyyā”ti pucchitabbattā **atthāpagataṃ hi byañjanaṃ samphappalāpaṃ bhavati**”ti vuttaṃ. “Atthato asamāne doso vutto, amhehi ca ñāto, byañjanato asamāne pana ko nāma doso āpajjati”ti pucchitabbattā **“dunnikkhittassa padabyañjanassa atthopi dunnayo bhavati**”ti vuttaṃ. **Tasmā** sadosattā anugītiyā vā suttana atthabyañjanūpetam saṅgāyitabbam.

Anugītivicayo ācariyena vibhatto, amhehi ca ñāto, “katamo suttassa vicayo”ti pucchitabbattā **suttañcā**”ti-ādi vuttaṃ. Tattha **suttañcā**ti niddhāritasuttañca. **“Idaṃ niddhāritasuttaṃ** nāma bhagavatā vuttaṃ **āhaccavacanaṃ** kiṃ, udāhu saṅgāyantehi vuttaṃ **anusandhivacanaṃ** kin”ti pavicinitabbam, **“idaṃ niddhāritasuttaṃ nītatthaṃ** kiṃ, udāhu **neyyatthaṃ** kin”ti pavicinitabbam, **“idaṃ niddhāritasuttaṃ saṃkilesabhāgiyaṃ** kiṃ, udāhu **vāsanābhāgiyaṃ** kin”ti pavicinitabbam, **“idaṃ niddhāritasuttaṃ nibbedhabhāgiyaṃ** kiṃ, udāhu **asekkhabhāgiyaṃ** kin”ti pavicinitabbam. Evaṃ pavicinitvā yadi āhaccavacanaṃ bhavē, evaṃ sati “āhaccavacana-”ti niddhāretvā gahetabbam. Yadi asekkhasuttaṃ bhavē, evaṃ sati “asekkhasutta-”ti niddhāretvā gahetabbam, ñātanti attho.

“Suttaṃ pavicinitvā suttassa atthabhūtāni sabbāni saccāni niddhāretvā kattha padese passitabbāni”ti pucchitabbattā puccham ṭhapetvā imasmim padese passitabbāni dassetum **“kuhim imassa suttassa sabbāni ...pe... pariyosāne**”ti vuttaṃ. Tattha **imassa suttassā**ti yaṃ suttaṃ vicinitum niddhāritaṃ, imassa suttassa catu-saccavinimuttassa suttatthassa abhāvato **sabbāni saccāni** tasseva suttassa **ādima-jjhapariyosāne** passitabbāni attho.

Yathāvuttaṃ (..0117) suttavicayaṃ nigamento **“evaṃ suttaṃ pavicetabban”**ti āha. “Na yathāvuttapucchādīnaṃ pavicetabbabhāvo amhehi jānitabbo saddahitabbō”ti vattabbabhāvato **“tenāha ...pe... anugīti”**ti vuttaṃ. Tattha **tena** yathāvuttapucchādīnaṃ vicetabbabhāvena āyasmā mahākaccāno “yaṃ pucchitañca ...pe... anugīti”ti-ādikaṃ yaṃ vacanaṃ āha, tena vacanena vicetabbabhāvo tumhehi jānitabbo saddahitabbōvāti vuttaṃ hoti.

“Yathāvuttappakāro ca vicayo hāro paripuṇṇo kiṃ, udāhu aññopi niddhāretvā yojetabbo atthi kin”ti pucchitabbattā **“niyutto vicayo hāro”**ti vuttaṃ. Tattha pucchāvicayavissajjanavicayapubbāparavicaya-anugītivicayasuttavicayā sarūpato vibhattā, tehi avaseso assādādivicayopi yathārahaṃ niddhāretvā **yutto** yuñjitabboti adhippāyo.

Iti vicayahāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi **pana** aṭṭhakathāṭikānusārena gambhīrattho vitthārato vibhajitvā gahe-

tabboti.

### 3. Yuttihāravibhaṅgavibhāvanā

18. Yena yena saṃvaṇṇanāvisesabhūtena vicayahāravibhaṅgena padapañhādayo vicitā, so saṃvaṇṇanāvisesabhūto vicayahāravibhaṅgo paripuṇṇo, “katamo yuttihāravibhaṅgo”ti pucchitabbattā **“tattha katamo yuttihāro”**ti-ādi vuttaṃ. Tattha **tatthāti** tesu niddiṭṭhesu soḷasasu hāresu **katamo** saṃvaṇṇanāviseso **yuttihāro** yuttihāravibhaṅgoti pucchi. “Sabbesaṃ hārānan”ti-ādiniddesassa idāni vuccamāno “ayaṃ yuttihāro”ti-ādiko vitthārasaṃvaṇṇanāviseso yuttihāravibhaṅgo nāmāti viññeyyo. Tena vuttaṃ “tattha katamo yuttihāro”ti-ādi yuttihāravibhaṅgo”ti (netti. aṭṭha. 18). Ayaṃ yuttihāro **kiṃ** nāma suttatthaṃ yuttāyuttivasena **yojayatīti** yuñjitabbaṃ suttatthaṃ (..0118) pucchati. Suttattho pana duvidho atathākārena gayhamāno, tathākārena gayhamāno atthoti. Tattha atathākārena gayhamānova attho yāthāvato yuttiniddhāraṇena yojetabbo, itaro pana bhūtakathanamattena yojetabbo. Yasmā panāyaṃ yuttigavesanā nāma saṃvaṇṇanā mahāpadesehi vinā na sambhavati, tasmā yuttihāraṃ vibhajanto tassa yuttihārassa lakkhaṇaṃ paṭhamaṃ upadisituṃ **“cattāro mahāpadesā”**ti-ādimāha. Tattha **mahāpadesāti** mahante buddhādayo apadisitvā vuttāni kāraṇāni, mahantāni vā dhammassa apadesāni patiṭṭhānāni. Apadisīyateti **apadeso**, buddho apadeso etassa kāraṇassāti **buddhāpadeso**. Sesesupi eseva nayo netabbo. “Buddhassa sammukhā etaṃ suttaṃ mayā sutan”ti vatvā ābhatassa ganthassa suttavinayehi saṃsandanaṃ dhammo, asaṃsandanaṃ adhammoti vinicchaya kāraṇaṃ mahāpadesoti adhippāyo. “Buddhassa sammukhā mayā ābhataṃ, saṅghassa sammukhā mayā ābhataṃ, sambahulattherānaṃ sammukhā mayā ābhataṃ, ekattherassa sammukhā mayā



ābhatan”ti vatvā ābhatassa ganthassa yāni byañjanapada-atthapadāni santi, **tāni padabyañjanāni** bhagavatā desite **sutte otarayitabbāni** anuppavesitāni, **vinaye** rāgādivinaye **sandassayitabbāni** saṃsandetabbāni. Dhammatāyaṃ **upanikkhipitabbāni** pakkhipitabbāni. Yadi suttatthena, vinayatthena, dhammatāya ca aviruddhāni honti, evaṃ sati tava ābhatapadabyañjanāni yuttānīti vinicchayantehi vatvā gahetabbānīti adhippāyo.

Suttavinayadhammatāsu otarayitabbāni sandassayitabbāni upanikkhipitabbānīti ācariyena vuttāni, “kattha sutte, kattha vinaye, kattha dhammatāyan”ti vattabbattā **“katamasmimṃ sutte”**ti-ādi vuttaṃ. Tattha **catūsu ariyasaccesu**ti catunnaṃ ariyasaccānaṃ dassanakesu suttesu. Rāgo vinassati vūpasamati etena asubhādināti **rāgavinayaṃ**, kiṃ taṃ? Asubhādinimittaṃ, taṃ assa atthīti **rāgavinayo**, ko so? Asubhādinimittadassanako suttantaviseso. Esa nayo **dosavinayoti**-ādīsūpi. **Paṭiccasamuppādo** nāma sassatadiṭṭhi-ucchedadiṭṭhiṃ vivajjetvā ekattanayādīnaṃ dīpanena avijjādisañkhārādisabhāvadhammānaṃ paccayapaccayuppannabhāvadīpakoti vuttaṃ **“katamissaṃ dhammatāyaṃ upanikkhipitabbāni? Paṭiccasamuppāde”**ti.

“Suttādīsū (.0119) avatarante sandissante avilomete kiṃ na janetī”ti vattabbato **“catūsū”**ti-ādi vuttaṃ. Tattha “buddhādīnaṃ sammukhā mayā ābhatan”ti vatvā ābhatagantho catūsu ariyasaccesu yadi avatarati, evaṃ sati ābhatagantho āsave na janeti. Rāgādikilesavinaye yadi sandissati, evaṃ sati ābhatagantho āsave na janeti. Dhammatañca yadi na vilometi, evaṃ sati ābhatagantho āsave na janetīti attho daṭṭhabbo.

“Kimatthaṃ yuttihāravibhaṅge cattāro mahāpadesā ābhatā”ti vattabbattā **“catūhi mahāpadesehi”**ti-ādimāha. Tattha ābhataganthe **yaṃ yaṃ** atthajātaṃ, **yaṃ yaṃ** dhammajātaṃ vā catūhi mahāpadesehi yujjati, **taṃ taṃ** atthajātaṃ vā **taṃ taṃ** dhammajātaṃ vā saṃvaṇṇetabbasutte gahetabbaṃ. **Yena yena** kāraṇena ca catūhi mahāpadesehi yujjati, **taṃ taṃ** kāraṇaṃ saṃvaṇṇanāvasena saṃvaṇṇetabbasutte gahetabbaṃ. **Yathā yathā** pakārena catūhi mahāpadesehi yujjati, so so pakāro saṃvaṇṇanāvasena saṃvaṇṇetabbasutte gahetabbo. Evaṃ gāhaṇatthaṃ cattāro mahāpadesā ābhatāti attho.

**19.** Catūhi mahāpadesehi yuttaṃ aviruddhaṃ taṃ taṃ atthajātaṃ gahetabbanti ācariyena vuttaṃ, “kattha kena yuttiniddhāraṇaṃ kātabbān”ti vattabbattā **“pañhaṃ pucchitenā”**ti-ādi vuttaṃ. Pañhe pañhaṃ **pucchitena** puggalena yuttiniddhāraṇaṃ kātabbanti. Tattha **pañhanti** pañhitabbaṃ sabhāvadhammaṃ. **Pucchitenā**ti vissajjetuṃ samatthena paṇḍitapuggalena. **Pañheti** pucchāvasena pavattapāṭhe. Padāni **kati** kittakāni hontīti padaso paṭhamaṃ **pariyogāhitabbaṃ** yuttihārena **vice-tabbaṃ** vīmaṃsitabbaṃ. “Kathaṃ vicetabbān”ti pucchitabbattā **“yadi sabbānī”**ti-ādi vuttaṃ. Tattha **sabbāni padānī**ti pucchitapāṭhe niravasesāni padāni **ekaṃ** samānaṃ atthaṃ yadi abhivadanti, evaṃ sati atthavasena **eko pañho**. Esa nayo sesesūpi. Tena vuttaṃ “tadatthassekassa ñātuṃ icchitattā”ti (netti. aṭṭha. 19).

**Ekanti** atthavasena ekavidhaṃ pañhaṃ. **Upaparikkhamānena** puggalena **aññā-tabbaṃ** daḷhaṃ jānitabbaṃ. “Ko ājānanākāro”ti pucchitabbattā ājānanākāraṃ

dassento “**kiṃ ime dhammā**” ti-ādimāha. Tattha “ye hi pariyattidhammā (..0120) saṃvaṇṇetabbā, ime pariyattidhammā nānatthā honti kiṃ, nānābyañjanā honti kiṃ, udāhu imesaṃ pariyattidhammānaṃ eko attho hoti, byañjana meva nānaṃ hoti kin” - ti yuttito vicetvā aññātabbanti yojanā. “Yathāvutto pañho kiṃ bhave” ti pucchita-  
bbattā yathāvuttaṃ pañhaṃ ekadesaṃ dassetuṃ “**yathā kiṃ bhave**” ti pucchitvā  
“**yathā sā**” ti-ādimāha.

Tassaṃ pucchāgāthāyaṃ- coraghātakena manussena coro abbhāhato viya  
**kena** dhammena sattaloko sadā abbhāhato, māluvalatāya attano nissitarukkho  
parivārito ajjhotthaṇo viya **kena** dhammena sattaloko sadā **parivārito** ajjhotthaṇo,  
visappītakhurappena sallena otiṇṇo anupaviṭṭho viya **kena** sallena sattaloko sadā  
**otiṇṇo** anupaviṭṭho, **kissa** kena kāraṇena sattaloko sadā **dhūpāyito** santāpitoti  
yojanā.

“Imāya pucchāgāthāya kittakāni padāni” ti pucchitabbattā “**imāni**” ti-ādi vuttaṃ.  
Tattha **pucchitāni** ti pucchitathāni padāni cattāri honti. “Kittakā pañhā” ti pucchita-  
bbattā “**te tayo pañhā**” ti vuttaṃ.

Bhagavā devatāya **hi** yasmā vissajjeti, iti tasmā vissajjanato “tayopañhā” ti viññā-  
yati. “Katamā vissajjanagāthā” ti pucchitabbattā-

“Maccunābbhāhato loko, jarāya parivārito;  
taṇhāsallena otiṇṇo, icchādhūpāyito sadā” ti.-

Vuttaṃ. Tassaṃ vissajjanagāthāyaṃ- coraghātakena manussena coro abbhāhato  
viya maccunā sattaloko sadā abbhāhato, māluvalatāya attano nissitarukkho pari-  
vārito ajjhotthaṇo viya jarāya sattaloko sadā **parivārito** ajjhotthaṇo, visappītakhura-  
ppena sallena otiṇṇo anupaviṭṭho viya taṇhāsallena sattaloko sadā **otiṇṇo** anupa-  
viṭṭho, icchāya sattaloko sadā **dhūpāyito** santāpitoti yojanā.

**20.** “Katamaṃ maccu, katamā jarā” ti pucchitabbattā “**tattha jarā**” ti-ādi vuttaṃ.  
Tattha **tatthā** ti tissaṃ vissajjanagāthāyaṃ. Dutiyapade vuttā **jarā** ca paṭhamapade  
(..0121) vuttaṃ **maraṇa**ñca imāni dve **saṅkhatassa** khandhapañcakassa saṅkhata-  
lakkhaṇāni honti, saṅkhataṃ khandhapañcakaṃ muñcitvā visuṃ na upalabbhatīti  
attho. “Saṅkhatalakkhaṇānaṃ jarāmarāṇānaṃ kathaṃ bhedo jānitabbo” ti vatta-  
bbattā “**jarāyaṃ ṭhitassā**” ti-ādi vuttaṃ. Tattha **jarāyaṃ ṭhitassa** aññathattanti  
ṭhitassa khandhappabandhassa yaṃ aññathattaṃ, ayaṃ pākaṭajarā nāma, na  
khaṇaṭṭhitijarā. **Maraṇaṃ vayoti** sammutimaraṇaṃ cutiyeva hoti, na khaṇikama-  
raṇaṃ, na samucchedamaraṇaṃ. Tena vuttaṃ “uppādo paññāyati, vayo paññā-  
yati, ṭhitassa aññathattaṃ paññāyati” ti (saṃ. ni. 3.38; a. ni. 3.47; kathā. 214).

Yadi ṭhitasseva maraṇaṃ siyā, evaṃ sati jarāmarāṇānaṃ nānattaṃ yuttaṃ na  
siyā, ayutte sati “te tayo pañhā” ti vacanampi ayuttamevāti vattabbato “**tattha jarāya**  
**cā**” ti-ādi vuttaṃ. Tattha **tatthā** ti tissaṃ vissajjanagāthāyaṃ vuttāya **jarāya ca**  
vuttassa **maraṇassa ca** atthato nānattaṃ yuttaṃ.

“Kena kāraṇena yuttaṃ, kathaṃ kāraṇena nānattaṃ sampaṭicchitabban” ti  
vattabbattā “**gabbhagatāpi hi miyanti**” ti vuttaṃ. Jaraṃ appattā gabbhagatāpi sattā  
**hi** yasmā miyanti, tasmā nānattaṃ sampaṭicchitabbaṃ. “Gabbhagatāpi jarappattā  
bhavyeyun” ti vattabbattā “**na ca te jiṇṇā bhavanti**” ti vuttaṃ. Jarappattāpi ajiṇṇattā

jiṇṇajaraṃ appattāva mīyanti, evaṃ idhādhippetassa jiṇṇajarāviraḥitassa maraṇassa sambhavato aññā jarā, aññaṃ maraṇanti ñātabbanti vuttaṃ hoti. “Na gabbhagatānaṃyeva jiṇṇajaraṃ appattaṃ maraṇaṃ atthi, aññesampi atthi”ti vattabbabhāvato **“atthi ca devānaṃ maraṇaṃ”**ti vuttaṃ. “Devāpi cirakālasambhavato jaraṃ pattā bhavēyyun”ti vattabbattā **“na ca tesam sarirāni jiranti”**ti vuttaṃ. “Jarāmarāṇaṃ nānatte kāraṇaṃ ettakamevā”ti vattabbattā aññaṃpi atthi dassetuṃ **“sakkate vā”**ti-ādi vuttaṃ. Tattha jiṇṇajarāya paṭikammaṃ kātuṃ sakkateva, maraṇassa pana paṭikammaṃ kātuṃ na sakkateva, imināpi kāraṇena jarāmarāṇaṃ nānattaṃ sampaṭicchitabbamevāti attho. “Na sakkate maraṇassa paṭikammaṃ kātuṃ”ti kasmā vuttaṃ, nanu iddhipādabhāvanāya vasibhāve sati sakkā maraṇassa paṭikammaṃ kātunti codanaṃ manasi katvā **“aññatreva iddhimantānaṃ iddhivisayā”**ti vuttaṃ.

Jarāmarāṇaṃ (..0122) aññamaññaṃ nānābhāvo ācariyena dassito, amhehi ca ñāto, “kathaṃ pana taṇhāya jarāmarāṇehi nānābhāvo”ti vattabbato tehi taṇhāya nānattaṃ dassetuṃ **“yaṃ panāhā”**ti-ādi vuttaṃ. Taṇhāya avijjamānāyapi jirantāpi mīyantāpi vitarāgā yasmā dissanti, tasmā taṇhāya jarāmarāṇehi nānābhāvo sampaṭicchitabbo.

“Taṇhāya jiraṇabhijjanalakkhaṇaṃ atthi tehi taṇhāya anaññatte ko nāma doso siyā”ti vattabbato dosaṃ dassetuṃ **“yadi cā”**ti-ādi vuttaṃ. Jarāmarāṇaṃ **yathā** yena jiraṇabhijjanalakkhaṇena pākaṭaṃ, evaṃ jiraṇabhijjanalakkhaṇena taṇhāpi pākaṭā. Yadi ca siyā; evaṃ sante **yobbanatthāpi** sabbe māṇavā vigatataṇhā siyuṃ, na ca vigatataṇhā, tasmā nānābhāvo sampaṭicchitabbo. Tato aññopi doso āpajjeyyāti dassetuṃ **“yathā ca taṇhā dukkhassā”**ti-ādi vuttaṃ. Tattha jarāmarāṇaṃ taṇhāya anaññatte sati **taṇhāya** bhavataṇhāya dukkhasamudayo hoti, evaṃ jarāmarāṇampi dukkhasamudayo siyā. Yasmā na jarāmarāṇaṃ dukkhasamudayo, tasmā jarāmarāṇehi taṇhāya nānattaṃ veditabbaṃ.

Tehi tāya anaññatte sati evampi doso āpajjeyyāti dassetuṃ **“yathā ca taṇhā maggavajjhā”**ti-ādi vuttaṃ. Tattha tehi tāya anaññatte sati yathā taṇhā maggavajjhā hoti, evaṃ jarāmarāṇampi maggavajjhaṃ siyā. Yathā jarāmarāṇaṃ maggavajjhaṃ na hoti, evaṃ taṇhāpi maggavajjhā na siyā, tathā ca na hoti pahātabbāpahātabbabhāvato, tasmāpi jarāmarāṇehi taṇhāya nānattaṃ veditabbaṃ.

“Yadi cāti-ādinā vuttāya yuttiyā upapattiyā eva jarāmarāṇehi taṇhāya aññattaṃ gavesitabban”ti vattabbattā aññehipi kāraṇehi gavesitabbanti dassetuṃ **“imāya yuttiyā”**ti-ādi vuttaṃ. Tattha **imāya yuttiyā**ti yā yutti “yadi cā”ti-ādinā vuttāya imāya yuttiyā upapattiyā. **Aññamaññehi kāraṇehi** aññehi aññehi kāraṇabhūtehi upapattihi jarāmarāṇehi taṇhāya aññattaṃ gavesitabbanti attho. “Aññamaññehi kāraṇehi gavesitabban”ti kasmā vuttaṃ, nanu yuttiyā, atthato ca aññattaṃ sandissatīti codanaṃ manasi katvā **“yadi ca sandissati”**ti-ādimāha. Tattha yuttisamāruḥhaṃ atthato ca marāṇehi (..0123) taṇhāya ca aññattaṃ yadi ca sandissati, byañjanatopi aññattaṃ gavesitabbamevāti attho.

“Kathaṃ byañjanato aññattaṃ gavesitabban”ti vattabbattā **“salloti vā”**ti-ādi vuttaṃ. Tattha “sallo”ti vā “dhūpāyanan”ti vā dvīhi byañjanehi vuccamānānaṃ

**imesaṃ** icchātaṇhāsaṅkhātānaṃ **dhammānaṃ** atthato **ekattaṃ** samānattaṃ yujjati, na aññattaṃ. “Sallo”ti vā “dhūpāyanan”ti vā dvīhi byañjanehi avuccamānānaṃ jarāmaraṇānaṃ taṇhāya ekattaṃ na yujjati. Tamevatthaṃ vivarituṃ “**na hī**”-ti-ādi vuttaṃ. Tattha icchāya ca taṇhāya ca atthato aññattaṃ na yujjati, ekattameva yujjatīti yojanā. Icchāya ca taṇhāya ca jīraṇabhijjanasambhavato jarāmaranehi taṇhāya ekattaṃ siyā, “kasmā aññattaṃ yuttan”ti vattabbato “**taṇhāya adhippāye**”-ti-ādi vuttaṃ. Tattha taṇhāya adhippāye aparipūramāne navasu āghātavatthūsu kodho ca uppajjati, upanāho ca uppajjati. Jarāmaraṇesu aparipūramānesu navasu āghātavatthūsu kodho ca na uppajjati, upanāho ca na uppajjati. Iti imāya yuttiyā jarāya ca maraṇassa ca taṇhāya ca atthato aññattaṃ yujjatiyevāti daṭṭhabbaṃ.

Yadi icchā taṇhāya atthato ekattaṃ yuttaṃ, evaṃ sati kasmā bhagavatā “maccunābbhāhato loko”-ti-ādigāthāyaṃ “taṇhāsallena otiṇṇo, icchādhūpāyito sadā”-ti dvidhā vuttāti codanaṃ pariharanto “**yaṃ panidaṃ bhagavatā**”-ti-ādimāha. Tattha “icchā”-tipi “taṇhā”-tipi dvīhi nāmehi **yaṃ panidaṃ abhilapitaṃ** yaṃ panidaṃ abhilapanaṃ kataṃ, **idaṃ** abhilapanaṃ bhagavatā bāhirānaṃ icchitabbatasita-bbānaṃ **vatthūnaṃ** rūpādi-ārammaṇānaṃ bhedānaṃ vasena

“icchā”tipi “taṇhā”tipi dvīhi nāmehi **abhilapitaṃ** abhilapanavasena katanti ekattaṃ yuttameva, na nānattanti attho daṭṭhabbo.

“Nāmavasena dvidhā vuttānaṃ icchātaṇhādīnaṃ kena ekattaṃ yuttanti sadda-hitabban”ti vattabbattā “**sabbāhī**”ti-ādi vuttaṃ. Tattha nānānāmavasena pabhedā **sabbā** icchādikā taṇhā ajjhosānalakkhaṇena ekalakkhaṇā **hi** yasmā yuttā, tasmā nāmavasena bhinnānampi ekalakkhaṇena ekattaṃ yuttanti saddahitabbanti daṭṭhabbaṃ. “Kimiva yuttan”ti pucchitabbattā “**yathā sabbo**”ti-ādi vuttaṃ. Tattha kaṭṭhaggi-ādivasena aneko **sabbo aggi** (..0124) uṇhattalakkhaṇena ekalakkhaṇo yathā, evaṃ ajjhosānalakkhaṇena ekalakkhaṇāti yojanā. Sabbassa agginō upādānavasena anekāni nāmāni sarūpato dassetuṃ “**apicā**”ti-ādi vuttaṃ. Tassattho pākaṭo. Ārammaṇavasena taṇhā aññehi aññehi nāmehi bhagavatā abhilapitā, upādānavasena aggi aññehi aññehi nāmehi abhilapitoti yojanā kātābbā.

“Vissajjanagāthāyaṃ āgatanāmehi eva taṇhā abhilapitā”ti pucchitabbattā anekhi nāmehi abhilapitāti dassetuṃ “**icchā-itipī**”ti-ādi vuttaṃ. Tattha icchitabbāni atthāni rūpādīni ārammaṇāni sattā icchanti etāyāti **icchā**. Tasanti etāyāti **taṇhā**. Sallati pavisati visappītaṃ sallaṃ viyāti **sallā**, santāpaṃ lāti ādadātīti vā **sallā**, santāpaṃ lāti pavattētīti vā **sallā**. Dhūpāyati santāpeti paridahatīti **dhūpāyanā**. Sarati ākaḍḍhati avaharati sīghasotā saritā viyāti **saritā**, sarati sallatīti vā **saritā**. Visaratīti **visattikā**. Pītivasena sinehatīti **sineho**. Tāsu tāsu gatīsu kilamathaṃ uppādetīti **kilamatho**. Sattā rūpādī-ārammaṇāni maññanti etāyāti **maññanā**. Bhavaṃ bandhatīti **bandho**. Āsīyate patthiyateti **āsā**. Āsīyati patthetīti vā **āsā**. Pipāsiyateti **pipāsā**, ārammaṇarasam piṇṇasatīti vā **pipāsā**. Abhinandiyateti **abhinandanā**, abhinandatīti vā **abhinandanā**. Vitthārato aṭṭhakathāvasena (netti. aṭṭha. 20) veditabbo.

“Taṇhāya icchādippakāravasena ālapitabhāvo kena saddahitabbo”ti vattabbattā “**yathā ca vevacane**”ti-ādi vuttaṃ. Vevacanaḥāravibhaṅge “āsā ca pīhā ...pe... vevacanan”ti (netti. 37) yā taṇhā **yathā** yena pakārena vuttā, tathā tena pakārena vuttāya taṇhāya icchādippakāravasena ālapitabhāvo saddahitabbo. “Vevacanaḥāravibhaṅge ācariyena vuttopi bhagavatā avutte kena saddahitabbo”ti vattabbattā “**yathāha bhagavā**”ti-ādi vuttaṃ. **Yathā** yena pakārena bhagavā “rūpe tissā”ti-ādikaṃ yaṃ vacanamāha, tathā tena pakārena vuttana tena vacanena saddahitabbo vāti. **Evaṃ yujjatīti** evaṃ vuttanayena icchātaṇhānaṃ atthato ekattā (jarāya ca maraṇassa ca taṇhāya ca atthato aññattā ca “tayo pañhā”ti yaṃ vacanaṃ vuttaṃ, taṃ vacanaṃ yujjatīti attho gahetabbo.

**21.** “Kenassubbhāhato lokoti-ādigāthāya tayo pañhā vuttā”ti pañhattayabhāve yutti ācariyena vibhattā, amhehi ca ñātā. “Tato aññehi pakārehi yutti kathaṃ ñātabbā”ti vattabbabhāvato aññehi pakārehipi yuttigavesanaṃ dassento “**sabbo dukkhūpacāro**”ti-ādimāha. Tattha sabbo dukkhūpacāro kāmataṇhāsaṅkhāramūlakoti yujjati, sabbo nibbidūpacāro kāmataṇhāparikkhāramūlakoti na yujjati. Vacanaṭṭhato pana dukkhassa upacāro pavattīti **dukkhūpacāro**. Kāmataṇhāpaccayā pavatto saṅkhāro mūlaṃ etassāti **kāmataṇhāsaṅkhāramūlako**. Nibbidāya upacāro pavattīti **nibbidūpacāro**. Kāmataṇhāya parikkhārabhūto vatthukāmo mūlaṃ etassāti **kāmataṇhāparikkhāramūlakoti**. Tattha anabhiratisaṅkhātā ukkaṇṭhā nibbidā

kāmataṇhāparikkhāramūlikā yujjati, ñāṇanibbidā kāmataṇhāparikkhāramūlikā na yujjati, tasmā sabbo nibbidūpacāro kāmataṇhāparikkhāramūlakoti na pana yujjati vuttaṃ.

“Pañhattayabhāve ceva dukkhūpacāranibbidūpacāre ca yā yutti ācariyena vibhattā, sāva yutti sallakkhetabbā kiṃ, udāhu imāya yuttiyā aññāpi yutti gavesitabbā kin”ti vattabbato nayamaṃ dassetuṃ **“imāyā”**ti-ādimāha. Imaṃ vuttaṃ hoti-pañhattayabhāve ceva dukkhūpacāranibbidūpacāre ca yā yutti mayā vibhattā, imāya yuttiyā anusārena aññamaññehi kāraṇehi tesu tesu pāḷippadesesu yutti gavesitabbāti.

“Imaṃ nayadassanaṃ saṃkhittaṃ, na sakkā vitthārato gavesitun”ti vattabbato taṃ nayadassanaṃ vitthārato vibhajitvā dassetuṃ **“yathā hi bhagavā”**ti-ādi āradhmaṃ. Asubhassa jigucchaniyabhāvato rāguppādo na yutto, tasmā **rāgacari-tassa puggalassa** asubhadesanā rāgavinayāya yuttā. Mettāya dosapaṭipakkhattā **dosacaritassa puggalassa** mettādesanā dosavinayāya yuttā. Paṭiccasamuppā-dassa paññāvisayattā **mohacaritassa puggalassa** paṭiccasamuppādadesanā mohavinayāya yuttā. “Rāgacaritassāpi mettādidesanā yujjeyya sabbasattasādhā-raṇattā”ti vattabbattā **“yadi (..0126) hi bhagavā”**ti-ādi vuttaṃ. Tibbakilesassa rāgacaritassa adhippetattā tādisassa puggalassa mettaṃ cetovimuttiṃ yadi deseyya, evaṃ sati mettāvasenapi rāguppajjanato desanā na yujjati. Sukhaṃ paṭipadaṃ vā yadi deseyya, evaṃ sati rāgacaritassa dukkhāpaṭipadāyujjanato desanā na yujjati. Vipassanāpubbaṅgamaṃ pahānaṃ vā yadipi deseyya, evaṃ sati rāgacaritassa asubhānupassanaṃ vajjetvā vipassanāpubbaṅgamassa pahānassa dukkarato desanā na yujjatīti yojanā.

“Bhagavā rāgacaritassā”ti-ādinā niravasesavasena yutti na vibhattā, nayada-ssanamevāti yo nayo dassito, tena nayena aññāpi gavesitabbāti dassetuṃ **“evaṃ yaṃ kiñci”**ti-ādi vuttaṃ. Rāgassa yaṃ kiñci anulomappahānaṃ, dosassa yaṃ kiñci anulomappahānaṃ, mohassa yaṃ kiñci anulomappahānaṃ desitaṃ, **taṃ sabbam** anulomappahānaṃ yattakā pāḷippadesā ñāṇassa bhūmi, tattakesu vica-yena hārena vicinitvā yuttihārena yojetabbanti yojanā.

“Rāgādippahānavasena yutti gavesitabbā”ti vattabbabhāvato aññehipi mettādi-brahmavihāraphalasaṃpattinavānupubbasaṃpattivasībhāvehi vibhajitvā yutti-gavesanaṃ dassetuṃ **“mettāvihārissā”**ti-ādi āradhmaṃ. Tattha **mettāvihārissa** mettāvihāralābhino **sato** saṃvijjamānassa puggalassa mettāya byāpādapaṭipak-khattā **byāpādo** cittaṃ pariyādāya ṭhassatīti desanā na yujjatīti ca, mettāvihārissa sato byāpādo pahānaṃ abbatthaṃ gacchatīti desanā yujjati. **Karuṇāvihārissa** karuṇāvihāralābhino **sato** saṃvijjamānassa puggalassa karuṇāya vihesāya paṭipak-khattā **vihesā** cittaṃ pariyādāya ṭhassatīti desanā na yujjati, karuṇāvihārissa sato vihesā pahānaṃ abbatthaṃ gacchatīti desanā yujjati. **Muditāvihārissa** muditāvi-hāralābhino **sato** saṃvijjamānassa puggalassa muditāya aratiyā paṭipakkhattā **arati** cittaṃ pariyādāya ṭhassatīti desanā na yujjati, muditāvihārissa sato arati pahānaṃ abbatthaṃ gacchatīti desanā yujjati. **Upekkhāvihārissa** upekkhāvihāra-lābhino **sato** saṃvijjamānassa puggalassa upekkhāya rāgassa paṭipakkhattā **rāgo**

cittam pariyādāya ṭhassatīti desanā na yujjati, upekkhāvihārisa sato rāgo pahānaṃ abbattham gacchatīti desanā yujjati.

**Animittavīhārisa** (..0127) aniccānupassanāmukhena paṭiladdhaphalāsamāpattivīhāralābhino **sato** saṃvijjamānassa puggalassa nimittānusāri **tena teneva** saṅkhāranimittānusāreneva niccādīsu pahīnena nimittena **viññāṇam** pavattatīti desanā na yujjati, animittānupassanāya niccādivipallāsapaṭipakkhattā animittavīhārisa sato nimittam pahānaṃ abbattham gacchatīti desanā yujjati. “Asmī”ti maññitam khandhapañcakaṃ attavigataṃ “ayaṃ khandhapañcako ahaṃ asmī”ti na samanupassāmi, atha ca pana asamanupassane satipi “me kiṃ asmī”ti “katham asmī”ti vicikicchā kathamkathāsallaṃ cittam pariyādāya ṭhassatīti desanā na yujjati, vicikicchāya pahānekaṭṭhabhāvato “ayaṃ khandhapañcako ahaṃ asmī”ti asamanupassantassa vicikicchā kathamkathāsallaṃ pahānaṃ abbattham gacchatīti desanā yujjati.

“Phalāsamāpattivaseneva yutti gavesitabbā kin”ti vattabbattā jhānasamāpattivasenapi yutti gavesitabbāti dassetuṃ “**yathā vā pana paṭhamam jhāna**”ti-ādi āradham. Atha vā “phalāsamāpattivīhārisseva yutti gavesitabbā kin”ti vattabbattā jhānasamāpattivasenapi yutti gavesitabbāti dassetuṃ “**yathā vā pana paṭhamam jhāna**”ti-ādi āradham. Tattha yathā paṭhamam jhānaṃ samāpannassa phalāsamāpattivīhārisa yutti gavesitabbā, evaṃ jhānasamāpattivīhārisapi yutti gavesitabbā. Katham? **Paṭhamam jhānaṃ samāpannassa** paṭhamajjhānasamaṅgino **sato** saṃvijjamānassa puggalassa nīvaraṇavikkhambhanato **kāmarāgabyāpādā vīsesāya** dutiyajjhānāya saṃvattantīti desanā na yujjati, kāmarāgabyāpādā jhānassa hānāya saṃvattantīti desanā yujjati. **Vitakkasahagatā saññāmanasikārā** upacāradhammena saha dutiyajjhānadhammā jhānassa hānāya saṃvattantīti desanā na yujjati, vitakkasahagatā saññāmanasikārā **vīsesāya** uparijhānatthāya saṃvattantīti desanā yujjati.

Dutiyam jhānaṃ samāpannassa **sato** saṃvijjamānassa puggalassa **vitakkavicārasahagatā** vā **saññāmanasikārā** upacāradhammena saha paṭhamajjhānadhammā **vīsesāya** uparijhānatthāya saṃvattantīti desanā na yujjati, vitakkavicārasahagatā saññāmanasikārā avitakkajhānassa hānāya saṃvattantīti desanā yujjati. **Upekkhāsahagatā** vā **saññāmanasikārā** upacāradhammena saha catutthajjhānadhammā jhānassa hānāya saṃvattantīti desanā na yujjati, upekkhāsahagatā (..0128) saññāmanasikārā **vīsesāya** uparijhānatthāya saṃvattantīti desanā yujjati. Sesesupi atthānurūpaṃ yojanā kātabbā. Yathāvuttasamāpattisu vasībhāvena paricitaṃ **kallatāparicitaṃ cittam** nāma.

Ettakameva yuttigavesanaṃ na kātabbam, navavidhasuttantesu yathāladdayuttigavesanampi kātabbanti dassetuṃ “**evaṃ sabbe**”ti-ādi vuttam. “Sabbesaṃ hārānaṃ yathāvuttabhūmigocarānaṃ vicayahārena vicinitvā yuttihārena yojetabbabhāvo kena saddahitabbo”ti vattabbattā “**tenāhā**”ti-ādi vuttam. Tattha **tena** yojetabbabhāvena āyasmā mahākaccāno “sabbesaṃ”ti-ādikaṃ yaṃ vacanaṃ āha, tena vacanena saddahitabboti vuttam hoti.

Iti yuttihāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-  
tabboti.

#### 4. Padaṭṭhānahāravibhaṅgavibhāvanā

22. Yena yena saṃvaṇṇanāvisesabhūtena yuttihāravibhaṅgabhūtena pañhāvi-  
ssajjanādīnaṃ yuttāyuttabhāvo vibhatto, so saṃvaṇṇanāvisesabhūto yuttihāravi-  
bhaṅgo paripuṇṇo, “katamo padaṭṭhānahāravibhaṅgo”ti pucchitabbattā **“tatha  
katamo padaṭṭhāno hāro”**ti-ādi āradhamaṃ. Tatha **tatthāti** tesu niddiṭṭhesu soḷa-  
sasū desanāhārādīsū hāresū **katamo** saṃvaṇṇanāviseso **padaṭṭhāno hāro** pada-  
ṭṭhānahāravibhaṅgoti pucchati. “Dhammaṃ desesi jino”ti-ādiniddesassa idāni  
mayā vuccamāno “ayaṃ padaṭṭhāno hāro”ti-ādiko vitthārasaṃvaṇṇanāviseso  
padaṭṭhānahāravibhaṅgoti viññeyyo. Tena vuttaṃ- “tatha katamo padaṭṭhāno  
hāroti-ādi padaṭṭhānahāravibhaṅgo”ti (netti. aṭṭha. 22). “Ayaṃ idāni vuccamāno  
vitthārabhūto padaṭṭhāno hāro piṭakattaye desitesu dhammesu (..0129) kiṃ nāma  
dhammaṃ desayati saṃvaṇṇeti”ti pucchamaṃ ṭhapetvā “idaṃ āsannakāraṇaṃ  
imassa āsannaphalassa padaṭṭhānaṃ”ti niyametvā vibhajitūṃ **“ayaṃ padaṭṭhāno”**-  
ti-ādi vuttaṃ. Tassattho- sabbesu viññeyyadhammesu yāthāvato asampaṭivedho  
lakkhaṇaṃ etissā avijjāyāti **sabbadhammayāthāva-asampaṭivedhalakkhaṇā**, avijjā,  
**tassā** avijjāya asubhe “subhan”ti-ādivipallāsā **padaṭṭhānaṃ** āsannakāraṇaṃ. Vipal-  
lāse sati avijjā vattati uparūpari



jāyati na hāyati, tasmā vipallāsā avijjāya padaṭṭhānaṃ āsannakāraṇaṃ bhavanti. Avijjāya vaṭṭamūlakattā taṃ ādiṃ katvā padaṭṭhānaṃ vibhattanti daṭṭhabbaṃ.

Taṇhāyapi vaṭṭamūlakattā tadanantaraṃ taṇhāya padaṭṭhānaṃ vibhajituṃ “**ajjhosānalakkhaṇā**” ti-ādi vuttaṃ. Tattha **piyarūpaṃ sātārūpanti** piyasabhāvaṃ sātasa-bhāvaṃ cakkhādiddhammajātaṃ. Piyaṇiyasātaniye cakkhādike sati taṇhā vattati uparūpari jāyati, tasmā piyarūpaṃ sātārūpaṃ taṇhāya **padaṭṭhānaṃ** āsannakāraṇaṃ bhavati.

Adinnādāne sati lobho vattati, tasmā **adinnādānaṃ lobhassa padaṭṭhānaṃ** bhavati. Adinnādānañhi ekavāraṃ uppanampi anādīnavadassanato lobhassa āsannakāraṇaṃ bhavatveva.

Kesādīsu asubhesu pavattāyapi subhasaññāya nīlādivaṇṇadīghādīsañṭhānaha-sanādibyañjanaggahaṇalakkhaṇattā cakkhundriyādīnaṃ **asaṃvaro subhasaññāya padaṭṭhānaṃ** bhavati.

Dukkhadukkhādīsu pavattāyapi sukhasaññāya sāsavaphassūpagamanalakkha-ṇattā rūpādīsu **assādo sukhasaññāya padaṭṭhānaṃ**.

Rūpakkhandhādīsu anicesu pavattāyapi niccasaññāya saṅkhatalakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇattā rūpakkhandhādīsu niccaggahaṇaṃ **viññānaṃ niccasaññāya padaṭṭhānaṃ**.

Aniccadukkhānattasaṅkhātesu khandhādīsu pavattāyapi attasaññāya aniccasa-ññādusukhasaññānaṃ asamanupassanalakkhaṇattā ahaṃmamādivasena pavatto **nāmakāyo attasaññāya padaṭṭhānaṃ**.

Evaṃ (..0130) avijjādīnaṃ akusalapakkhānaṃ dhammānaṃ padaṭṭhānaṃ dassetvā idāni tappaṭipakkhānaṃ vijjādīnaṃ dhammānaṃ padaṭṭhānaṃ dassetuṃ “**sabbadhammasampañivedhalakkhaṇā**” ti-ādi vuttaṃ. Sabbesu ñeyyadhammesu pavattāya vijjāya sabbadhammasampañivedhalakkhaṇattā **sabbaṃ neyyaṃ vijjāya padaṭṭhānaṃ**.

Samathassa cittavikkhepasasaṅkhāta-uddhaccapaṭisaṃharaṇasaṅkhātavikkha-mbhanalakkhaṇattā paṭibhāganimittabhūtā **asubhā samathassa padaṭṭhānaṃ**. Asubhāya hi taṇhāpaṭipakkhattā, taṇhāya ca abhāve samatho tiṭṭhatīti.

Adinnādānā veramaṇivasena pavattassa alobhassa icchāvacarapaṭisaṃharaṇa-lakkhaṇattā **adinnādānā veramaṇī alobhassa padaṭṭhānaṃ**.

Pāṇātipātā veramaṇivasena pavattassa adosassa abyāpajjalakkhaṇattā **pāṇāti-pātā veramaṇī adosassa padaṭṭhānaṃ**.

Sammāpaṭipattivasena pavattassa amohassa vatthu-avippaṭipattilakkhaṇattā **sammāpaṭipatti amohassa padaṭṭhānaṃ**.

Nibbidāvasena pavattāya asubhasaññāya vinīlakavipubbakagahaṇalakkha-ṇattā **nibbidā asubhasaññāya padaṭṭhānaṃ**. Nibbidāññāna hi anabhirati pava-ttati, anabhiratiyā ca asubhasaññā ṭhitīti.

Dukkhavedanāvasena pavattāya dukkhasaññāya sāsavaphassaparijānanala-kkhaṇattā **vedanā dukkhasaññāya padaṭṭhānaṃ**.

Uppādavayavasena pavattāya aniccasaññāya saṅkhatalakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇattā **uppādavayā aniccasaññāya pada-**

**ṭṭhānaṃ.** Uppādavayañhi samanupassivā aniccasaññā pavattā.

Dhammamattasaññāvasena pavattāya anattasaññāya sabbadhamma-abhinive-salakkhaṇattā **dhammasaññā anattasaññāya padaṭṭhānaṃ.**

Kāmarāgassa rūpādipañcakāmaguṇārammaṇattā **pañca kāmaguṇā kāmarā-gassa padaṭṭhānaṃ.**

Rūpasāṅkhāte kāye ārabba pavattassa rūparāgassa cakkhādipañcindriyānaṃ anusārena pavattanato **pañcindriyāni rūpāni rūparāgassa padaṭṭhānaṃ.**

Bhavanikantivasena pavattassa **bhavarāgassa chaḷāyatanam padaṭṭhānaṃ.** **Nibbattabhavānupassitā**ti “edisam aniṭṭham rūpaṃ mā nibbattatu, edisam iṭṭham rūpaṃ nibbattatu edisī (..0131) dukkhā vedanā mā nibbattatu, edisī sukhā vedanā nibbattatū”ti evamādinā pakārena pavattā rūpābhinandanā, **sā pañcannaṃ upādā-nakkhandhānaṃ padaṭṭhānaṃ.**

Kammassakataññāṇassa pubbenivāsānussatiññānūgatattā **pubbenivāsānussa-tiññāṇadassanaṃ kammassakataññāṇassa padaṭṭhānaṃ.**

Okappanaṃ lakkhaṇaṃ yassā saddhāyāti **okappanalakkhaṇā** saddhā. Adhi-mutti paccupaṭṭhānaṃ yassā saddhāyāti **adhimuttipaccupaṭṭhānā** ca saddhā. Anā-vilaṃ lakkhaṇaṃ yassa pasādassāti **anāvilalakkhaṇoti** pasādo. Sampasīdanaṃ paccupaṭṭhānaṃ yassa pasādassāti **sampasīdanapaccupaṭṭhāno** ca pasādo. So pana pasādo saddhāya eva avatthāvisesoti veditabbo. **Aveccapasādo** abhipatthi-yanalakkhaṇāya saddhāya padaṭṭhānaṃ, **okappanalakkhaṇā** saddhā anāvilala-kkhaṇassa pasādassa padaṭṭhānaṃ, catubbidhaṃ **sammappadhānaṃ** vīriyaṃ āra-mbhalakkhaṇassa vīriyassa padaṭṭhānaṃ, kāyādisatipaṭṭhānaṃ apilāpanalakkha-ṇāya satiyā padaṭṭhānaṃ, jhānasahitassa samādhissa ekaggalakkhaṇattā vitakkā-dijhānāni samādhissa padaṭṭhānaṃ, paññāya kiccapajānana-ārammaṇapajānana-lakkhaṇattā **saccāni** paññāya padaṭṭhānaṃ.

“Yesam avijjādīnaṃ padaṭṭhānāni ācariyena vibhattāni, te avijjādayo katamesam dhammānaṃ padaṭṭhānāni”ti pucchitabbattā te avijjādayopi imesaṃ dhammānaṃ padaṭṭhānāti dassetuṃ “**aparo nayo**”ti-ādi vuttaṃ. **Avijjā** assādamanasikāralakkha-ṇassa **ayonisomanasikārassa padaṭṭhānaṃ.** Avijjāya hi ādīnavacchādanato ayoni-somanasikāro jātoti. Saccasammohanalakkhaṇā **avijjā** puññāpuññāneñjābhisa-**ṅkhārānaṃ padaṭṭhānaṃ,** punabbhavavirohanalakkhaṇā tebhūmakacetanā **saṅkhārā** vipākaviññāṇassa **padaṭṭhānaṃ,** opapaccayika-sāṅkhātena upapattibha-vabhāvena **nibbattilakkhaṇaṃ** paṭisandhiviññāṇaṃ **nāmarūpassa padaṭṭhānaṃ,** nāmakāyarūpakāyasaṅghātalakkhaṇaṃ **nāmarūpaṃ chaḷāyatanassa pada-ṭṭhānaṃ** saḥajātādipaccayabhāvato, cakkhādīnaṃ channaṃ indriyānaṃ pava-ttānaṃ lakkhaṇaṃ **chaḷāyatanam** chabbidhassa **phassassa** yathākkamaṃ **pada-ṭṭhānaṃ** nissayādipaccayabhāvato, cakkhupasādarūpārammaṇaṃ cakkhuviññā-ṇādisannipātalakkhaṇo chabbidho **phasso,** taṃ **vedanāya** tena chabbidhena phassena saḥajātāya chabbidhāya vedanāya yathākkamaṃ **padaṭṭhānaṃ** saḥajā-tādipaccayabhāvato, iṭṭhānubhavana-aniṭṭhānubhavana-iṭṭhāniṭṭhānubhavanala-kkhaṇā tividhā **vedanā,** taṃ **taṇhāya** tāya tividhāya vedanāya vasena pavattāya (..01 taṇhāya **padaṭṭhānaṃ** upanissayādipaccayabhāvato, saporasantānesu ajjhosāna-

lakkhaṇā **taṇhā**, taṃ **upādānassa** tāya taṇhāya vasena pavattassa catubbidhassa upādānassa **padaṭṭhānaṃ** upanissayādipaccayabhāvato. “So vedanāyā”ti ca “sā taṇhāyā”ti ca “sā upādānassā”ti ca pāṭhena bhavitabbaṃ, liṅgavipallāsaniddeso vā siyā.

Yaṃ upādānaṃ **opapaccayikaṃ** upapattikkhandhanibbattaṃ, taṃ **upādānaṃ** duvidhassa **bhavassa padaṭṭhānaṃ**. Yo kammabhavo nāmakāyarūpakāyasa-mbhavanalakkhaṇo, so kammabhavo **jātiyā padaṭṭhānaṃ**. Yā upapattibhūtā jāti khandhapātubhāvalakkhaṇā, taṃ sā **jāti jarāya padaṭṭhānaṃ**. Yā jiṇṇajarā upadhi-kkhandhaparipākalakkhaṇā, taṃ sā **jiṇṇajarā maraṇassa padaṭṭhānaṃ**. Yampi yassa sammutimaraṇaṃ jīvitindriyupacchedalakkhaṇaṃ, tampi tassa sammuti**ma-  
raṇaṃ sokassa padaṭṭhānaṃ**. Piyassa maraṇaṃ cintentassa yebhuyyena soku-ppajjanato yo soko ñāti-ādipiyesu ussukkakārako, taṃ so **soko paridevassa pada-  
ṭṭhānaṃ**. Yo paridevo lālappakārako, taṃ so **paridevo kāyikadukkhassa pada-  
ṭṭhānaṃ**. Yaṃ kāyikaṃ dukkhaṃ kāyasampīlanalakkhaṇaṃ, taṃ kāyikaṃ **dukkhaṃ  
domanassassa padaṭṭhānaṃ**. Yaṃ domanassaṃ cittasampīlanalakkhaṇaṃ, taṃ  
**domanassaṃ upāyāsassa padaṭṭhānaṃ**. Yo upāyāso **odahanakārako** avadahanakārako, taṃ so **upāyāso bhavassa upāyāsassa nissayasantānabhavassa pada-  
ṭṭhānaṃ**.

**Bhavassāti** vuttabhavaṃ dassetuṃ “**imāni**”ti-ādi vuttaṃ. Tattha **bhavaṅgāni** kilesa bhavassa aṅgaṃ kāraṇaṃ kammavaṭṭavipākavaṭṭāni bhavasaṅkhātāni aṅgāni avayavāni. Yadā paccuppannādikāle samaggāni nibbattāni bhavanti, tadā so kilesavaṭṭakammavaṭṭavipākavaṭṭasaṅkhāto dhammasamūho “bhavassā”ti ettha bhavoti daṭṭhabbo. **Taṃ** bhavasaṅkhātaṃ kilesavaṭṭakammavaṭṭavipākava-ṭṭattayaṃ **samsārassa padaṭṭhānaṃ** purimaṃ purimaṃ jātinipphannakilesādiva-ṭṭena samsārassa abhocchinnuppajjanato, yo ariyamaggo niyyānikalakkhaṇo, taṃ **so** ariyamaggo **nirodhassa nibbānassa padaṭṭhānaṃ** sampāpakahetubhāvato.

Bahussuto sabbasissādīnaṃ patiṭṭhānattā titthaṃ viyāti **titthaṃ**, jānātīti **ñū**, titthaṃ ñūti **titthaññū**, titthaññuno bhāvo **titthaññutā**, sammāpayirupāsanā, sā **pīta-  
ññutāya padaṭṭhānaṃ**. Bahussutassa hi sammāpayirupāsanāya (..0133) dhammū-pasañhitam pāmojjaṃ jāyati, pāmojjena ca kammaṭṭhānabrūhanā jāyatīti sappāya-dhammassavanena pītiṃ jānātīti **pītaññū**, pītaññuno bhāvo **pītaññutā**, kammaṭṭhā-nassa brūhanā, sā **pattaññutāya padaṭṭhānaṃ**. Kammaṭṭhānabrūhanāya hi bhāva-nāpattajānanatā jāyatīti **pattaññutā**. Bhāvanāpattajānanatā **attaññutāya pada-  
ṭṭhānaṃ**. Bhāvanāpattajānanatāya hi pañcahi padhāniyaṅgehi samannāgatassa attano jānanatā jāyatīti **attaññutā pubbekatapuññatāya padaṭṭhānaṃ**.

Padhāniyaṅgesu samannāgatattajānanatāya hi pubbe puññakaraṇaṃ jātaṃ, **pubbekatapuññatā patirūpadesavāsassa padaṭṭhānaṃ**. Pubbe hi katena puññena patirūpadesavāso laddho, **patirūpadesavāso sappurisūpanissayassa padaṭṭhānaṃ**. **Patirūpadesavāsena** hi sappurisūpanissayo laddho, **sappurisūpanissayo attasa-  
mmāpaṇidhānassa padaṭṭhānaṃ**. Sappurisūpanissayena hi attasammāpaṇi-dhānaṃ jātaṃ, **attasammāpaṇidhānaṃ silānaṃ padaṭṭhānaṃ**. Attasammāpaṇi-dhānena hi silāni sampatiṭṭhitāni, **silāni avipparisārassa padaṭṭhānaṃ**. Attani hi

sampatiṭṭhitam sīlam paccavekkhantassa vipphaṭṭisāro natthevāti, avipphaṭṭisārena pāmojjaṃ jāyati, tasmā **avipphaṭṭisāro pāmojjaṃ padaṭṭhānaṃ**. Pāmojjena pīti jāyati, tasmā **pāmojjaṃ pītiyā padaṭṭhānaṃ**. Pītiyā passaddhi jāyati, tasmā **pīti passaddhiyā padaṭṭhānaṃ**. Passaddhiyā sukhaṃ jāyati, tasmā **passaddhi sukhaṃ padaṭṭhānaṃ**. Sukhena samādhi jāyati, tasmā **sukhaṃ samādhissa padaṭṭhānaṃ**. Samādhinā yathābhūtañāṇadassanaṃ jāyati, tasmā **samādhi yathābhūtañāṇassa padaṭṭhānaṃ**. Yathābhūtañāṇadassanena nibbidāñāṇaṃ jāyati, tasmā **yathābhūtañāṇadassanaṃ nibbidāya padaṭṭhānaṃ**. Nibbidāya virāgo jāyati, tasmā **nibbidā virāgassa padaṭṭhānaṃ**. Virāgena vimutti jāyati, tasmā **virāgo vimuttiyā padaṭṭhānaṃ**. Vimuttiyā vimuttiñāṇadassanaṃ jāyati, tasmā **vimutti vimuttiñāṇadassanassa padaṭṭhānaṃ**. **Evam** yathāvuttanayena **yo koci** dhammo upanissayo hoti, **yo koci** dhammo paccayo hoti, sabbo **so** dhammo attano paccayuppannaṃ dhammassa padaṭṭhānanti daṭṭhabbo.

“Upanissayadhammassa, paccayadhammassa vā paccayuppannadhammassa padaṭṭhānabhāvo kena saddahitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. Tattha **tenāti** yassa kassaci upanissayadhammassa, paccayadhammassa ca paccayuppannadhammassa padaṭṭhānabhāvena (..0134) āyasmā mahākaccāno “dhammaṃ deseti jino”ti-ādikaṃ yaṃ vacanaṃ āha, tena vacanena tesaṃ upanissayadhammapaccayadhammānaṃ padaṭṭhānabhāvo saddahitabboti. “Yathāvutto padaṭṭhāno hāro paripuṇṇo kiṃ, udāhu

añño niddhāretvā yojetabbo atthi kin”ti vattabbattā “**niyutto padaṭṭhāno hāro**”ti vuttaṃ. Idha pāḷiyaṃ avibhattampi yathālābhavasena padaṭṭhāno hāro niharitvā yutto yujjitabbo, vibhajitabbanti vuttaṃ hoti.

Iti padaṭṭhānahāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-  
tabboti.

## 5. Lakkhaṇahāravibhaṅgavibhāvanā

**23.** Yena yena saṃvaṇṇanāvīsesabhūtena padaṭṭhānavibhaṅgena avijjādīnaṃ padaṭṭhānāni vibhattāni, so saṃvaṇṇanāvīsesabhūto padaṭṭhānahāravibhaṅgo paripuṇṇo, “katamo lakkhaṇahāravibhaṅgo”ti pucchitabbattā “**tattha katamo lakkhaṇo hāro**”ti-ādi vuttaṃ. Tattha **tattha**-saddassa attho vuttova. **Katamo** saṃvaṇṇanāvīseso **lakkhaṇo hāro** lakkhaṇahāravibhaṅgoti pucchati. “Vuttamhi ekadhamme”ti-ādiniddesassa idāni mayā vuccamāno “ye dhammā”ti-ādiko vitthārasaṃvaṇṇanāvīseso lakkhaṇo hāro lakkhaṇahāravibhaṅgo nāmāti viññeyyoti. Tena vuttaṃ-“tattha katamo lakkhaṇo hāroti-ādi lakkhaṇahāravibhaṅgo nāmā”ti (netti. aṭṭha. 23). Ayaṃ idāni vuccamāno vitthārabhūto lakkhaṇo hāro piṭakattaye desītesu dhammesu kiṃ nāma lakkhitabbaṃ dhammaṃ lakkhīyatīti pucchitvā pucchite lakkhaṇahāravīcaye dhamme saṅkhepena dassetuṃ “**ye dhammā**”ti-ādi vuttaṃ. Tattha **ye dhammā**ti ye samūhā dhammā. **Ekalakkhaṇā**ti samānalakkhaṇā. **Tesaṃ dhammānanti** samānalakkhaṇānaṃ tesaṃ samūhadhammānaṃ, niddhāraṇe cetaṃ. **Ekasmiṃ dhammeti** samānalakkhaṇe (..0135) ekasmiṃ dhamme, pāḷiyaṃ bhagavatā vutte sati vuttadhammato avasiṭṭhasamānalakkhaṇā dhammā samānalakkhaṇena vuttā bhavantīti attho.

Lakkhaṇahāravīsaye dhamme vitthārato imasmiṃ dhamme vutte ime samānalakkhaṇā dhammāpi vuttā bhavantīti niyamevā dassetuṃ “**yathā kiṃ bhavē**”ti-ādi-māha. Tassattho- **yathā** yena pakārena vuttā bhavanti, so pakāro kiṃ bhaveti pucchati. **Yathā** yena pakārena vuttā bhavanti, so pakāro samānalakkhaṇāti bhāvo bhaveti attho. Kinti bhagavā āha? “Cakkhuṃ bhikkhave”ti-ādiṃ bhagavā āha. “Cakkhuṃ, bhikkhave, anavaṭṭhitan”ti-ādimhi vutte “sotaṃ, bhikkhave, anavaṭṭhitan”ti-ādivacanampi vuttameva bhavati.

“Anavaṭṭhitādīlakkhaṇena samānalakkhaṇattā vā ajjhattikāyatanabhāvena samānalakkhaṇattā vāti āyatanavaseneva ekalakkhaṇaṃ vattabban”ti vattabbattā khandhavasenāpi ekalakkhaṇaṃ dassetuṃ “**yathā cāhā**”ti-ādi vuttaṃ. “Atīte, rādha, rūpe anapekkho hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppanna rūpassa nibbidāya virāgāya nirodhāya cāgāya paṭinissaggāya paṭipajjā”ti vutte

“atītāya, rādha, vedanāya anapekkho hoti, anāgataṃ vedanaṃ mā abhinandi, paccuppannāya vedanāya nibbidāya virāgāya nirodhāya cāgāya paṭinissaggāya paṭipajjā”ti-ādi vuttaṃ bhavē.

“Anapekkhaniyalakkhaṇena samānalakkhaṇattā vā khandhalakkhaṇena samānalakkhaṇattā vāti khandhāyatanavaseneva ekalakkhaṇadhammā vattabbā”ti vattabbattā satipaṭṭhānavasenāpi vattabbāti dassetuṃ **“yathāhā”**ti-ādi vuttaṃ. Tattha **yathā** yena ekalakkhaṇattena ca bhagavā āha, tathā ca tena ekalakkhaṇattena ca avuttāpi dhammā vuttā bhavantīti attho. Ye vipassakā puggalā pañcasu khandhesu niccaṃ susamāradhā niccaṃ kāyagatāsatiṃ bhāventi, **te** vipassakā **akiccaṃ** subhasukhādikaṃ, kasivāṇijjādikammaṃ vā na sevanti, **kicce** asubhāsukhādike, kāyādike vā sātaccakārino hontīti bhagavā āhāti yojanā.

Itisaddassa cettha ekassa lopo. **Iti** evaṃ “yesañcā”ti-ādigāthāya kesādike kāye gatāya pavattāya satiyā bhagavatā sarūpena (..0136) vuttāya vijjamānāya tadavasesā vedanāgatā sati ca cittagatā sati ca dhammagatā sati ca satipaṭṭhānabhāvena ekalakkhaṇattena vuttā bhavantīti saṅkhepato niccaṃ susamāradhā niccaṃ vedanāgatā sati ca ...pe... niccaṃ cittagatā sati ca ...pe... niccaṃ dhammagatā satīti vattabbāti.

“Satipaṭṭhānavaseneva ekalakkhaṇā dhammā vattabbā”ti vattabbattā **“tathā yaṃ kiñci”**ti-ādi vuttaṃ. Tattha **yaṃ kiñci** rūpāyatanaṃ cakkhaviññāṇena diṭṭhaṃ, **yaṃ kiñci** saddāyatanaṃ sotaviññāṇena suttaṃ, **yaṃ kiñci** gandharasaphoṭṭhabbāyatanaṃ ghānaviññāṇādittayena viññāṇena mutaṃ, **iti** evaṃ diṭṭhādittaye bhagavatā sarūpena vutte sati tadavasesaṃ yaṃ kiñci viññātaṃ dhammārammaṇapariyāpannaṃ rūpaṃ bhagavatā ālambitabbabhāvena ekalakkhaṇattā vuttaṃ bhavatīti attho. Atha vā **yaṃ kiñci** rūpāyatanaṃ diṭṭhaṃ bhagavatā vuttaṃ, tasmaṃ vutte sati tadavasesaṃ sutādikampi vuttaṃ hotīti ādi-attho visuṃ visuṃ yojetabbo. Tena vuttaṃ- **“diṭṭhaṃ vā suttaṃ vā mutaṃ vā”**ti.

“Kāyagatāya satiyā vuttāya tadavasesā vedanāgatāsati-ādayoyeva vattabbā”ti pucchitabbattā sattatiṃsabodhipakkhiyadhammāpi vuttā bhavantīti dassetuṃ **“yathā cāha bhagavā”**ti-ādi vuttaṃ. Tattha **yathā** yena niyyānikalakkhaṇena ekalakkhaṇattena ca bhagavā āha, tathā tena ekalakkhaṇattena ca bhagavā āha, tathā tena ekalakkhaṇattena ca vuttā bhavantīti attho. **“Tasmā** abhijjhādomanassena abhibhūtattā **iha** mama sāsane, bhikkhu, tvaṃ ātāpī sampajāno satimā hutvā loke abhijjhādomanassaṃ tadaṅgappahānena vā vikkhambhanappahānena vā **vineyya** vinayitvā **kāye** kesādirūpakāye **kāyānupassī** kesādirūpakāyānupassī hutvā viharāhi”ti bhagavatā vutte sati “tasmātiha, tvaṃ bhikkhu, vedanāsu vedanānupassī viharāhi ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, tasmātiha, tvaṃ bhikkhu, citte cittānupassī viharāhi ...pe... domanassaṃ, tasmātiha, tvaṃ bhikkhu, dhammesu dhammānupassī viharāhi ...pe... domanassaṃ”ti vuttaṃ bhavatīti saṅkhepattho veditabbo. Vitthārattho pana **aṭṭhakathāyaṃ** (netti. aṭṭha. 23) bahudhā vuttoti amhehi na vitthārito.

“Ekasmiṃ (..0137) satipaṭṭhāne vutte kasmā cattāro satipaṭṭhānā vuttā bhavēyyun”ti vattabbattā **“ātāpīti vīriyindriyan”**ti-ādi vuttaṃ. Tattha **“ātāpī”**ti iminā

padena kāyavedanācittadhammesu pavattaṃ vīriyindriyaṃ vuttaṃ. “**Sampajāno**”ti padena kāyavedanācittadhammesu pavattaṃ paññindriyaṃ vuttaṃ. “**Satimā**”ti padena kāyavedanācittadhammesu pavattaṃ satindriyaṃ vuttaṃ. “**Vineyya loke abhijjhādomanassan**”ti padena kāyavedanācittadhammesu pavattaṃ samādhi-ndriyaṃ vuttaṃ, na kāyeyeva pavattaṃ. **Evaṃ** pakārena kāye **kāyānupassino** yogāvacarassa cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchantīti ce vadeyya, evaṃ sati catunnaṃ vīriyapaññāsatisamādhīnaṃ indriyānaṃ catunnaṃ satipaṭṭhānānaṃ sādhakabhāvena ekalakkhaṇattā samānalakkhaṇattā pāripūriṃ gacchantīti yojanā. Tena vuttaṃ **aṭṭhakathāyaṃ**– “catusatipaṭṭhānasādhane imesaṃ indriyānaṃ sabhāvabhedābhāvato samānalakkhaṇattā”ti (netti. aṭṭha. 23).

**24.** “Evaṃ vuttepi cattāro satipaṭṭhānāyeva vattabbā bhaveyyuṃ, kathaṃ satta-ṭṭimsabodhipakkhiyadhammā vattabbā”ti vattabbattā “**catūsu satipaṭṭhānesū**”ti-ādi vuttaṃ. Tattha catūsu satipaṭṭhānesu yena yogāvacarena bhāviyamānesu tassa yogāvacarassa cattāro sammappadhānā bhāvanāpāripūriṃ gacchantī. Evaṃ sesesupi yojanā kātabbā. Catunnaṃ saccānaṃ bujjhanaṃ **bodhaṃ**, ariyamaggañāṇaṃ, bodhaṃ gacchantīti **bodhaṅgamā**. Bodhassa ariyamaggañāṇassa pakkhe bhavāti **bodhipakkhiyā**.

“Kusalāyeva dhammā ekalakkhaṇabhāvena nīharitā kiṃ, udāhu akusalāpi dhammā”ti pucchitabbattā “**evaṃ akusalāpi**”ti-ādi vuttaṃ. Tattha kusalā dhammā ekalakkhaṇattena niddhāritā yathā, evaṃ akusalāpi dhammā ekalakkhaṇattena niddhāritabbāyevāti attho. “Kathaṃ niddhāretabbā”ti pucchitabbattā pahānekaṭṭhabhāvena niddhāretabbāti dassento “**ekalakkhaṇattā pahānaṃ abbatthaṃ gacchantī**”ti āha. Tattha **ekalakkhaṇattā**ti pahānekaṭṭhabhāvena samānalakkhaṇattā. “Katamaṃ pahānaṃ abbatthaṃ gacchantī”ti pucchitabbattā “**catūsu satipaṭṭhānesū**”ti-ādi vuttaṃ.

Tattha (..0138) **catūsu ...pe... pariññaṃ gacchantī**ti kāyāgatāsatiṭṭhāne yogāvacarena bhāviyamāne sati tena yogāvacarena asubhe kesādike rūpakāye “subhan”ti vipallāso pahiyati, assa yogāvacarassa kabaḷikārāhāro pariññaṃ gacchati, “āhārasamudayā rūpasamudayo”ti (saṃ. ni. 3.56) vuttattā rūpakāye chandarāgaṃ pajahantassa tassa samudaye kabaḷikārāhārepi chandarāgo pahiyatīti attho. Vedanāgatāsatiṭṭhāne bhāviyamāne sati dukkhe “sukhan”ti vipallāso pahiyati, assa yogāvacarassa phassāhāro pariññaṃ gacchati, “phassapaccayā vedanā”ti (ma. ni. 3.126; saṃ. ni. 2.1, 39; mahāva. 1; udā. 1; vibha. 225) vuttattā vedanāya chandarāgaṃ pajahantassa tassa paccaye phassāhāre chandarāgo pahiyati. Cittāgatāsatiṭṭhāne bhāviyamāne anicce “niccan”ti vipallāso pahiyati, assa yogāvacarassa viññāṇāhāro pariññaṃ gacchati. Dhammagatāsatiṭṭhāne bhāviyamāne anattani “attā”ti vipallāso pahiyati, assa yogāvacarassa manosañcetanāhāro pariññaṃ gacchantīti visuṃ visuṃ yojetvā ekekasmim pahātabbe vutte tadavasesā pahātābbā vuttā bhavanti pahātābbabhāvena ekalakkhaṇattāti attho gahetabbo.

“**Āhārā cassa pariññaṃ gacchantī**”ti vacane āhāresu pavattā kāmarāgadosa-mohā byantikātā hontīti attho gahito. Kabaḷikārāhārañhi ārabha pavatte kāma-

rāge vijjamāne kabalīkārāhārassa vijānanā nattheva, tasmim kāmārāge pana pahīne parijānanā bhavatīti. Sesāhārajānanampi eseva nayo. Yassa yogāvaca-  
rassa satipaṭṭhānā bhāvitā, vipallāsā pahīnā, āhāraparijānanā uppannā, so yogā-  
vacaro upādānehi anupādāno bhavati. Subhasaññite hi kāye kāmupādānaṃ vise-  
sena bhavatīti subhasaññito kāyo kāmupādānassa vatthu, kāyagatāya satiyā anu-  
saritabbo asubhasaññito kesādi kāmupādānassa vatthu na hotveva. Sukhaveda-  
nāya assādavasena diṭṭhupādānaṃ bhavatīti sukhasaññitā vedanā diṭṭhupādā-  
nassa vatthu, vedanāgatāya pana satiyā anupassitabbā vedanā diṭṭhupādānassa  
vatthu na hotveva. “Cittaṃ niccan”ti diṭṭhigahaṇavasena tassa tassa attano sīlava-  
tavasena parisuddhīti parāmasanaṃ hotīti cittaṃ sīlabbatupādānassa (..0139)  
vatthu, cittagatāya pana satiyā anupassitabbaṃ cittaṃ sīlabbatupādānassa vatthu  
na hotveva. Dhamme nāmarūpaparicchedena yathābhūtaṃ apassantassa  
dhammesu attābhīniveso hotīti dhammā attavādupādānassa vatthu, dhammagā-  
tāya pana satiyā anupassitabbā dhammā attavādupādānassa vatthu na honti eva.  
Tasmā catūsu satipaṭṭhānesu bhāviyamānesu upādānehi anupādāno bhavatīti  
vuttanti adhippāyo gahetabbo.

“Yena yogāvacarena satipaṭṭhānā bhāvitā, so yogāvacaro upādānehiyeva anu-  
pādāno bhavatī”ti pucchitabbattā yogādīhipi viśaṃyutto bhavatīti dassetuṃ  
“**yogehi ca viśaṃyutto**”ti-ādi vuttaṃ. Tattha **yogehi cā**ti kāmāyogabhavayogadi-  
ṭṭhiyoga-avijjāyogehi ca. **Viśaṃyuttoti** tadaṅgappahānavikkhambhanappahānasa-  
mucchedappahānavasena vigato, vimutto ca bhavatīti attho. Subhasaññito hi rūpa-  
kāyo kāmārāgassa vatthu hoti, kāyagatāya pana satiyā anupassitabbo kāyo kāma-  
rāgassa vatthu na hotveva. “Sukho”ti vā “sukhahetū”ti vā gahaṇīyo bhavo bhava-  
rāgassa vatthu hoti, vedanāgatāya pana satiyā anupassitabbo bhavo bhavarā-  
gassa vatthu na hoti. “Attā”ti abhinivisitabbaṃ cittaṃ diṭṭhiyogassa vatthu hoti,  
cittagatāya pana satiyā anupassitabbaṃ cittaṃ diṭṭhiyogassa vatthu na hoti. Vini-  
bbhogassa dukkarattā, dhammānaṃ dhammamattatāya ca duppaṭivijjhāttā avini-  
bbhujitabbā, dhammamattatāya appaṭivijjhāttā dhammā avijjāyogassa vatthu  
honti, dhammagatāya pana satiyā anupassitabbā dhammā avijjāyogassa vatthu  
na honti. Tasmā catusatipaṭṭhānānupassako “**yogehi ca viśaṃyutto**”ti vutto. Ayaṃ  
nayo **āsavehi ca anāsavo bhavati, oghehi ca nitthiṇṇo bhavatīti** etthāpi yojetabbo.



**Ganthehi ca vippayutto bhavatī**ti ettha pana subhasaññito rūpakāyo abhijjhākāyaganthassa vatthu, kāyagatāya pana satiyā anupassitabbo rūpakāyo abhijjhākāyaganthassa vatthu na hoti. Dukkhadukkhavipariṇāmadukkhasañkhārdukkhabhūtā vedanā byāpādakāyaganthassa vatthu honti, tena vuttaṃ- “dukkhāya vedanāya paṭighānusayo anuseti”ti (ma. ni. 1.465). Vedanāgatāya (..0140) pana satiyā anupassitabbā vedanā byāpādakāyaganthassa vatthu na hoti. “Cittaṃ niccan”ti abhinivesavasena sassatassa “attano sīlena suddhi, vatena suddhi”ti parāmasanaṃ hoti, tasmā “niccan”ti gahitaṃ cittaṃ sīlabbataparāmāsakāyaganthassa vatthu, cittagatāya pana satiyā anupassitabbaṃ cittaṃ sīlabbataparāmāsassa vatthu na hoti. Dhammānaṃ sappaccayanāmarūpasabhāvassa adassanato bhavadiṭṭhivibhavadiṭṭhi hoti, tasmā “idaṃ saccaṃ”ti abhinivisitabbā dhammā idaṃsaccābhinivesakāyaganthassa vatthu, dhammagatāya pana satiyā anupassitabbā dhammā idaṃsaccābhinivesakāyaganthassa vatthu na honti, tasmā catusatipaṭṭhānānupassako “ganthehi ca vippayutto”ti vutto.

Subhasaññito ca kāyo rāgasallassa vatthu, kāyagatāya pana satiyā anupassitabbo kāyo rāgasallassa vatthu na hoti. Sukhasaññitāya vedanāya doso hoti, tasmā vedanā dosasallassa vatthu, vedanāgatāya pana satiyā anupassitabbā vedanā dosasallassa vatthu na hoti. “Cittaṃ attā”ti gahetvā “attā seyyo”ti-ādivasena pavattassa mānasallassa cittaṃ vatthu, cittagatāya pana satiyā anupassitabbaṃ cittaṃ mānasallassa vatthu na hoti. Dhammānaṃ sappaccayanāmarūpasabhāvassa ajānanato dhammā mohasallassa vatthu, dhammagatāya pana satiyā anupassitabbā dhammā mohasallassa vatthu na honti, tasmā catusatipaṭṭhānānupassako “**sallehi ca visallo bhavati**”ti vutto.

“Āhārā cassa pariññaṃ gacchanti”ti ācariyena vuttaṃ, “kiṃ pana āhārāva assa yogāvacarassa pariññaṃ gacchanti, udāhu aññepi”ti pucchitabbattā viññāṇaṭṭhitiyo ca assa yogāvacarassa pariññaṃ gacchantīti dassetuṃ “**viññāṇaṭṭhitiyo cassa pariññaṃ gacchanti**”ti vuttaṃ. Yena yogāvacarena cattāro satipaṭṭhānā bhāvitā, tassa yogāvacarassa kāyavedanācittadhammāva pariññaṃ gaccheyyūṃ, na viññāṇaṭṭhitiyoti ce vadeyya kāyānupassanādīhi ca kāyavedanācittadhammesu pariññātesu saññāyapi pariññātabbabhāvato. Sā hi vedanācittasañkhātena dhammesu pariññātesu avinābhāvato pariññātāvāti.

Yena (..0141) cattāro satipaṭṭhānā bhāvitā, so yogāvacaro upādānehi anupādāno ca, yogehi viṣayutto ca, khandhehi vippayutto ca, āsavehi anāsavo ca, oghehi nitthiṇṇo ca, sallehi visallo ca bhavatīti vutto, “kiṃ pana tathāvidhova hoti, udāhu aññathāpi”ti pucchitabbattā agatimpi na gacchatīti dassento “**agatigamanehi ca na agatiṃ gacchati**”ti āha. Subhādisaññite rūpakāye apekkhamāno puggalo chandāgatiṃ gacchatīti subhādisaññito rūpakāyo visesato chandāgatiyā vatthu hoti, kāyānupassanāsatipaṭṭhānena pana anupassitabbo assāsapassāsādiko kāyo chandāgatiyā vatthu na hoti, tasmā kāyānupassanāsatipaṭṭhānabhāvanaṃ bhāvento puggalo chandāgatiṃ na gacchati. Sukhavedanassādavasena vedayamāno tadabhāvena byāpādaṃ āgacchatīti sukhavedanā dosāgatiyā vatthu hoti, vedanānupassanāsatipaṭṭhānena pana anupassitabbā vedanā dosāgatiyā

vatthu na hoti, tasmā vedanāsatipaṭṭhānabhāvanaṃ bhāvento puggalo dosāgatiṃ na gacchati. Santatighanavasena “niccaṃ, dhuvan”ti gahitaṃ cittaṃ mohassa vatthu hoti, cittānupassanāsatipaṭṭhānena pana anupassitabbaṃ cittaṃ mohassa vatthu na hoti, tasmā cittānupassanāsatipaṭṭhānabhāvanaṃ bhāvento puggalo dosāgatiṃ na gacchati. Vibhajitvā dhammasabhāvaṃ ajānantassa bhayaṃ jāyā-tīti vibhajitvā ajānīyasabhāvā dhammā bhayassa vatthu honti, dhammānupassanāsatipaṭṭhānena pana anupassitabbā vibhajitvā jānitabbā dhammā rāgassa vatthu na honti, tasmā dhammānupassanāsatipaṭṭhānabhāvanaṃ bhāvento puggalo bhayāgatiṃ na gacchati. Evaṃ pahātabbabhāvena ekalakkhaṇe akusalepi dhamme nīharitvā idāni nigametum “**evaṃ akusalāpi dhammā ekalakkhaṇattā pahānaṃ abbhatthaṃ gacchantī**” ti puna vuttaṃ.

Bhāvetabbesu dhammesu ekadesesu vutte tadavasesāpi bhāvetabbā dhammā ekalakkhaṇattā nīharitvā vattabbā, pahātabbesupi dhammesu ekadesē vutte tadavasesāpi dhammā pahātabbā ekalakkhaṇattā nīharitvā vattabbāti ācariyena vuttā, amhehi ca ñātā, “aññathāpi yadi vattabbā siyumu, tepi vadathā” ti vattabbabhāvato aññenāpi pariyāyena lakkhaṇahārassa udāharaṇāni dassetuṃ “**yattha vā panā**” ti-ādi vuttaṃ (..0142). Tattha **yattha** yassaṃ rūpekadesadesanāyaṃ **rūpindriyaṃ** ruppanalakkhaṇaṃ cakkhundriyādijīvitindriyapariyosānaṃ aṭṭhavidhaṃ indriyaṃ rūpekadesaṃ bhagavatā desitaṃ. **Tattheva** tassaṃ rūpekadesadesanāyaṃ **rūpadhātu** ruppanalakkhaṇā cakkhudhātādiphoṭṭhabbhadhātupariyosānā dasavidhā rūpadhātu ruppanalakkhaṇena ekalakkhaṇattā desitā. Sabbo **rūpakkhandho** ca desito. **Rūpāyatanaṃ** ruppanalakkhaṇaṃ cakkhāyatanādiphoṭṭhabbāyatanapariyosānaṃ dasavidhaṃ āyatanaṃ ruppanalakkhaṇena ekalakkhaṇattā bhagavatā desitaṃ.

**Yattha vā pana** yassaṃ vedanekadesadesanāyaṃ sukhā vedanā bhagavatā desitā, **tattha** tassaṃ vedanekadesadesanāyaṃ **sukhindriyañca** desitaṃ, **somanassindriyañca** desitaṃ, **dukkhasamudayo ariyasaccañca** desitaṃ sukhavedanābhāvena ekalakkhaṇattā. **Yattha vā pana** yassaṃ vedanekadesadesanāyaṃ dukkhā vedanā bhagavatā desitā, **tattha** tassaṃ vedanekadesadesanāyaṃ **dukkhindriyañca** desitaṃ **domanassindriyañca** desitaṃ, **dukkhaṃ ariyasaccañca** desitaṃ sukhavedanābhāvena ekalakkhaṇattā. **Yattha vā pana** yassaṃ vedanekadesadesanāyaṃ adukkhamasukhā vedanā bhagavatā desitā, **tattha** tassaṃ vedanekadesadesanāyaṃ **upekkhindriyañca** desitaṃ, **sabbo paṭiccasamuppādo ca** desitoti yojanā kātābā.

Yassaṃ desanāyaṃ adukkhamasukhā vedanā desitā, tassaṃ desanāyaṃ upekkhindriyaṃ desitaṃ hotu samānalakkhaṇattā, “kena paṭiccasamuppādo desito bhavyeyā” ti vattabbabhāvato “**kena kāraṇenā**” ti pucchitvā kāraṇaṃ dassetuṃ “**adukkhamasukhāyā**” ti-ādi vuttaṃ. Tattha adukkhamasukhāya vedanāya **hi** yasmā avijjā anuseti, tasmā avijjā desitā hoti. Avijjāya ca desitāya avijjāmūlako sabbopi paṭiccasamuppādo “avijjāpaccayā saṅkhārā ...pe... dukkhakkhandhassa samudayo hotī” ti desitova hotīti adhippāyo daṭṭhabbo.

“Avijjāpaccayā saṅkhārā ...pe... samudayo hotī” ti anulomavasena pavatto yo

paṭiccasamuppādo desitoti ācariyena vutto, “yadi tathā pavatto so ca paṭiccasamuppādo desito, evaṃ sati sabbo ca paṭiccasamuppādo desito”ti na vattabboti codanaṃ manasi katvā “**so cā**”ti-ādi vuttaṃ. Tattha yo ca anulomavasena pavatto, **so ca sarāgasadosasamohasaṃkilesapakkhena hātabbo**. Yo ca (..0143) paṭilomavasena “avijjāya tveva asesavirāganirodhā saṅkhāranirodho”ti-ādiko pavatto, **so ca vītarāgavītaḍḍosavītamoha-ariyadhammehi hātabbo**. Yo ca anulomapaṭilomavasena pavatto, so ca tadubhayehi hātabbo. Tasmā “sabbo ca paṭiccasamuppādo desito”ti vattabboti adhippāyo gahetabbo.

“Ye dhammā ekalakkhaṇā, tesam dhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti-ādinā (netti. 23) ācariyena yā lakkhaṇahārayojanā vuttā, sāva kātābbā, na aññathā kātābbā”ti pucchitabbabhāvato aññathāpi lakkhaṇahārayojanā kātābbāyevāti dassetuṃ “**evaṃ ye dhammā**”ti-ādi vuttaṃ. Tattha **ye** pathavī-ādayo rūpadhammā, **ye** phassādayo arūpadhammā sandhāraṇādiki-**ccato** saṅghaṭṭanādiki-**ccato** ekalakkhaṇā, **tesam** rūpārūpadhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā rūpārūpadhammā vuttā bhavanti. **Ye** pathavī-ādayo rūpadhammā, **ye** phassādayo arūpadhammā kakkhaḷādilakkhaṇato phusanādilakkhaṇato ekalakkhaṇā, **tesam** rūpārūpadhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā rūpārūpadhammā vuttā bhavanti. **Ye** dhammā ruppanasāmaññato namana-sāmaññato aniccādisāmaññato vā khandhāyatanādisāmaññato vā ekalakkhaṇā, **tesam** saṅkhatadhammānaṃ ekasmiṃ saṅkhatadhamme vutte avasiṭṭhā dhammā vuttā bhavanti. **Ye** saṅkhatadhammā bhaṅguppādato saṅkhatato **cutūpapātato** samānanirodhuppādasaṅkhatato vā **cutūpapātato** ekalakkhaṇā, **tesam** saṅkhatadhammānaṃ ekasmiṃ saṅkhatadhamme vutte avasiṭṭhā saṅkhatadhammā vuttā bhavanti atthayojanā kātābbā.

**Kiccato ca lakkhaṇato cāti-ādīsu ca-saddena** sahacaraṇasamānāhetutādayo saṅgahitāti daṭṭhabbā. Sahacaraṇādīsu ca yaṃ vattabbaṃ, taṃ “nānattakāyanānattasaññino (dī. ni. 3.341, 357, 359; a. ni. 9.24), nānattasaññānaṃ amanasikārā”ti-ādīsu sahacāritāya saññāsahagatā dhammā niddhāritāti-ādinā vuttameva.

“Ekasmiṃ dhamme sarūpato vutte ekalakkhaṇādito avasiṭṭhadhammānampi vuttabhāvo kena amhehi jānitabbo saddahitabbo”ti vattababbabhāvato “**tenā**”ti-ādi (..0 vuttaṃ. Tattha **tena** avasiṭṭhadhammānampi vuttabhāvena “vuttamhi ekadhamme”ti-ādikaṃ yaṃ vacanaṃ āyasmā mahākaccāno āha, tena vacanena tumhehi avasiṭṭhānampi vuttabhāvo jānitabbo saddahitabboti vuttaṃ hoti.

“Ettāvatā ca lakkhaṇahāro paripuṇṇo, añño niyutto natthī”ti vattabbattā “**niyutto lakkhaṇo hāro**”ti vuttaṃ. Tattha yassaṃ pāḷiyaṃ ekasmiṃ dhamme vutte avasiṭṭhadhammāpi yena lakkhaṇahārena niddhāritā, tassaṃ pāḷiyaṃ so lakkhaṇo hāro **niyutto** niddhāretvā yojitoti attho daṭṭhabboti.

Iti lakkhaṇahāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-  
tabboti.

## 6. Catubyūhahāravibhaṅgavibhāvanā

25. Yena yena saṃvaṇṇanāvīsesabhūtena lakkhaṇahāravibhaṅgena sutta-  
tthehi samānatthā vibhattā, so saṃvaṇṇanāvīsesabhūto lakkhaṇahāravibhaṅgo  
paripuṇṇo, “katamo catubyūhahāravibhaṅgo”ti pucchitabbattā **“tattha katamo catu-  
byūho hāro”**ti-ādi vuttaṃ. Tattha **tatthāti** tesu niddiṭṭhesu soḷasasu desanāhārā-  
dīsu. **Katamoti** katamo saṃvaṇṇanāvīseso catubyūho hāro catubyūhahāravi-  
bhaṅgo nāmāti viññeyyo. Tena vuttaṃ- “tattha katamo catubyūho hāroti catubyū-  
hahāravibhaṅgo”ti (netti. aṭṭha. 25). “Iminā catubyūhahārena katamassa neruttā-  
dayo gavesitabbā”ti pucchitabbattā **“byañjanenā”**ti-ādi vuttaṃ. Tattha **byañjane-  
nāti** catubyūhahārassa suttassa vīsesato byañjanavicayabhāvato “byañjanā”ti  
vohāritena iminā catubyūhahārena suttassa neruttañca, suttassa adhippāyo ca,  
suttassa nidānañca, suttassa pubbāparasandhi ca saṃvaṇṇentehi gavesitabboti  
attho.

“Catubyūhahārena (..0145) gavesitabbesu neruttādīsu katamaṃ suttassa gave-  
sitabbaṃ neruttan”ti pucchitabbattā **“tattha katamaṃ neruttan”**ti-ādi vuttaṃ.  
Tassattho- **tattha** tesu iminā catubyūhahārena gavesitabbesu neruttādīsu  
katamaṃ suttassa **neruttaṃ** nibbacanaṃ nāmāti ce puccheyya? Suttassa yā **nirutti**  
niddhāretvā vuttā sabhāvapaññatti gavesitabbā, idaṃ sabhāvaniruttibhūtaṃ nibba-  
canaṃ neruttaṃ nāmāti. “Yā nirutti neruttaṃ nāmāti vuttā, kā pana sā nirutti”ti  
pucchitabbattā **“padasaṃhitā”**ti vuttaṃ. Padesu saṃhitā yuttā **padasaṃhitā**.  
Yathā yathā suttattho vattabbo, tathā tathā yā sabhāvanirutti pavattā, sā pavattā  
sabhāvaniruttiyeva nirutti nāmāti yojanā. “Kā pana

sā sabhāvanirutti”ti pucchitabbattā ca “**yaṃ dhammānaṃ nāmaso ñāṇaṃ**”ti vuttaṃ. **Yaṃ** yāya kāraṇabhūtāya nāmapaññattiyā **dhammānaṃ** neyyānaṃ **nāmaso** pathavināmādinā vā phassanāmādinā vā khandhanāmādinā vā vividhena nāmena atthadhammādisu kusalassa puggalassa ñāṇaṃ pavattati, sā kāraṇabhūtā nāmapaññatti sabhāvanirutti nāmāti attho. **Yanti** ca liṅgavipallāso, yāyāti attho. “Liṅgapakatidhammānaṃ nāmaso pavattamānaṃ ñāṇaṃ vivarivā kathehi”-ti vattabbattā “**yadā hi**”ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “yadā hi bhikkhūti-ādinā ‘dhammānaṃ nāmaso ñāṇaṃ’ti padassa atthaṃ vivarati”ti (netti. aṭṭha. 25) vuttaṃ. Tassattho aṭṭhakathāyaṃ vibhajivā vuttovāti na vicārito.

**26.** Neruttaṃ ācariyena vibhattaṃ, amhehi ca ñātaṃ “katamo sutte gavesitabbo bhagavato adhippāyo”ti pucchitabbattā “**tattha katamo adhippāyo**”ti-ādi vuttaṃ. Tassattho pākaṭo. Apica “**dhammo have rakkhati**”ti-ādīsu yena puggalena attanā rakkhitena dhammena rakkhitabbabhāvo icchito, so dhammaṃ rakkhissatīti bhagavato adhippāyo. Yo puggalo duggatito muccitukāmo, so dhammaṃ rakkhissatīti bhagavato adhippāyo.

**Coro yathā sandhimukhe gahitoti-ādīsu** yo coro ghātanato muccitukāmo, so corakammaṃ na karissatīti bhagavato adhippāyo. Yo puggalo apāyādidukkhatō muccitukāmo, so pāpakammaṃ na karissatīti bhagavato adhippāyo.

**Sukhakāmānīti-ādīsu** (..0146) ye puggalā sukhaṃ icchanti, te parahimsanato vivajjissantīti bhagavato adhippāyo.

**Middhī yadā hoti mahagghaso cāti-ādīsu** ye puggalā punappunaṃ pavattamāna-jātijarāmarāṇato muccitukāmā, te bhojane mattaññuno bhavissanti, santuṭṭhā bhavissanti, suddhājivā bhavissanti, pātimokkhasaṃvarasīlasampannā bhavissanti, atandino bhavissanti, vipassakā bhavissanti, **sagāravā** sappatissā bhavissantīti bhagavato adhippāyo.

**Appamādo amatapadanti-ādīsu** ye puggalā maccuno bhāyanti, nibbānami-cchanti, te puggalā dānasīlabhāvanākammesu appamattā bhavissantīti bhagavato adhippāyo.

**27.** Sutte gavesitabbo adhippāyo ācariyena vibhattō, amhehi ca viññāto, “katamaṃ suttassa gavesitabbaṃ nidānaṃ”ti pucchitabbattā “**tattha katamaṃ nidānaṃ**”ti-ādi vuttaṃ. Tattha **nidānanti** phalaṃ nīharivā detīti nidānaṃ. Kiṃ taṃ? Kāraṇaṃ. **Dhaniyoti** dhanavaḍḍhanakāraṇe niyuttoti dhaniyo. **Gopālakoti** gāvo issarabhāvena pāleti rakkhatīti gopālako. **Upadhīhīti** puttagoṇādīhi (su. ni. aṭṭha. 1. 33). **Narassāti** puttimitantassa vā gopālakassa vā narassāti ca padaṭṭhānavasena vā yebhuyyavasena vā gāthāyaṃ āgatavasena vā vuttaṃ, nāriyāpi upadhīhi nandanā athevāti daṭṭhabbā.

**Iminā vatthunāti** upadhisaṅkhātena imināva puttāgavādinā vatthunā. Vasati pavattati nandanā ettha puttāgoṇādīketi **vatthu**. Nandanāṃ nīharivā deti puttāgoṇādīkanti **nidānanti** atthaṃ gahetvā dhaniyo “upadhīhi narassa nandanā”ti āha. Bhagavā pana “vasati pavattati socanā ettha puttāgoṇādīkehi **vatthu**, socanaṃ nīharivā deti puttāgoṇādīkanti **nidānaṃ**”ti atthaṃ gahetvā “upadhīhi narassa socanā”ti āha. Pariggahiyateti **pariggahaṃ**. Kiṃ taṃ? Puttāgoṇādīkaṃ, taṃ pari-

ggahaṃ “upadhī”ti āha, na kilesūpadhikāyakhandhūpadhinti.

**Upadhīsūti** khandhasaṅkhātesu kāyesu. **Kāyaṃ** “upadhī”ti āha, na puttagavā-dikaṃ, na pariggahaṃ.

**Bāhiresu** (..0147) **vatthūsūti** maṇikuṇḍalaputtadārādīsu vatthūsu.

**Kāmasukhanti** kāmanīyesu assādasukhavasena pavattā taṇhā. **Bāhiravatthu-kāya taṇhāyāti** kāmanīyesu bāhiravatthūsu assādasukhavasena pavattāya taṇhāya.

**Ajjhattikavatthukāyāti** rūpakāyasaṅkhāte ajjhattikavatthumhi abhinandanava-sena pavattāya.

Puna **ajjhattikavatthukāyāti** pañcakkhandhasaṅkhāte ajjhattikavatthumhi sineha-vasena pavattāya.

Gavesitabbaṃ nidānaṃ vibhattaṃ, amhehi ca ñātaṃ, “katamo gavesitabbo pubbāparasandhi”ti pucchitabbattā **tattha katamo pubbāparasandhi**”ti-ādi vuttaṃ. Tattha **tatthāti** tesu neruttādhippāyanidānapubbāparasandhīsu. **Yathāti** yena andhakārādīnā sabhāvena “kāmandhā ...pe... mātaran”ti yaṃ kāmataṇhaṃ bhagavā āha, yaṃ kāmataṇhā tathā tena andhakārādīnā sabhāvena “kāmandhā ...pe... mātaran”ti gāthā vuttāti yojanā.

Gāthāttho pana- kāmetīti **kāmo**, kāmataṇhā, kāmena atthassa ajānanatāya dhammassa, apannatāya ca andhāti **kāmandhā**. Kāmataṇhāsaṅkhātena jālena atthadhammānaṃ ajānanāpassanena sañchannā paliguṇṭhitāti **jālasañchannā**. Taṇhāsaṅkhātena chadanena tesameva atthadhammānaṃ ajānanāpassanena chādītā pihitāti **taṇhāchadanachādītā**. Atthadhammesu **pamatta**saṅkhātena pamādena bandhanena **baddhā** bandhitabbā puggalā jarāmaraṇaṃ anventi, kuminā mukhe pavattā macchā maraṇaṃ anventi iva ca, khīrapako vaccho mātaraṃ anveti iva ca, tathā jarāmaraṇaṃ anventīti gahetabbo.

“Kāmandhā ...pe... mātaran”ti yāya desanāya, gāthāya vā kāmataṇhā vuttā, sā desanā, gāthā vā katamena desanābhūtena aparena yujjati”ti pucchitabbattā tathā pucchitvā imāya desanāya, gāthāya vā yujjati dassetuṃ “**sā katamenā-**”ti-ādi vuttaṃ. Tattha **sāti** “kāmandhā ...pe... anventi”ti desanā, gāthā vā. **Pubbāpa-renāti** tato desanāto pubbena desanāvacanena, gāthāvacanena vā aparena desanāvacanena, gāthāvacanena vā. **Yujjati** yujjanaṃ eti sametīti pucchati.

**Yathāti** (..0148) yena andhakaraṇādīnā. “**Ratto ...pe... naran**”ti yaṃ gāthāvaca-naṃ bhagavā āha, tena gāthāvacanena tathā andhakaraṇādīnā yujjati yojanā. Gāthāttho pana- **ratto** rañjanto puggalo **atthaṃ** atthapayojanaṃ parahitapayo-janaṃ na jānāti. **Ratto** rañjanto **dhammaṃ** yathāvuttassa atthassa hetuṃ paññāc-kkhunā na passati. Rāgo yaṃ naraṃ yadā sahate, tadā tassa narassa **andhaṃ** andhakāraṃ **tamaṃ** aññāṇaṃ hotīti gahetabbo.

Itīti evaṃ. **Andhatāya** andhakaraṇatāya **sañchannatāya** sañchannakaraṇatāya. **Sāyeva taṇhāti** “kāmandhā ...pe... mātaran”ti gāthāvacanena yā kāmataṇhā vuttā, sāyeva kāmataṇhā. **Abhilapitāti** “ratto ...pe... naran”ti aparena gāthāvacanena bhagavatā vohāritā voharaṇena ñāpitā, abhilapitassa atthassa samānatā pubba-desanā aparadesanāya yujjati vuttaṃ hoti.

“Dvīsu gāthāsu katamehi padehi sāyeva taṇhā abhilapitā”ti pucchitabbattā imehi abhilapitāti niyametvā dassetuṃ **“yañcāhā”** ti-ādi vuttaṃ. Tattha paṭhamagāthāyaṃ **“kāmandhā ...pe... chādītā”**ti **yañca** padaṃ āha, dutiyagāthāyañca **“ratto ...pe... na passatī”**ti **yañca** padaṃ āha. **Pariyuṭṭhānehi** pariyuṭṭhānadīpakehi imehi **“kāmandhā ...pe... passatī”**ti padehi **sāyeva** paṭhamagāthāya vuttā **kāmatāṇhā** ca bhagavatā abhilapitā.

“Yaṃ andhakāraṃ vuttaṃ, katamaṃ taṃ? Yā taṇhā ponobhavikā vuttā, katamā sā”ti pucchitabbattā **“yaṃ andhakāraṇ”**ti-ādi vuttaṃ. Tattha andhakāraṃ yaṃ aññāṇaṃ vuttaṃ, ayaṃ dukkhasamudayo bhavati. Yā ca taṇhā ponobhavikā vuttā, ayañca dukkhasamudayo bhaveti yojanā.

**“Kāmā”**ti yañca padaṃ bhagavā āha, tena padena ime kilesakāmā vuttā. **“Jāla-sañchannā”**ti yañca padaṃ bhagavā āha, tena padena **tesaṃyeva** kilesakāmānaṃ **payogena** samudācārena pariyuṭṭhānaṃ bhagavā dasseti. **Tasmāti** yasmā yasmimṃ santāne taṇhā uppannā, taṃ santānaṃ saṃsārato nissarituṃ adatvā rūpārammaṇādīhi palobhayamānā hutvā cittaṃ kilesehi pariyādāya tiṭṭhati, tasmā taṇhāya cittaṃ pariyādāya santāne tiṭṭhamānattā. **Kilesavasenāti** vītikkamakilesavasena. **Pariyuṭṭhānavasenāti** (..0149) vītikkamaṇaṃ appatvā uppajjamānavasena. **Yeti** vuttappakārataṇhāsahitapuggalasadisā. **Teti** te taṇhābandhanabaddhā ca edisakā ca puggalā. **Jarāmarāṇaṃ anventi** jarāmarāṇaṃ atikkamituṃ na sakuṇanti. **Ayanti** jarāmarāṇānuppavatti **“jarāmarāṇamanventi”**ti iminā vacanena bhagavatā dassitāti yojanā.

“Kāmandhā”ti-ādigāthāya ceva **“ratto”**ti-ādigāthāya ca pubbāparasandhi ācariyena vibhatto, amhehi ca ñāto, **“kathaṃ ‘yassa papañcā ṭhiti cā’**ti-ādigāthāsu pubbāparasandhi amhehi viññātabbo”ti vattabbattā **yassa papañcā**”ti-ādi vuttaṃ. Tassā gāthāya- **yassa** munino **papañcā** taṇhāmānadiṭṭhī ca natthi, taṇhāmānadiṭṭhīhi abhisankhatā saṅkhārā ca natthi, **ṭhiti** anusayā taṇhā ca natthi, **sandāna**sa-disaṃ taṇhāpariyuṭṭhānaṃ natthi, **palighas**adiso moho ca natthi, so muni papañcā-dikaṃ sabbaṃ **vītivatto** atikkantoti vuccati. **Nittaṇhaṃ** nimānaṃ nidiṭṭhiṃ nisa-ndānaṃ nipalighaṃ loke carantaṃ taṃ munim **sadevako** taṇhāsahito loko na vijānātīti attho.

Gāthāyaṃ papañcādayo bhagavatā vuttā, **“katame te”**ti pucchitabbattā **“papañcā nāmā”**ti-ādi vuttaṃ. Attano ādhārapuggalaṃ saṃsāre ciraṃ papañcantāpentī taṇhāmānadiṭṭhiyo ca, tāhi taṇhāmānadiṭṭhīhi saḥajātavasena vā upatthambhana-vasena vā abhisankhatā saṅkhārā ca **papañcā** nāma. Santāne appahīnaṭṭhena anusayā taṇhā sattānaṃ tiṭṭhanahetuttā **ṭhiti** nāma. Pavattamānāya taṇhāya yaṃ pariyuṭṭhānañca chattiṃsataṇhāya jāliniyā yāni vicaritāni ca vuttāni, idaṃ sabbaṃ attano ādhāraṃ puggalaṃ bandhanaṭṭhena sandānasadisattā **sandānaṃ** nāma. Moho attano ādhārassa puggalassa nibbānanagarappavesanassa paṭisedhakattā palighasadisattā **paligho** nāma. **“Yassa papañcādayo natthi, so kiṃ vītivatto”**ti pucchitabbattā **“ye cā”**ti-ādi vuttaṃ. **Ye** vuttappakārā papañcā saṅkhārā, **yā ca** vuttappakārā ṭhiti, **yaṃ** vuttappakāraṃ sandānañca, **yaṃ** vuttappakāraṃ pali-ghañca natthīti vuttā, **sabbaṃ etaṃ** papañcā-dikaṃ yo muni samatikkanto, **ayaṃ**

muni “**nittaṇho**” ti vuccatīti daṭṭhabbo.

**28.** “Yassa papañcāti-ādigāthāyaṃ ye papañcādayo vuttā, tesu taṇhāmānadi-  
ṭṭhihetukā saṅkhārā kadā katividhaṃ phalaṃ denti, taṃsaṅkhārasampayuttā (..0150)  
taṇhā kadā katividhaṃ phalaṃ detī” ti pucchitabbattā “**tattha pariyuṭṭhānasaṅkhārā**”-  
ti-ādi vuttaṃ. Tattha **tatthā**ti tesu papañcasaṅkhārādīsu. **Pariyuṭṭhānasaṅkhārā**ti  
vītikamavasena pavattā pariyuṭṭhānā akusalasaṅkhārā cetanā. **Diṭṭhadhammave-**  
**danīyādī**ti diṭṭhe passitabbe dhamme attabhāve vedanīyaṃ phalaṃ detīti **diṭṭhadha-**  
**mmavedanīyā**, diṭṭhe dhamme phalaṃ vedetīti vā **diṭṭhadhammavedanīyā**. Kā sā?  
Apadussanīyādīsu atidussanādivasena pavattā paṭhamajavanacetanā. Upapajje  
phalaṃ vedetīti **upapajjavedanīyā**, sattamajavanacetanā. Aparāpariyāye atta-  
bhāve phalaṃ vedetīti **aparāpariyāyavedanīyā**, majjhe pavattā pañca javanace-  
tanā. Tiphalaḍānavasena tividhā saṅkhārā. **Evaṃ** imāya tividhāya saṅkhāraceta-  
nāya sampayuttā tividhā **taṇhā** tividhaṃ phalaṃ **diṭṭhe vā dhamme** attabhāve, **upa-**  
**pajje vā** anantarabhāve, **apare vā pariyāye** bhāve **deti**



nibbattetīti evaṃ phalanibbattakasaṅkhāraṃ vā taṃsampayuttaṃ taṇhaṃ vā bhagavā āha.

“Yāya desanāya, gāthāya vā phalanibbattaṃ saṅkhāraṃ āha, sā desanā, gāthā vā katamena desanābhūtena vā aparena yujjati”ti pucchitabbattā **“yaṃ lobhapakataṃ kammaṃ karoti”**ti-ādi vuttaṃ. Yā “yassa ...pe... loko”ti desanā ca yā “yaṃ lobhapakataṃ kammaṃ ...pe... apare vā pariyāye”ti desanā ca vuttā, bhagavato **idaṃ** desanādvayaṃ aññamaññaṃ **pubbāparena** pubbaṃ aparena aparaṃ pubbena **yujjati** yujjanaṃ eti sameti, yathā gaṅgodakaṃ yamunodakena, yamunodakampi gaṅgodakena saṃsandati sameti. “Yassa ...pe... loko”ti desanā “yaṃ lobhapakataṃ ...pe... pariyāye”ti desanāya saṃsandati sameti, “yaṃ lobhapakataṃ ...pe... pariyāye”ti desanāpi “yassa ...pe... loko”ti desanāya saṃsandati sametīti attho gaḥetabbo. “Kathaṃ yujjati”ti pucchitabbattā **“tattha pariyuṭṭhānan”**ti-ādi vuttaṃ, diṭṭhadhammavedanīyādiphallattayanibbattaḥṭṭhena yujjati vuttaṃ hoti.

Yaṃ yaṃ suttaṃ bhagavatā desitaṃ pubbāparena yujjati, taṃ taṃ suttampi nīharitvā pubbāparasamandanam dassetuṃ **“yathāhā”**ti-ādi vuttaṃ. Saṃsandānākāro vuttanayānusārena gaḥetabbo. **Tatthāti** tesu pariyuṭṭhānasāṅkhārataṇhāvicaritesu. **Pariyuṭṭhānanti** rūpārammaṇādīni ayonisomanasikārena ārabha satta-santāne pavattaṃ taṇhācaritaṃ. **Paṭisaṅkhānabalenāti** (..0151) asubhāniccādidassanabalena tadaṅgappahānavasena pahātabbaṃ. **Saṅkhārāti** dassanapahātabbā saṅkhārā. **Dassanabalenāti** dassanasāṅkhātapaṭhamamaggañāṇabalena pahātabbā. **Chattiṃsa taṇhāvicaritānīti** dassanena pahātabbataṇhāvicaritehi avasesāni chattiṃsa taṇhāvicaritāni. Niggatā taṇhā yassa so **nittaṇho**, nittaṇhassa bhāvo **nittaṇhatā**, kā sā? Sa-upādisesā nibbānadhātu.

Papañcasāṅkhārābhinandanattayaṃ yadipi atthato ekaṃ samānaṃ, desanāya pana padakkharādīhi viseso atthīti dassetuṃ **“apicā”**ti-ādi vuttaṃ.

“Yoyaṃ pubbāparasandhi ācariyena vibhatto, soyaṃ katividho”ti pucchitabbattā **“so cāyaṃ pubbāparo sandhī”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana vuttaṃ-“na kevalaṃ suttantarasaṃsandanameva pubbāparasandhi, atha kho añño pi atthīti dassetuṃ ‘so cāyan’ti-ādi vuttan”ti (netti. aṭṭha. 28). Tattha **atthasandhīti** kiri-yākārakādivasena atthassa atthena sandhi. **Padasandhīti** nāmapadādikassa nāmapadādikantarena sandhi. **Desanāsandhīti** vuttappakārassa desanantarassa vuttappakārena desanantarena sandhi. **Niddesasandhīti** niddesantarassa niddesantarena sandhi.

Sandhi ca nāma atthādayo muñcitvā añño sabhāvadhammo nāma natthi, atthādīnañca cha-atthapadādīsu avarodhanato **“atthasandhi chappadānī”**ti-ādi vuttaṃ.

Atthasandhibyañjanasandhaya ācariyena vibhattā, amhehi ca ñātā, “katamā desanāsandhi”ti pucchitabbattā **“desanāsandhi na ca pathavin”**ti-ādi vuttaṃ. Tattha **na ca pathaviṃ nissāya jhāyati jhāyī jhāyati cāti** ettha **jhāyī** jhānasamaṅgī puggalo pathaviṃ **nissāya** ālambitvā na ca jhāyati, sabbasaṅkhāranissaṭṭaṃ pana nibbānaṃ **nissāya** ālambitvā phalasaṃpattim **jhāyati** samāpajjati evāti attho daṭṭhabbo. **Na ca āpanti**-ādīsipi esa nayo yojetabbo. Phalasaṃpattisamaṅgī

puggalo hi pathavī-ādayo muñcitvā nibbānameva ārabba phalasaṃpattim samāpajjatīti. Ettha ca pathavī-ādīhi mahābhūtehi kāmabhavarūpabhavā gahitā rūpapaṭibaddhavuttitāya. Ākāsānañcāyatanādīhipi arūpabhavo gahito, bhavattayaṃ vajjetvā ca (..0152) jhāyatīti adhippāyo. Yadi pathavī-ādayo nissāya na jhāyī jhāyati ca, evaṃ sati idhalokasaṅkhātaṃ sattasantānaṃ vā paralokasaṅkhātaṃ sattasantānaṃ vā anindriyasantānaṃ vā nissāya jhāyī jhāyatīti āsaṅkaniyattā taṃ pariharanto “**na ca imaṃ lokan**”ti-ādimāha. Tattha **imaṃ lokanti** idhalokasaṅkhāto diṭṭho attabhāvo sattasantāno vutto, tasmim nissāya na jhāyati jhāyī jhāyati ca. **Paralokanti** idhalokato añño bhavantarasaṅkhāto sattasantāno vutto, tasmim nissāya na ca jhāyati jhāyī jhāyati ca.

**Yamidaṃ ubhayanti-ādīsu idaṃ ubhayaṃ** idhalokaparalokadvayaṃ **antarena** vajjetvā **yaṃ** rūpāyatanam **diṭṭham, taṃ** rūpāyatanampi. **Yaṃ** saddāyatanam **sutaṃ, taṃ** saddāyatanampi. **Yaṃ** gandhāyatanarasāyatanaphoṭṭhabbāyatanam **mutaṃ, taṃ** gandhāyatanarasāyatanaphoṭṭhabbāyatanampi. Yaṃ āpodhātu ākāsadhātu lakkhaṇarūpaṃ ojāsaṅkhātaṃ dhammāyatanekadesarūpaṃ **viññātaṃ, taṃ** āpodhātādikaṃ dhammāyatanekadesarūpampi. **Yaṃ** vatthu pariyesitaṃ vā aparisesitaṃ vā santike **pattaṃ, taṃ** vatthumpi. **Yaṃ** vatthu pattaṃ vā appattaṃ vā **parisesitaṃ** pariyesanārahaṃ sundaraṃ, **taṃ** vatthumpi. **Yaṃ** vatthu **vitakkaṃ** vitakkaṇavasena ālambitabbaṃ, **taṃ** vatthumpi. **Yaṃ** vatthu **vicāritaṃ** anumajjanavasena ālambitabbaṃ, **taṃ** vatthumpi. **Yaṃ** vatthu **manasā** citteneva **anucintitaṃ** anucintanavasena ālambitabbaṃ, **taṃ** vatthumpi nissāya na jhāyati jhāyī jhāyati cāti yojanā kātabbā.

Ettha diṭṭhādikaṃ bahiddhārūpameva gahetabbaṃ anindriyabaddharūpassa adhippetattā. Tenāha aṭṭhakathācariyo- “**tadubhayavinimutto anindriyabaddho rūpasantāno**”ti (netti. aṭṭha. 28). “Yadi jhāyī puggalo yathāvutte pathavī-ādayo nissāya na jhāyati jhāyī jhāyati ca, evaṃ sati ayaṃ jhāyī puggalo idaṃ nāma nissāya jhāyatīti loke kenaci ñāyatī kiṃ, udāhu na ñāyatī”ti pucchitabbattā na ñāyatīti dassetuṃ “**ayaṃ sadevake loke**”ti-ādimāha. Tattha phalasaṃpattijhānena **jhāyanto ayaṃ** khīṇāsavapuggalo sadevake loke ...pe... sadevamanussāya pajāya yattha katthacipi **anissitena** cittena jhāyatīti sadevake loke ...pe... sadevamanussāya (..0153) pajāya kenaci na ñāyatīti attho gahetabbo. Tena vuttaṃ-

“Namo te purisājañña, namo te purisuttama;

yassa te nābhijānāma, kiṃ tvaṃ nissāya jhāyasi”ti. (saṃ. ni. 3.79; netti. 104).

“Kenaci aviññāyabhāvo kena suttena vibhāvetabbo”ti pucchitabbattā iminā godhikasuttena (saṃ. ni. 1.159) vibhāvetabboti dassetuṃ “**yathā māro pāpimā**”ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “idāni khīṇāsavacittassa katthacipi anissitabhāvaṃ godhikasuttena (saṃ. ni. 1.159) vakkalisuttena (saṃ. ni. 3.87) ca vibhāvetuṃ ‘yathā māro’ti-ādi vuttan”ti (netti. aṭṭha. 28) vuttaṃ. Tattha dānādipuñṇakārake, puñṇe vā māreti nivāretīti **māro**, attahitaparahite māretīti vā **māro**. Pāpacittuppādavantatāya **pāpimā**. Pubbatbhāve godhassa ghātakattā “**godhiko**”ti laddhanāmassa parinibbāyantassa kulaputtassa parinibbānato uddhaṃ paṭisandhādi **viññāṇam** samanvesanto na jānāti na passati. “Paracittajānanako māro kasmā na

jānāti”ti vattabbattā **“so hī”**ti-ādi vuttaṃ. **So** godhiko **hi** yasmā papañcātito, tasmā taṇhāpahānena diṭṭhinissayopi **assa** godhikassa yasmā natthi, tasmā ca na jānātīti.

“Godhikasutteneva vibhāvetabbo”ti pucchitabbattā **“yathā cā”**ti-ādi vuttaṃ. “Godhikasuttavakkalisuttehi anupādisesāya nibbānadhātuyā anissitabhāvo vibhāvito, evaṃ sati sa-upādisesanibbānadhātuyā anissitabhāvo kena viññāyatīti attho bhaveyyā”ti vattabbattā tadāpi na viññāyatīyevāti dassetuṃ **“sadevakena lokenā”**ti-ādi vuttaṃ. Tattha sa-upādisesāya nibbānadhātuyā phalasaṃpattijhānena **jhāyamānā** ime khīṇāsavā katthaci anissitacittā jhāyantīti sadevakena lokena na ñāyanti samārakena ...pe... sadevamanussāya na ñāyantīti yojanā kātabbā. **Anissitacittā na ñāyantīti** ettha hi **na-kāro** ca “jhāyamānā”ti pade na sambandhitabbo “na jhāyamānā”ti atthassa sambhavato. “Na ñāyantī”ti pana sambandhitabbo (..0154) heṭṭhā **aṭṭhakathāyaṃ** eva “loke kenacipi na ñāyati”ti vuttattā. **Ayaṃ desanāsandhīti** godhikasuttavakkalisuttānaṃ aññamaññaṃ atthavasena saṃsandanā niddhāritā viya “na ca pathaviṃ nissāyā”ti-ādidesanāya ca “na ca imaṃ lokan”ti-ādidesanāya ca yāya desanāya atthavasena saṃsandanā niddhāritā, tāya desanāya yattha katthaci yaṃ kiñci nissāya jhāyī na jhāyati, nibbānaṃ nissāya jhāyī jhāyatīti atthavasena niddhāritā, ayaṃ saṃsandanā desanāsandhī nāmāti attho gahetabbo.

Desanāsandhī ācariyena vibhattā, amhehi ca ñātā, “katamā niddesasandhī”ti pucchitabbattā **“tattha katamā niddesasandhīti nissitacittā”**ti-ādi vuttaṃ. Tattha **tatthāti** tesu catūsu atthasandhibyañjanasandhidesanāsandhiniddesasandhīsu yā sandhī “niddesasandhī”ti uddiṭṭhā, sā niddesato katamāti pucchati attho. **Nissitacittāti** taṇhādiṭṭhisahajātavasena vā upanissayavasena vā nissitaṃ cittaṃ yesaṃ puthujjanānanti nissitacittā, puthujjanā puggalā niddisitabbā imāya desanāya puggalādhiṭṭhānattā. Yadi desanā dhammādhiṭṭhānā, evaṃ sati nissitaṃ cittaṃ ettha suttappadesesu desitanti **nissitacittā** nissitacittajānanatthāya desitā suttappadesā. Anissitaṃ cittaṃ yesaṃ ariyapuggalānanti **anissitacittā**, ariyapuggalā niddisitabbā imāya desanāya puggalādhiṭṭhānattā. Dhammādhiṭṭhānāya pana anissitaṃ cittaṃ yattha suttappadesesu desitanti **anissitacittā**, anissitacittajānanatthāya desitā suttappadesā.

“Nissitacittā kena niddesena niddisitabbā, anissitacittā kena niddesena niddisitabbā”ti pucchitabbattā **“nissitacittā akusalapakkhena niddisitabbā”**ti-ādi vuttaṃ. **Akusalapakkhena** niddesena niddisitabbā. **Kusalapakkhenāti**-ādīsupi esa nayo yojetabbo. Akusalapakkhasāmaññaakusalapakkhasāmaññehi dassetvā akusalavisesakusalavisesehi dassetuṃ **“nissitacittā saṃkilesenā”**ti-ādi vuttaṃ. **Ayaṃ niddesasa-**  
**ndhīti** akusalapakkhādikassa purimaniddesassa saṃkilesādikena pacchimena niddesena nissitacittavasena ayaṃ saṃsandanā ca niddesasandhī nāma. Kusalapakkhādikassa purimassa niddesassa vodānādikena pacchimena niddesena anissitacittavasena ayaṃ saṃsandanā ca niddesasandhī nāmāti vibhajitvā veditabbā.

“Catubyūhahārassa (..0155) neruttamadhippāyanidānapubbāparasandhippabhedenā ceva atthabyañjanasandhiniddesasandhidesanāsandhippabhedenā ca

vibhajitabbabhāvo kena amhehi jānitabbo saddahitabbo”ti vattabbabhāvato “**tenā-hā**”ti-ādi vuttaṃ. Tattha **tena** tathā vibhajitabbabhāvena āyasmā mahākaccāno “neruttamadhippāyo”ti-ādikaṃ (netti. 4 hārasaṅkhepa) yaṃ vacanaṃ āha, tena vacanena tumhehi catubyūhahārassa tathā vibhajitabbabhāvo jānitabbo saddahitabboti vuttaṃ hoti.

“Ettāvatā ca catubyūhahāro paripuṇṇo, añño niyutto natthī”ti vattabbattā “**niyutto catubyūho hāro**”ti vuttaṃ. Tattha yassaṃ yassaṃ pāḷiyaṃ yo yo catubbidho, so so catubyūhahāro ca yathālābhavasena yojito, tassaṃ tassaṃ pāḷiyaṃ so so catubbidho catubyūhahāro tathā niddhāretvā yutto yojitoti attho daṭṭhabbo.

Iti catubyūhahāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-tabboti.

## 7. Āvaṭṭahāravibhaṅgavibhāvanā

29. Yena yena saṃvaṇṇanāvisesabhūtena catubyūhahāravibhaṅgena neruttādayo vibhattā, so ...pe... catubyūhahāravibhaṅgo paripuṇṇo, “katamo āvaṭṭo hāravibhaṅgo”ti pucchitabbattā **tattha katamo āvaṭṭo hāro**”ti-ādi vuttaṃ. Tattha **tatthāti** tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāviseso **āvaṭṭo hāro** āvaṭṭahāravibhaṅgo nāmāti pucchati. “Ekamhi padaṭṭhānen”ti-ādiniddesassa idāni mayā vuccamāno “ārambhathā”ti-ādiko vitthārasaṃvaṇṇanāviseso āvaṭṭahāravibhaṅgo nāmāti gahito. “Tattha desanāyaṃ (..0156) ekasmiṃ padaṭṭhāne desanāruḷhe sesakaṃ padaṭṭhānaṃ pariyesati, pariyesitvā kathaṃ paṭipakkhe āvaṭṭeti”-ti vattabbattā-

“Ārambhatha nikkamatha, yuñjatha buddhasāsane;  
dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro”ti.-

Gāthā vuttā. Idha gāthāyaṃ ekasmiṃ padaṭṭhāne desanāruḷhe sesakaṃ padaṭṭhānaṃ pariyesatīti vuttaṃ hoti. Gāthāttho pana **aṭṭhakathāyaṃ** (netti. aṭṭha. 29) vutto.

“Ārambhathā”ti-ādigāthāyaṃ katarasmiṃ padaṭṭhāne desanāruḷhe katamaṃ sesakaṃ padaṭṭhānaṃ pariyesati”ti vattabbattā **“ārambhatha nikkamathāti vīriyassa padaṭṭhānan”**ti-ādi vuttaṃ. Tattha **“vīriyassa padaṭṭhānan”**ti sāmaññavasena vuttampi ārambhadhātusaṅkhātāṃ vīriyaṃ nikkamadhātusaṅkhātassa vīriyassa padaṭṭhānaṃ, nikkamadhātusaṅkhātāṃ vīriyaṃ parakkamadhātusaṅkhātassa vīriyassa padaṭṭhānaṃ, parakkamadhātusaṅkhātāṃ vīriyaṃ samathabhāvanāsahitassa vīriyassa padaṭṭhānanti-ādinā pariyesitabbanti gahetabbaṃ. **“Yuñjathā”**ti iminā vuttaṃ samathabhāvanāsahitaṃ vīriyaṃ **“buddhasāsane”**ti iminā vuttassa mahaggatasamādhissa padaṭṭhānaṃ, desanāruḷhaṃ sukhādikaṃ sesakampi padaṭṭhānaṃ pariyesitabbāṃ. **“Dhunātha maccuno senaṃ”**ti padena gahitaṃ vipassanāsahitaṃ vīriyaṃ kilesadhunane samatthāya paññāya padaṭṭhānaṃ, desanāruḷhaṃ samādhi-ādikaṃ sesakampi padaṭṭhānaṃ pariyesitabbāṃ.

“Yadi ‘ārambhathā’ti-ādikaṃ vuttaṃ vīriyaṃ sāmaññabhūtānaṃ vīriyasamādhipaññānaṃyeva padaṭṭhānaṃ siyā, evaṃ sati kathaṃ vaṭṭamūlaṃ chinditvā vivaṭṭaṃ pāpessanti”ti vattabbattā puna **“ārambhatha nikkamathāti vīriyindriyassa padaṭṭhānan”**ti-ādi vuttaṃ. Ādhipaccakiccatāya yuttassāpi vīriyādhikassa padaṭṭhānattā ārabhantā yogāvacarapuggalā vaṭṭamūlaṃ chinditvā vivaṭṭaṃ pāpentīti vuttaṃ hoti. “Ārambhathā”ti-ādikā pana yasmā vīriyārambhavatthu-ādidesanā hoti, tasmā ārambhavatthu-ādīniyeva saṃvaṇṇitāni padaṭṭhānanti codanaṃ manasi katvā āha **“imāni padaṭṭhānāni desanā”**ti. “Ārambhathā”ti-ādikā yathāvuttapadaṭṭhānāni desanā hoti, na vīriyārambhavatthu-ādīni, tasmā padaṭṭhānaṃyeva saṃvaṇṇitanti daṭṭhabbaṃ.

Evaṃ (..0157) “ārambhathā”ti-ādidesanāya padaṭṭhānavasena attho vibhatto, amhehi ca ñāto, “kathaṃ tassāyeva desanāya paṭipakkhavasena attho vibhajitabbō”ti vattabbattā **“ayuñjantānaṃ vā”**ti-ādi vuttaṃ. Tattha **yoge** bhāvanāyaṃ **ayuñjantānaṃ** sattānaṃ aparipakkañāṇānaṃ **yoge** yogahetu vāsanābhāgiyavasena āyatīṃ jānanatthāya “ārambhathā”ti-ādidesanā āradhā. **Yuñjantānaṃ** paripakkañāṇānaṃ sattānaṃ **ārambhe** ārambhahetu diṭṭheva dhamme parijānanatthāya

“ārambhathā”ti-ādidesanā āradhdhā.

**Tattha** tesu yuñjantāyuñjantesu paripakkāparipakkaññāṇesu **ye** aparipakkaññāṇā sattā na yuñjanti, **te** aparipakkaññāṇā sattā **pamādamūlakā** hutvā yoge bhāva-nāyaṃ yena pamādena na yuñjanti, **so pamādo** taṇhāmūlako pamādo, avijjāmūlako pamādoti dubbidho hoti. **Tattha** tasmim̐ dubbidhe pamāde **aññāṇena** nivuto avijjāmūlako satto **yena** pamādena **ñeyyatthānaṃ** “ime uppādavayadhammā pañcakkhandhā ñeyyatthānaṃ nāmā”ti nappajānāti, ayaṃ aññāṇahetuko pamādo **avijjāmūlako pamādā** nāma. Yo pamādo taṇhāmūlako, so pamādo tividho anuppannānaṃ bhogānaṃ uppādāya pariyesanto taṇhiko satto yaṃ pamādaṃ āpajjati, ayaṃ pamādo ca, uppannānaṃ bhogānaṃ tthitathāya rakkhanto taṇhiko satto āra-kkhanimittaṃ yaṃ pamādaṃ āpajjati, ayaṃ pamādo ca, tthitaṃ bhogaṃ paribhu-ñjanto taṇhiko satto paribhoganimittaṃ yaṃ pamādaṃ āpajjati, ayaṃ pamādo cāti **tividho** hoti. Iti loka **ayaṃ** pamādo catubbidho avijjāpadaṭṭhāno ekavidho pamādo, taṇhāpadaṭṭhāno tividho pamādoti **catubbidho** hoti. **Tattha** tāsū avijjāta-ṇhāsu **nāmakāyo** phassādināmasamūho avijjāya padaṭṭhānaṃ, **rūpakāyo** patha-vi-ādirūpasamūho taṇhāya padaṭṭhānaṃ hoti. Idaṃ vuttaṃ hoti- ārambhadhātuni-kkamadhātusañkhātassa vīriyassa paṭipakkho catubbidho pamādo niddhāretabbo, niddhāretvā ekavidhassa pamādassa avijjā padaṭṭhānaṃ, tividhassa pamādassa taṇhā padaṭṭhānaṃ. Avijjāya nāmakāyo padaṭṭhānaṃ, taṇhāya rūpakāyo padaṭṭhā-nanti paṭipakkhe āvaṭṭetvā padaṭṭhānaṃ pariyesitabbanti.

“Kasmā (..0158) nāmakāyo avijjāya padaṭṭhānaṃ bhavati, rūpakāyo taṇhāya padaṭṭhānaṃ bhavati”ti pucchitabbattā “**taṃ kissa hetū**”ti pucchitvā “**rūpīsu bhavesu ajjhosānaṃ, arūpīsu sammoho**”ti vuttaṃ. **Rūpīsu bhavesu** rūpadha-mmesu ahaṃmamādivasena **ajjhosānaṃ** taṇhābhiniveso sattesu patiṭṭhito yasmā hoti, tasmā rūpakāyo taṇhāya padaṭṭhānaṃ bhavati. Anamatagge hi saṃsāre itthi-purisā aññamaññarūpābhīrāmā bhavanti. **Arūpīsu** phassādīsu sukhumabhāvato sammoho sattesu patiṭṭhito yasmā hoti, tasmā nāmakāyo avijjāya padaṭṭhānaṃ bhavati ti yojanā kātabbā. Idaṃ vuttaṃ hoti- rūpakāyanāmakāyesu ārammaṇakara-ṇavasena taṇhāya ca avijjāya ca uppajjanato rūpakāyo taṇhāya padaṭṭhānaṃ, nāmakāyo avijjāya padaṭṭhānanti niharitabbāvāti.

“Katamo rūpakāyo, katamo nāmakāyo”ti pucchitabbattā “**tattha rūpakāyo rūpa-kkhandho, nāmakāyo cattāro arūpino khandhā**”ti vuttaṃ. **Tattha** tesu rūpakāyanā-makāyesu **rūpakāyo** rūpasamūho nāma rūpakkhandho hoti, **nāmakāyo** nāmasa-mūho nāma cattāro arūpino khandhāti. Ime pañcakkhandhā avijjātaṇhānaṃ āra-mmaṇattā sa-upādānā bhavēyyuṃ, “katamena upādānena sa-upādānā bhavanti”-ti pucchitabbattā tatheva pucchitvā vissajjētuṃ “**ime pañcakkhandhā katamena upādānena sa-upādānā? Taṇhāya ca avijjāya cā**”ti vuttaṃ. **Tattha** upādānabhū-tāya taṇhāya ca upādānabhūtāya avijjāya ca ime pañcakkhandhā sa-upādānā nāma bhavanti ti yojanā kātabbā.

“Kittakāni upādānāni taṇhā nāma bhavanti, kittakāni upādānāni avijjā nāma bhavanti”ti pucchitabbattā “**tattha taṇhā dve**”ti-ādi vuttaṃ. **Tatthāti** tāsū taṇhā-avi-jjāsu. Kāmupādānañca sīlabbatupādānañca dve upādānāni taṇhā nāma bhavanti.

Taṇhāvasena hi “mama sīlaṃ, mama vatan”ti parāmasanaṃ bhavati. Diṭṭhupādānañca attavādupādānañca dve upādānāni avijjā nāma bhavanti. Avijjāvasena hi sassatadiṭṭhi ceva ahaṃmamādidiṭṭhi ca bhavanti. “Imehi catūhi upādānehi sa-upādānakkhandhā catūsu saccesu kittakaṃ saccaṃ nāmā”ti pucchitabbattā **“imehi”**ti-ādi vuttaṃ. **Ye** lokiyakkhandhā sa-upādānā khandhā bhavanti, upādānena hi (..0159) upādānānipi bhavanti, **idaṃ** sa-upādānakkhandhapañcakaṃ **dukkhaṃ** dukkhasaccaṃ nāma. Yāni cattāri upādānāni dukkhakāraṇāni bhavanti, **ayaṃ** upādānacatukko **samudayo** samudayasaccaṃ nāma bhavati. **Pañcakkhandhāti** sa-upādānā pañcakkhandhā dukkhavatthubhāvato **dukkhaṃ**. **Tesanti** sa-upādānānaṃ pañcakkhandhānaṃ. **Dhammaṃ desetīti** “ārambhathā”ti-ādikaṃ dhammaṃ veneyyānurūpaṃ bhagavā deseti. Sāmaññena pubbe vuttampi atthavasena visesaṃ dassetuṃ puna **“dukkhassa pariññāya, samudayassa pahānāya”**-ti vuttaṃ.

**30.** Ārambhapaṭipakkhabhūtapamādavasaṇa purimasaccadvayaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “itarasaccadvayaṃ kathaṃ niddhāritabban”ti vattabbattā taṃ dvayampi pamādamukheneva niddhāritabbanti dassetuṃ **“tatha yo tividho”**ti-ādi vuttaṃ. Tatha **tathāti** tesu taṇhāmūlaka-avijjāmūlakesu pamādesu. **Tassāti** tividhassa taṇhāmūlakassa pamādassa. **Sampaṭivedhenāti** assādādīnaṃ parijānanena. **Rakkhaṇāti** attacittassa rakkhaṇasaṅkhātā. **Paṭisaṃharaṇāti** “tassā”-ti iminā vuttassa pamādassa paṭipakkhabhūtena appamādanānuyogena saṃharaṇā yā khepanā atthi, **ayaṃ** pamādassa paṭipakkhabhūtena appamādanānuyogena pavattā khepanasaṅkhātā bhāvanā **samatho** nāmāti pamādassa paṭipakkhamukhena puna āvaṭṭetvā samatho niddhāritoti.

“So samatho kathaṃ kena upāyena bhavati”ti pucchitabbattā tathā pucchitvā upāyaṃ dassetuṃ **“so kathan”**ti-ādi vuttaṃ. Tatha **kathanti** kena upāyena. “Kāmentīti **kāmā**, kāmiyantīti vā **kāmā**”ti vuttānaṃ dvinnaṃ **kāmānaṃ** paṭicca uppajjamānaṃ **assādañca**, “appassādā kāmā bahudukkhā”ti-ādi (ma. ni. 1.235) vacanato appassādāniyānaṃ kāmānaṃ paṭicca uppajjamānaṃ **ādīnavañca**. **Kāmānanti** ca kammatthe sāmivacanaṃ. Tena vuttaṃ-“kāme paṭiccā”ti (netti. aṭṭha. 30). “Kāmānametaṃ nissaraṇaṃ, yadidaṃ nekkhamman”ti (itivu. 72) vacanato **nissaraṇanti** idha paṭhamajjhānaṃ adhippettaṃ. **Vokāranti** ettha **va**-kāro āgamo, o-kāraṃ lāmakabhāvaṃ. **Ānisaṃsanti** catupārisuddhisilādikaṃ. Yadā jānāti, tadā tena upāyena samatho bhavatīti attho.

Samatho (..0160) ācariyena vibhatto, amhehi ca ñāto, “katamā vipassanā”ti pucchitabbattā vipassanaṃ vibhajituṃ **“tatha yā vīmaṃsā”**ti-ādi vuttaṃ. Atha vā kāmānaṃ assādādayo yadā jānāti, tadā samatho bhavatīti vutto, “tasmīṃ samathe bhavamāne sati katamā bhavati”ti pucchitabbattā **“tatha yā vīmaṃsā”**-ti-ādi vuttaṃ. Tatha **tathāti** tasmīṃ samathe bhavamāne sati assādādīnaṃ **yā** aniccādivīmaṃsā **upaparikkhā** paññā bhavati, **ayaṃ** vīmaṃsā upaparikkhā paññā visesena passanato **vipassanā** nāma. Atha vā tividhassa taṇhāmūlakassa pamādassa sampaṭivedhena rakkhaṇā paṭisaṃharaṇā, ayaṃ samatho ācariyena vutto, “katamā vipassanā”ti pucchitabbattā **“tatha yā vīmaṃsā”**ti-ādi vuttaṃ. Tatha

**tatthāti** tasmim̐ yathāvutte samathe sati yathāvuttassa pamādassa aniccādivasena **yā vīmaṃsā upaparikkhā** paññā uppannā, **ayaṃ vīmaṃsā upaparikkhā** paññā visesena passanato **vipassanā** nāma. Vīmaṃsāva dubbalā, upaparikkhā balavatīti viseso.

Samatho ceva vipassanā ca dve dhammā ācariyena niddhāritā, “ime niddhāritā dve dhammā kiṃ gacchantī”ti vattabbattā **“ime dve”** ti-ādi vuttaṃ. Samatho samathabhāvanāpāripūriṃ gacchati, vipassanā vipassanābhāvanāpāripūriṃ gacchati. “Imesu dvīsu dhammesu bhāviyamānesu katame yogāvacarena pahiyantī”ti vattabbattā **“imesū”** ti-ādi vuttaṃ. Samathe dhamme bhāviyamāne taṇhā yogāvacarena pahiyati, vipassanāya bhāviyamānāya avijjā yogāvacarena pahiyatīti ime dve pahātabbā dhammā pahiyanti taṇhā ceva avijjā ca. “Imesu dvīsu dhammesu pahiyamānesu katame dhammā nirujjhantī”ti pucchitabbattā upādānādayopi nirujjhantīti sakalavaṭṭadukkhanirodhaṃ dassento **“imesu dvīsu dhammesu pahīnesū”** ti-ādimāha. Tattha taṇhāya samathabhāvanāya pahiyamānāya, avijjāya vipassanābhāvanāya pahiyamānāya imesu dvīsu dhammesu dvīhi bhāvanāhi pahīnesu kāmupādānādīni **cattāri upādānāni** vikkhambhanasamucchedavasena **nirujjhanti**, na bhaṅgakkhaṇavasena.

Etthāha- “taṇhānirodhā upādānanirodho”ti vuttattā “taṇhāya pahiyamānāya upādānāni nirujjhantī”ti vacanaṃ yuttaṃ hotu, kathaṃ avijjāya pahiyamānāya upādānāni nirujjhantīti? “Taṇhānirodhā upādānanirodho”ti (..0161) pāṭhe avijjāsahitataṇhānirodhā upādānanirodhoti atthasambhavato. Yathā hi taṇhāsahitāva avijjā saṅkhārānaṃ paccayo, evaṃ avijjāsahitāva taṇhā upādānānaṃ paccayo hotīti avijjāsahitataṇhānirodhā upādānanirodhoti attho sambhavatīti gahetabbo. Vikkhambhanasamucchedavasena **upādānanirodhā** tatheva **bhavanirodhoti** esa nayo sesesupi. **Evametassa kevalassa dukkhakkhandhassa nirodhoti** etthāpi taṇhāsahita-avijjānirodhā saṅkhāranirodhoti-ādiko gahitoti daṭṭhabbo. **Itīti** evaṃ visabhāgasabhāgadhammānaṃ āvaṭṭanavasena niddhāritāni ca **purimakāni**



dve saccāni ca, samatho ca vipassanā ca ime dve dhammā **maggo ca** maggasa-  
ccañca, **vaṭṭanirodho** vaṭṭanirodhasaccañca nibbānanti cattāri saccāni niddhāri-  
tāni.

“Vīriyapaṭipakkhabhūtaṣṣa pamādādidhammaṣṣa vasena vā sabhāgabhūtaṣṣa  
pamādādidhammaṣṣa vasena vā āvaṭṭetvā catunnaṃ saccānaṃ niddhāritabba-  
bhāvo amhehi kena saddahitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. **Tena** tathā  
niddhāritabbabhāvena bhagavā “ārambhatha nikkamathā”ti-ādigāthāvacanaṃ  
āha, tena “ārambhatha nikkamathā”ti-ādigāthāvacanena tathā catunnaṃ  
saccānaṃ niddhāritabbabhāvo tumhehi saddahitabboti vuttaṃ hoti.

“Ārambhatha nikkamathā”ti-ādinā vodānapakkhaṃyeva nikkhipitvā tasseva  
vodānapakkhaṣṣa visabhāgadhammasabhāgadhammavaseneva āvaṭṭetvā catu-  
saccaniddhāraṇaṃ kātabban”ti pucchitabbattā saṃkilesapakkhampi nikkhipitvā  
tasseva saṃkilesassa visabhāgadhammasabhāgadhammavasenapi āvaṭṭetvā  
catusaccaniddhāraṇaṃ dassento **“yathāpi mūle”**ti-ādigāthāvacanamāha. **Atthaka-  
thāyaṃ** pana-

“Evaṃ vodānapakkhaṃ nikkhipitvā tassa visabhāgadhammavasena, sabhā-  
gadhammavasena ca āvaṭṭanaṃ dassetvā idāni saṃkilesapakkhaṃ nikkhipitvā  
tassa visabhāgadhammavasena, sabhāgadhammavasena ca āvaṭṭanaṃ  
dassetuṃ ‘yathāpi mūle’ti gāthamāhā”ti (netti. aṭṭha. 30)-

Vuttaṃ. Gāthāthopi aṭṭhakathāyaṃ vutto. Tathāpi yatipotānaṃ atthāya aṭṭhakathā-  
nusāreneva kathayissāma.

Samūho (..0162) rukkho mūlati patiṭṭhāti etena avayavena bhūmibhāge ṭhite-  
nāti **mūlaṃ**, kiṃ taṃ? Bhūmibhāge ṭhito mūlasaṅkhāto rukkhāvayavo, tasmim  
mūle. Natthi upaddavo pharasuchedādi-antarāyo assa mūlassāti **anupaddavo**.  
**Dalheti** upaddavābhāvena sabhāvato thire sati. Chindiyatīti **chinno**, ko so?  
Bhūmiyaṃ patiṭṭhitamūlasahito rukkhāvayavo, na chinditvā gahito rukkhāvayavo.  
Ruhati vaḍḍhatīti **rukkho**. So ca bhūmiyaṃ patiṭṭhitamūlasahito rukkhāvayavo  
rukkhoti vutto yathā “samuddo diṭṭho”ti. **Punareva rūhatīti** puna aṅkuruppādanaṃ  
sandhāya vuttaṃ. **Tañhānusayeti** attabhāvasaṅkhātassa rukkhassa mūle. **Anūha-  
teti** arahattamaggañāṇena anupacchinne sati **idaṃ** attabhāvasaṅkhātaṃ **dukkhaṃ**  
dukkhahetu **punappunaṃ** abocchinnaṃ **nibbattati na** nirujjhatiyevāti gāthāttho.

“Idha gāthāyaṃ yo tañhānusayo anūhatabhāvena dukkhassa nibbattanassa  
mūlanti vutto, **ayaṃ tañhānusayo** katamassā tañhāya anusayo”ti pucchati,  
“tañhāya kāmatañhādivasena bahuvidhattā **bhavatañhāya** anusayo”ti vissajjeti  
bhavassādatañhābhāvato. **Yo** anusayo **etassa** bhavatañhāsaṅkhātassa  
**dhammassa** paccayo hoti, **ayaṃ** anusayo **avijjā**anusayo hoti. “Anusayo bahuvidho,  
kasmā avijjānusayoti saddahitabbo”ti vattabbattā **“avijjāpaccayā hi bhavatañhā”**ti  
vuttaṃ. Avijjāya bhavatañhāya paccayattā avijjānusayo saddahitabbo. Avijjāya hi  
bhavesu ādīnavassa adassanavasena bhavassādatañhā bhavatīti. **Ime dve kilesā-**  
ti-ādimhi heṭṭhā vuttanayānusārena cattāri saccāni niddhāretvā visabhāgasabhā-  
gadhammāvaṭṭanaṃ viññātabbaṃ, samathavipassanā pana maggasampayuttāva  
gahetabbā.

“**Sabbapāpassā**”ti-ādikassa anusandhyattho **aṭṭhakathāyaṃ** (netti. aṭṭha. 30) vutto. **Sabbapāpassāti** kamma-pathabhāvappattāpattassa niravasesassa akusalassa. **Akaraṇanti** sapa-santānesu anuppādanam. **Kusalassāti** kamma-pathabhāvappattāpattassa tebhūmakakusalassa ceva lokuttarakusalassa ca. **Upasampadāti** santāne uppādanavasena sampadā. Sassa attano cittanti **sacittam**, sacittassa pariyodāpanam vodānam arahattaphaluppattiyāti **sacittapariyodāpanam** (..016) Arahattamagguppādo pana “kusalassa upasampadā”ti padena gahito. **Etam** akaraṇādittayadīpanam **buddhānam** sammāsambuddhānam **sāsanam** ovādoti gāthāttho.

Gāthāyaṃ yassa pāpassa akaraṇam vuttam, tam pāpam duc-caritakamma-pathavasena vibhajitum “**sabbapāpam nāmā**”ti-ādi vuttam. **Dosasamuṭṭhānanti** yebhuyyavasena vuttam, lobhasamuṭṭhānampi bhavati. **Lobhasamuṭṭhānanti** yebhuyyavasena vuttam, dosasamuṭṭhānampi bhavati. **Mohasamuṭṭhānampi** tatheva vuttam. Lobhasamuṭṭhānadosasamuṭṭhānampi sambhavatīti daṭṭhabbam. Sabbapāpo duc-caritakamma-pathappabhedena vibhatto, “ettakeneva vibhajitabbo, udāhu aññena vibhajitabbo”ti pucchitabbattā aññena akusalamūla-agatigamanabhedenapi vibhajitum “**yā abhijjhā**”ti-ādi vuttam. **Aṭṭhakathāyaṃ** pana “evam duc-carita-akusalakamma-pathakammavibhāgena ‘sabbapāpan’ti ettha vuttapāpam vibhajitvā idānissa akusalamūlavasena agatigamanavibhāgampi dassetum ‘akusalamūlan’ti-ādi vuttan”ti (netti. aṭṭha. 30) anusandhyattho vutto. Mohavasena sabhāvam ajānantassa bhayasambhavato yaṃ bhayā ca mohā ca agatiṃ gacchati, idaṃ **mohasamuṭṭhānanti** vuttam.

Sabbapāpo ācariyena vibhatto, amhehi ca ñāto, “katamam sabbapāpassa akaraṇan”ti pucchitabbattā **tattha lobho asubhāyā**”ti-ādi vuttam. **Aṭṭhakathāyaṃ** pana-  
“Ettāvatā ‘sabbapāpassa akaraṇan’ti ettha pāpam dassetvā idāni tassa akaraṇam dassento ‘lobho ...pe... paññāyā’ti tīhi kusalamūlehi tiṇṇam akusalamūlānam pahānavasena sabbapāpassa akaraṇam anuppādanamāhā”ti (netti. aṭṭha. 30)-

Vuttam. Subhādhimuttavasena pavatto **lobho asubhāya** asubhabhāvanāya tathā-pavattena alobhena tadaṅgavikkhambhanappahānena **pahiyati**, sattesu kujjhanadussanavasena pavatto **doso mettāya** mettābhāvanāya tathāpavattena adosena ca tadaṅgavikkhambhanappahānena **pahiyati**, sattesu ceva saṅkhāresu ca muyhanavasena pavatto **moho paññāya** (..0164) vicāraṇapaññāya ca bhāvanāmaggapaññāya ca tadaṅgavikkhambhanasamucchedappahānena **pahiyati**.

“Yadi tīhi kusalamūleheva akusalamūlāni pahiyanti, evam sati upekkhākaruṇā-muditā niratthakā bhavyeyun”ti vattabbattā “**tathā lobho upekkhāyā**”ti-ādi vuttam. **Upekkhāyāti** “sabbe sattā kammassakā”ti-ādinā bhāvitāya upekkhāya. Muditā aratiṃ vūpasametvā aratiyā mūlabhūtam mohampi pajahatīti manasi katvā “**moho muditāya pahānam abbattham gacchati**”ti vuttam. “Akusalamūlānam kusalamūlādīhi pahātābbattam kena amhehi saddahitābban”ti vattabbattā “**tenāhā**”ti-ādi vuttam. **Tena** tathā pahātābbattena bhagavā “sabbapāpassa akaraṇan”ti vacanam āha, tena “sabbapāpassa akaraṇan”ti vacanena tathā pahātābbattam tumhehi

saddahitabbanti vuttaṃ hoti.

**31.** “Ettāvatā ca sabbapāpo vibhatto, tassa akaraṇaṅca vibhattaṃ siyā, evaṃ sati aṭṭhamicchattānaṃ akaraṇaṃ anivāritaṃ siyā”ti vattabbattā **“sabbapāpaṃ nāma aṭṭha micchattāni”** ti-ādi vuttaṃ. **Micchāsati**ti aniccādīsu “niccan”ti anussaraṇacintanādivasena pavatta-akusalappavatti.

Sabbapāpassa akaraṇaṃ bahudhā ācariyena vibhattaṃ, amhehi ca viññātaṃ, “kathaṃ kusalassa sampadā vibhajitabbā viññātābbā”ti vattabbattā kusalassa sampadaṃ vibhajitvā dassento **“aṭṭhasu micchattesu pahīnesū”** ti-ādimāha. **Aṭṭha sammattāni**ti sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhīti aṭṭhasammattāni visabhāgaparivattanadhammasena **sampajjanti**. **Atīta**sati atītena sammāsambuddhena desitassa. Vipassino hi bhagavato ayaṃ pātimokkhuḍdesagāthā. **Citte pariyodāpī**ti cittapaṭibaddhā pañcakkhandhāpi pariyodāpitā bhavanti. “Cittapariyodāpītena pañcannaṃ khandhānaṃ pariyodāpitabhāvo kathaṃ amhehi saddahitabbo”ti vattabbattā **“evaṅhi”** ti-ādi vuttaṃ. **Evaṃ** vuttappakārena bhagavā yaṃ “cetovisuddhatthaṃ bhikkhave tathāgate brahmacariyaṃ vussati”ti vacanaṃ āha, tena “ceto ...pe... vussati”ti vacanena tumhehi saddahitabboti vuttaṃ hoti. “Pariyodāpanā katividhā bhavanti”ti vattabbattā **“duvidhā hi”** ti-ādi vuttaṃ. Samathavi-passanāya (..0165) nīvaraṇappahānaṅca ariyamaggabhāvanāya anusayasamuggahāto cāti pariyodāpanassa duvidhattā pañcakkhandhā pariyodāpitā bhavanti attho. Pahīnanīvaraṇānusayā hi puggalā pasādanīyavaṇṇā honti.

“Pariyodāpanassa kittikā bhūmiyo”ti pucchitabbattā **“dve pariyodāpanabhūmiyo”** ti-ādi vuttaṃ. “Sabbapāpassa akaraṇaṃ ti-ādigāthāya desitesu dhammesu katamaṃ dukkhasaccaṃ, katamaṃ samudayasaccaṃ, katamaṃ maggasaccaṃ, katamaṃ nirodhasaccan”ti pucchitabbattā **“tatha yaṃ paṭivedhenā”** ti-ādi vuttaṃ. **Tatthā**ti gāthāya desitesu dhammesu **yaṃ** khandhapañcakaṃ **paṭivedhena** pariññābhīsamayena pariyodāpeti, **idaṃ** khandhapañcakaṃ **dukkhaṃ** dukkhasaccaṃ bhavē. **Yato** taṇhāsaṃkilesato khandhapañcakaṃ pariyodāpeti, **ayaṃ** taṇhāsaṃkilesato **samudayo** samudayasaccaṃ. **Yena** ariyamaggaṅgena pariyodāpeti, **ayaṃ ariyamaggo** maggasaccaṃ. **Yaṃ** asaṅkhatadhātuṃ adhigatena puggalena pariyodāpitā, **ayaṃ** asaṅkhatadhātudhammo **nirodho** nirodhasaccaṃ bhavē. **Imāni cattāri saccāni** gāthāya desitadhammānaṃ sabhāgavisabhāgadhammāvaṭṭanavasena niddhāritāni. **“Tenāhā”** ti-ādikassa attho heṭṭhā vuttanayena veditabbo.

“Sabbapāpassa akaraṇaṃ”ti-ādigāthāya desitānaṃ dhammānaṃ sabhāgavisabhāgadhammāvaṭṭanavasena cattāri saccāni ācariyena niddhāritāni, amhehi ca viññātāni.

“Dhammo have rakkhati dhammacāriṃ, chattaṃ mahantaṃ yatha vassakāle;

esānisamso dhamme suciṇṇe, na duggatiṃ gacchati dhammacāri’ti-  
Gāthāya desitānaṃ dhammānaṃ visabhāgasabhāgadhammānaṃ āvaṭṭanavasena kathaṃ cattāri saccāni niddhāritāni”ti vattabbattā **“dhammo have”** ti-ādimāha. Tāya gāthāya desite dhamme vibhajitvā dassento **“dhammo nāmā”** ti-ādimāha.

Tattha **dhammo nāmā**ti puññadhammo nāma. **Indriyasamvaroti** manacchaṭṭhindriyasamvarasīlādiko sabbo samvaro. Tena vuttaṃ-“indriyasamvarasīsena (..0166) cettha sabbampi sīlaṃ gahitanti daṭṭhabban”ti (netti. aṭṭha. 31). Cattāro **apāyā** dukkaṭakammakārīnaṃ gatibhūtattā **duggati**. **Sabbā upapattiyo** pana dukkhadukkhasaṅkhārādukkhavipariṇāmadukkhasamaṅgīnaṃ gatibhūtattā **duggati** nāma.

“Tasmiṃ duvidhe dhamme indriyasamvaradhammo kattha ṭhito, kathaṃ suciṇṇo, kuto rakkhatī”ti pucchitabbattā **“tattha yā samvarasīle”**ti-ādi vuttaṃ. **Tatthāti** tasmiṃ duvidhe dhamme. Samvarasīle ṭhitā yā akhaṇḍakāritā hoti, **ayaṃ** akhaṇḍavasena kātabbo samvarasīle ṭhito suṭṭhu āciṇṇapariciṇṇo puññad**dhammo** catūhi **apāyehi** attano ādhāraṃ attānaṃ rakkhantaṃ puggalaṃ ekantikabhāvena **rakkhati**, anekantikabhāvena pana rakkhitamatto puññadhammopi rakkhatīti attho gahetabbo. **Apāyehīti** ca padhānavasena vuttaṃ, rogādi-antarāyatopi rakkhati. Rogādi-antarāyo vā ayato apagatattā apāyantogadhoti daṭṭhabbo.

“Tathā rakkhatīti kena amhehi saddahitabbo”ti vattabbattā **“evaṃ bhagavā-**”ti-ādi vuttaṃ. **Evaṃ** vuttappakārena lakkhaṇapakāradassanaṃ bhagavā “dvemā, bhikkhave, sīlavato gatiyo devā ca manussā cā”ti yaṃ vacanaṃ āha, tena “dvemā ...pe... manussā cā”ti vacanena tumhehi saddahitabboti vuttaṃ hoti. “Samvarasīle ṭhitassa akhaṇḍakātabbassa suciṇṇassa puññadhammassa apāyehi rakkhaṇe ekantikabhāvo kena suttena dīpetabbo”ti vattabbattā **“evaṃca nālandāya-**”ti-ādi vuttaṃ.

Tattha **evañcā**ti iminā idāni vuccamānena pakārenapi vuttappakāro attho vedi-  
tabbo. **Nālandāyanti** nālandanāmake nigame nisinno asibandhakanāmassa putto  
**gāmaṇi** gāmajeṭṭhako bhagavantaṃ **etaṃ** vuccamānaṃ “brāhmaṇā, bhante”ti-ādi-  
vacanaṃ avoca.

**Brāhmaṇā**ti bāhirakā brāhmaṇā. **Bhanteti** bhagavantaṃ gāmaṇi ālapati. **Pacchā-  
bhūmakā**ti pacchimadisāya nisinnakā. **Uyyāpentī**ti manussalokato uddhaṃ deva-  
lokaṃ yāpenti pāpenti.

**Idhassā**ti idhaloke assa bhaveyya. Puriso pāṇātipātī ...pe... micchādiṭṭhiko  
assa bhaveyyāti yojanā. Sesam pālito ceva vuttānusārena ca ñeyyaṃ.

**32.** “Visabhāgadhammasabhāgadhammāvaṭṭanavasena (..0167) catunnaṃ  
saccānaṃ niddhāritabhāvo kena amhehi saddahitabbo”ti vattabbattā “**tenāha  
mahākaccāno ekamhi padaṭṭhāne**”ti vuttaṃ.

“Ettāvatā ca āvaṭṭo hāro paripuṇṇo, añño niyutto natthī”ti vattabbattā “**niyutto  
āvaṭṭo hāro**”ti vuttaṃ. Yassaṃ yassaṃ pāḷiyaṃ yo yo āvaṭṭo hāro yathālābhava-  
sena yojito, tassaṃ tassaṃ pāḷiyaṃ so so āvaṭṭo hāro tathā niddhāretvā **yutto** yoji-  
toti attho daṭṭhabbo.

Iti āvaṭṭahāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusāreneva gambhīrattho vitthārato vibhajitvā  
gahetabboti.

## 8. Vibhattihāravibhaṅgavibhāvanā

**33.** Yena yena saṃvaṇṇanāvisesabhūtena āvaṭṭahāravibhaṅgena āvaṭṭetabbā  
padaṭṭhānādayo vibhattā, so saṃvaṇṇanāvisesabhūto āvaṭṭahāravibhaṅgo pari-  
puṇṇo, “tattha katamo vibhattihāravibhaṅgo”ti pucchitabbattā “**tattha katamo vibha-  
ttihāro**”ti-ādi vuttaṃ. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu  
**katamo** saṃvaṇṇanāviseso **vibhattihāro** vibhattihāravibhaṅgo nāmāti pucchati.  
“Dhammañca padaṭṭhānaṃ bhūmiñcā”ti-ādiniddesassa idāni mayā vuccamāno  
“dve suttānī”ti-ādiko vitthārabhūto saṃvaṇṇanāviseso vibhattihāro vibhattihāravi-  
bhaṅgo nāmāti attho gahetabbo.

“Yesu suttesu vuttā dhammapadaṭṭhānabhūmiyo iminā vibhattihārena vibhattā,  
tāni suttāni kittakānī”ti pucchitabbattā tāni suttāni paṭhamam dassetuṃ “**dve  
suttāni vāsanābhāgiyañca nibbedhabhāgiyañcā**”ti vuttaṃ. Tattha **vāsanābhāgi-  
yanti** puññabhāvanā vāsanā nāma, vāsanāya bhāgo koṭṭhāso **vāsanābhāgo**, vāsa-  
nābhāge vācakabhāvena niyuttaṃ (..0168) suttanti **vāsanābhāgiyaṃ**, katamaṃ  
taṃ? Yasmiṃ sutte tīṇi puññakiriyavatthūni bhagavatā desitāni, taṃ suttam vāsa-  
nābhāgiyaṃ. **Nibbedhabhāgiyanti** lobhakkhandhādīnaṃ nibbijhanaṃ padālanam

**nibbedho**, nibbedhassa bhāgo koṭṭhāso **nibbedhabhāgo**, nibbedhabhāge vācaka-bhāvena niyuttaṃ suttanti **nibbedhabhāgiyaṃ**, katamaṃ taṃ? Yasmiṃ sutte sekkhāsekkhadhammā bhagavatā desitā, taṃ suttaṃ nibbedhabhāgiyaṃ.

“Tesam suttānaṃ paṭiggāhakā puggalā yāhi paṭipadāhi sampajjanti, tā paṭipadā kittikā”ti pucchitabbattā **“dve paṭipadā”** ti-ādi vuttaṃ. Dānasīlabhāvanāmayapuñña-bhāge bhavā paṭipadāti **puññabhāgiyā**. Phalabhāge bhavā paṭipadāti **phalabhāgiyā** **“Yesu sīlesu ṭhitā paṭiggāhakā paṭipajjanti, tāni sīlāni kittakāni”** ti pucchitabbattā **“dve sīlāni”** ti-ādi vuttaṃ. Saṃvarati etena saṃvarenāti **saṃvaro**, so saṃvaro pāti-mokkhasaṃvaro, satisaṃvaro, ñāṇasaṃvaro, khantisaṃvaro, vīriyasaṃvaroti pañcavidho. Sabbopi pāpasamvaraṇato **saṃvaro**, lokiya lokuttarasampattiṭṭhā-nattā **sīlaṃ** nāma. Pajahati etena pahātabbetti **pahānaṃ**, pajahanaṃ vā **pahānaṃ**, tañca pahānaṃ tadaṅgappahānaṃ, vikkhambhanappahānaṃ, samucchedappa-hānaṃ, paṭipassaddhippahānaṃ, nissaraṇappahānanti pañcavidhaṃ. Tattha nissaraṇappahānaṃ vajjetvā catubbidhaṃ pahānaṃ vuttanayena **sīlaṃ** nāma.

“Tesu suttādīsu bhagavā katamaṃ suttaṃ katamāya paṭipadāya desayati, kata-rasmiṃ sīle ṭhito puggalo katamena sīlena brahmacārī bhavati”ti pucchitabbattā tathā vibhajivā dassetuṃ **“tattha bhagavā”** ti-ādi vuttaṃ. **Tattha** tesu vāsanābhāgi-yādīsu suttesu vāsanābhāgiyaṃ suttaṃ **tattha** tāsū puññabhāgiyādīpaṭipadāsu puññabhāgiyāya paṭipadāya bhagavā yassa puggalassa desayati, **so** vāsanābhā-giyasuttapaṭiggāhako puggalo tattha saṃvarasīlādīsu **saṃvarasīle ṭhito** hutvā **tena** saṃvarasīlasaṅkhātena **brahmacariyena** seṭṭhacariyena **brahmacārī** seṭṭhācārapū-rako bhavati. **Tattha** tesu vāsanābhāgiyādīsu suttesu nibbedhabhāgiyaṃ suttaṃ **tattha** tāsū puññabhāgiyādīpaṭipadāsu phalabhāgiyāya paṭipadāya yassa pugga-lassa bhagavā desayati, **so** nibbedhabhāgiyasuttapaṭiggāhako puggalo tattha saṃvarasīlādīsu **pahānasīle** samucchedappassaddhippahānavasena (.0169) **ṭhito** hutvā **tena** pahānasīlasaṅkhātena visesabhūtena maggasaṅkhātena **brahmacari-yena** brahmacārī bhavatīti yojanā kātābā.

“Vāsanābhāgiyasuttādīsu katamaṃ vāsanābhāgiyaṃ suttaṃ”ti pucchitabbattā **“tattha kataman”** ti-ādi vuttaṃ. Tattha **tatthāti** tesu vāsanābhāgiyasuttādīsu. **Dānaka-thāti** sappurisadānadānaphala-asappurisadānadānaphalakathā. **Sīlakathāti** pañca-sīlādīsīlaphalakathā. **Saggakathāti** saggasampattisukhakathā ceva sagge nibbattā-pakapuññakathā ca. **Ādīnavoti** ādīnavadassako suttanto. **Ānisaṃsoti** ānisaṃsada-ssako suttanto. Vāsanābhāgiyaṃ suttaṃ nāmāti yojanā.

“**Tattha kataman**”ti-ādīsu anusandhyattho vuttanayova. Yā desanā catusacca-pakāsanā, sā desanā nibbedhabhāgiyaṃ suttaṃ nāmāti yojanā. Evañca sati vāsanābhāgiyasuttassapi nibbedhabhāgiyasuttabhāvo āpajjeyya catusaccappakā-sanatoti codanaṃ manasi katvā **“vāsanābhāgiye sutte”** ti-ādi vuttaṃ. Vāsanābhā-giye sutte **pajānanā** vuṭṭhānagāminivipassanā ariyamaggapadaṭṭhānabhūtā paññā natthi, **maggo** ariyamaggo natthi, **phalaṃ** ariyaphalaṃ natthi. Nibbedhabhā-giye sutte pana pajānanādayo atthi, vāsanābhāgiye sutte natthi. “Pajānanā”ti-ā-dinā catusaccappakāsanā dānakathādīkā nibbedhabhāgiye sutte antogadhā, ita-ramyeva vāsanābhāgiyasuttanti nāmāti dasseti. Yesu suttesu vuttā dhammapada-

ṭṭhānabhūmiyo vibhattā, tāni suttāni dveyeva na honti, kasmā “dveyeva suttāni niddhāritāni”ti ce vadeyyuṃ? Asaṅkarato sutte vuttānaṃ dhammapadaṭṭhānabhū-  
mīnaṃ vibhajitabbānaṃ suviññeyyattā. “Yadi evaṃ saṃkilesabhāgiya-asekkha-  
bhāgiyasuttānipi niddhāritāni asaṅkarattā”ti ce vadeyyuṃ? No niddhāritāni, vāsa-  
nābhāgiyasutte niddhārite saṃkilesabhāgiyasuttampi niddhāritaṃ, saṃkilesadha-  
mmato nissaṭṭhadhammānaṃyeva vāsanābhāgiyadhammattā nibbedhabhāgiya-  
sutte ca niddhārite asekkhabhāgiyasuttampi niddhāritaṃ anaññattā.

“Yesu suttesu vuttā dhammapadaṭṭhānabhūmiyo vibhattihārena vibhattā, tāni  
suttāni katamena phalena yojayitabbāni”ti pucchitabbattā **“imāni cattāri suttāni”**-  
ti-ādi vuttaṃ. Tattha **imāni cattāri suttāni**ti (..0170) yathāniddhāritāni vāsanābhāgi-  
yanibbedhabhāgiyasuttāni ceva taṃniddhāraṇena niddhāritāni saṃkilesabhāgi-  
ya-asekkhabhāgiyasuttāni cāti cattāri suttāni **imesaṃyeva catunnaṃ suttānaṃ  
desanāya** nayena nītena **phalena sabbato** sabbabhāgena saṃvarasīlappahānasī-  
**lena** brahmacariyena yojayitabbāni. Yojentena ca **sabbato** sabbabhāgena ca  
padādivicayena hārena saṃvarasīlādikaṃ phalaṃ **vicinitvā yuttihārena** yuttaṃ  
phalaṃ gavesitvā “idaṃ phalaṃ imassa puggalassa phalaṃ, idaṃ phalaṃ imassa  
suttassa phalaṃ”ti suttāni visuṃ visuṃ phalena yojayitabbāni attho gahetabbo.

“Kittakena phalena brahmacariyena yojetabbāni”ti pucchitabbattā **“yāvatikā  
ñāṇassa bhūmi”**ti vuttaṃ. Bhagavatā desitena vāsanābhāgiyasuttēna siddhā **yāva-  
tikā** puññabhāgiyā paṭipadādayo vibhajana**ñāṇassa bhūmi** ārammaṇā bhavituma-  
rahanti, tāvatikāhi bhūmihi vāsanābhāgiyasuttaṃ yojayitabbāṃ. Nibbedhabhāgiya-  
suttēna siddhā **yāvatikā** phalabhāgiyā paṭipadādayo vibhajana**ñāṇassa bhūmi** āra-  
mmaṇā bhavitumarahanti, tāvatikāhi bhūmihi nibbedhabhāgiyasuttaṃ yojetabbāṃ.  
Itaradvayampi suttaṃ yathāsambhavaṃ yojetabbāṃ. Etena **ñāṇassa bhūmīnaṃ**  
suttatthānaṃ bahuvidhattaṃ dasseti.

**34.** Vāsanābhāgiyasuttādīsu vuttā dhammā vāsanābhāgiyanibbedhabhāgiya-  
bhāvehi ācariyena vibhattā, amhehi ca ñātā, “kathaṃ saṃkilesabhāgiya-asekkhā-  
bhāgiyabhāvehi asādhāraṇāsādhāraṇabhāvehi vibhajitabbā”ti pucchitabbattā  
**“tattha katame dhammā sādharmaṇā”**ti-ādi āradhmaṃ. **Aṭṭhakathāya** pana-

“Evaṃ vāsanābhāgiyanibbedhabhāgiyabhāvehi dhamme ekadesena vibha-  
jitvā idāni tesāṃ kilesabhāgiya-asekkhabhāgiyabhāvehi sādharmaṇāsādhāraṇa-  
bhāvehi vibhajituṃ ‘tattha katame dhammā sādharmaṇā’ti-ādi āradhdhan”ti (netti.  
aṭṭha. 34)-

Vuttaṃ. Tattha **tatthāti** ye dhammā sutte vuttā vibhattihārena vibhajitabbā, tesu  
dhammesu **katame dhammā sādharmaṇāti** pucchati, **dve dhammā sādharmaṇāti** (..0171  
vissajjeti. Te dve dhamme sarūpato dassetuṃ **“nāmasādharmaṇā, vatthusādharmaṇā  
cā”**ti vuttaṃ. Tattha **nāmasādharmaṇāti** nāmena nāmapaññattiyā sādharmaṇā  
samānā, “kusalā”ti nāmena ekavīsati cittuppādā samānā, “akusalā”tyādināmena  
dvādasa cittuppādā samānā, kusalādināmapaññattivacanena vacanīyā atthā kusa-  
lādināmasādharmaṇāti vuttā. Tena **ṭīkāyaṃ**-

“Nāmaṃ nāmapaññatti, taṃmukheneva saddato tadatthāvagama. Saddena  
ca sāmāññarūpeneva tathārūpassa atthassa gahaṇaṃ, na visesarūpena.

Tasmā saddavacaniyā atthā sādharmaṇarūpanāmāyattagahaṇiyatāya nāmasādhāraṇā vuttā”ti-

Vuttaṃ. **Vatthusādhāraṇā**ti patiṭṭhānabhūtena vatthunā sādharmaṇā. Yasmiṃ patiṭṭhānabhūte santāne vā cittuppādādimhi vā ye dhammā pavattanti, te dhammā tena santānena vā vatthunā tena cittuppādādinā vā sādharmaṇā samānāti attho. Ekasantāne patitattā phusanādisabhāvato bhinnāpi vatthusādhāraṇā samānavatthukāyeva bhavanti vibhattihārena vibhajitvāti vuttaṃ hoti.

“Kiṃ nāmasādhāraṇavatthusādhāraṇāyeva vibhajitabbā, aññaṃ vibhajitabbā natthi”ti pucchitabbā **“yaṃ vā panā”**ti-ādi vuttaṃ. Nāmasādhāraṇavatthusādhāraṇehi aññaṃ yaṃ vā pana kiccasādhāraṇapaccayasādhāraṇapaṭipakkhādisādhāraṇampi dhammajātaṃ **evamjātiyaṃ** sādharmaṇajātiyaṃ, tampi sabbaṃ vicayahārena vicinitvā yuttihārena gavesitvā yuttaṃ sādharmaṇaṃ vibhattihārena vibhajitabbanti adhippāyo. “Tesu nāmasādhāraṇādisu katame nāmasādhāraṇā, katame vatthusādhāraṇā”ti pucchitabbā **“micchattaniyatānaṃ sattānaṃ”**ti-ādi vuttaṃ. Mātughātakādīnaṃ channaṃ micchattaniyata-kammakarānaṃ sattānañca duggati-ahetukasugati-ahetukaduhetukatihetukānaṃ catunnaṃ puthujjanānaṃ aniyata-kammakarānaṃ sattānañca santāne pavattā dassanapahātabbā kilesā dassanapahātabbanāmasādhāraṇā samānā bhavanti sakkāyadiṭṭhivicikicchāsīlabbataparāmasanavasena bhinnasabhāvānampi dassanapahātabbanāmanātivattanato. Vuttappakārānaṃ niyatāniyatasattānaṃ (..0172) dassanapahātabbānaṃ kilesānaṃ patiṭṭhānavatthubhāvato vatthusādhāraṇā ca samānavatthukāti attho. **Puthujjanassa** duggati-ahetukādicatubbidhasattassa, **sotāpannassa** ca santāne pavattā **kāmarāgabyāpādā** kilesā kāmarāgabyāpādānāmasādhāraṇā samānā bhavanti sakadāgāmimaggappahātabba-anāgāmimaggappahātabbavasena bhinnasabhāvānampi kāmarāgabyāpādānāmanātivattanato. Vuttappakārassa **puthujjanassa**, **sotāpannassa** ca kāmarāgabyāpādānaṃ patiṭṭhānavatthubhāvato vatthusādhāraṇā samānavatthukāti attho ca gahetabbo. **Puthujjanassa**, **anāgāmissa** ca santāne pavattā **uddhambhāgiyā**



saṃyojanā uddhambhāgiyanāmasādhāraṇā samānā bhavanti rūparāgādivasena bhinnasabhāvānampi uddhambhāgiyanāmanātivattanato. **Puthujjanassa, anāgā-missa** ca uddhambhāgiyānaṃ patiṭṭhānavatthubhāvato vatthusādhāraṇā samānavatthukāti attho ca gahetabbo. Tena vuttaṃ **ṭikāyaṃ**- “dassanapahātabbānañhi yathā micchattaniyatasattā pavattiṭṭhānaṃ, evaṃ aniyatāpī”ti vuttaṃ. Saṅkhepato pana saṃkilesapakkhe pahānekaṭṭhā kilesā nāmasādhāraṇā honti, sahajekaṭṭhā kilesā vatthusādhāraṇāti daṭṭhabbā.

Samkilesapakkhe sādharmaṇā ācariyena vibhattā, amhehi ca ñātā, “kathaṃ vodānapakkhe sādharmaṇā vibhattā”ti pucchitabbattā **“yaṃ kiñci ariyasāvako-**”ti-ādi vuttaṃ. Tattha **yaṃ kiñcīti** sāmāññavasena vuttā paṭhamajjhānasamāpatti-ādikā lokiyā samāpattiyeva gahitā. **Ariyasāvako**ti ariyassa bhagavato sāvako ariyasāvako vattabbo, jhānalābhī ca phalaṭṭho ca puggalo, na maggaṭṭho. Maggaṭṭho hi lokiyaṃ yaṃ kiñci samāpattiṃ na samāpajjati. **Sabbā sā** lokiyasamāpatti rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro paṭhamajjhānasamāpattīti evamādihi pariyāyehi sādharmaṇā taṃsamaṅgihi vitarāgāvitarāgehi sādharmaṇā lokiyasamāpattināmanātivattanato ca vitarāgāvitarāgehi samāpajjitabbato ca. “Ariyasāvako ca lokiyaṃ samāpattiṃ samāpajjanto odhiso odhiso samāpajjati, evaṃ sati kathaṃ vitarāgehi sādharmaṇāti saddahitabbā”ti vattabbattā **“sādharmaṇā hi dhammā”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana- “kathaṃ te odhiso gahitā, atha (..017 odhiso gahetabbā, kathaṃ sādharmaṇāti anuyogaṃ manasi katvā taṃ visodhento āha- ‘sādharmaṇā hi dhammā evaṃ aññamaññan’ti-ādī”ti vuttaṃ.

Tattha evaṃ vitarāgāvitarāgehi odhiso odhiso samāpajjitabbā **dhammā paraṃ paraṃ** pacchā pacchā pavattiyamānaṃ dhammajātaṃ **sakaṃ sakaṃ** pubbe pubbe jātaṃ “lokiyasamāpatti”ti nāmaṃ niyatavisayaṃ aññamaññaṃ hutvā **hi** yasmā nātivattanti, tasmā sādharmaṇāti saddahitabbā gahetabbāti attho. “Paraṃ paraṃ samāpajjanto kathaṃ nātivattati”ti vattabbattā nātivattanaṃ pākaṭaṃ kātuṃ **“yopi”**ti-ādi vuttaṃ. **Yo** ariyasāvako vā avitarāgo vā. **Imehi** lokiyasamāpattidhammehi samannāgato, so ariyasāvako vā avitarāgo vā paraṃ paraṃ samāpajjantopi **taṃ dhammaṃ** lokiyaṃ samāpattidhammaṃ nātivattati, aññaṃ upagantvā nātikamatīti attho. Yehi lokiyasamāpattidhammehi samannāgato, **ime** lokiyasamāpatti **dhammā** sādharmaṇāvāti daṭṭhabbā.

“Vāsanābhāgiyādisuttesu vuttā ye dhammā iminā vibhattihārena vibhattā, yesu dhammesu katame dhammā asādharmaṇā”ti pucchitabbattā **“tattha katame dhammā asādharmaṇā”**ti-ādi vuttaṃ. **Tattha** tesu vibhajitabbesu dhammesu **katame dhammā asādharmaṇāti** pucchati, pucchitvā yāva desanaṃ upādāya asādharmaṇā dhammā gavesitabbā, “sekkhāsekkhā”ti vā gavesitabbā, “bhabbābhabbā”ti vā gavesitabbā. Atha vā yāva “sekkhāsekkhā bhabbābhabbā”ti desanā vuttā, tāva desanaṃ upādāya asādharmaṇā gavesitabbā. Kathaṃ gavesitabbā? Ariyesu sekkhāsekkhadhammasena “sekkhā”ti nāmaṃ asekkhena asādharmaṇaṃ, “asekkhā”ti nāmaṃ sekkhena asādharmaṇanti vā, anariyesu “bhabbā”ti nāmaṃ abhabbena asādharmaṇaṃ, “abhabbā”ti nāmaṃ bhabbena asādharmaṇanti vā gavesitabbā. **Kāmarāgabyāpādā** saṃyojanā appahīnattā anusayabhāvena uppajjanāra-

hattā **aṭṭhamakassa** sotāpattimaggaṭṭhassa ca **sotāpannassa** phalaṭṭhassa ca sādharmaṇā bhavanti, **dhammatā** dhammasabhāvo asādharmaṇo. Idaṃ vuttaṃ hoti- “aṭṭhamakassa sotāpattimaggaṭṭhatā sotāpannassa asādharmaṇā, sotāpannassa (..01 sotāpannaphalaṭṭhatā ca aṭṭhamakassa sotāpattimaggaṭṭhassa asādharmaṇā. Aṭṭhamakassa vā pahīyamānakilesatā sotāpannassa asādharmaṇā, sotāpannassa pahīnakilesatā ca aṭṭhamakassa asādharmaṇā” ti.

**Uddhambhāgiyā saṃyojanā** appahīnattā anusayabhāvena uppajjanārahattā **aṭṭhamakassa** maggaṭṭhabhāvena aṭṭhamakasadisassa anāgāmimaggaṭṭhassa ca **anāgāmissa** phalaṭṭhassa ca sādharmaṇā, **dhammatā** dhammasabhāvo asādharmaṇā. Idaṃ vuttaṃ hoti- “aṭṭhamakassa anāgāmimaggaṭṭhatā anāgāmissa phalaṭṭhassa asādharmaṇā, anāgāmissa anāgāmiphalaṭṭhatā ca aṭṭhamakassa asādharmaṇā. Aṭṭhamakassa vā pahīyamānakilesatā anāgāmissa asādharmaṇā, anāgāmissa phalaṭṭhassa pahīnakilesatā ca aṭṭhamakassa asādharmaṇā” ti. “Maggaṭṭhatā phalaṭṭhatāya asādharmaṇā, phalaṭṭhatā ca maggaṭṭhatāya asādharmaṇā” tipi vattum vaṭṭati. **Sabbesaṃ** sattannaṃ **sekkhānaṃ** puggalānaṃ **nāmaṃ** “**sekkhā**” ti **nāmaṃ sādharmaṇaṃ**. **Dhammatā asādharmaṇā**ti catunnaṃ maggaṭṭhānaṃ taṃtaṃ maggaṭṭhatā aññamaññaṃ maggaṭṭhānaṃ asādharmaṇā. Heṭṭhimaphalattayaṭṭhānaṃ ca asādharmaṇā, heṭṭhimaphalattayaṭṭhānaṃ taṃtaṃ phalaṭṭhatā ca aññamaññaṃ phalaṭṭhānaṃ asādharmaṇā, catunnaṃ maggaṭṭhānaṃ ca asādharmaṇāti attho. “Sekkhānaṃ taṃtaṃ maggaṭṭhatā taṃtaṃ phalaṭṭhatāya asādharmaṇā, taṃtaṃ phalaṭṭhatā ca taṃtaṃ maggaṭṭhatāya asādharmaṇā” ti vattumpi vaṭṭati. **Sabbesaṃ paṭipannakānanti** phalaṭṭhāya paṭipajantīti **paṭipannakā**, tesaṃ maggasaṃgānaṃ catunnaṃ puggalānaṃ **nāmaṃ** “paṭipannakā” ti nāmaṃ sādharmaṇaṃ, **dhammatā** taṃtaṃ maggaṭṭhatā asādharmaṇā. **Sabbesaṃ sekkhānaṃ** sattannaṃ puggalānaṃ sekkhānaṃ sīlaṃ sādharmaṇaṃ, **dhammatā** taṃtaṃ maggaṭṭhaphalaṭṭhatā asādharmaṇāti. Vāsanābhāgiyasamkilesabhāgiyasuttesu vuttā dassanenapahātabbādayo ceva nibbedhabhāgiya-asekkhabhāgiyasuttesu vuttā sekkhādayo ca dhammā sādharmaṇāsādharmaṇabhedena vibhattihārena vibhajitabbāti adhippāyo veditabbo.

“Aṭṭhamakassā” ti-ādinā ariyesu puggalesu asādharmaṇā ācariyena vibhattā, amhehi ca ñātā, “kathaṃ anariyesu asādharmaṇā vibhattā” ti pucchitabbattā ariyesu vuttanayānusārena anariyesupi vibhajitvā gavesitabbāti dassetuṃ “**evaṃ visesānupassinā**” ti-ādi vuttaṃ (..0175). **Aṭṭhakathāyaṃ** pana- “evaṃ ‘aṭṭhamakassā’ ti-ādinā ariyapuggalesu asādharmaṇadhammaṃ dassetvā itaresu nayadassanattaṃ ‘evaṃ visesānupassinā’ ti-ādi vuttan” ti vuttaṃ. **Evaṃ** ariyesu vuttanayānusārena bhabbābhabbesu anariyesu **visesānupassinā** asādharmaṇato visesaṃ asādharmaṇaṃ anupassinā gavesakena paṇḍitena bhabbābhabbesupi **hīnukkaṭṭhamajjhimaṃ upādāya gavesitabbāṃ**. Kathaṃ? Mātughātādivasena pavattānaṃ paṭighasampayuttadīṭṭhisampayuttasattamajavanacittuppādānaṃ micchattaniyatānaṃ taṃsaṃgānaṃ vā tathāpavattā paṭhamajavanacittuppādādayo aniyatā dhammā paṭighasampayuttādibhāvena sādharmaṇā, micchattaniyatā dhammā ekacittuppādattā asādharmaṇā. Yathā hi cittaṃ “cittasaṃsaṭṭhan” ti na vattabbāṃ, evaṃ micchattaniyatāpi “micchattaniyatasādharmaṇā” ti na vattabbā. Micchattaniyatesupi niyata-

micchādiṭṭhikānaṃ diṭṭhisampayuttasattamajavanacittuppādasamaṅgīnaṃ aniyatā diṭṭhisampayuttapaṭhamajavanacittuppādādayo dhammā diṭṭhisampayuttādi-bhāvena sādharmaṇā, niyatamicchādiṭṭhi ekacittuppādasamaṅgībhāvato asādharmaṇā. Tenāha aṭṭhakathācariyo-

“Micchattaniyatānaṃ aniyatā dhammā sādharmaṇā, micchattaniyatā dhammā asādharmaṇā. Micchattaniyatesupi niyatamicchādiṭṭhikānaṃ aniyatā dhammā sādharmaṇā, niyatamicchādiṭṭhi asādharmaṇāti iminā nayena visesānupassinā veditabbā”ti (netti. aṭṭha. 34).

Tattha “**iminā nayenā**”ti iminā micchattaniyatānaṃ uppajjituṃ bhabbā aniyatā dhammā sādharmaṇā, uppajjituṃ abhabbā aniyatā dhammā asādharmaṇāti gahitā. Tena vuttaṃ “**bhabbābhabbā**”ti. Tathā hīnassa hīno hīnabhāvena sādharmaṇo, majjhimukkaṭṭhā asādharmaṇā. Majjhimassa majjhimo sādharmaṇo, hīnukkaṭṭhā asādharmaṇā. Ukkaṭṭhassa ukkaṭṭho ukkaṭṭhabhāvena sādharmaṇo, hīnamajjhimā asādharmaṇāti gavesitabbā. Tenāha- “hīnukkaṭṭhamajjhimaṃ upādāya gavesitabban”-ti.

“Tattha katame dhammā sādharmaṇā”ti-ādinā nānāvidhena vibhattihāranayena dhammā vibhajitvā dassitā, amhehi ca ñātā, “kathaṃ bhūmipadaṭṭhānāni vibhattihāranayena vibhajitvā dassitāni”ti pucchitabbabhāvato dhammavibhajanānantaraṃ (..0176) bhūmipadaṭṭhānāni vibhajitvā dassento “**dassanabhūmī**”ti-ādimāha. Tattha **dassanabhūmī**ti dassanaṃ bhavati ettha paṭhamamaggeti dassanabhūmi, sotāpattimaggo. **Niyāmāvakkantiyā**ti niyamaṃ **niyāmo**, ko so? Sampattaniyāmo, avakkaṇaṃ **avakkanti**, sotāpattiphalaṃ, niyāmassa avakkanti **niyāmāvakkanti**, tāya. Dassanabhūmināmakko sotāpattimaggo niyāmāvakkantiyāmakassa sotāpattiphalassa pattiyā padaṭṭhānaṃ. Paṭhamamaggasamaṅgī puggalo hi niyāmaṃ okkamanto nāma, phalāsamaṅgī pana niyāmaṃ okkanto nāma hoti, tasmā niyāmāvakkantisaddena paṭhamaphaluppatti gahitā. **Bhāvanābhūmī**ti uparimaggattayaṃ. **Uttarikānanti** tassa tassa maggassa uparipavattānaṃ taṃtaṃphalānaṃ pattiyā padaṭṭhānanti paccekaṃ yojetabbaṃ.

**Dukkha paṭipadā dandhābhiññā** mandapaññassa uppajjanato samathaṃ āvahantī hutvā **samathassa padaṭṭhānaṃ** hoti, **sukhāpaṭipadā khippābhiññā** ñāṇādhi-kassa uppajjanato vipassanāvahantī hutvā **vipassanāya padaṭṭhānaṃ**, avasesā dve paṭipadāpi nātipaññassa uppajjanato samathassa padaṭṭhānanti gahetabbā. Tena **aṭṭhakathāyaṃ** vuttaṃ- “itarā pana tissopi paṭipadā samathaṃ āvahantīti-ādi (netti. aṭṭha. 34). **Dānamayaṃ puññakiriyavatthu** sayameva ekantena dhammassavanassa padaṭṭhānaṃ na hoti, vandanayācanapañhāpucchanādayopi padaṭṭhānaṃ honti, tasmā tehi kāraṇehi sādharmaṇaṃ hutvā **paratoghosassa** padaṭṭhānaṃ hoti, paratoghoso ca dhammassavanapañhāvissajjanādivasena pavatto. Dātabbavathupariccajanavandanayācanakālesu hi yebhuyyena dhammaṃ desenti, pañhāpucchanādikālesu ca vissajjenti, paṭipucchasākacchādīni vā karonti. **Sīlamayaṃ puññakiriyavatthu** pāmojjapītipassaddhisukhasamādhīhi padaṭṭhānabhāvena sādharmaṇaṃ hutvā **cintāmayiyā paññāya** padaṭṭhānaṃ hoti. Sīlavantassa hi sīlaṃ paccavekkhantassa pāmojjādayo honti, samāhito ca

dhammacintane samattho hoti.

**Bhāvanāmayam puññakiriyavatthū**ti purimā purimā samathabhāvanā ceva vipassanābhāvanā ca puññakiriyavatthudānasīlādīhi kāraṇehi sādharmaṇam hutvā **bhāvanāmayiyā paññāya** pacchimāya pacchimāya samathabhāvanāya ceva vipassanābhāvanāya ca padaṭṭhānam. Tena vuttam **aṭṭhakathāyam**- “sādharmaṇanti na bījam viya aṅkurassa, dassanabhūmi-ādayo viya niyāmāvakkanti-ādīnam āveṇikam (..0177), atha kho sādharmaṇam tadaññakāraṇehipi”ti. “Dānamayasīlamaya-bhāvanāmayapuññakiriyavatthūnam paratoghosa cintāmayibhāvanāmayipa-ññānam padaṭṭhānabhāvo ācariyena vibhatto, evam sati tesam dānamayādīnam yathākkamam pariyaṭṭibāhusaccakammaṭṭhānānuyogamaggasammādiṭṭhīnam padaṭṭhānabhāvo na bhavyeyyā”ti vattabbattā tathāpavattam padaṭṭhānabhāvampi dassetum **“dānamayam puññakiriyavatthu parato ca ghosassa sutamayiyā ca paññāyā”**ti-ādi vuttam. **Aṭṭhakathāyam** pana-

“Idāni yasmā dānam, sīlam, lokiyabhāvanā ca na kevalam yathāvuttaparato-ghosa dīnamyeva, atha kho yathākkamam pariyaṭṭibāhusaccakammaṭṭhānānuyogamaggasammādiṭṭhīnampi paccayā honti, tasmā tampi nayaṃ dassetum puna ‘dānamayan’ti-ādīnā desanam vaḍḍhesī”ti (netti. aṭṭha. 34)-

Vuttam. Tattha dānamayapuññakiriyavatthuno paratoghosassa sādharmaṇapadaṭṭhānabhāvo heṭṭhā vuttanayena ñātabbo. Dānam pana datvā desanam sutvā sutānusārena vitthāretvā cintentassa pavattamānāya sutamayiyā paññāya vandana-yanādīhi sādharmaṇam hutvā padaṭṭhānam hoti. Sīlamayapuññakiriyavatthunopi cintāmayiyā paññāya sādharmaṇapadaṭṭhānabhāvo vuttoyeva. Parisuddhasīlam pana nissāya “jhānam nibbattessāmi, maggaphalam nibbattessāmi”ti-ādīnā paccavekkhantassa pavattamānassa yonisomanasikārassa pāmojjādīhi sādharmaṇam hutvā padaṭṭhānam hoti. Bhāvanāmayapuññakiriyavatthuno bhāvanāmayiyā paññāya sādharmaṇapadaṭṭhānabhāvopi vuttoyeva. Samathabhāvanāsaṅkhātam pana jhānam pādakam katvā vā paripākam vipassanābhāvamyeva vā nissāya pavattamānāya sammādiṭṭhiyā parisuddhasīlādīhi sādharmaṇam hutvā padaṭṭhānam hoti.

punappunam ācariyena vibhatto, amhehi ca ñāto, “patirūpadesavāsādayopi imesam dhammānam padaṭṭhānānīti yathā vibhajitabbā, amhehi ca viññātabbā, tathā vibhajitvā dassethā”ti vattabbattā tepi vibhajitvā dassetuṃ “**patirūpadesavāso**”ti-ādimāha. **Aṭṭhakathāyam** pana “tathā (..0178) patirūpadesavāsādayo kāyavivekacittavivekādinam kāraṇam hontīti imam nayaṃ dassetuṃ ‘patirūpadesavāso’ti-ādimāhā”ti (netti. aṭṭha. 34) vuttaṃ. Patirūpadesam nissāya vasantassa kāyavivekacittavivekavaḍḍhanato, samādhivaḍḍhanato ca patirūpadesavāso kāyacittavivekassa ca upacārasamādhī-appanāsamādhissa ca silādīhi sādharmaṇam hutvā padaṭṭhānam. **Sappurisūpanissayoti** sappurisasantāne pavatto payirupāsato ālambitabbo pasādo, tato vā upanissayaṃ labhitvā payirupāsantānam santāne pavatto pubbapasādo yathāvidho sappurisūpanissayo payirupāsantassa saddhāsampannassa ratanattaye **tiṇṇam aveccappasādānam** ratanattayaguṇādīhi sādharmaṇam hutvā padaṭṭhānam, **samathassa** labhananimittadāyakaṃ sappurisaṃ payirupāsitvā tena dinnanaye ṭhatvā pavattetabbassa samathassa sappurisūpanissayo silapāmojjapītādīhi sādharmaṇam hutvā padaṭṭhānam. Attasammāpaṇihitassa pāpajigucchādinam sambhavato **attasammāpaṇidhānam** jātivayādipaccavekkhaṇena sādharmaṇam hutvā **hiriya ca** padaṭṭhānam, attasammāpaṇihitassa nibbidādinam sambhavato silādīhi sādharmaṇam hutvā **vipassanāya** ca padaṭṭhānam.

Tadaṅgādivasena **akusalapariccāgo** nibbidāñāṇādīhi sādharmaṇam hutvā **kusala-vīmaṃsāya** paṭisaṅkhānupassanāya paññāya ca ariyamagga**samādhindriyassa ca** padaṭṭhānam. **Dhammasvākkhātātā** svākkhātadhammassavanānusārena pavattakusalamūlakā lokiyalokuttarasampatti **kusalamūlaropānā** nāma, tāya ca tathāvidhakusalamūlakāya **phalasarāpattiyā ca** padaṭṭhānam. **Saṅghasuppaṭipannatā saṅhasuṭṭhūyā** saṅghassa upaṭṭhākānam suṭṭhubhāvāya sappatissavāya vacanasampannicchanabhāvāya padaṭṭhānam. **Satthusampadā** satthari ceva dhammādisu ca guṇa-ajānanatāya **appasannānañca pasādāya pasannānañca** appamattakapasādānañca **bhiyyobhāvāya** vaḍḍhanāya padaṭṭhānam. **Appaṭihatapātīmo-kkhatā** saṅghamajjhe vā parisamajjhe vā **dummaṅkūnam** dummukhānam dussīlānam puggalānam niggahāya, **pesalānam** pātīmo-kkhasaṃvarādisīlasampannānam puggalānam phāsuvihārāya ca padaṭṭhānam hoti. Honto pana yathānurūpehi aññehi kāraṇehi sādharmaṇam hutvā hotīti veditabbo.

“Vāsanābhāgiyasuttādīsu (..0179) vuttadhammabhūmipadaṭṭhānānam vibhattihārena vibhajitabbabhāvo amhehi kena jānitabbo saddahitabbo”ti pucchitabbattā “**tenāhā**”ti-ādi vuttaṃ. Tassattho vuttanayānusārena veditabbo.

“Ettāvatā ca vibhattihāro paripuṇṇo, añño niyutto natthī”ti vattabbattā “**niyutto vibhattihāro**”ti vuttaṃ. Yattha yattha sutte ye ye dhammādayo vuttā, tattha tattha sutte vuttesu tesu tesu dhammādisu yathālābhavasena yo yo vibhattihāro yojito, so so vibhattihāro niddhāretvā **yutto** yojitoti attho daṭṭhabbo.

Iti vibhattihāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusāreneva gambhīrattho vitthārato vibhajitvā gahetabboti.

## 9. Parivattanahāravibhaṅgavibhāvanā

35. Yena yena saṃvaṇṇāvisesabhūtena vibhattihāravibhaṅgena sutte vuttā dhammādayo vibhattā, so saṃvaṇṇāvisesabhūto vibhaṅgo paripuṇṇo, “katamo parivattanahāravibhaṅgo”ti pucchitabbattā **“tattha katamo parivattano hāro”**ti-ādi vuttaṃ. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāviseso **parivattano hāro** parivattanahāravibhaṅgo nāmāti pucchati. “Kusalā-kusale dhamme”ti-ādiniddesassa idāni mayā vuccamāno “sammādiṭṭhissa purisapuggalassā”ti-ādiko vitthārasaṃvaṇṇanāviseso parivattano hāro parivattanahāravibhaṅgo nāmāti attho gahetabbo.

“Saṃvaṇṇiyamāne sutte niddiṭṭhassa katamassa bhāvitabbassa kusalassa katamo paṭipakkho, kathaṃ parivattetabbo”ti pucchitabbattā imassa bhāvita-bbassa kusalassa ayaṃ paṭipakkho, evaṃ pahātabbabhāvavasena parivattetabboti (..0180) dassento **“sammādiṭṭhissa purisapuggalassā”**ti-ādimāha. **Aṭṭhakathā-yaṃ** pana-

“Tattha yasmā saṃvaṇṇiyamāne sutte yathāniddiṭṭhānaṃ kusalākusaladhammānaṃ paṭipakkhabhūte akusalakusaladhamme pahātabbabhāvādivasena niddhāraṇaṃ paṭipakkhato parivattanaṃ, tasmā ‘sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā bhavati’ti-ādi āradhan”ti (netti. aṭṭha. 35)-

Vuttaṃ. Pahāyakassa hi dhammassa pahātabbabhāvavasena niddhāraṇaṃ, pahātabbassa ca dhammassa pahāyakabhāvavasena niddhāraṇaṃ paṭipakkhato parivattanaṃ nāma hoti. Tattha **sammādiṭṭhissā**ti sammā sundarā pasatthā diṭṭhi yassa puggalassāti sammādiṭṭhi. Puggalapadaṭṭhānā hi ayaṃ desanā. Tena vuttaṃ “purisapuggalassā”ti. Sā pana sammādiṭṭhi kammakammaphalādisaddhanavasena vā aniccādivipassanāvasena vā maggasammādassanavasena vā pavattā niravasesāva gahitā. “Yāya bhāvitāya sammādiṭṭhiyā pahātabbā micchādiṭṭhi nijjiṇṇā bhavati, yadi kevalā micchādiṭṭhiyeva nijjiṇṇā bhavati, evaṃ sati tadavasesā akusalā dhammā ajiṇṇā

Bhaveyyun”ti vattabbattā **“ye cassa micchādiṭṭhipaccayā”**ti-ādi vuttaṃ. Micchādiṭṭhipaccayā aneke pāpakā akusalāyeva dhammā ca **uppajjeyyūṃ** uppajjanārahā bhaveyyūṃ, **te ca** akusalā dhammā **assa** sammādiṭṭhisampannassa purisapuggalassa **nijjiṇṇā** pahātabbārahā anuppajjanasabhāvā honti. Tenāha bhagavā- “upādānanirodhā bhavanirodho”ti (udā. 2; mahāva. 1).

“Yadi sammādiṭṭhissa purisapuggalassa micchādiṭṭhi, tappaccayā akusaladhammāyeva nijjiṇṇā bhavanti, evaṃ sati sammādiṭṭhipaccayā kusalā dhammā na sambhaveyyun”ti vattabbattā **“sammādiṭṭhipaccayā cā”**ti-ādi vuttaṃ. **Assa** sammā-

diṭṭhisampannassa purisapuggalassa uppajjanārahā sammādiṭṭhipaccayā aneke **kusalā** samathavipassanā vā bodhipakkhiyā vā **dhammā** sambhavanti, uppannā ca **te** dhammā **assa** sammādiṭṭhisampannassa purisapuggalassa santāne puna-ppunaṃ pavattanavasena **bhāvanāpāripūriṃ gacchanti**.

Sammādiṭṭhiyā (..0181) paṭipakkhānaṃ micchādiṭṭhiyā, tappaccayānaṃ akusalānaṃ dhammānaṃ parivattanabhāvo ācariyena vibhatto, amhehi ca ñāto, “sammāsaṅkappassa dhammassa paṭipakkho dhammo kathaṃ parivattetabbo”ti vattabbattā “**sammāsaṅkappassa purisapuggalassā**”ti-ādi vuttaṃ. Yojanattha ādayo vuttanayānusārena veditabbā. Sammā sundarā pasatthā vācā yassa puggalassāti **sammāvāco**, tassa sammāvācassa. “**Purisapuggalassā**”ti-ādīnaṃ atthopi vuttanayena veditabbo. Ayaṃ pana visesatthosammā aviparītato vimuttiñāṇadassanaṃ yassa puggalassāti **sammāvimuttiñāṇadassano**, tassa sammāvimuttiñāṇadassanassa paccavekkhaṇāñāṇadassanasampannassa purisapuggalassa “avimuttāva samānā vimuttā mayan”ti micchābhinivesavasena pavattaṃ **micchāvimuttiñāṇadassanaṃ nijjiṇṇaṃ** vigataṃ bhavati. “**Ye cassā**”ti-ādīnaṃ anusandhyā-diko vuttanayānusārena veditabbo.

**36.** “Sammādiṭṭhissāti-ādīnā sammādiṭṭhi-ādīnaṃ kusalānaṃ paṭipakkhā micchādiṭṭhādīkāyeva akusalā pahātabbabhāvena parivattetabbā”ti pucchitabbattā pāṇātipātāveramaṇi-ādīnaṃ kusalānaṃ paṭipakkhā pāṇātipātādīkāpi akusalā pahātabbabhāvena parivattetabbāti dassetuṃ “**yassa vā pāṇātipātā paṭivirataṭṭassā**”ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “evaṃ sammādiṭṭhi-ādīmukhena micchādiṭṭhi-ādīnaṃ dassetvā puna pāṇātipāta-adinnādānakāmesumicchācārādito veramaṇiyādīhi pāṇātipātādīnaṃ parivattanaṃ dassetuṃ ‘yassā’ti-ādi āraddhan”ti (netti. aṭṭha. 36) vuttaṃ. Tadaṅgādivasena **pahīno hoti. Kālavādissāti** vaditabbakāle vaditabbam vadati sīlenāti **kālavādī**, tassa.

“Yathāvuttappakāreneva parivattetabbā”ti pucchitabbattā aññena pakārenapi parivattetabbāti dassetuṃ “**ye ca kho kecī**”ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “ye ca kho kecīti-ādīnā sammādiṭṭhi-ādīmukheneva micchādiṭṭhi-ādīhi eva parivattanaṃ pakārantarena dasseti”ti (netti. aṭṭha. 36) vuttaṃ. Tattha **keci** micchādiṭṭhi-kamicchāsaṅkappādīkāyeva puggalā paresaṃ ariyānaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ garahanti. **Sandiṭṭhikā** sandiṭṭhe niyuttā, **sahadhammikā** saha dhammena kāraṇena ye vattanti sahadhammikā. **Gārayhā** garahitabbākāre yuttā (..0182). Vādā ca anuvādā ca **vādānuvādā**, te bhavanto sammādiṭṭhiṅca **dhammaṃ** garahanti. **Tena** garahaṇena. **Pujjā** pūjitabbā ca na bhavanti, **pāsaṃsā** paṣaṃsītabbā ca na bhavanti. **Evanti**-ādīsu sammāsaṅkappaṃ vā sammāvācādīkaṃ vā visuṃ visuṃ sammāsaṅkappaṅca te bhavanto dhammaṃ garahanti. Tena hi ye micchāsaṅkappikā, te bhavanto na pujjā ca pāsaṃsā ca ...pe... sammāvimuttiṅca te bhavanto dhammaṃ garahanti. Tena hi ye micchādiṭṭhivācīkā, te bhavanto na pujjā ca pāsaṃsā ca. Sammāvimuttiñāṇadassanaṅca te bhavanto dhammaṃ garahanti. Tena hi ye micchāvimuttikā, te bhavanto na pujjā ca pāsaṃsā ca. Sammāvimuttiñāṇadassanaṅca te bhavanto dhammaṃ garahanti. Tena hi ye micchāvimuttiñāṇadassanīkā, te bhavanto na pujjā ca pāsaṃsā cāti yojanā

kātabbā. “**Micchāvimuttiñāṇadassanā**” tipi pāṭho atthi.

“Ariyamaggasammādiṭṭhādīnaṃ garahavaseneva micchādiṭṭhādayo ca parivattetabbā, nāvasesānaṃ pasasāvasevā”ti vattabbattā kāmādīnaṃ pasasāvasevā nipi kāmānaṃ paṭipakkhā veramaṇiyādayopi parivattetabbāti dassetuṃ “**ye ca kho keci evamāhaṃsū**”ti-ādi vuttaṃ. Tattha **bhuñjitabbā kāmā, paribhuñjitabbā kāmā, āsevitabbā kāmā, nisevitabbā kāmā**ti ettha kāmīyanteti **kāmā**ti kammasādhana-sena vatthukāmā gahitā, nātipaṇitā kāmā bhuñjitabbā, atipaṇitā kāmā pari samantato bhuñjitabbā. Atipaṇitatarā kāmā **ā** bhuso sevitabbā, niyatā sevitabbā. **Bhāvayitabbā kāmā, bahulikātabbā kāmā**ti ettha pana kāmentīti **kāmā**ti kattusādhana-sena kilesakāmā gahitā, punappunaṃ uppādanavasena **bhāvayitabbā** vaḍḍhāpetabbā pavattetabbā kilesakāmā, bahūnaṃ punappunaṃ uppādanavasena kātabbā vaḍḍhāpetabbā kilesakāmāti **ye ca** kāmavasikā puthujjanā keci evamāhaṃsu **tesaṃ** kāmavasikānaṃ puthujjanānaṃ kesañci tādisehi **kāmehi veramaṇi** kusalacetanā paṭipakkhavasena **adhammo** asevitabbo nāma āpajjeyyāti adhippāyo gahetabbo.

Antadvayavasena parivattanaṃ dassetuṃ “**ye vā pana keci**”ti-ādi vuttaṃ. **Attakilamathānuyogo dhammoti niyyānikoti** ye vā pana pañcātapādipaṭipannakā tatthiyā evamāhaṃsu, **tesaṃ** pañcātapādipaṭipannakānaṃ **niyyāniko dhammo** majjhimāpaṭipadāsaṅkhāto vipassanāsahito ariyamaggo (..0183) **adhammo** aniyyāniko abhāvetabbo nāma āpajjeyyāti. Sukhadukkhavasenevā parivattanaṃ dassetuṃ “**ye ca kho**”ti-ādi vuttaṃ. “Pāpaṃ nijjarāpessāmā”ti attahiṃsanādivasena paṭipannakānaṃ pavatto sarīratāpano **dukkho** dhammo niyyānikoti.

**Ye ca** tathāpaṭipannakā keci evamāhaṃsu, **tesaṃ** tathāpaṭipannakānaṃ anava-jjapaccayaparibhogavasena pavatto sarīradukkhūpasamo **sukho dhammo** **adhammo** appavattetabbo āpajjeyyāti.



Antadvayādivasena parivattanaṃ ācariyena vibhattaṃ, amhehi ca ñātaṃ, “kathaṃ asubhasaññādivasena parivattetabbo”ti pucchitabbattā evaṃ asubhasaññādivasena subhasaññādikā parivattetabbāti dassetuṃ “**yathā vā panā**”ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “idāni asubhasaññādimukhena subhasaññādiparivattanaṃ dassetuṃ ‘yathā vā panā’ti-ādi vuttan”ti (netti. aṭṭha. 36) vuttaṃ. **Sabbasañkhāresū**ti tebhūmakasañkhāresu. Āraddhavipassakassa hi tebhūmakā dhammā kilesāsucipaggharaṇakattā asubhato upaṭṭhahanti.

“Yadi sarūpatoyeva imesaṃ ime paṭipakkhāti aparivattetabbā siyuṃ, evaṃ sati niravasesā ca paṭipakkhā na sakkā parivattetuṃ, kathaṃ sakkā parivattetuṃ”ti vattabbattā parivattanalakkhaṇaṃ dassento “**yaṃ yaṃ vā panā**”ti-ādimāha. Tattha kusalaṃ vā akusalaṃ vā **yaṃ yaṃ dhammaṃ parivattetukāmo ācariyo cittaena rocayati** diṭṭhiyā **upagacchati**, kusalassa vā akusalassa vā **tassa tassa** rucikassa upagatassa **dhammassa** yo paṭipakkho, **so** paṭipakkhadhammo asaddhammo **assa** dhammassa **aniṭṭhato** paccaṇīkato **ajjhāpanno** pariññāto. Iṭṭhaṃ vā aniṭṭhaṃ vā **yaṃ yaṃ dhammaṃ parivattetukāmo ācariyo cittaena rocayati** diṭṭhiyā **upagacchati**, iṭṭhassa vā aniṭṭhassa vā **tassa tassa** rucikassa dhammassa yo paṭipakkho, **so** paṭipakkhadhammo **assa** dhammassa **aniṭṭhato** paccaṇīkadhammato **ajjhāpanno** pariññāto bhavati parivattetukāmena icchitabbadhammānurūpapaṭipakkhavasena parivattanaṃ kātabbanti parivattane paṭipakkhalakkhaṇaṃ vuttaṃ. Tena **aṭṭhakathāyaṃ** vuttaṃ- “paṭipakkhassa lakkhaṇaṃ vibhāveti”ti.

“Evaṃ (..0184) vuttappakāraṃ parivattanaṃ amhehi kathaṃ saddahitabban”ti vattabbatā “**tenāhā**”ti-ādi vuttaṃ.

“Ettāvatā parivatto hāro paripuṇṇo, añño niyutto natthi”ti vattabbattā “**niyutto parivattano hāro**”ti vuttaṃ. Yasmiṃ sutte kusalākusale niddiṭṭhe paṭipakkhavasena nīharitvā yathāsambhavaṃ yo yo parivattano hāro niyutto, tasmīṃ sutte niddiṭṭhe paṭipakkhavasena nīharitvā so so parivattano hāro **niyutto** niddhāretvā yutto yojitoti attho gahetabboti.

Iti parivattanaḥāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-  
tabboti.

## 10. Vevacanaḥāravibhaṅgavibhāvanā

37. Yena yena saṃvaṇṇanāvisesabhūtena pavattanaḥāravibhaṅgena parivattetabbā suttatthā vibhattā, so saṃvaṇṇanāvisesabhūto parivattanaḥāravibhaṅgo paripuṇṇo, “katamo vevacanaḥāravibhaṅgo”ti pucchitabbattā “**tattha katamo vevacano hāro**”ti-ādi vuttaṃ. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu

**katamo** saṃvaṇṇanāviseso **vevacano hāro** vevacanaḥāravibhaṅgo nāmāti pucchati. “Vevacanāni bahūni”ti-ādiniddesassa idāni mayā vuccamāno “ekaṃ bhagavā dhamman”ti-ādiko vitthārasaṃvaṇṇanāviseso vevacano hāro vevacanaḥāravibhaṅgo nāmāti attho gahetabbo. “Yāni vevacanāni niddhāritāni, katamāni tāni vevacanāni”ti pucchitabbattā **“yathā ekan”**ti-ādi vuttaṃ. **Ekaṃ** viññātabbaṃ **dhammaṃ** sabhāvadhammaṃ paññāpetabbaṃ vā **dhammaṃ aññamaññehi yathā** yehi pakārehi ceva vevacanehi ca bhagavā niddisati, tathāpakārāni vevacanāni viññātabbānīti attho. “Tāni vevacanāni kinti (..0185) bhagavā āhā”ti vattabbattā **“yathāha bhagavā”**ti-ādi vuttaṃ. Yathā yaṃyampakārāni vevacanāni-

“Āsā ca pihā ca abhinandanā ca, anekadhātūsu sarā patiṭṭhitā;

aññāṇamūlappabhavā pajappitā, sabbā mayā byantikātā samūlikā”ti.-

Bhagavā āha, taṃtaṃpakārāni vevacanāni viññātabbānīti attho.

Ekasseva dhammassa anekehi pariyāyabhūtehi vevacanehi niddisane phalaṃ **aṭṭhakathāyaṃ** (netti. aṭṭha. 37) bahudhā vuttaṃ, tasmā amhehi na dassitaṃ. “Katamā āsā, katamā pihādī”ti pucchitabbattā **“āsā nāma vuccati”**ti-ādi vuttaṃ. **Yā bhavissassa atthassa āsīsanā avassaṃ āgamissatīti** yā āsā **assa** āsīsantassa puggalassa uppajjati, tassa āsīsanā **“āsā nāmā”**ti vuccati. Vattamānassa yā patthanā **assa** patthayantassa uppajjati, seyyataraṃ vā aññaṃ disvā “edisō ahaṃ bhavēyyan”ti yā pihā **assa** pihayantassa uppajjati, sā patthanā **“pihā nāmā”**ti vuccati. Anāgatatthaṃ ārabba pavattā taṇhā **“āsā”**ti vuccati, anāgatapaccuppannatthaṃ ārabba pavattā taṇhā **“pihā”**ti vuccati, tathāpi taṇhābhāvena ekattā eko dhammo atthassa icchitassa nipphatti **atthanipphatti**, paṭipāleti etāya taṇhāyāti **paṭipālanā**, atthanipphattiyā paṭipālanāti **atthanipphattipaṭipālanā**. Yā taṇhā assa pālayantassa puggalassa uppajjati, sā taṇhā **“abhinandanā”**ti vuccati.

“Yā atthanipphatti taṇhāya paṭipāletabbā, katamā sā atthanipphatti”ti pucchitabbattā taṃ atthanipphattiṃ sattato vā saṅkhārato vā vibhajitvā dassento **“piyaṃ vā ñātiṃ, piyaṃ vā dhamman”**ti-ādimāha. Tattha **“ñātin”**ti iminā mittabandhavādayopi gahitā. **Dhammaṃ** pana piyarūpārammaṇādikaṃ chabbidhampi yāya taṇhāya taṇhiko abhinandati, sā taṇhā **“abhinandanā nāmā”**ti vuccati. Paṭikkūlaṃ ñātiṃ vā dhammaṃ vā vipallāsavasena appaṭikkūlaṃ ñātiṃ vā dhammaṃ vā sabhāvavasena appaṭikkūlato yāya taṇhāya taṇhiko abhinandati (..0186), sā taṇhā vā **“abhinandanā nāmā”**ti vuccatīti yojetvā attho gahetabbo.

“Yāsu anekāsu dhātūsu vuttappakārā taṇhā ‘sarā’ti bhagavatā vuttā, katamā tā dhātuyo”ti pucchitabbattā tā dhātuyo sarūpato dassetuṃ **“cakkhudhātū”**ti-ādi vuttaṃ.

“Tāsu dhātūsu katamāya dhātuyā katamā sarā patiṭṭhitā pavattā”ti pucchitabbattā imāya dhātuyā ayaṃ sarā patiṭṭhitā pavattāti niyametvā dassetuṃ **“sarāti keci rūpādhimuttā”**ti-ādi vuttaṃ. Tattha **keci** sarāsaṅkhātāya rūpataṇhāya taṇhikā puggalā. **Rūpādhimuttā**ti rūpadhātusaṅkhāte ārammaṇe adhimuttā ajjhositā. Iminā padena rūpataṇhāsaṅkhātā sarā rūpadhātuyā patiṭṭhitā pavattāti gahitā, **“keci saddādhimuttā”**ti-ādhipi saddataṇhāsaṅkhātādayo sarā saddadhātuyādīsu patiṭṭhitā pavattā sarāva gahitā. **Keci dhammādhimuttā**ti ettha dhammaggaṇena

cakkhudhātusotadhātughānadhātujuvadhātukāyadhātusattaviññādhātudhammadhātuyo gahitā, tasmā aṭṭhārasa dhātuyo paṭiṭṭhānabhāvena gahitāpi chabbidhāva gahitāti daṭṭhabbā. “Rūpādhimuttādīsu kittakāni padāni taṇhāpakkhe taṇhāya vevacanā”ti pucchitabbattā etādisāni ettakāni padāni taṇhāpakkhe taṇhāvevacanānīti niyametvā dassetuṃ **“tattha yāni cha gehasitāni”**ti-ādi vuttaṃ. **Tatthāti** tesu chasu rūpādīsu. **Cha gehasitāni domanassānīti** chasu rūpādīsu pavattaṃ taṇhāpemaṃ nissāya pavattāni cha domanassāni. Esa nayo sesesupī. “Cha upekkhā gehasitāpi bhagavatā vuttā, kasmā na gahitā”ti vattabbattā **“yā cha upekkhā gehasitā, ayaṃ diṭṭhipakkho”**ti vuttaṃ, diṭṭhipakkhattā na gahitāti attho.

**38.** “Kathaṃ vuttappakārā taṇhā eva gahitā”ti vattabbattā **“sāyeva patthanākārenā”**ti-ādi vuttaṃ. **Sā** vuttappakārā eva taṇhā patthanākārena pavattanato āsādipariyāyena vuttā, rūpādi-ārammaṇadhammesu nandanato **“dhammanandī”**ti pariyāyena vuttā, rūpādi-ārammaṇadhammesu gilitvā pariniṭṭhapeti viya ajjhosāya tiṭṭhanato **“dhammajjhosānan”**ti pariyāyena vuttā, tasmā taṇhāya vevacanāni honti.

Taṇhāya (..0187) vevacanāni ācariyena niddiṭṭhāni, amhehi ca ñātāni, “kata māni cittassa vevacanānī”ti pucchitabbattā **“cittaṃ mano”**ti-ādi vuttaṃ. “Ārammaṇaṃ cintetīti **cittaṃ**. Manati jānātīti **mano**. Vijānātīti **viññāṇan**”ti-ādinā attho pakaraṇesu (dha. sa. aṭṭha. 5) vuttova, tasmā amhehi na vitthārito. Vevacanāni yeva imāni imassa vevacanānīti ettakāniyeva kathayissāma. **“Paññindriyaṃ paññābalan”**ti-ādīni paññāvevacanāni.

**“Arahaṃ sammāsambuddho”**ti-ādīni buddhassa vevacanāni. “Tāni kattha desi tānī”ti pucchitabbattā **“yathā ca buddhānussatiyaṃ vuttan”**ti-ādi vuttaṃ. Buddhānussatidesanāyaṃ **yathā ca** yaṃyaṃpakāraṃ vevacanaṃ bhagavatā “itipi so bhagavā arahaṃ ...pe... bhagavato”ti vuttaṃ, etaṃpakāraṃ vevacanaṃ buddhānussatiyā vevacanaṃ buddhassa vevacanaṃti daṭṭhabbā. **“Yathā ca dhammānussatiyaṃ vuttan”**ti-ādīsupi evameva yojanā kātābā.

**“Tenāhā”**ti-ādyānusandhyādi-attho ceva **“niyutto vevacano hāro”**ti-ānusandhyādi-attho ca vuttanayānusārena veditabbo.

Iti vevacanaḥāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe tabboti.

## 11. Paññattihāravibhaṅgavibhāvanā

**39.** Yena yena saṃvaṇṇanāvīsesabhūtena vibhaṅgena vevacanāni vibhattāni, so saṃvaṇṇanāvīsesabhūto vibhaṅgo paripuṇṇo, “katamo paññattihāravibhaṅgo”ti pucchitabbattā **“tattha katamo paññattihāro”**ti-ādi vuttaṃ. Tattha **tatthāti** tesu

niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāvīseso **paññattihāro** paññattihāravibhaṅgo nāmāti pucchati. “Ekaṃ bhagavā dhammaṃ paññattīhi vividhāhi deseti”ti-ādiniddesassa idāni mayā vuccamāno “yā pakatikathāya desanā”-ti-ādiko vitthārasaṃvaṇṇanāvīseso paññattihāro paññattihāravibhaṅgo nāmāti gahetabbo.

“Yāhi (..0188) vividhāhi paññattīhi ekaṃ dhammaṃ bhagavā deseti, katamā tā vividhā paññattiyo”ti pucchitabbattā **“yā pakatikathāyā”**ti-ādi vuttaṃ. Tatha **pakati-kathāyā**ti assādā dipadattavīsesaṃ aniddhāretvā atthasabhāvena pavattāya kathāya sādhukaṃ manasikāradhammakathāya yā desanā yathādhippetamatthaṃ veneyyasantāne nikkhipati patiṭṭhapeti pakārena ñāpeti, tasmā **nikkhepa-paññatti**, tāya paññattiyā dhammaṃ desetīti attho. “Yā paññatti ‘pakatikathāya desanā’ti vuttā, katamā sā”ti pucchitabbattā tathā pucchitvā vitthārato dassetuṃ **“kā ca pakatikathāya desanā”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana-“iti ‘pakatika-thāya desanā’ti saṅkhepena vuttamatthaṃ vitthārena vibhajituṃ ‘kā ca pakatika-thāya desanā’ti pucchitvā ‘cattāri saccāni’ti-ādimāhā”ti (netti. aṭṭha. 39) vuttaṃ. Tatha desanādesetabbassa bhedabhāvepi abhedopacārena **“desanā cattāri saccāni”**ti vuttaṃ, catunnaṃ saccānaṃ paññatti desanā nāmāti attho.

“Kathaṃ taṃ saccapaññattiṃ bhagavā āhā”ti pucchitabbattā **“yathā bhagavā āhā”**ti vuttaṃ. **Yathā** yena pakārena bhagavā yaṃ yaṃ paññattiṃ āha, tathā tena pakārena sā paññatti jānitabbā. **“Idaṃ dukkhaṃ”**ti yaṃ paññattiṃ bhagavā āha, **ayaṃ** “idaṃ dukkhaṃ”ti paññatti pañcannaṃ khandhānaṃ nikkhepapaññatti, channaṃ dhātūnaṃ nikkhepapaññatti, aṭṭhārasannaṃ dhātūnaṃ

nikkhepapaññatti, dvādasannaṃ āyatanānaṃ nikkhepapaññatti, dasannaṃ indriyānaṃ nikkhepapaññattiti yojanā kātabbā. Khandhadhātu-āyatanindriyāni ca lokiyāneva. Piḷanasañkhatasantāpavipariṇāmatthatāsāmaññena ekattaṃ upanetvā “idaṃ dukkhaṃ”ti vuttā. **Dasannaṃ indriyānanti** cakkhusotaghānajivhākāya-itthipurisajivitanavedanindriyānaṃ dasannaṃ. Anubhavanalakkhaṇena ekalakkhaṇattā vedanindriyaṃ ekanti gahitaṃ, saddhindriyādīni pana maggapariyāpanattā na gahitāni.

**Kabaḷikāreti** ṭhānūpacārena voharite ojāsañkhāte āhāre, rāgo ariyamaggena appahātabbattā anusayavasena, āsāvasena vā patthanāvasena vā **atthi nandī**. **Atthi taṇhāti** etthāpi eseva nayo. **Patitṭhitaṃ viruḷhanti** paṭisandhi-ākaḍḍhanasamattatāpattiyā patitṭhitattā patitṭhitañceva viruḷhañcāti gahetabbaṃ. **Sañkhārānanti** punabbhavanibbattakassa bhavassa abhinibbattihetukānaṃ (..0189) sañkhārānaṃ. **Jātijarāmarāṇanti** abhinibbattanalakkhaṇā jāti, na uppādova, paripākala-kkhaṇā jarā, na ṭhitiyeva, bhedanalakkhaṇaṃ marāṇaṃ, na bhaṅgameva. Tena vuttaṃ “**sasokaṃ sadaraṃ sa-upāyāsan**”ti.

“Phasse ce, bhikkhave, āhāre ...pe... manosañcetanāya ce, bhikkhave, āhāre ...pe... viññāṇe ce, bhikkhave, āhāre atthi rāgo ...pe... vadāmi”ti **ayaṃ** paññatti dukkhassa ca samudayassa ca pabhavassa paññāpanato **pabhavapaññatti** nāma.

Vaṭṭavasena paññattibhedo ācariyena vibhatto, amhehi ca ñāto, “kathaṃ vivaṭṭavasena paññattibhedo vibhatto”ti vattabbattā “**kabaḷikāre ce, bhikkhave, āhāre natthi rāgo**”ti-ādi vuttaṃ. “Kabaḷikāre ...pe... anupāyāsanti vadāmi”ti **ayaṃ** paññatti dukkhassa pariññāya ca paññāpanato **pariññāpaññatti** nāma, samudayassa pahānassa ca paññāpanato **pahānapaññatti** nāma, maggassa bhāvanāya ca paññāpanato **bhāvanāpaññatti** nāma, nirodhassa sacchikiriyaṃ ca paññāpanato **sacchikiriyaṃ paññatti** nāma.

**40.** Vivaṭṭavasena paññattibhedo ācariyena vibhatto, amhehi ca ñāto, “kathaṃ sammasanavasena paññattibhedo vibhatto”ti vattabbattā “**samādhim, bhikkhave, bhāvēthā**”ti-ādi vuttaṃ. “Samādhim, bhikkhave, bhāvētha ...pe... yathābhūtaṃ pajānāti”ti **ayaṃ** paññatti maggassa bhāvanāya ca paññāpanato **bhāvanāpaññatti** nāma, dukkhassa pariññāya ca paññāpanato **pariññāpaññatti** nāma, samudayassa pahānassa ca paññāpanato **pahānapaññatti** nāma, nirodhassa sacchikiriyaṃ ca paññāpanato **sacchikiriyaṃ paññatti** nāma.

Sammasanavasena paññattibhedo ācariyena vibhatto, amhehi ca ñāto, “kathaṃ upādānakkhandhavasena paññattibhedo vibhatto”ti vattabbattā “**rūpaṃ, rādha, vikirathā**”ti-ādi vuttaṃ. “Rūpaṃ, rādha, vikiratha ...pe... nibbānan”ti **ayaṃ** paññatti taṇhāsañkhātassa rodhassa nirodhassa ca paññāpanato **nirodhapaññatti** nāma, assādassa nibbidāya ca paññāpanato **nibbidāpaññatti** nāma, dukkhassa pariññāya ca paññāpanato **pariññāpaññatti** nāma, samudayassa pahānassa ca paññāpanato **pahānapaññatti** nāma, maggassa bhāvanāya ca paññāpanato **bhāvanāpaññatti** nāma, nirodhassa sacchikiriyaṃ ca paññāpanato **sacchikiriyaṃ paññatti** nāma.

“Rūpavedanāsaññāsañkhāraviññāṇāni (..0190) vikiranto viddhaṃsento vikīḷa-

niyaṃ karonto paññāya taṇhākkhayāya paṭipajjanto kiṃ pajānāti”ti pucchitabbattā “so ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti”ti-ādi vuttaṃ. “So ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti ...pe... nirodhagāminipaṭipadāti yathābhūtaṃ pajānāti”ti **ayaṃ** paññatti saccānaṃ paṭivedhassa paññāpanato **paṭivedhapaññatti** nāma, dassanabhūmiyā nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, maggassa bhāvanāya ca paññāpanato **bhāvanāpaññatti** nāma, sotāpattiphalassa sacchikiriyāya ca paññāpanato **sacchikiriyāpaññatti** nāma. “So ‘ime āsavā’ti yathābhūtaṃ pajānāti ...pe... ‘āsavā asesam nirujjhanti’ti yathābhūtaṃ pajānāti”ti **ayaṃ** paññatti khayeñāṇassa uppādassa ca paññāpanato **uppādapaññatti** nāma, anuppādeñāṇassa okāsassa ca paññāpanato **okāsapaññatti** nāma, maggassa bhāvanāya ca paññāpanato **bhāvanāpaññatti** nāma, dukkhassa pariññāya ca paññāpanato **pariññāpaññatti** nāma, samudayassa pahānassa ca paññāpanato **pahānapaññatti** nāma, vīriyindriyassa ārambhassa ca paññāpanato **ārambhapaññatti** nāma, āsāṭikānaṃ āhaṭanāya ca paññāpanato **āhaṭanāpaññatti** nāma, bhāvanābhūmiyā nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, pāpakānaṃ akusalānaṃ dhammānaṃ abhinighātassa ca paññāpanato **abhinighātapaññatti** nāma.

**41.** Vaṭṭavasena vā vivaṭṭavasena vā dhammasammasanavasena vā upādānakkhandhavasena vā pajānanavasena vā saccesu nānāvidho paññattibhedo ācariyena vibhatto, amhehi ca ñāto, “kathaṃ te parivaṭṭavasena saccesu paññattibhedo vibhatto”ti vattabbattā te parivaṭṭavasena saccesu paññattibhedam dassetuṃ “**idaṃ dukkhanti me, bhikkhave**”ti-ādi āradhmaṃ. **Aṭṭhakathāyaṃ** pana- “evaṃ vaṭṭavivaṭṭamukhena sammasana-upādānakkhandhamukheneva saccesu paññattivi-bhāgaṃ dassetvā idāni te parivaṭṭavasena dassetuṃ ‘idaṃ dukkhanti me bhikkhave’ti-ādi āradhan”ti (netti. aṭṭha. 41) vuttaṃ. Tattha **pubbe** parijānanato paṭṭhāya. **Ananussutesūti** parijānanavasena ananussutesu catūsu saccadhammesu. **Cakkhanti** paṭhamam nibbānadassanaṭṭhena cakkhu nāma. Yathāsabhāvato kiccaparijānanaṭṭhena sacchikiriyaparijānanaṭṭhena **ñānaṃ** nāma. Yathāsabhāvato (..0191) kiccaparijānanādīnaṃ paṭivijjhivā pajānanaṭṭhena **paññā** nāma. Tathā viditakaraṇaṭṭhena **vijjā** nāma. Ālokobhāsakaraṇaṭṭhena **āloko** nāma. Idaṃ cakkhādikaṃ sabbaṃ paññāvevacanameva. “Idaṃ dukkhanti me bhikkhave ...pe... udapādi”ti **ayaṃ** paññatti saccānaṃ desanāya paññāpanato **desanāpaññatti** nāma, sutamayiyā paññāya nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, anaññātaññassāmīndriyassa sacchikiriyāya ca paññāpanato **sacchikiriyāpaññatti** nāma, dhammacakkassa pavattanāya ca paññāpanato **pavattanāpaññatti** nāma.

“Taṃ kho panidaṃ dukkhaṃ pariññeyyaṃ ...pe... udapādi”ti **ayaṃ** paññatti maggassa bhāvanāya paññāpanato **bhāvanāpaññatti** nāma, cintāmayiyā paññāya nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, aññindriyassa sacchikiriyāya ca paññāpanato **sacchikiriyāpaññatti** nāma.

“Taṃ kho panidaṃ dukkhaṃ pariññātaṃ ...pe... udapādi”ti **ayaṃ** paññatti maggassa bhāvanāya paññāpanato **bhāvanāpaññatti** nāma, bhāvanāmayiyā paññāya nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, aññātāvino indri-

yassa sacchikiriyāya ca paññāpanato **sacchikiriyāpaññatti** nāma, dhammacakkassa pavattanāya ca paññāpanato **pavattanāpaññatti** nāma.

Te parivaṭṭavasena saccesu nānāvidho paññattibhedo ācariyena vibhatto, amhehi ca ñāto, “kathaṃ kusalākusalādivasena desitadhammassa paññattibhedo vibhatto”ti vattabbattā **“tulamatulañca sambhavan”** ti-ādi vuttaṃ. Atha vā dhammacakkasutte paññattibhedo ācariyena vibhatto, amhehi ca ñāto, “tulamatulañcāti-ādigāthāya kathaṃ paññattibhedo vibhatto”ti vattabbattā **“tulamatulañcā”** ti-ādi vuttaṃ. Tulyati paricchijjīyatīti **tulaṃ**, kāmāvacarakammaṃ, natthi tulaṃ sadisaṃ aññaṃ lokiyakammaṃ assa mahaggatakammassāti **atulaṃ**, rūpārūpāvacarakammaṃ. Punabbhavaṃ sambhavati etena saṅkhārenāti **sambhavo**, taṃ sambhavaṃ. Punabbhavaṃ saṅkharotīti **bhavaśaṅkhāro**. Ajjhatte vipassanāvasena ramatīti **ajjhatarato**. Samathavasena samādhīyatīti **samāhito**. Attani sambhavatīti **attasambhavo**, taṃ attasambhavaṃ. **Muni** sambuddho sambhavaṃ bhavaśaṅkhāraṃ tulañca atulañca avassaji, ajjhatarato samāhito kavacaṃ abhindi iva, evaṃ attasambhavaṃ **abhindi** padālayīti yojanā kātābbā. Atha vā **muni** sambuddho “pañcakkhandhā aniccā (..0192) dukkhā anattā vipariṇāmadhammā, nibbānaṃ pana niccaṃ sukhaṃ asaṅkhataṃ avipariṇāmadhamman”ti **tulaṃ** tulyanto **atulaṃ** nibbānaṃ disvā sambhavaṃ bhavaśaṅkhāraṃ ariyamaggena avassaji. Kathaṃ avassaji? So hi muni vipassanāvasena ajjhatarato ca hutvā, samathavasena upacārappanāsu samāhito ca hutvā kavacaṃ abhindi iva, **evaṃ attasambhavaṃ** attani sañjātaṃ kilesaṃ **abhindi** padālayi, kilesābhāvena kammañca jahīti gāthāttho gahetabbo.

“Tulamatulañca sambhavan”ti paññatti sabbadhammānaṃ abhiññāya paññāpanato **abhiññāpaññatti** nāma, dhammapaṭṭisambhidāya nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, “bhavaśaṅkhāramavassaji muni”ti paññatti samudayaṃ saccesu pariccāgassa ca paññāpanato **pariccāgapaññatti** nāma, dukkhassa pariññāya ca paññāpanato **pariññāpaññatti** nāma, “ajjhatarato samāhito”ti paññatti kāyagatāya satiyā bhāvanāya ca paññāpanato **bhāvanāpaññatti** nāma, cittekaggatāya ṭhītiyā ca paññāpanato **ṭhītipaññatti** nāma, “abhindi kavacamivattasambhavan”ti paññatti cittassa abhinibbidāya ca paññāpanato **abhinibbidāpaññatti** nāma, sabbaññutāya upādānassa ca paññāpanato **upādānapaññatti** nāma, avijjāṇḍakosānaṃ padālanāya ca paññāpanato **padālapaññatti** nāma, “yathāvutto paññattippabhedo kena saddahitabbo”ti vattabbattā **“tenāhā”** ti-ādi vuttaṃ. Tathāvuttassa paññattippabhedassa sambhavato bhagavā yaṃ “tulamatulan”ti-ādigāthamāha, tathāsambhavato yathāvuttāya gāthāya yathāvutto paññattippabhedo saddahitabboti.

“Tulamatulañcā”ti-ādigāthāyaṃ paññattippabhedo ācariyena vibhatto, amhehi ca ñāto.

‘Yo dukkhamaddakkhi yatonidānaṃ, kāmesu so jantu kathaṃ nameyya;  
kāmā hi loke saṅgoti ñatvā, tesāṃ satimā vinayāya sikkhe’ti.-

Gāthāyaṃ pana kathaṃ paññattibhedo vibhatto”ti vattabbattā **“yo dukkhamaddakkhi”** ti-ādi vuttaṃ. **Yo** āradhāvippassako jantu yatonidānaṃ sabbaṃ tebhūmaṃ

(..0193) hetuphalaṃ **dukkhaṃ** addakki, **so** āradhavi-passako jantu **kāmesu kathaṃ nameyya** nametuṃ nārahati. Kāmā loke “saṅgo”ti **hi** yasmā passitabbā, tasmā nametuṃ nārahati, iti etaṃ dukkhabhāvaṃ dukkhahetubhāvaṃ ñatvā **tesaṃ** kāmānaṃ **vinayāya** vūpasamāya **satimā** kāyagatāsatisampanno tīṇi sikkhāni **sikkhe** sikkheyyāti gāthāttho saṅkhepena viññātabbo. **Aṭṭhakathāyaṃ** (netti. aṭṭha. 41) pana vitthārena saṃvaṇṇito.

“Yo dukkhan”ti paññatti dukkhassa vevacanassa ca pariññāya ca paññāpanato **vevacanapaññatti, pariññāpaññatti ca** hoti. “Yatonidānan”ti paññatti samudaya-ssa pabhavassa ca pahānassa ca paññāpanato **pabhavapaññatti** ceva **pahāna-paññatti** ca hoti. “Addakki”ti paññatti ñāṇacakkhussa vevacanassa ca paṭivedhassa ca paññāpanato **vevacanapaññatti** ceva **paṭivedhapaññatti** ca hoti. “Kāmesu so jantu kathaṃ nameyyā”ti paññatti kāmataṇhāya vevacanassa ca anabhinivisassa ca paññāpanato **vevacanapaññatti** ceva **anabhinivesapaññatti** ca hoti. “Kāmā hi loke saṅgoti ñatvā”ti paññatti kāmānaṃ paccatthikato dassanassa ca paññāpanato **dassanapaññatti** nāma. Kāmā hi anattahajānanato paccatthikasa-disā.

“Kīdisā hutvā anattahajanakā”ti pucchitabbattā “**kāmā hi**”ti-ādi vuttaṃ. Kāmā rāgaggi-ādīhi antodayhanato **aṅgārakāsūpamā** ca, pūtibhāvāpajjanato **maṃsapesū-pamā** ca, bahi aññena dayhanato **pāvaka-kappā** jalitaggi-kkhandhūpamā ca,



patiṭṭhānābhāvato **papātūpamā** ca, visasadisehi dosādīhi parahiṃsanato **urago-pamā** ca. “Tesaṃ satīmā”ti paññatti pahānāya apacayassa ca paññāpanato **apacayapaññatti** nāma, kāyagatāya satiyā nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, maggassa bhāvanāya ca paññāpanato **bhāvanāpaññatti** nāma. “Vinayāya sikkhe”ti paññattirāgavinayassa dosavinayassa mohavinayassa paṭivedhassa ca paññāpanato **paṭivedhapaññatti** nāma. “Jantū”ti paññatti yogissa vevacanassa ca paññāpanato **vevacanapaññatti** nāma.

“Jantūti sāmāññasattavācako saddo kasmā yogivācako viññātabbo”ti vattabbattā **“yadā hī”**ti-ādi vuttaṃ. Yogī **yadā** yasmiṃ kāle (..0194) kāmā saṅgoti pajānāti, tadā tasmīṃ kāle **so** yogī kāmānaṃ anuppādāya kusale dhamme kāyagatāsatti-ādīhi **uppādayati**, so kusale dhamme uppādentō yogī anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya **vāyamati** kusalavīriyaṃ karoti, tasmā yogivācako jantusa-ddoti viññātabbo. “Jantū”ti **ayaṃ** paññatti **appatassa** kusalassa jhānadharmādikassa pattiyā vāyāmassa ca paññāpanato **vāyāmapaññatti** nāma, oramattikāya asantuṭṭhiyā nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma. “So anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyamati”ti ayaṃ paññatti vāyāmapaññatti, “hetuso uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā vāyamati”ti paññatti katamā paññatti”ti pucchitabbattā **“tattha so uppannānaṃ”**ti-ādi vuttaṃ. **Tattha** tasmīṃ “anuppannānaṃ”ti-ādimhi. “So uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā vāyamati”ti **ayaṃ** paññatti bhāvanāya appamādassa ca paññāpanato **appamādapaññatti** nāma, vīriyindriyassa nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, kusalānaṃ dhammānaṃ ārakkhassa ca paññāpanato **ārakkhapaññatti** nāma, adhicitasikkhāya ṭhitiyā ca paññāpanato **ṭhitipaññatti** nāma. “Kena yathāvuttappakāro paññattippabhedo saddahitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ.

“Yo dukkhamaddakkhi yatonidānaṃ”ti-ādigāthāya paññattippabhedo ācariyena vibhatto, amhehi ca ñāto.

“Mohasambandhano loko, bhabbarūpova dissati;  
upadhibandhano bālo, tamasā parivārito;  
assirī viya khāyati, passato natthi kiñcananti.-

Gāthāyaṃ pana kathāṃ paññattippabhedo vibhatto”ti vattabbattā **“mohasambandhano”**ti-ādi vuttaṃ. Tattha **mohasambandhanoti** mohahetukehi saṃyojanehi sambandho. **Lokoti** appahīnasamyojano sattaloko. **Bhabbarūpova dissatī**ti abhabbopi attā bhabbarūpova bhabbajātiko viya bālānaṃ avipassakānaṃ dissati. **Upadhibandhanoti** kilesūpadhīhi bandhitabbo. Yu-paccayo hi kammatthe vihito. Upadhīsu vā kilesānaṃ bandhanaṃ yassa bālāssati **upadhibandhano**. Dve avaḍḍhiyo lāti gaṇhātīti **bālo**. **Tamasā** sammohena **parivārito** paṭicchādito paṇḍitānaṃ vipassakānaṃ **assirī** viya sirīvirahito viya **khāyati** (..0195) upaṭṭhāti. **Passato** paññācakkhunā passantassa paṇḍitassa kiñcanaṃ natthīti saṅkhepattho daṭṭhabbo.

“Mohasambandhano loko”ti paññatti mohasīsenā gahitānaṃ vipallāsānaṃ desanāya paññāpanato **desanāpaññatti** nāma. “Bhabbarūpova dissati”ti paññatti lokassa viparītassa viparītākārena upaṭṭhahantassa paññāpanato **viparītapaññatti**

nāma. “Upadhibandhano bālo”ti paññatti pāpakānaṃ icchāvacaṇānaṃ pabha-  
vassa paññāpanato **pabhavapaññatti** nāma. “Upadhibandhano bālo”ti paññatti  
pariyuṭṭhānānaṃ akusalānaṃ dhammānaṃ bandhanakiccassa paññāpanato **kicca-  
paññatti** nāma. “Upadhibandhano bālo”ti paññatti kilesānaṃ bandhanabalamūha-  
nabalānaṃ paññāpanato **balapaññatti** nāma. “Upadhibandhano bālo”ti paññatti  
saṅkhārānaṃ viruhanāya paññāpanato **viruhanāpaññatti** nāma. “Tamasā parivā-  
rito”ti paññatti avijjandhakārassa desanāya paññāpanato **desanāpaññatti** nāma,  
avijjandhakārassa vevacanassa ca paññāpanato **vevacanapaññatti** nāma. “Assirī  
viya khāyati”ti paññatti dibbacakkhussa dassanakiriyāya paññāpanato **dassanapa-  
ññatti** nāma. “Assirī viya khāyati”ti paññatti paññācakkhussa nikkhepassa paññā-  
panato **nikkhepapaññatti** nāma. “Passato natthi kiñcanan”ti paññatti **sattānaṃ** ari-  
yānaṃ paṭivedhassa paññāpanato **paṭivedhapaññatti** nāma.

“Katamaṃ kiñcanan”ti pucchitabbattā **“rāgo kiñcanan”**ti-ādi vuttaṃ. “Yathā-  
vutto paññattippabhedo kathaṃ amhehi saddahitabbo”ti vattabbattā **“tenāhā-  
”**ti-ādi vuttaṃ. Yathāvuttassa paññattippabhedassa sambhavato bhagavā yaṃ  
**“mohasambandhano”**ti-ādimāha, tathāsambhavato tāya gāthāya yathāvutto  
paññattippabhedo gāthānusārena saddahitabbo.

“Mohasambandhano loko”ti-ādigāthāya paññattippabhedo ācariyena vibhatto,  
amhehi ca ñāto, “atthi, bhikkhave, ajātan’ti-ādipāṭhassa paññattippabhedo kathaṃ  
vibhatto”ti pucchitabbattā **“atthi bhikkhave”**ti-ādipāṭhimāha. “Sā pana pāḷi  
kimatthaṃ bhagavatā vuttā”ti ce puccheyya? Paramatthato avijjamānattā  
nibbānaṃ natthi, tasmā “atthi nibbānan”ti vacanaṃ sasavisāṇavacanaṃ viya  
anattaṃ, vohāramattametanti vadantānaṃ micchāvādaṃ bhañjituṃ bhagavatā  
vuttāti daṭṭhabbā.

Kutocipi (..0196) ajātattā abhūtattā **ajātaṃ abhūtaṃ**. Paccayehi akatattā **akataṃ**.  
Saṅkhatābhāvato **asaṅkhatānaṃ** nibbānaṃ atthi. **Etaṃ** ajātādikaṃ nibbānaṃ no ce  
abhavissa, evaṃ sati nissaraṇaṃ na paññāyetha, nibbānassa ca ariyamagga-  
lānaṃ ārammaṇattā, maggaphalānaṃ ca kilesānaṃ samucchindanato paṭippassa-  
mbhanato, samucchindanena ca tividhassa vaṭṭassa apavaṭṭanato ajātādikaṃ  
nibbānaṃ atthiyevāti daṭṭhabbā.

“Atthi, bhikkhave, ajātaṃ ...pe... asaṅkhatan”ti **ayaṃ** paññatti nibbānassa **desa-  
nāpaññatti** ca nibbānassa **vevacanapaññatti** ca hoti. “Nayidha jātassa ...pe...  
paññāyethā”ti **ayaṃ** paññatti saṅkhatassa **vevacanapaññatti** ca saṅkhatassa **upa-  
nayanapaññatti** ca hoti. “Yasmā ca ...pe... asaṅkhatan”ti **ayaṃ** paññatti nibbā-  
nassa **vevacanapaññatti** ca nibbānassa **jotanāpaññatti** ca hoti. “Yasmā jātassa  
...pe... paññāyati”ti **ayaṃ** paññatti nibbānassa **vevacanapaññatti** ca maggassa  
saṃsārato **niyyānikapaññatti ca nissaraṇapaññatti** ca hoti paññattiviseso paṇḍi-  
tehi niddhāretvā gahetabbo.

“Yathāvutto nibbānassa paññattippabhedo kena saddahitabbo”ti vattabbattā  
**“tenāha bhagavā”**ti-ādi vuttaṃ. **“Tenāha āyasmā”**ti-ādyānusandhyādi-attho ceva  
**“niyutto paññattihāro”**ti anusandhyādi-attho ca vuttanayānusārena veditabbo.

Iti paññattihāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-  
tabboti.

## 12. Otaṇaḥāravibhaṅgavibhāvanā

42. Yena yena saṃvaṇṇanāvisesabhūtena paññattihāravibhaṅgena paññattiyo  
vibhattā, so saṃvaṇṇanāvisesabhūto vibhaṅgo paripuṇṇo, “katamo otaṇo hāra-  
vibhaṅgo”ti pucchitabbattā **“tatha katamo otaṇo hāro”**ti-ādi vuttaṃ. Tatha  
**tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu (..0197) **katamo** saṃvaṇṇanāvi-  
seso **otaṇo hāro** otaṇaḥāravibhaṅgo nāmāti pucchati. “Yo ca paṭiccuppādo”-  
ti-ādiniddesassa idāni mayā vuccamāno “uddhaṃ adho sabbadhi vippamutto”ti-ā-  
diko vitthārasaṃvaṇṇanāviseso otaṇo hāro otaṇaḥāravibhaṅgo nāmāti gahe-  
tabbo.

Tattha pāṭhe “katame paṭiccasamuppādādayo niddhāretvā katamehi niddhāri-  
tehi dhammehi otarati”ti pucchitabbattā imasmimṃ pāṭhe ime paṭiccasamuppādā-  
dayo niddhāretvā imehi niddhāritehi dhammehi otaratiṭi dassetuṃ **“uddhaṃ adho  
sabbadhi vippamutto”**ti-ādi vuttaṃ. Tatha **uddhanti** kāmadhātuto uddhaṃ upari-  
bhāge pavattāya rūpadhātu-arūpadhātuyā. **Adhoti** rūpadhātuto heṭṭhābhāge pava-  
ttāya kāmadhātuyā. **Sabbadhī**ti sabbasmimṃ kāmarūpa-arūpadhātumhi. **Vippamu-  
ttoni** paṭisandhivasena appavattanato vippamutto asekkho. Ayaṃ sekkho dassana-  
maggena sakkāyadiṭṭhiyā samugghātattā “ahaṃ asmī”ti anānupassī viharati.  
Evaṃ sekkhāya vimuttiyā ceva asekkhāya vimuttiyā ca sekkho ceva asekkho ca  
atiṇṇapubbaṃ oghaṃ apunabbhavāya vimutto udatārīti gāthāttho gaheṭṭabbo.

Tasmimṃ gāthāpāṭhe “katame niddhāretvā katamehi otarati”ti pucchitabbattā  
**“uddhanti rūpadhātū”**ti-ādi vuttaṃ. **Uddhanti** manussalokato uddhaṃ cātumahārā-  
jikādayopi gahitāti atthasambhavato taṃ nivattetuṃ **“rūpadhātu arūpadhātū”**ti  
vuttaṃ. **Adhoti** manussabhavato adho cattāro apāyabhūmiyo ca gahitāti atthasa-  
mbhavato taṃ nivattetuṃ **“kāmadhātū”**ti vuttaṃ. **Sabbadhī**ti catubhūmikeṭi attha-  
sambhavato **“tedhātuke”**ti vuttaṃ. **Ayaṃ asekkhā vimuttī**ti vimuttassa asekkhassa  
yā virāgatā atthi, ayampi virāgatā asekkhaphalavimutti. “Uddhaṃ adho sabbadhi  
vippamutto”ti pāṭhe vuttappakārā ayaṃ asekkhā vimutti niddhāritāti attho. Niddhā-  
ritāya asekkhāya vimuttiyā yāni saddhādipañcindriyāni niddhāritāni, **tāniyeva** ase-  
kkhāni pañcindriyāni bhavanti. **Ayaṃ** vuttappakārā otaṇā **indriyehi** vimuttiyā **ota-  
raṇā** nāma pavesanā nāma.

Tāniyeva asekkhāni pañcindriyāni vijjāya upakārakattā, paññāpadaṭṭhānattā vā  
**vijjā** bhavanti. **Vijjuppādā** tādisāya vijjāya uppādā uppādahetuto (..0198) **avijjāni-  
rodho** avijjāya nirodho hoti ...pe... dukkhakkhandhassa nirodho hoti, **ayaṃ** vutta-

ppakārā otaraṇā paṭiccasamuppādehi otaraṇā nāma.

Tāniyeva asekkhāni pañcindriyāni tīhi khandhehi saṅgahitāni saddhāvīriyehi silasambhavato, satiyā ca paññānuvattakattā. Sesā vuttanayānusārena veditabbā.

“Uddhaṃ adho sabbadhi vippamutto”ti pāṭhe niddhāretvā otaraṇā ācariyena vibhattā, amhehi ca ñātā, “ayaṃ ahasmīti anānupassī”ti pāṭhe “katame niddhāretvā katamehi otaraṇehi otaratī”ti vattabbattā “**ayaṃ ahasmīti anānupassīti ayaṃ sakkāyadiṭṭhiyā**”ti-ādi vuttaṃ. Yo ayaṃ sekkho “ahamasmi”ti nānupassī, tassa sekkhassa sakkāyadiṭṭhiyā yo samugghāto atthi, yā samugghātasāṅkhātā samugghātavimutti sekkhā vimutti hoti, tassā sekkhāya vimuttiyā yāni saddhādipañcindriyāni niddhāritāni, **tāniyeva** sekkhāni pañcindriyāni bhavanti. **Ayaṃ** vuttappa-kārā otaraṇā indriyehi otaraṇā nāma. Sesā vuttanayānusārena veditabbā.

**43.** “Uddhaṃ adho”ti-ādigāthāyaṃ otaraṇā ācariyena vibhattā, amhehi ca ñātā, “nissitassa calitan”ti-ādipāṭhe “katame niddhāretvā katamehi otaratī”ti pucchita-bhattā “**nissitassa calitaṃ, anissitassa calitaṃ natthī**”ti-ādi vuttaṃ. **Nissitassa** puggalassa **calitaṃ** calanaṃ atthi, **anissitassa** puggalassa **calitaṃ** calanaṃ natthi. **Calite** calane asati passaddhi bhavati, passaddhiyā **sati** vijjamānāya nati na hoti, natiyā **asati** avijjamānāya **āgatigati** na hoti, āgatigatiyā **asati** avijjamānāya **cutūpa-pāto** na hoti, cutūpapāte **asati** avijjamāne

**idha** chasu ajjhattikāyatanesu attānaṃ neva passati, **huraṃ** vā chasu bāhirāyatanesu attānaṃ na passati, **ubhayaṃ antarena** vajjetvā phassādisamudāyesu dhammesu attānaṃ na passati, **esova** paṭiccasamuppādo “avijjānirodhā”ti-ādiko dukkhassa **anto** avasānaṃ karotīti attho.

**Nissitassa calitanti** ettha “nissayo katividho”ti pucchitabbattā “**nissitassa calitanti nissayo nāmā**”ti-ādi vuttaṃ. **Tatthāti** tesu duvidhesu taṇhānissayadiṭṭhinissayesu (..0199) yā cetanā **rattassa** puggalassa niddhāritā, **ayaṃ** cetanādhammo **taṇhānissayo** nāma. Yā cetanā **mūlhasa** puggalassa niddhāritā. **Ayaṃ** cetanādhammo **diṭṭhinissayo** nāma. Sā duvidhā cetanā pana saṅkhārā nāma. Saṅkhārapaccayā viññāṇaṃ ...pe... sabbo paṭiccasamuppādo niddhārito. **Ayaṃ** vuttappakārā otaraṇā paṭiccasamuppādehi otaraṇā nāma.

**Tatthāti** tasmim̐ taṇhānissayadiṭṭhinissaye yā vedanā **rattassa** puggalassa niddhāritā, **ayaṃ sukhā vedanā**. Yā cetanā **sammūlhasa** puggalassa niddhāritā, **ayaṃ adukkhamasukhā vedanā**. Yebhuyyena sesā vuttanayānusārena veditabbā.

**44.** “Nissitassa calitan”ti-ādipāṭhe otaraṇā ācariyena vibhattā, amhehi ca ñātā.

“Ye keci sokā paridevitā vā ...pe...

piyaṃ na kayirātha kuhiñci loke”ti.-

Gāthāpāṭhe “katame niddhāretvā katamehi otarati”ti pucchitabbattā “**ye keci sokā**”ti-ādi vuttaṃ. Ye keci sokā vā yā kāci paridevitā vā anekarūpā yā kāci dukkhā vā lokasmim̐ sambhavanti. **Ete** sokādayo piyaṃ paṭicca pabhavanti, piye asante **ete** sokādayo na bhavanti. **Tasmā** piye asante sokādīnaṃ abhāvato **yesaṃ** vītasokānaṃ kuhiñci lokepi natthi, te vītasokā sukhino bhavanti. **Tasmā** vītasokānaṃ sukhasampannattā asokaṃ virajaṃ **patthayāno** sappuriso kuhiñci loke piyaṃ na kayirāthāti gāthāttho.

“**Ye keci sokā paridevitā vā, dukkhā ca lokasmimanekarūpā piyaṃ paṭicca pabhavanti ete**”ti ettha pāṭhe yā vedanā niddhāritā, **ayaṃ dukkhā vedanā**. Sesā vuttanayānusārena veditabbā.

“Ye keci sokā”ti-ādigāthāpāṭhe otaraṇā ācariyena vibhattā, amhehi ca ñātā, “kāmaṃ kāmayamānassā”ti-ādigāthāpāṭhe “katame (..0200) niddhāretvā katamehi otarati”ti vattabbattā “**kāmaṃ kāmayamānassā**”ti-ādi vuttaṃ. Tassaṃ gāthāyaṃ attho heṭṭhā vuttova.

**Tatthāti** tasmim̐ “pītimano hoti”ti pāṭhe yā pītimanatā vuttā niddhāritā, **ayaṃ** pītimanatā **anunayo** hoti. “**Sallavidhova ruppātī**”ti pāṭhe yaṃ ruppanaṃ āha, **idaṃ** ruppanaṃ **paṭighaṃ** hoti, **anunayo** ca paṭighaṅca niddhāritāti attho.

“Anunaye ca paṭighe ca niddhārite katamo dhammo niddhārito”ti vattabbattā “**anunayo paṭighaṅca pana taṇhāpakkho**”ti vuttaṃ. **Taṇhāpakkhoti** taṇhāpakkhattā taṇhā niddhāritā. “Anunayo taṇhāpakkho hotu, paṭighaṃ pana taṇhāpakkhaṃ na siyā”ti ce vadeyya? Paṭighassa attasinehasena pavattanato paṭighampi taṇhāpakkhaṃ hoti. “Taṇhāya niddhāritāya katamo niddhārito”ti vattabbattā “**taṇhāya ca panā**”ti-ādi vuttaṃ. Dasannaṃ rūpāyatanaṃ taṇhāya padaṭṭhānattā dasa rūpāni āyatanāni niddhāritāni. **Ayaṃ** vuttappakārā otaraṇā āyatanehi otaraṇā nāma. Sutte āgatā paṭiccasamuppādādayo tena saṃvaṇṇanāvise-

sena nayena niddhāritā, suttatthamukhena vā niddhāritā, tena ...pe... nayena niddhāritesu paṭiccasamuppādādisu yo saṃvaṇṇanāyaviseso tadatthavācaka-vasena vā tadatthañāpakavasena vā otarati pavisati samosarati, so saṃvaṇṇanāyaviseso otaraṇo hāro nāmāti adhippāyo daṭṭhabbo. Sesesupi vuttanayānusārena otaraṇā gahetabbā. “**Tenāha āyasmā**” ti-ādyānusandhyādi-attho ceva “**niyutto otaraṇo hāro**” ti anusandhyādi-attho ca vuttanayānusārena veditabbo.

Iti otaraṇahāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

### 13. Sodhanahāravibhaṅgavibhāvanā

45. Yena (..0201) yena saṃvaṇṇanāvisesabhūtena otaraṇahāravibhaṅgena otaretabbā suttatthā vibhattā, so saṃvaṇṇanāvisesabhūto vibhaṅgo paripuṇṇo, “katamo sodhanahāravibhaṅgo” ti pucchitabbattā “**tattha katamo sodhano hāro**” ti-ādi vuttaṃ. Tattha **tatthāti** tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāviseso **sodhano hāro** sodhanahāravibhaṅgo nāmāti pucchati. “Vissajjitamhi pañhe” ti-ādiniddesassa idāni mayā vuccamāno “yathā āyasmā ajito” ti-ādiko vitthārasaṃvaṇṇanāviseso sodhanahāravibhaṅgo nāmāti gahetabbo. “Kathaṃ tattha pañhe sodhano hāro viññātabbo” ti vattabbattā “**yathā āyasmā**” ti-ādi vuttaṃ. **Yathā** yena pakārena āyasmā ajito pārāyane bhagavantam pañham pucchati, tathā tena pakārena vissajjitamhi pañhe ayam sodhano hāro viññātabboti. “Niyametvā vibhajehi” ti vattabbattā niyametvā vibhajitum “**kenassū**” ti-ādi vuttaṃ. Gāthāttho vuttova.

“Kenassu nivuto loko, kenassu nappakāsati;

kissābhilepanam brūsi, kiṃsu tassa mahabbhayan” ti.-

Pucchāvasena pavattagāthāyañca-

“Avijjāya nivuto loko, (ajitāti bhagavā,)

vivicchā pamādā nappakāsati;

jappābhilepanam brūmi, dukkhamassa mahabbhayan” ti.-

Vissajjanavasena pavattagāthāyañcāti imāsu dvīsu gāthāsu “**kenassu nivuto loko**” ti iminā padena **pañhe** pucchite “**avijjāya nivuto loko**” ti iminā padena bhagavā “kenassu nivuto loko” ti padaṃ tadatthe aññāṇasaṃsayādimalānaṃ apanayanena sodheti. Tadatthe hi vissajjite aññāṇasaṃsayādīnaṃ abhāvato attho sodhito nāma, atthe ca sodhite padampi sodhitameva. Tenāha **aṭṭhakathāyam**- “tadatthassa vissajjanato” ti (netti. aṭṭha. 45), **ṭīkāyañca** “tabbisaya-aññāṇasaṃsayādimalāpanayanena sodheti” ti vuttaṃ. **No ca ārambhanti** pucchitum ārabhitabbaṃ (..0202)

sabbagāthāpadam, gāthāttham vā, ñātuṃ icchitassa sabbassa atthassa vissajjanavasena apariyositattā bhagavā “avijjāya nivuto loko”ti ettakeneva padena sodheti. Sesesupi esa nayo.

“**Kiṃsu tassa mahabbhayan**”ti iminā padena pañhe pucchite “**dukkhamassa mahabbhayan**”ti padena bhagavatā **ārambho** ñātuṃ icchito attho **suddho** sodhito hoti. Sesagāthāsupi eseva nayo.

**Yattha** pañhe **evaṃ** niravasesavissajjanavasena ārambho **suddho** sodhito bhavati, so pañho **vissajjito** sodhito bhavati. **Yattha** pañhe evaṃ niravasesavissajjanavasena ārambho yāva **asuddho** asodhito bhavati, tāva so pañho **vissajjito** sodhito na bhavatīti yojanā. “**Tenāhā**”ti-ādyānusandhyādyattho ceva “**niyutto sodhano hāro**”ti anusandhyādyattho ca vuttanayānusārena veditabbo.

Iti sodhanahāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-tabboti.

#### 14. Adhiṭṭhānahāravibhaṅgavibhāvanā

46. Yena yena saṃvaṇṇanāvisesabhūtena vibhaṅgena pañhādayo sodhitā, so saṃvaṇṇanāvisesabhūto paripuṇṇo, “katamo adhiṭṭhānahāravibhaṅgo”ti pucchita-bbattā “**tattha katamo adhiṭṭhāno hāro**”ti-ādi vuttaṃ. Tattha **tatthā**ti tesu niddi-ṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāviseso paṭiniddesato **adhi-ṭṭhāno hāro** adhiṭṭhānahāravibhaṅgo nāmāti pucchati. “Ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā”ti-ādiniddesassa idāni mayā vuccamāno “ye tattha niddiṭṭhā, tathā te dhārayitabbā”ti-ādiko vitthārasaṃvaṇṇanāviseso adhiṭṭhānahāravibhaṅgo nāmāti gahetabbo.

“Ye (..0203) dhammā suttesu ekattatāya ca vemattatāya ca niddiṭṭhā, te dhammā kiṃ pana tatheva dhārayitabbā, udāhu aññathāpi vikappayitabbā”ti pucchitabbattā “**ye tatthā**”ti-ādi vuttaṃ. **Tattha** tesu suttantesu **ye** dukkhasaccādayo dhammā ekattatāya ca vemattatāya ca niddiṭṭhā, **te** dukkhasaccādayo dhammā **tathā** ekattatāya ca vemattatāya ca **dhārayitabbā** upalakkhitabbā, na aññathā vikappayitabbā.

“Sāmaññakappanāya vohārabhāvena anavaṭṭhānato katamā ekattatā, katamā vemattatā”ti pucchitabbattā “**dukkhanti ekattatā**”ti-ādi vuttaṃ. **Dukkhanti** jāti-ādivi-sesamanapekkhitvā yā dukkhasāmaññatā vuttā, sā ayaṃ dukkhasāmaññatā dukkhassa **ekattatā** nāma. “Tattha katamaṃ dukkhan”ti pucchitā “jāti dukkhā, jarā dukkhā ...pe.. viññāṇaṃ dukkhan”ti jāti-ādivisesamapekkhitvā yā dukkhavisesatā vuttā, sā **ayaṃ** dukkhavisesatā dukkhassa **vemattatā** nāma. **Tatthā**ti ye dukkhā-

dayo dhammā sutte vuttā, tattha tesu dukkhādīsu atthesu.

**Dukkhasamudayoti** “taṇhā ponobhavikā”ti visesamanapekkhitvā yā samudaya-sāmaññatā vuttā, sā ayaṃ samudayasāmaññatā samudayassa **ekattatā** nāma. “Tattha katamo samudayo”ti pucchitvā “yāyaṃ taṇhā ...pe... vibhavataṇhā”ti visesaṃ apekkhitvā yā samudayavisesatā vuttā, sā **ayaṃ** samudayavisesatā samudayassa **vemattatā** nāma.

**Dukkhanirodhoti** “tassāyeva taṇhāya asesavirāganirodho”ti visesamanapekkhitvā yā nirodhasāmaññatā vuttā, sā ayaṃ nirodhasāmaññatā nirodhassa **ekattatā** nāma. “Tattha katamo dukkhanirodho”ti pucchitvā “yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo”ti visesamapekkhitvā yā nirodhavisesatā vuttā, sā **ayaṃ** nirodhavisesatā nirodhassa **vemattatā** nāma.

**Dukkhanirodhagāminī paṭipadāti? Paṭipadāti** sammādiṭṭhi-ādivisesamanapekkhitvā yā nirodhagāminipaṭipadāsāmaññatā vuttā, sā ayaṃ nirodhagāminipaṭipadāsāmaññatā maggassa **ekattatā** nāma. “Tattha katamā dukkhanirodhagāminī paṭipadā”ti (..0204)



pucchitvā “ayameva ariyo ...pe... sammāsamādhi”ti sammādiṭṭhi-ādivisesamapekkhitvā yā visesadukkhanirodhagāminipaṭipadatā vuttā, sā **ayaṃ** visesadukkhanirodhagāminipaṭipadatā maggassa **vemattatā** nāma.

**Maggoti** nirayagāmimaggādivisesamanapekkhitvā yā sāmāññamaggatā vuttā, sā ayaṃ sāmāññamaggatā maggassa **ekattatā** nāma. “Tattha katamo maggo”ti pucchitvā “nirayagāmī maggo ...pe... nibbānagāmī maggo”ti nirayagāmimaggādivisesaṃ apekkhitvā yā visesamaggatā vuttā, sā **ayaṃ** visesamaggatā maggassa **vemattatā** nāma.

**Nirodhoti** paṭisaṅkhānirodhādivisesaṃ anapekkhitvā yā sāmāññanirodhatā vuttā, sā ayaṃ sāmāññanirodhatā nirodhassa **ekattatā** nāma. “Tattha katamo nirodho”ti pucchitvā “paṭisaṅkhānirodho ...pe... sabbakilesanirodho”ti paṭisaṅkhānirodhādivisesaṃ apekkhitvā yā visesanirodhatā vuttā, sā **ayaṃ** visesanirodhatā nirodhassa **vemattatā** nāma.

**Rūpanti** cātumahābhūtikādivisesamanapekkhitvā yā sāmāññarūpatā vuttā, sā ayaṃ sāmāññarūpatā rūpassa **ekattatā** nāma. “Tattha katamaṃ rūpan”ti pucchitvā “cātumahābhūtikaṃ ...pe... vāyodhātuyā cittaṃ virājeti”ti cātumahābhūtikādivisesamapekkhitvā yā visesarūpatā vuttā, sā **ayaṃ** visesarūpatā rūpassa **vemattatā** nāma.

**48. Avijjāti** dukkhe-aññāṇādivisesamanapekkhitvā yā avijjāsāmaññatā vuttā, sā ayaṃ avijjāsāmaññatā avijjāya **ekattatā** nāma. “Tattha katamā avijjā”ti pucchitvā “dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ ...pe... avijjālaṅghī moho akusalamūlan”ti dukkhe-aññāṇādivisesamapekkhitvā yā avijjāvisesatā vuttā, sā ayaṃ avijjāvisesatā avijjāya **vemattatā** nāma.

**Vijjāti** dukkheñāṇādivisesamanapekkhitvā yā vijjāsāmaññatā vuttā, sā ayaṃ vijjāsāmaññatā vijjāya **ekattatā** nāma. “Tattha katamā vijjā”ti pucchitvā “dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ ...pe... dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannan”ti dukkheñāṇādivisesamapekkhitvā yā (..0205) vijjāvisesatā vuttā, sā **ayaṃ** vijjāvisesatā vijjāya **vemattatā** nāma.

**Samāpattīti** saññāsamāpatyādivisesaṃ anapekkhitvā yā sāmāññasamāpattitā vuttā, sā sāmāññasamāpattitā samāpattiyā **ekattatā** nāma. “Tattha katamā samāpattī”ti pucchitvā “saññāsamāpattī asaññāsamāpattī ...pe... nirodhasamāpattī”ti saññāsamāpatyādivisesaṃ apekkhitvā yā visesasamāpattitā vuttā, sā **ayaṃ** visesasamāpattitā samāpattiyā **vemattatā** nāma.

**Jhāyīti** sekkhajhāyī-ādivisesaṃ anapekkhitvā yā jhāyīsāmaññatā vuttā, sā jhāyīsāmaññatā jhāyino **ekattatā** nāma. “Tattha katamo jhāyī”ti pucchitvā “atthi sekkho jhāyī, atthi asekkho jhāyī ...pe... paññuttaro jhāyī”ti sekkhajhāyī-asekkhajhāyī-ādivisesamapekkhitvā yā jhāyīvisesatā vuttā, sā **ayaṃ** jhāyīvisesatā jhāyino **vemattatā** nāma.

**Samādhīti** saraṇasamādhyādivisesamanapekkhitvā yā samādhisāmaññatā vuttā, sā ayaṃ samādhisāmaññatā samādhino **ekattatā** nāma. “Tattha katamo samādhi”ti pucchitvā “saraṇo samādhi, araṇo samādhi ...pe... micchāsamādhi, sammāsamādhi”ti saraṇasamādhyādivisesamapekkhitvā yā samādhivisesatā

vuttā, sā **ayaṃ** samādhivisesatā samādhino **vemattatā** nāma.

**Paṭipadāti** āgāḷhapaṭipadādivisesamanapekkhitvā yā paṭipadāsāmaññatā vuttā, ayaṃ paṭipadāsāmaññatā paṭipadāya **ekattatā** nāma. “Tattha katamā paṭipadā”ti pucchitvā “āgāḷhapaṭipadā, nijjhāmapaṭipadā ...pe... sukhā paṭipadā khippābhiññā”ti āgāḷhapaṭipadādivisesamapekkhitvā yā paṭipadāvisesatā vuttā, sā **ayaṃ** paṭipadāvisesatā paṭipadāya **vemattatā** nāma.

**Kāyoti** nāmakāyādivisesamanapekkhitvā yā kāyasāmaññatā vuttā, sā ayaṃ kāyasāmaññatā kāyassa **ekattatā** nāma. “Tattha katamo kāyo”ti pucchitvā “nāmakāyo rūpakāyo ...pe... ayaṃ nāmakāyo”ti nāmakāyādivisesamapekkhitvā yā kāyāvisesatā (..0206) vuttā, sā **ayaṃ** kāyāvisesatā kāyassa **vemattatā** nāmāti yojanā kātabbā. Padatthādiko viseso **aṭṭhakathāyaṃ** (netti. aṭṭha. 47) vitthārato vutto.

Vuttappakārassa dukkhasamudayādikassa dhammassa ekattatādilakkhaṇaṃ nigamanavasena dassetuṃ “**evaṃ yo dhammo**”ti-ādi vuttaṃ. Tattha **evanti** iminā mayā vuttana “dukkhanti ekattatā. Tattha katamaṃ dukkhaṃ? Jāti dukkhā, jarā dukkhā”ti-ādivacanena. **Yo dhammoti** yo koci jātijarābyādhyādivisesadhammo. **Yassa dhammassāti** tato jāti-ādivisesadhammato aññassa jarādivisesadhammassa. **Samānabhāvoti** jāti-ādivisesadhammena jarādivisesadhammassa dukkhabhāvena samānabhāvo. **Tassa dhammassāti** jarādivisesadhammassa. **Ekattatāyāti** dukkhasamudayatādisamānatāya dukkhasamudayādibhāvānaṃ ekībhāvena. **Ekībhavatīti** jāti-ādivisesabhedena anakopi “dukkhasamudayo”ti-ādinā ekasaddābhidheyyatāya ekībhavati. **Yena yena vā pana vilakkaṇo, tena tena vemattaṃ gacchati.** Yassa jāti-ādidhammassa yena yena abhinibbattanaparipācānādisabhāvena yo jāti-ādidhammo jarādidhammena vilakkaṇo visadiso hoti, tassa jāti-ādidhammassa tena tena abhinibbattanaparipācānādisabhāvena so jāti-ādidhammo jarādidhammena vemattataṃ visadisattaṃ gacchati, dukkhasamudayādibhāvena samānopi jāti-ādidhammo jarādidhammassa visiṭṭhataṃ gacchati attho daṭṭhabbo.

Dukkhasamudayādiddhammassa ekattavemattatā ācariyena vibhattā, amhehi ca ñātā, “tāya ekattavemattatāya kattha pucchite sati adhiṭṭhānaṃ vīmaṃsitabban”ti pucchitabbattā suttādi ke pucchite sati vīmaṃsitabbanti dassetuṃ “**evaṃ sutte vā**”ti-ādi vuttaṃ. Tattha **evaṃ** iminā vuttappakārena sutte vā pucchite, veyyākaraṇe vā pucchite, gāthāyaṃ vā pucchitāyaṃ sati adhiṭṭhānaṃ vīmaṃsitabbaṃ. “Kiṃ vīmaṃsitabban”ti puccheyya “ekattatāya pucchati kiṃ, udāhu vemattatāya pucchati kin”ti vīmaṃsitabbanti yojanā. **Aṭṭhakathāyaṃ** pana- “idāni tāva ekattavemattatāvisaye niyojetvā dassetuṃ ‘sutte vā veyyākaraṇe vā’ti-ādi vuttan”ti (netti. aṭṭha. 48) vuttaṃ. “Kathaṃ pucchitaṃ, kathaṃ vissajjitabban”ti vattabbattā “**yadi ekattatāyā**”ti-ādi (..0207) vuttaṃ. “**Tenāhā**”ti-ādyānusandhyādiko ca “**niyutto adhiṭṭhāno hāro**”ti imassa anusandhyādiko ca vuttanayānusārena veditabbo.

Iti adhiṭṭhānahāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-  
tabboti.

## 15. Parikkhārahāravibhaṅgavibhāvanā

49. Yena yena saṃvaṇṇanāvīsesabhūtena vibhaṅgena dukkhasaccādīnaṃ eka-  
ttatādayo vibhattā, so saṃvaṇṇanāvīsesabhūto paripuṇṇo, “katamo parikkhārahā-  
ravibhaṅgo nāmā”ti pucchitabbattā **“tatha katamo parikkhāro hāro”**ti-ādi vuttaṃ.  
Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāvī-  
seso **parikkhāro hāro** parikkhārahāravibhaṅgo nāmāti pucchati. “Ye dhammā yaṃ  
dhammaṃ janayanti”ti-ādiniddesassa idāni mayā vuccamāno “yo dhammo yaṃ  
dhammaṃ janayati, tassa so parikkhāro”ti-ādiko parikkhārabhūtassa hetuno ceva  
paccayassa ca vitthārasaṃvaṇṇanāvīseso parikkhāravibhaṅgo nāma.

“Katamo saṃvaṇṇetabbo parikkhāro”ti pucchitabbattā **“yo dhammo”**ti-ādi  
vuttaṃ. Tattha **yo** hetupaccayappakāro **dhammo yaṃ** phalabhūtaṃ **dhammaṃ jana-**  
**yati** janeti, **tassa** phaladhammassa **so** hetupaccayappakāro dhammo **parikkhāro**  
nāma. “Kiṃlakkhaṇo parikkhāro”ti pucchitabbattā tathā pucchitvā lakkhaṇavi-  
sesaṃ dassetuṃ **“kiṃlakkhaṇo”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana- “tatha ‘yo  
dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro’ti saṅkhepato parikkhārala-  
kkhaṇaṃ vatvā taṃ vibhāgena dassetuṃ ‘kiṃlakkhaṇo’ti-ādi vuttan”ti (netti. aṭṭha.  
49) vuttaṃ. “Kittakā dhammā janayanti”ti pucchitabbattā **“dve dhammā janayanti**  
**hetu ca paccayo cā”**ti vuttaṃ. “Hetupi kāraṇaṃ, paccayopi kāraṇaṃ (..0208),  
tasmā kāraṇāyeva kena lakkhaṇena dvidhā vuttā”ti vattabbattā **“tatha kiṃlakkha-**  
**ṇo”**ti-ādi vuttaṃ. Janitabbaphalato aññehi phalehi **asādhāraṇalakkhaṇo hetu,**  
sabbaphalehi **sādhāraṇalakkhaṇo paccayo,** iminā vīsesalakkhaṇena dvidhā vatta-  
bbāti attho. “Sādhāraṇāsādhāraṇavīseso kīdiso bhava”ti pucchitabbattā **“yathā kiṃ**  
**bhave”**ti pucchitvā **“yathā aṅkurassā”**ti-ādi vuttaṃ. Yathā yo sādhāraṇāsādhāra-  
ṇavīseso atthi, tathā so sādhāraṇāsādhāraṇavīseso kiṃ viya bhaveti attho. **Aṅku-**  
**rassa nibbattiyā bījaṃ asādhāraṇaṃ** yathā, tathā **hetu** phalassa nibbattiyā asādhā-  
raṇo bhava. **Pathavī ca āpo ca** aṅkurassa nibbattiyā **sādhāraṇā** bhavanti yathā,  
tathā **paccayo** phalassa nibbattiyā sādhāraṇo bhava. Sabbaphalassa paccayattā  
aṅkurassa bījaṃ asādhāraṇaṃ janakaṃ hetu. “Kathaṃ pathavī, āpo ca sādhāraṇā  
janakāti saddahitabbā”ti pucchitabbattā **“aṅkurassa hī”**ti-ādi vuttaṃ. Samaṃ  
samānaṃ phalaṃ bhavāpetīti **sabhāvo,** ko so? Bījaṃ hetuyeva. “Kiṃ hetupacca-  
yānaṃ vīseso bījaṅkuropamāyeva dassetabbo, udāhu aññūpamāyapi dassetabbo”-  
ti vattabbattā aññāya upamāyapi vīsesaṃ dassetuṃ **“yathā vā panā”**ti-ādi vuttaṃ.  
Imāya upamāyapi hetupaccayānaṃ vīseso vijānitabboti adhippāyo.

Bījaṅkurādīsu bāhiresu parikkhārabhūtānaṃ hetupaccayānaṃ vīseso ācariyena  
vibhatto, amhehi ca ñāto, “kathaṃ ajjhattikesu vibhatto”ti pucchitabbattā **“ayañhi**  
**saṃsāro”**ti-ādi vuttaṃ. Atha vā “bāhiresu parikkhārabhūto hetupaccayo yutto hotu,

kathaṃ ajjhattikesu yutto”ti vattabbattā “**ayañhi saṃsāro**”ti-ādi vuttaṃ. **Aṭṭhaka-thāyaṃ** pana- “evaṃ bāhiraṃ hetupaccayavibhāgaṃ dassetvā idāni ajjhattikaṃ dassetuṃ ‘ayañhi saṃsāro’ti-ādi vuttan”ti (netti. aṭṭha. 49) vuttaṃ. Hetupaccayehi saha saṃsāro bhavatīti **sahetupaccayo**. Ayaṃ saṃsāro hi yasmā sahetupaccayo hutvā nibbatto, tasmā ajjhattikepi parikkhārabhūto hetupaccayo yuttoyevāti daṭṭha-bboti adhippāyo.

So (..0209) imassa saṃsārassa sahetupaccayattaṃ yadi bhagavatā vuttaṃ, evaṃ sati amhehi saddahitabbaṃ, “kathaṃ saddahitabban”ti vattabbattā “**evañhi**”-ti-ādi vuttaṃ. **Evanti** iminā avijjādinā hetupaccayena sabbo paṭiccasamuppādo saṃsāroti nibbattoti bhagavatā saṃsārassa sahetupaccayattaṃ vuttaṃ, tasmā saddahitabbaṃ. Avijjādayo saṅkhārādīnaṃ paccayo hotu, “katamo avijjāya hetū”ti pucchitabbattā “**iti avijjā avijjāya hetū**”ti vuttaṃ. “Katamo avijjāya paccayo”-ti pucchitabbattā “**ayoniso manasikāro paccayo**”ti vuttaṃ. “Katamā avijjā kata-māya avijjāya hetū”ti pucchitabbattā “**purimikā avijjā pacchimikāya avijjāya hetū**”ti vuttaṃ. “Katamā purimikā avijjā katamā pacchimikā avijjā”ti pucchitabbattā “**tatthā**”ti-ādi vuttaṃ. “Avijjāpariyutṭhānassa hetubhūto purimo avijjānusayo samantaro va kiṃ, udāhu paramparahetupi hotī”ti pucchitabbattā “**bijaṅkuro viyā-**”ti-ādi vuttaṃ. **Bijaṅkuroti** bijānaṃ aṅkuroti bijaṅkuro, bijānaṃ

**samanantarahetutāya** añkuro nibbattati **viya**. **Yattha** rukkhādike yaṃ phalaṃ nibbattati, tasmim̃ rukkhādike nibbattassa **assa** phalassa **idaṃ** bijaṃ pana **parampara-hetutāya hetubhūtaṃ** bhavati.

“Bijaṃ pana ekam̃yeva hoti, kathaṃ dvidhā vattabban”ti vattabbattā “**duvidho hī**”-ti-ādi vuttaṃ, samanantarakālaparamparakālabhedena hetupi duvidho hotiyevāti attho. Bijaḥhūto hetu duvidho yathā, evaṃ avijjāya hetubhūto avijjānusayopi samanantarahetu ca paramparahetu cāti kālabhedena duvidho bhavati, samanantaro avijjānusayo samanantarassa avijjāpariyuṭṭhānassa samanantarahetu hoti. Purimataro avijjānusayo pacchimatarassa avijjāpariyuṭṭhānassa paramparahetu hoti. Iti bijaḥhūto asādhāraṇo hetu, pathavī-āpādiko sādharmaṇo paccayoti viseso pākaṭo yathā, evaṃ avijjānusayo asādhāraṇo **hetu**, ayonisomanasikāro sādharmaṇo **paccayoti** viseso daṭṭhabbo.

“Ettakeneva hetupaccayānaṃ viseso vattabbo”ti vattabbattā “**yathā vā pana thālakañca**”ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana- “yathā vā panāti-ādināpi (..0210) hetupaccayavibhāgameva dasseti”ti vuttaṃ. Tattha padīpassa paccayabhūtaṃ thālakañca vaṭṭi ca telañca padīpassa **sabhāvahetu** samānahetu na hotīti yojanā. “Padīpassa paccayabhūtampi thālakādikaṃ sabhāvahetu na hotīti kasmā sadda-hitabban”ti vattabbattā “**na hi sakkā**”ti-ādi vuttaṃ. Padīpassa paccayabhūtaṃ **anaggikaṃ** aggirahitaṃ thālakañca vaṭṭiñca telañca **dīpetuṃ** jāletuṃ **hi** yasmā na sakkā, tasmā purimo padīpo pacchimassa padīpassa sabhāvahetu hoti viya, evaṃ thālakādikaṃ sabhāvahetu na hoti. **Iti** evaṃpakāro **sabhāvo** samāno padīpo hetu hoti yathā, **parabhāvo** asamāno thālakādiko paccayo hoti yathā ca, tathā ajjhattiko sabhāvo **hetu** hoti, bāhiro asamāno **paccayo** hoti. **Janako** avijjānusayo avijjāpariyuṭṭhānassa **hetu** hoti, **pariggāhako** upatthambhako **paccayo** hoti. Aññehi phalehi **asādhāraṇo hetu** hoti, sabbehi phalehi **sādharmaṇo paccayo** hotīti yojetvā padīpopamāyapi hetupaccayānaṃ pākaṭo viseso daṭṭhabboti adhippāyo.

Hetupaccayappabhedam̃ kāraṇam̃ parikkhāroti ācariyena vuttaṃ, tassa kāraṇassa kāraṇabhāvo ca phalāpekkho hoti, tasmā “yo kāraṇabhāvo yenākārena hoti, katamo so kāraṇabhāvo, katamo so ākāro”ti pucchitabbattā ca “yaṃ phalaṃ yena visesena hoti, katamaṃ taṃ phalaṃ, katamo so viseso”ti pucchitabbattā ca “kāraṇaphalānaṃ yo sambandho hoti, katamo so sambandho”ti pucchitabbattā ca taṃ sabbaṃ vibhāvetuṃ “**avupacchedattho**”ti-ādi vuttaṃ. Ayamanusandhyattho ca **aṭṭhakathāyaṃ** “idāni yasmā kāraṇam̃ ‘parikkhāro’ti vuttaṃ, kāraṇabhāvo ca phalāpekkhāya, tasmā kāraṇassa yo kāraṇabhāvo yathā ca so hoti, yañca phalaṃ, yo ca tassa viseso, yo ca kāraṇaphalānaṃ sambandho, taṃ sabbaṃ vibhāvetuṃ ‘avupacchedattho’ti-ādi vuttan”ti (netti. aṭṭha. 49) iminā vuttoti daṭṭhabbo.

Tattha avupacchinnaṃ hetupaccayasañkhātassa kāraṇassa yo anupacchedattho atthi, so anupacchedattho **santati-attho** hoti phalena sambandhattā (..0211), yañca kāraṇam̃ attano phalassa janakaṃ upatthambhakaṃ hutvā nirujjhati, so anupacchinno eva nāma hotīti. Yañca phalaṃ aññassa kāraṇam̃ hutvā nirujjhati, tasmim̃ anupacchinne tassa ca santati-attho hoti. Yaṃ pana phalaṃ aññassa phalassa kāraṇam̃ ahutvā nirujjhati, taṃ upacchinnaṃ hoti, yathā taṃ arahato

cuticittanti. Kāraṇato nibbattassa phalassa yo **nibbatti-attho** atthi, so nibbatti-attho **phalattho** hoti. Paṭisandhikkhandhānaṃ yo **paṭisandhi-attho** paṭisandahanattho atthi, so paṭisandhi-attho **punabbhavattho** punabbhavanattho hoti. Kilesānaṃ yo **palibodhattho** santāne uppajjanattho atthi, so palibodhattho **pariyuṭṭhānattho** hoti. Kilesānaṃ maggena yo asamuggahātattho atthi, so asamuggahātattho **anusayattho** hoti. Avijjāya catunnaṃ saccānaṃ yo **asampaṭivedhattho** atthi, so asampaṭivedhattho **avijjattho** hoti. Arahattamaggena yo **apariññātattho** atthi, so apariññātattho **viññāṇassa** paṭisandhiviññāṇassa **bījattho** hoti.

Ettāvatā kāraṇabhāvo ca kāraṇākāro ca phalaṅca phalaviseso ca ācariyena vibhatto, amhehi ca ñāto, “katamo paramparahetupaccayattho, katamo ca sambandhattho”ti pucchitabbattā “**yattha avupacchedo**”ti-ādi vuttaṃ. **Yattha** yassaṃ rūpārūpapavattiyāṃ avupacchinnassa hetupaccayappabhedassa kāraṇassa yo **avupacchedo** atthi, so avupacchedo **tattha** tissaṃ rūpārūpapavattiyāṃ **santati** hoti. **Yattha** yassaṃ rūpārūpapavattiyāṃ yā **santati** atthi, sā santatit**tattha** rūpārūpapavattiyāṃ **nibbatti** hotīti-ādinā yojetvā paramparahetu-ādiko viññātabbo.

**Sīlakkhandhoti** parisuddhasīlakkhandho. **Samādhikkhandhassāti** mahaggatakkhandhassa, samādhipaṭṭhāno hi mahaggatadhammo. **Paññākkhandhoti** magga-phalapaññāpadhānakkhandho. So hi vimuttiññāḍadassanasañkhātassa paccavekkhaṇāññākkhandhassa paccayo hoti. **Titthaññutā**dīnaṃ attho padaṭṭhānahāra-vibhaṅgavaṇṇanāyaṃ vuttova.

Sabhāvo hetūti ācariyena vutto, “kīdiso so sabhāvo hetū”ti pucchitabbattā “**yathā vā pana cakkhuṅca paṭicca**”ti-ādi vuttaṃ (.0212). Cakkhuviññāṇaṃ **cakkhuṅca** cakkhundriyaṅca **paṭicca** nissayaṃ katvā rūpe **paṭicca** ārammaṇaṃ katvā uppa-jjati. **Tattha** cakkhādīsu cakkhundriyaṃ **ādhipateyyapaccayatāya** indriyapaccayatāya cakkhuviññāṇassa paccayo, rūpārammaṇaṃ purejātārammaṇapaccayatāya paccayo, āloko **sannissayatāya** upanissayatāya paccayo hoti. So paccayo honto phalena cakkhuviññāṇena asamānattā sabhāvo hetu na hoti, paccayo ca hoti manasikāro. Kiriya-manodhātu pana phalena cakkhuviññāṇena viññāṇabhāvena samānattā sabhāvo hetu hoti yathā, evaṃ **sañkhārā** nāmakkhandhabhāvena samānattā **viññāṇassa** paccayā hontā **sabhāvo hetu** honti. **Viññāṇaṃ** nāmarūpena ekasantativasena samānattā **nāmarūpassa paccayo** hontaṃ **sabhāvo hetu** hoti. Iminā nayena “**nāmarūpaṃ saḷāyatanassā**”ti-ādīsipi attho veditabbo. **Evaṃ** vuttappakāro **hetu, paccayo** janako, upatthambhako ca yo koci **upanissayo** balavapaccayo hoti, **sabbo so** hetupaccayo janaka-upatthambhako janitabbupatthambhiyassa phalassa parikkharaṇato abhisāṅkharaṇato nippariyāyato **parikkhāro** nāma.

“Vuttappakāro hetupaccayo parikkhāro nāmāti kena amhehi saddahitabbo”ti vattabbattā “**tenāhā**”ti-ādi vuttaṃ. **Tena** kāraṇabhūtena sabbassa hetupaccayassa parikkhārabhāvena āyasmā mahākaccāno “**ye dhammā yaṃ dhammaṃ janayanti**”ti yaṃ vacanaṃ āha, tena vacanena saddahitabbo, “ye dhammā yaṃ dhammaṃ janayanti”ti vacanaṃ nissāya tumhehi sallakkhetabboti adhippāyo.

“Ettakova parikkhāro hāro yuñjitabbo”ti vattabbattā “**niyutto parikkhāro hāro**”ti vuttaṃ, yo yo parikkhāro hāro yuñjitabbo, so so parikkhāro hāro nīharitvā **yutto**

yuñjitabboti.

Iti parikkhārahāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-  
tabboti.

## 16. Samāropanahāravibhaṅgavibhāvanā

50. Yena (..0213) yena saṃvaṇṇanāvisesabhūtena parikkhārahāravibhaṅgena  
suttatthānaṃ hetupaccayo vibhatto, so ...pe... vibhaṅgo paripuṇṇo, “katamo  
samāropanahāravibhaṅgo”ti pucchitabbattā **“tattha katamo samāropano hāro-  
”**ti-ādi vuttaṃ. **Tattha** tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃva-  
ṇṇanāviseso **samāropano hāro** samāropanahāravibhaṅgo nāmāti pucchati. “Ye  
dhammā yaṃmūlā”ti-ādiniddesassa idāni mayā vuccamāno “ekasmiṃ pada-  
ṭṭhāne yattakāni padaṭṭhānāni otaranti”ti-ādiko vitthārasaṃvaṇṇanāviseso samāro-  
panahāravibhaṅgo nāma.

“Kittake padaṭṭhāne sutte vutte kittakāni padaṭṭhānāni samāropayitabbāni”ti  
pucchitabbattā **“ekasmiṃ padaṭṭhāne”**ti-ādi vuttaṃ. **Ekasmiṃ padaṭṭhāne** sutte  
vutte sati avuttāni yattakāni padaṭṭhānāni **otaranti** samosaranti, **sabbāni tāni** avu-  
ttāni padaṭṭhānāni sutte vuttāni viya niddhāraṇavasena ānetvā desanāya āropayi-  
tabbāni. “Kāni viya samāropayitabbāni”ti vattabbattā **“yathā āvaṭṭe”**ti-ādi vuttaṃ.  
**Āvaṭṭe** hāre ekasmiṃ padaṭṭhāne sutte vutte sati sutte avuttāni **bahukāni** padaṭṭhā-  
nāni otaranti, tāni bahukāni padaṭṭhānāni pariyesitabbāni yathā, evaṃ samāro-  
pane hārepi bahukāni padaṭṭhānāni desanāya samāropayitabbānīti attho.

“Kevalaṃ pana padaṭṭhānavaseneva samāropanā kātābbā kiṃ, udāhu aññava-  
senāpi samāropanā kātābbā kin”ti vattabbattā aññavasenāpi samāropanā  
kātābbā; tasmā samāropanā catubbidhā kātābbāti dassento **“tattha samāropanā  
catubbidhā”**ti-ādimāha. Tattha **tatthāti** tāsū samāropayitabbasamāropanāsu **pada-  
ṭṭhānaṃ** padaṭṭhānasamāropanā, **vevacanaṃ** vevacanasamāropanā, **bhāvanā**  
bhāvanāsamāropanā, **pahānaṃ** pahānasamāropanā, **iti** iminā pabhedena **samāro-  
panā catubbidhā** kātābbā.

“Tāsū catubbidhāsu samāropanāsu katamā padaṭṭhānasamāropanā”ti pucchita-  
bbattā tathā pucchitvā padaṭṭhānasamāropanaṃ dassetuṃ **“tattha (..0214) katamā”**-  
ti-ādi vuttaṃ. Sutte vuttena padaṭṭhānena sutte avuttānaṃ padaṭṭhānānaṃ samā-  
ropanā katamāti pucchati.

**Sabbapāpassa** akusalassa yaṃ **akaraṇaṃ** akaraṇahetu sāsanaṃ atthi, **etaṃ**  
sāsanaṃ buddhānaṃ **sāsanaṃ** ovādo hoti, atha vā **akaraṇaṃ** akaraṇatthāya yaṃ  
sāsanaṃ atthi, etaṃ buddhānaṃ **sāsanaṃ** ovādo hoti, na yassa kassaci sāsa-

nanti attho. **Akaraṇanti** hi sampadānatthe pavattaṃ paccattavacanaṃ yathā “kissa atthāya kimatthan”ti. Kusalassa **sampadā** sampadāya yaṃ sāsanaṃ atthi, etaṃ buddhānaṃ sāsanaṃ. **Sacittapariyodāpanaṃ** sacittapariyodāpanatthaṃ yaṃ sāsanaṃ atthi, etaṃ buddhānaṃ sāsanaṃ hoti.

**Iti** evaṃpakārena vuttassa **tassa** sāsanaṃ **kiṃ padaṭṭhānanti** viśesassa viśe-sapadaṭṭhānaṃ puna pucchati. **Idaṃ** sucaritattayaṃ sāsanaṃ ovādassa **pada-ṭṭhānaṃ** sucaritattayena hetunā sāsanaṃ daṭṭhabbaṃ yathā “annaṃ vasatī-ti-ādi. “Sucaritattaye padaṭṭhāne vutte katamaṃ padaṭṭhānaṃ samāropayitabban”-ti pucchitabbattā **“tattha yaṃ kāyikañcā”** ti-ādi vuttaṃ. **Idaṃ** khandhattayaṃ sāsanaṃ **padaṭṭhānaṃ** samāropayitabbaṃ, “khandhattaye padaṭṭhāne samāropayite katamaṃ samāropayitabban”ti pucchitabbattā **“tattha sīlakkhandho cā”** ti-ādi vuttaṃ. **Idaṃ** samathavipassanādvayaṃ sāsanaṃ **padaṭṭhānaṃ** samāropayitabbaṃ. “Samathavipassanādvaye padaṭṭhāne samāropayite katamaṃ pada-ṭṭhānaṃ samāropayitabban”ti pucchitabbattā **“tattha samathassa phalaṃ”** ti-ādi vuttaṃ. **Idaṃ** phaladvayaṃ sāsanaṃ **padaṭṭhānaṃ** samāropayitabbaṃ.

Sāsanaṃ padaṭṭhānāni samāropayitabbānīti ācariyena niddhāretvā vibhattāni, amhehi ca ñātāni, “idāni katamaṃ padaṭṭhānaṃ samāropayitabban”ti pucchitabbattā **“vaṇaṃ vaṇathassa”** ti-ādi vuttaṃ. **Idaṃ** kāmaguṇapañcakaṃ **vaṇaṃ** taṇhābhūtaṃ **vaṇathassa** **padaṭṭhānaṃ** taṇhāvatthubhāvato, “itthī”ti vā “puriso”ti vā nimittaggāhasaṅkhātaṃ **idaṃ vaṇaṃ** “aho



cakkhu, aho sotam, aho ghānam, aho jivhā, aho kāyo”ti **tesam tesam aṅgapacca-ṅgānam** anubyañjanaggāhasaṅkhātassa **vanathassa padaṭṭhānam** samāropayitabbam. Apariññātam dvādasāyatanaṅkhātam **idaṃ vanam** saṃyojanasaṅkhātassa **vanathassa padaṭṭhānam** samāropayitabbam, āyatanaṃ paṭicca saṃyojanupajjanato (..0215) anusayasaṅkhātam **idaṃ vanam** pariyuṭṭhānasaṅkhātassa **vanathassa padaṭṭhānam** samāropayitabbam. “Pañcakāmaguṇādīnam vana-bhāvo ca taṇhādīnam vanathabhāvo ca kena amhehi saddahitabbo”ti vattabbattā **“tenāha bhagavā”**ti-ādi vuttam. **Tena** pañcakāmaguṇādīnam vanabhāvena ca taṇhādīnam vanathabhāvena ca bhagavā **“chetvā vanañca vanathañcā”**ti yaṃ vacanam āha, tena bhagavato vacanena vacanānusārena saddahitabboti. **Ayanti** ayam “ekasmim padaṭṭhāne”ti-ādisaṃvaṇṇanā. **Padatṭhānenāti** ekekena padaṭṭhānena. **Samāropanāti** tadaññapadaṭṭhānānam samāropanā. Samāropenti samāropayitabbāni etāya saṃvaṇṇanāyāti **samāropanāti** viggahoti. (1)

**51.** Padaṭṭhānena samāropanā ācariyena niddiṭṭhā, amhehi ca ñātā, “katamā vevacanena samāropanā”ti pucchitabbattā **“tattha katamā vevacanenā”**ti-ādi vuttam. **Tatthāti** tāsū catūsū padaṭṭhānasamāropanādīsū samāropanāsu **vevacanena** ekekena rotadaññavevacanānam **samāropanā katamāti** pucchati. **“Rāgavirāgā”**ti ca **“cetovimutti”**ti ca **“sekkhaphalan”**ti ca idaṃ vacanattayaṃ anāgāmiphala-tthattā anāgāmiphalassa vevacanam. **“Avijjāvirāgā”**ti ca **“paññāvimutti”**ti ca **“asekkhaphalan”**ti ca idaṃ vacanattayaṃ arahattaphalattthattā arahattaphalassa vevacanam. Iminā nayena sesesu yojanā kātābbā. (2)

Vevacanena samāropanā ācariyena niddiṭṭhā, amhehi ca ñātā, “katamā bhāvanāya samāropanā”ti pucchitabbattā **“tattha katamā bhāvanāyā”**ti-ādi vuttam. **Tatthāti** tāsū catūsū padaṭṭhānasamāropanādīsū katamāya desitāya **bhāvanāya** katamesānam adesitānam bhāvanāropanā **katamāti** pucchati. **Yathā** yena pakārena yaṃ bhāvanam **bhagavā** “tasmātiha, tvaṃ bhikkhu, kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhādomanassan”ti (saṃ. ni. 5.369, 371, 395, 415) āha, tathā tena pakārena tāya bhāvanāya tadaññabhāvanāpi samāropayitabbāti attho.

**“Tasmātihā”**ti-ādipāṭhe (..0216) “kiṃ bhāvanam bhagavā āhā”ti pucchitabbattā **“ātāpī”**ti-ādi vuttam. **“Ātāpī”**ti vacanena **vīriyindriyam** bhagavā āha. **“Sampajāno”**ti vacanena **paññindriyam** bhagavā āha. **“Satimā”**ti vacanena **satindriyam** āha. **“Vineyya loke abhijjhādomanassan”**ti vacanena **samādhindriyam** āha. “Evaṃ vutte katamā bhāvanā samāropayitabbā”ti pucchitabbattā **“evaṃ kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti”**ti vuttam. Evaṃ vuttāya vīriyindriyādibhāvanāya cattāro satipaṭṭhānā samāropayitabbāti attho. **Kena kāraṇena** bhāvanāpāripūriṃ gacchanti pucchati. **Catunnam indriyānam** indriyabhāvena, bhāvetabbabhāvena vā **ekalakkhaṇattā** bhāvanāpāripūriṃ gacchanti vissajjeti. “Tesu samāropitesu katame samāropayitabbā”ti pucchitabbattā **“catūsū”**ti-ādi vuttam. Catūsū satipaṭṭhānesu bhāviyamānesu samāropayitabbesu cattāro sammappadhānā bhāvanāpāripūriṃ gacchanti samāropayitabbāti attho. Sesesupi evameva samāropayitabbā.

Bhāvanāya samāropanā ācariyena vibhattā, amhehi ca ñātā, “katamā pahānena samāropanā”ti pucchitabbattā **“tattha katamā”**ti-ādi vuttaṃ. **Tatthāti** tāsu catūsu padaṭṭhānasamāropanādīsu katamena desitena **pahānena** katamesaṃ adesitānaṃ pahānānaṃ **katamā samāropanā**ti pucchati. **“Kāye kāyānupassī viharanto asubhe ‘subhan’ti vipallāsaṃ pajahati”** ti desitena “subhan”ti vipallāsappahānena kabaḷikārāhārapariññāya paribandhakilesakā mupādānappahānādayopi samāropayitabbā.

**“Vedanāsu vedanānupassī viharanto dukkhe ‘sukhan’ti vipallāsaṃ pajahati”** ti desitena “sukhan”ti vipallāsappahānena phassāhārapariññāya paribandhakilesa bhavupādānappahānādayopi samāropayitabbā.

**“Citte cittānupassī viharanto anicce ‘niccan’ti vipallāsaṃ pajahati”** ti desitena “niccan”ti vipallāsappahānena viññāṇāhārapariññāya paribandhakilesadiṭṭhupādānappahānādayopi samāropayitabbā.

**“Dhammesu (.0217) dhammānupassī viharanto anattani ‘attā’ti vipallāsaṃ pajahati”** ti desitena “attā”ti vipallāsappahānena manosañcetanāhārapariññāya? Manosañcetanāhārapariññāya paribandhakilesa-attavādupādānappahānādayopi samāropayitabbāti adhippāyo. (4)

Pahānahāro pana lakkhaṇahāravibhaṅgavaṇṇanāyaṃ vuttoyevāti idha na vadāma.

“Sutte desitena ekekena padaṭṭhānādikena adesitānaṃ padaṭṭhānādīnaṃ samāropanabhāvo kena amhehi vijānitabbo saddahitabbo”ti vattabbattā **“tenāha āyasmā”**ti-ādimāha. **Tena** tathā samāropanabhāvena āyasmā mahākaccāno-

“Ye dhammā yaṃmūlā, ye cekatthā pakāsītā muninā;  
te samāropayitabbā, esa samāropano hāro”ti-

Yaṃ vacanaṃ **āha**, tena vacanena vacanānusārena tathā samāropanabhāvo tumhehi vijānitabbo saddahitabboti vuttaṃ hoti.

“Kiṃ pana ettāvataṃ samāropano hāro paripuṇṇo, añño niyutto natthī”ti vattabbattā **“niyutto samāropano hāro”**ti vuttaṃ. Sutte desitena nayena padaṭṭhānādikena adesitāni padaṭṭhānāni samāropayitabbāni bhavanti, tena tena padaṭṭhānādikena adesitānaṃ padaṭṭhānādīnaṃ samāropano hāro **niyutto** niddhāretvā yuñjittabboti attho daṭṭhabbo.

Iti samāropanahāravibhaṅge sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-  
tabbo.

Ime yathāvuttā soḷasa saṃvaṇṇanāvīsesā saṃvaṇṇetabbatthesu aññāṇasaṃsa-  
yānaṃ haraṇato apanayanato **hārā** nāmāti.

Niṭṭhitā hāravibhaṅgavāravibhāvanā.

## 1. Desanāhārasampātavibhāvanā

52. Yena (..0218) yena saṃvaṇṇanāvisesabhūtena desanāhāravibhaṅgādihāravibhaṅgena assādādayo nānāsuttatthā vibhattā, so saṃvaṇṇanāvisesabhūto desanāhāravibhaṅgādihāravibhaṅgo paripuṇṇo.

“Soḷasa hārā paṭhamam, disālocanato disā viloketvā;

saṅkhiya aṅkusena hi, nayehi tīhi niddise suttan”ti. (netti. 4 nayasaṅkhepa)-  
Gāthā niddesavāre ācariyena vuttā, tassā gāthāya niddeso hāravibhaṅgavārassa  
ādimhi na vibhatto, “kuhiñci vibhatto, hārasampāte vā vibhatto kiṃ, udāhu nayasa-  
muṭṭhānahāre vā vibhatto kin”ti pucchitabbattā “hārasampāte vibhatto”ti tumhehi  
daṭṭhabboti viññāpanattham **“soḷasa hārā paṭhaman”**ti-ādi vuttam.

Atha vā suparikammakatabhūmisadisesu saṃvaṇṇetabbesu nānāsuttappade-  
sesu nānāvaṇṇasugandhapupphasadise soḷasa hāre saṃvaṇṇanābhāvena  
yojetvā soḷasa hārā ācariyena vibhattā, tathā susikkhitasippācariyasovicāritaja-  
mbunadābharaṇasadisesu saṃvaṇṇetabbesu nānāsuttappadesesu nānāvidharam-  
sijālavividhamaṇiratanasadise soḷasa hāre saṃvaṇṇanābhāvena yojetvāva  
soḷasa hārā vibhattā, mahāpathaviṃ parivattetvā pappātaḷakojassa khādāpanam  
atidukkaram viya, nānāvidhesu saṃvaṇṇetabbesu suttappadesesu paramattho-  
jāya soḷasahi hārehi atidukkarakhādāpanasadisaṃ viññāpanam karontena ca  
yojanikamadhugaṇḍam piḷetvā sumadhurasassa pāyāpanam atidukkaram viya  
nānāvidhesu saṃvaṇṇetabbesu suttappadesesu paramatthamadhurasassa soḷa-  
sahi hārehi atidukkaram pāyāpanasadisaṃ viññāpanam karontena ca ācariyena  
anequesu saṃvaṇṇetabbasuttappadesesu soḷasa hāre saṃvaṇṇanābhāvena  
yojetvā soḷasa hārā vibhattā, amhehi ca ñātā, “nānāvidhasuttappadesesu te  
saṃvaṇṇanābhāvena yojetvā soḷasa hārā vibhattā kiṃ (..0219), udāhu eka-  
smimpi saṃvaṇṇetabbasuttappadese saṃvaṇṇanābhāvena yojetvā soḷasa hārā  
vibhattā kin”ti vattabbattā ekasmimpi saṃvaṇṇetabbasuttappadese saṃvaṇṇanā-  
bhāvena yojetvā soḷasa hārā vibhattāyevāti tathā vibhajanto **“soḷasa hārā paṭha-  
man”**ti-ādikaṃ hārasampātavāram āha.

Nanu hārasampātavāram kathetukāmena ācariyena “tattha katamo desanāhā-  
rasampāto”ti-ādivacanaṃ vattabbam, atha kasmā “soḷasa hārā paṭhaman”ti-ādi  
vattabbanti ce? Niddese vuttam “soḷasa hārā paṭhaman”ti-ādikaṃ gātham hāra-  
vibhaṅgavāro nappayojeti vippakiṇṇavisayattā ca nayavicārassa ca antaritattā.  
Hārasampātavāro pana taṃ gātham payojeti avikiṇṇavisayattā. Tasmā taṃ  
gātham paccāmasitvā hārasampātavāre tassā gāthāya niddeso daṭṭhabboti viññā-  
panattham “soḷasa hārā paṭhaman”ti-ādi vattabbamyevāti. **Atthakathāyam** pana-

Evaṃ suparikammakatāya bhūmiyā nānāvaṇṇāni muttapupphāni pakiranto  
viya, susikkhitasippācariyavicāritesu surattasuvaṇṇālaṅkāresu nānāvidharamsi-  
jālasamujjalāni vividhāni maṇiratanāni bandhanto viya, mahāpathaviṃ pariva-

ttetvā pappāṭakojaṃ khādāpento viya, yojanikamadhugaṇḍaṃ piḷetvā sumadhurasam pāyento viya ca āyasmā mahākaccāno nānāsuttappadeso udāharanto soḷasa hāre vibhajitvā idāni te ekasmiṃyeva sutte yojetvā dassento hārasampātavāraṃ ārabhi. Ārabhanto ca yāyaṃ niddesavāre-

“Soḷasa hārā paṭhamaṃ, disālocanato disā viloketvā;  
saṅkhiya aṅkusena hi, nāyehi tīhi niddise suttan”ti.-

Gāthā vuttā. Yasmā taṃ hāravibhaṅgavāro nappayojeti vipakiṇṇavisayattā, nāyavīcārassa ca antaritattā. Anekehi suttappadesehi hārānaṃ vibhāgadassanameva hi hāravibhaṅgavāro. Hārasampātavāro pana taṃ payojeti ekasmiṃyeva suttappadeso (..0220) soḷasa hāre yojetvāva tadanantaraṃ nāyasamuṭṭhānassa kathitattā. Tasmā “soḷasa hārā paṭhamaṃ”ti gāthaṃ paccāmasitvā “**tassā niddeso kuhiṃ daṭṭhabbo? Hārasampātehi āhā**”ti-

Vuttaṃ. Gāthātho niddesavibhāvanāyaṃ vuttova. “Soḷasa ...pe... suttan”ti yā gāthā niddeso ācariyena vuttā, **tassā** gāthāya **niddeso kuhiṃ daṭṭhabbo**, hāravibhaṅgassa ādimhi ācariyena na vibhatto, hārasampāte vā paccāmasitvā vibhattoti daṭṭhabbo kiṃ, udāhu nāyasamuṭṭhāne vā paccāmasitvā vibhattoti daṭṭhabbo kinti pucchati. **Hārasampāte** paccāmasitvā vibhattoti daṭṭhabboti vissajjanā.

mpāto desanāhārasampātabhedena soḷasavidho, “tattha katamo hārasampāto desanāhārasampāto”ti pucchitabbattā imasmim̄ sutte saṃvaṇṇetabbe saṃvaṇṇanābhāvena mayā vibhajiyamāno hārasampātabhūto saṃvaṇṇanāviseso desanāhārasampāto nāmāti tathā vibhajitum̄ **“tattha katamo desanāhārasampāto”**ti-ādi vuttaṃ. **Tatthāti** tasmim̄ soḷasavidhe desanāhārasampātādike hārasampāte. **Katamo** hārasampātabhūto saṃvaṇṇanāviseso **desanāhārasampāto** nāmāti pucchati.

“Arakkhitena cittena, micchādiṭṭhihatena ca;

thinamiddhābhibhūtena, vasaṃ mārasa gacchatī”ti.-

Sutte **“arakkhitena cittenāti kiṃdesayati”**ti pucchitvā **“pamādaṃ desayati”**ti-ādisaṃvaṇṇanāviseso desanāhārasampāto nāmāti vuttaṃ hoti. Gāthāttho **atṭhaka-thāyaṃ** (netti. atṭha. 52) vibhatto. Yojanatto pana **arakkhitena cittena** arakkhitacittasamaṅgī puggalo **mārasa** maccuno vasaṃ gacchati. **Micchādiṭṭhihatena** vipallāsena vipallāsasamaṅgī puggalo mārasa vasaṃ gacchati. **Thinamiddhābhibhūtena** sasaṅkhārikacittena kusītacittena taṃcittasamaṅgī puggalo **mārasa** kilesādimārasa vasaṃ gacchatīti.

“Arakkhitena (..0221) cittenā’ti padena desitaṃ taṃ pamādadamajātaṃ kassa padan”ti vattabbattā **“taṃ maccuno padan”**ti vuttaṃ. “Arakkhitena cittenā’ti iminā suttappadesena desito attho ācariyena vibhatto, amhehi ca ñāto, “micchādiṭṭhihatena cāti suttappadesena desito attho kathaṃ vibhatto”ti vattabbattā **“micchādiṭṭhihatena cā”**ti-ādi vuttaṃ. Yena vipallāsena yadā anicce “niccan”ti passati, tadā pavatto so vipallāso “micchādiṭṭhihataṃ nāmā”ti vuccati. “So pana vipallāso kiṃlakkaṇo”ti pucchitabbattā tathā pucchitvā **“viparītaggāhalakkhaṇo vipallāso”**ti vuttaṃ.

**Viparītaggāhalakkhaṇoti** asubhādīnaṃyeva subhādiviparītaggāhalakkhaṇo vipallāso “vipallāsayati”ti kāritatthasambhavato. Kiṃ vipallāso viparītaggāhalakkhaṇo? So vipallāso saññaṃ vipallāsayati, cittampi vipallāsayati, diṭṭhimpī vipallāsayati. Iti tayo dhamme vipallāsayatīti vipallāsetabbānaṃ tividdhattā vipallāsāpi tividdhā honti. Tesu saññāvipallāso muduko dubbalo subhādivasena upaṭṭhitākāraggaṇaṃmattattā, cittavipallāso saññāvipallāsato balavā subhādivasena upaṭṭhahantānaṃ rūpakkhandhādīnaṃ subhādivasena sannīṭṭhānaṃ katvā gahaṇato. Diṭṭhivipallāso saññāvipallāsacittavipallāsehi balavataro, yaṃ yaṃ ārammaṇaṃ subhādi-ākārena upaṭṭhāti. Taṃ taṃ ārammaṇaṃ sassatādivasena abhinivisitvā gahaṇato. Tasmā saññāvipallāso paṭhamaṃ vutto, tadanantaraṃ cittavipallāso, tadanantaraṃ diṭṭhivipallāso vutto. Vitthārato pana ekekassa subhasukha-attaniccaggaṇavasena catubbiddhattā dvādasavidhā honti.

Vipallāsā ācariyena vibhattā, amhehi ca ñātā, “katame vipallāsapavattiṭṭhānavisayā”ti pucchitabbattā imāni attabhāvavattūni vipallāsapavattiṭṭhānavisayānīti dassetuṃ **“so kuhiṃ vipallāsayati catūsu attabhāvavattūsū”**ti vuttaṃ. **Catūsu** rūpakāyavedanācittadhammasaṅkhātesu attabhāvavattūsū so sabbo vipallāso saññācittadiṭṭhiyo vipallāsayati. “Kathaṃ samanupassantassa vipallāsayati”ti

pucchitabbattā **“rūpaṃ attato samanupassati”** ti-ādi vuttaṃ. Yo puggalo rūpaṃ vā attato samanupassati, rūpavantaṃ attānaṃ vā attato samanupassati (..0222), attani rūpaṃ vā attato samanupassati. Rūpasmim̐ attānaṃ vā attato samanupassati, evaṃ tassa samanupassantassa puggalassa vipallāso rūpakāye saññācittadit̐hiyo vipallāsayati. Eseva nayo vedanādīsupi.

“Tesu rūpakāyādīsu katamaṃ katamassa vipallāsassa vatthū” ti pucchitabbattā evaṃ pavattamānassa vipallāsassa idaṃ imassa vatthūti vibhajitum̐ **“tatta rūpan”** ti-ādi vuttaṃ. **Tatthāti** tesu rūpādīsu catūsu **paṭhamaṃ vipallāsavatthu rūpaṃ “asubhe subhan”** ti evaṃ pavattamānassa vipallāsassa vatthu hotīti vibhajitvā gahetabbaṃ. Esa nayo sesesupi. Evaṃ “asubhe subhan” ti-ādippakārena vipallāsā catubbidhā bhavanti.

Idaṃ imassa vatthūti ācariyena vibhajitvā dassitā, amhehi ca ñātā, “tesaṃ vipallāsānaṃ katame mūlakāraṇadhammā” ti pucchitabbattā **“dve dhammā”** ti-ādi vuttaṃ. Cittassa saṃkilesā, taṇhā ca avijjā ca- ime dve dhammā vipallāsānaṃ mūlakāraṇabhūtā bhavanti.

“Ime dve dhammā ekato vipallāsānaṃ mūlakāraṇaṃ kiṃ honti, udāhu visum̐ visun” ti vattabbattā visum̐ visum̐ vibhajitum̐ **“taṇhānivutan”** ti-ādi vuttaṃ. Avijjārahitā taṇhā nāma natthi, tasmā “taṇhā-avijjānivutan” ti vattabbanti? Na, taṇhāya sātīsayapaccayattā. Sātīsayāya hi taṇhāya asubhepi “subhan” ti, dukkhepi “sukhan” ti samanupassanti. “Taṇhā ca avijjā cā” ti vuttattā “avijjānivutan” ti vattabbaṃ, kasmā “dit̐hinivutan” ti vuttanti? Avijjāya dit̐hi bhavatīti dit̐hisīsenā avijjāṃ gahetvā **“dit̐hinivutan”** ti vuttaṃ, avijjānivutanti attho gahetabbo. “Avijjānivutan” ti vutte pana dit̐thirahitā avijjāpi gahitā siyā, dit̐thisahitāya hi avijjāya aniccepi “niccan” ti, anattaniyepi “attā” ti samanupassanti.

“Kathaṃ taṇhāmūlako vipallāso pavatto, kathaṃ dit̐thisahitāvijjāmūlako vipallāso pavatto” ti vattabbattā **“tatta yo dit̐thivipallāso”** ti-ādi vuttaṃ. **Tatthāti** tesu taṇhāmūlakadit̐thisahitāvijjāmūlakesu. **Dit̐thivipallāsoti** dit̐thisahitāvijjāmūlakavipallāso. **Atītaṃ rūpaṃ attato samanupassatīti** adabbabhūtopi dabbabhūto viya vutto. **Taṇhāvipallāsoti** dit̐thisahitataṇhāmūlako vipallāso **anāgataṃ** (..0223) **rūpaṃ** dit̐thibhinandanavasena **abhinandatīti**. Evaṃ atītasamanupassana-anāgatābhinandanabhedenā pavattiviseso daṭṭhabbo. “Cittassa saṃkilesa taṇhā-avijjāyeva dve dhammā na honti, atha kho dasa kilesāpi, kasmā dveyeva vuttā” ti vattabbattā **“dve dhammā cittassa upakkilesā”** ti-ādi vuttaṃ. Taṇhā ca avijjā ca- ime dveyeva dhammā paramasāvajjassa vipallāsassa mūlakāraṇattā. **Tāhi** taṇhā-avijjāhi visujjhantaṃ cittaṃ sabbehi kilesehi **visujjhati**, tasmā ca visesato cittassa upakkilesā hontīti dve dhammā vuttā. Na hi tāsū taṇhā-avijjāsu arahattamaggena pahīnāsu koci saṃkilesa appahīno nāma natthīti.

“Vuttappakārā taṇhā-avijjā vuttappakārānaṃ vipallāsānaṃyeva mūlakāraṇaṃ honti kiṃ, udāhu sakalassa vaṭṭassāpi mūlakāraṇaṃ honti kin” ti vattabbattā vuttappakārā taṇhā-avijjā vuttappakārānaṃ mūlakāraṇaṃ honti yathā, evaṃ sakalassa vaṭṭassāpi mūlakāraṇaṃ hontīti dassetum̐ **“tesan”** ti-ādi vuttaṃ. Tatta yesaṃ puggalānaṃ cittaṃ arakkhitaṃ, micchādīt̐thihatañca hoti, **tesaṃ** puggalānaṃ.

Yesam avijjānīvaraṇānaṃ taṇhāsamojjanānaṃ pubbakoṭi na paññāyati, tehi avijjānīvaraṇehi taṇhāsamojjanehi saṃsāre **sandhāvantaṇaṃ saṃsarantaṇaṃ** puggalānaṃ **sakiṃ nirayaṃ** māraṇasagamanena sandhāvanaṃ saṃsaraṇaṃ hoti, **sakiṃ tiracchānayaṇiṃ** sandhāvanaṃ saṃsaraṇaṃ hoti, **sakiṃ pettivisaṃsaṃ** sandhāvanaṃ saṃsaraṇaṃ hoti, **sakiṃ asurakāyaṃ** sandhāvanaṃ saṃsaraṇaṃ hoti, **sakiṃ deve** sandhāvanaṃ saṃsaraṇaṃ hoti, **sakiṃ manusse** sandhāvanaṃ saṃsaraṇaṃ hoti attho.

“Micchādiṭṭhihataṇa cā”ti sutappadesena desito attho ācariyena vibhatto, amhehi ca ñāto, “thinamiddhābhibhūtenāti sutappadesena desito attho kathaṃ vibhatto”ti vattabbattā **“thinamiddhābhibhūtenā”**ti-ādi vuttaṃ. **Cittassa** viññāṇakkhandhassa yā **akallatā** akammaniyatā atthi, idaṃ akallattaṃ akammaniyattaṃ **thinam** nāma. Yaṃ **kāyassa līnattaṃ** vedanādikkhandhattayalīnattaṃ atthi, idaṃ kāyassa līnattaṃ **middham** nāmāti thinamiddhasarūpameva vuttaṃ. Tehi thinamiddhehi cittassa abhibhūtabhāvādiko pana suviññeyyattā na vutto, avuttepi yesaṃ puggalānaṃ cittaṃ (..0224) thinamiddhehi abhibhūtaṃ, tesam puggalānaṃ tena cittaṇa cittasīseṇa saṃmojjanena saṃsāre māraṇasagamanena sandhāvanaṃ saṃsaraṇaṃ pariyoṣānasabhāvo vitthāretvā gahetabbo.

“Vasaṃ māraṇassa gacchatīti sutappadesena desito attho kathaṃ vibhatto”ti vattabbattā **“vasaṃ māraṇassa gacchatī”**ti vuttaṃ. Tattha **kilesamāraṇassāti** kilesa dānādipuñṇe māreti nivāretīti atthena **māro**ti kilesamāro. Iminā kilesamāraṇaṃ nissāya pavattattā abhisāṅkhāraṃ māraṇakhandhamāraṇamaccumārā ca gahitā, **ca**-saddena vā gahitāti veditabbā. **Sattamāraṇassāti** devaputtamāraṇassa. Atha vā “devaputtamāraṇassāti”ti avatvā “sattamāraṇassāti”ti vuttattā yo yo rājacorādiko dānādīni vā issariyabhogādīni vā māreti, so so rājacorādikopi gahito, tasmā yassa kassaci sattamāraṇassāti attho. **Vasanti** icchaṃ lobhaṃ adhippāyaṃ ruciṃ ākaṅkhaṃ āṇaṃ āṇattīṃ. **Gacchatīti** upagacchatīti upeti anuvattati anugacchatīti nātikkamatīti attho. “Kasmā vasaṃ gacchatī”ti vattabbattā **“so hī”**ti-ādi vuttaṃ. Yo satto arakkhitacittaṇa ca micchādiṭṭhihatacittaṇa ca thinamiddhābhibhūtacittaṇa ca samannāgato hoti, **so** satto avijjānīvaraṇādīhi **nivuto** hutvā saṃsārābhimukho **hī** yasmā hoti, na visaṅkhārābhimukho, tasmā māraṇassa vasaṃ gacchatīti attho.

“Arakkhiteṇāti-ādikassa yassa suttassa attho vibhatto, tena ‘arakkhiteṇāti-ādi-kena sutteṇa kittakāni saccāni desitāni”tivattabbattā **“imāni bhagavatā”**ti-ādi vuttaṃ. “Arakkhiteṇāti-ādisutteṇa bhagavatā imāni dve saccāni desitāni dukkhaṃ, samudayo cāti. Kathaṃ desitāni? Abhidhammanissitāya kathāya ceva suttantani-ssitāya kathāya ca desitāni. Tāsu kathāsu abhidhammanissitāya kathāya desite sati “arakkhiteṇa cittaṇa”ti iminā padena arakkhitaṃ rattampi cittaṃ, arakkhitaṃ duṭṭhampi cittaṃ, arakkhitaṃ mūḷhampi cittaṃ bhagavatā desitaṃ ñāpitaṃ. Tattha rattacittaṃ lobhasahagatacittuppādasena aṭṭhavidhaṃ, duṭṭhacittaṃ paṭighasaṃpayuttacittuppādasena dubbidhaṃ, mūḷhacittaṃ momūhacittuppādasena dubbidhanti veditabbaṃ. Imesaṅhi cittuppādānaṃ vasena yā cakkhundriyādīnaṃ agutti anārakkhā uppannā, tāya aguttiyā anārakkhāya cittaṃ arakkhitaṃ hoti phalūpacārenāti.

“Micchādiṭṭhihatenā”ti (..0225) iminā padena micchādiṭṭhisam̐saṭṭhaṃ cittaṃ desitaṃ, taṃ diṭṭhisampayuttacittup̐pādasena catubbidhanti veditabbaṃ. Tañhi micchādiṭṭhiyā sam̐saṭṭhabhāvena micchādiṭṭhivasānugatattā micchādiṭṭhihataṃ nāmāti. “Thinamiddhābhibhūtenā”ti iminā padena thinamiddhena sam̐saṭṭhaṃ cittaṃ desitaṃ, taṃ sasaṅkhārikacittup̐pādasena pañcavidhanti veditabbaṃ. Tañhi thinamiddhena sam̐saṭṭhabhāvena thinamiddhavasānugatattā thinamiddhābhibhūtaṃ nāmāti evaṃ ye dvādasākusalā **cittup̐pādakaṇḍe** “katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti”ti-ādinā (dha. sa. 365) vitthārato vattabbā, te dvādasākusalacittup̐pādā tīhi padehi bhagavatā desitāti veditabbā. “Mārassā”ti padena pañca mārā gahitā. Tesu kilesamāro “cattāro āsavā, cattāro oghā, cattāro yogā, cattāro ganthā, cattāri upādānāni, aṭṭha nīvaraṇā, dasa kilesā”ti (dha. sa. 1102 ādayo) desito. Abhisāṅkhāramāro pana “kusalā cetanā (vibha. 226) akusalā cetanā (vibha. 226) kusalaṃ kammaṃ akusalaṃ kamman”ti-ādinā desito. Khandhamāro pana “attabhāvo pañcakkhandhā”ti-ādinā desito. Maccumāro pana “cuti cavanatā”ti-ādinā (vibha. 193) desito. Evaṃ tāvettha abhidhammanissitāya kathāya desito attho daṭṭhabbo.

Suttantanissitāya pana kathāya desite sati “cakkhunā rūpaṃ disvā nimitta-ggāhī hoti anubyañjanaggāhī, yatvādhikaraṇaṃ menaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati ...pe... sotindriye na saṃvaraṃ āpajjati... ghānindriye na saṃvaraṃ āpajjati... jivhindriye na saṃvaraṃ āpajjati... kāyindriye na saṃvaraṃ āpajjati... manindriye na



saṃvaram āpajjati”ti (ma. ni. 1.347) evaṃ puggalādhiṭṭhānena yaṃ chadvārika-cittam vuttam, taṃ chadvārikacittam “arakkhiteṇa cittenā”ti iminā padena desitam. Yā micchādiṭṭhiyo pubbantakappanavasena vā aparantakappanavasena vā pubbantāparantakappanavasena vā micchā abhinivisantassa ayoniso ummujjantassa “sassato loko”ti vā “asassato loko”ti vā “na hoti tathāgato paraṃ maraṇā”ti vā uppannā, tāhi (..0226) diṭṭhihi vā, yā ca diṭṭhiyo “imā cattāro sassatavādā ...pe... paramadiṭṭhadhammanibbānavādā”ti **brahmajālasuttā**dīsu (dī. ni. 1.30 ādayo) vuttā, tāhi diṭṭhihi vā sampayuttaṃ yaṃ cittam “micchādiṭṭhihatena cā”ti iminā padena desitam.

“Thinaṃ nāma cittassa akammaññatā, middham nāma vedanādikkhandhatta-yassa akammaññatā”ti vā “thinaṃ anussāhasaṃsīdanam, middham ussāhasattivighāto”ti vā yāni thinamiddhāni vuttāni, tehi thinamiddhehi yaṃ cittam abhibhūtaṃ ajjhotthaṭam, taṃ cittam “thinamiddhābhibhūtenā”ti iminā padena desitam.

“Vaso nāma icchā lobho adhippāyo ruci ākaṅkhā āṇā āṇatti”ti yo vaso vutto, so vaso “vasan”ti iminā padena desito. “Pañca mārā-khandhamāro abhisāṅkhāramāro maccumāro devaputtamāro kilesamāro”ti yo māro vutto, so māro “mārassā”ti iminā desito. “Gacchati, upagacchati, upeti, anuvattati, anugacchati, nātikkamati”ti yo puggalo vutto, so puggalo “gacchati”ti iminā desitoti. Evaṃ desitesu dhammesu akusalā samudayasaccaṃ, “vasaṃ mārassa gacchati”ti iminā padena ye pañcupādānakkhandhe upādāya paññatto puggalo vutto, te pañcupādānakkhandhā dukkhasaccanti dve saccāni desitāni. “Kimatthāya dve saccāni desitāni”ti pucchitabbattā **tesaṃ bhagavā**”ti-ādi vuttam. **Tesaṃ** dvinnaṃ saccānaṃ **pariññāya ca pahānāya ca** “arakkhiteṇā”ti-ādi **dhammaṃ bhagavā deseti**, tāni dve saccāni “arakkhiteṇā”ti-ādikena ñāpetiti attho.

“Tesu dvīsu saccesu kassa saccassa pariññāya, kassa saccassa pahānāya deseti”ti pucchitabbattā **dukkhassa pariññāya, samudayassa pahānāyā**”ti vuttam. “Pariññāpahānehi katamāni saccāni desitāni”ti vattabbattā **yena cā**”ti-ādi vuttam. **Yena** arahattamaggena parijānāti, **yena** arahattamaggena pajahati ca, **ayaṃ** arahattamaggo maggasaccaṃ nāma. **Yaṃ** nibbānadhammaṃ ārabha taṇhāya, avijjāya ca pahānaṃ jātaṃ, **ayaṃ** nibbānadhammo **nirodho** nirodhasaccaṃ nāmāti. Evaṃ cattāri saccāni bhagavatā desitāni.

“Catunnaṃ (..0227) saccānaṃ desitabhāvo kena viññātabbo”ti vattabbattā **tenāhā**”ti-ādi vuttam. Tesu catūsu saccesu samudayasaccena assādo gahito, dukkhasaccena ādīnavo gahito, maggasaccanīrodhasaccehi nissaraṇaṃ gahitaṃ, samudayappahānavasena sabbagatipajhanaṃ jātaṃ, sabbagatipajhanaṃ phalanti gahitaṃ. Yena rakkhitacittatādikena sabbagatipajhanaṃ jātaṃ, so rakkhitacittatādiko upāyoti gahito, arakkhitacittatādikassa paṭisedhanamukhena rakkhitacittatādikassa niyojanaṃ bhagavato āṇattīti gahitanti desanāhārena nānāsuttesu dassitā assādādayo “arakkhiteṇā”ti-ādike ekasmiṃyeva sutte nīharitvā dassitā.

“Assādādayo nīharitvā dassitabhāvo kena viññātabbo saddahitabbo”ti vattabbattā **tenāhā**”ti-ādi vuttam. Ettha ca yena saṃvaṇṇanāvīsesena nānāsuttesu assādādayo nīharitvā dassitā, so saṃvaṇṇanāvīseso desanāhāravibhaṅgo nāma.

Yena saṃvaṇṇanāvīsesena ekasmiṃyeva sutte assādādayo nīharitvā dassitā, so saṃvaṇṇanāvīseso desanāhārasampāto nāmāti vīseso daṭṭhabbo.

“Ettakova desanāhārasampāto paripuṇṇo”ti vattabbattā “**niyutto desanāhārasampāto**”ti vuttaṃ. Ekekasmiṃyeva sutte assādādayo yena yena saṃvaṇṇanāvīsesabhūtena desanāhārasampātena nīharitvā yathārahaṃ dassitā, so so saṃvaṇṇanāvīsesabhūto desanāhārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahito.

Iti desanāhārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe... gahetabboti.

## 2. Vicayahārasampātavibhāvanā

**53.** Yena (..0228) desanāhārasampātena assādādayo ācariyena vibhattā, amhehi ca ñātā, so desanāhārasampāto paripuṇṇo, “katamo vicayahārasampāto”-ti pucchitabbattā “**tattha katamo vicayo hārasampāto**”ti-ādi vuttaṃ. **Tatthāti** tesu desanāhārasampātādīsu soḷasasu hārasampātesu **katamo** saṃvaṇṇanāvīseso **vicayahārasampāto** nāmāti pucchati. Imesu dhammesu ayaṃ dhammo yena saṃvaṇṇanāvīsesena vicayitabbo, so saṃvaṇṇanāvīseso vicayahārasampāto nāmāti niyametvā vibhajituṃ “**tattha taṇhā**”ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana-

“Evaṃ desanāhārasampātaṃ dassetvā idāni vicayahārasampātaṃ dassento yasmā desanāhārapadatthavicayo vicayahāro, tasmā desanāhāre vipallāsahetubhāvena niddhāritāya taṇhāya kusalādivibhāgapavicayamukhena vicayahārasampātaṃ dassetuṃ ‘tattha taṇhā duvidhā’-ti-ādi āradhan”ti (netti. aṭṭha. 53)-

Vuttaṃ. Tattha **tatthāti** tasmīṃ “arakkhitena cittenā”ti-ādisuttatthe desanāhārasampātena saṃvaṇṇite akusaladhamme “taṇhā”ti niddhāritā sabbataṇhā. **Kusalāpīti** catubhūmake kusale uddissa pavattā taṇhāpi. **Akusalāpīti** akusaladhamme uddissa pavattā taṇhāpīti duvidhā hotīti vicayitabbā. Tena vuttaṃ **ṭīkāyaṃ**- “kusaladhammārammaṇāti kusaladhamme uddissa pavattamattaṃ sandhāya vuttaṃ, na tesam ārammaṇapaccayataṃ, idha ‘kusalā dhammā’-ti lokuttaradhammānampi adhippetattā”ti.

“Kusalā taṇhā kiṃgāminī, akusalā taṇhā kiṃ gāminī”ti pucchitabbattā “**akusalā saṃsāragāminī**”ti-ādi vuttaṃ. Atha vā “katamo kusalākusalataṇhānaṃ vīseso”ti pucchitabbattā “**akusalā saṃsāragāminī**”ti-ādi vuttaṃ. “Taṇhā nāma saṃsāragāminī hotu, kathaṃ apacayagāminī”ti vattabbattā “**pahānataṇhā**”ti vuttaṃ, pahānassa hetubhūtā taṇhā **pahānataṇhāti** attho, pahātabbataṇhaṃ āgamma yaṃ pahānaṃ pavattetabbaṃ, tena pavattetabbena pahānena apacayaṃ gacchatīti vuttaṃ hoti.

“Kiṃ (..0229) pana taṇhāyeva kusalākusalāti dubbidhā, udāhu aññopi kusalākusalāti dubbidho”ti vattabbattā “**mānopī**”ti-ādi vuttaṃ. “Katamo māno kusalo, katamo māno akusalo”ti pucchitabbattā “**yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo**”ti vuttaṃ. Tattha **yaṃ mānaṃ ...pe... kusaloti** yaṃ mānaṃ nissāya upanissāya pahānaṃ pavattitaṃ, tena pahānena santāne uppajjanārahaṃ mānaṃ pajahati, ayaṃ upanissayapaccayabhūto māno phalūpacārena kusalo. **Yo pana ...pe... akusaloti** yo pana māno parahiṃsanādivasena pavattamāno hutvā attano ca parassa ca dukkhaṃ nibbattayati, ayaṃ māno akusaloti vicayitvā veditabbo.

“Saṃsārāpacayagāminīsu tāsū taṇhāsu katamā apacayagāminī taṇhā kusalā”ti pucchitabbattā “kusalā”ti vuttāya taṇhāya sarūpaṃ dassetuṃ “**tattha yaṃ nekkhammasitan**”ti-ādi vuttaṃ. **Tatthāti** tāsū saṃsārāpacayagāminīsu taṇhābhūtāsū kusalākusalāsu. Ayaṃ taṇhā kusalāti sambandho. “**Ariyā** puggalā **santaṃ āyatanaṃ yaṃ** ariyaphaladhammaṃ sacchikatvā upasampajja viharanti, **taṃ āyatanaṃ** ariyaphaladhammaṃ ahaṃ kudāssu sacchikatvā viharissan”ti patthayantassa **tassa** kulaputtassa tasmīṃ ariyaphale **pihā** uppajjati, pihāpaccayā yaṃ domanassaṃ uppajjati, idaṃ domanassaṃ “**nekkhammasitan**”ti vuccati. Ayaṃ ariyaphale pihāsaṅkhātā taṇhā kusalā anavajjā anavajja-ariyaphaladhammaṃ uddissa pavattattāti vicayitabbaṃ.

“Kathaṃ pavattā”ti vattabbattā “**rāgavirāgā**”ti-ādi vuttaṃ. Yā **rāgavirāgā cetovimutti** pattabbā. **Tadārammaṇā** taṃ cetovimuttiṃ āgamma pavattā taṇhā **kusalā** anavajjā, yā **avijjāvirāgā paññāvimutti** pattabbā, tadārammaṇā taṃ paññāvimuttiṃ āgamma pavattā taṇhā kusalā anavajjāti vicayitabbā. Tāya paññāvimuttiyā vasena bhagavatā-

“Tasmā rakkhitacittassa, sammāsaṅkappagocarō;

sammādiṭṭhipurekkhāro, ñatvāna udayabbayaṃ;

thinamidhābhibhū bhikkhu, sabbā duggatiyo jahe”ti. (udā. 32; netti. 31, 65,

78)-

Gāthāyaṃ (..0230) “sabbā duggatiyo jahe”ti padaṃ vuttaṃ, “tassā paññāvimuttiyā yo pavicayo kātabbo, katamo so pavicayo”ti pucchitabbattā “**tassā ko pavicayo**”ti-ādi vuttaṃ. **Tassā** paññāvimuttiyā ko pavicayoti ce puccheyya “aṭṭha maggaṅgāni- sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi”ti pavicayo veditabbo. “So pavicayo kattha daṭṭhabbo”ti pucchitabbattā “**so katthā**”ti-ādi vuttaṃ. **So** paññāvimuttiyā pavicayo **kattha** kasmīṃ dhamme daṭṭhabboti pucchati. Catutthe jhāne **pāramitāya** ukkaṃsagatāya catutthajjhānabhāvanāya so pavicayo daṭṭhabbo.

“Catutthe jhāne pāramitāyā”ti vuttamatthaṃ vivarituṃ “**catutthe hi jhāne**”ti-ādi vuttaṃ. Yo so catutthajjhānalābhī puggalo catutthe jhāne parisuddhaṃ pariya-dātaṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu kammaniyaṃ ṭhitaṃ āneñjappattaṃ, iti aṭṭhaṅgasamannāgataṃ cittaṃ bhāvayati, **so** catutthajjhānalābhī puggalo **tattha** catutthe jhāne aṭṭhavidhaṃ vijjācaraṇaṃ adhigacchati. Katamaṃ aṭṭhavidhaṃ? Cha abhiññā, dve ca visese vā adhigacchatīti yojanā. Iddhividhādayo pañca, loki-

yābhiññā ceva arahattamaggapaññā cāti **cha abhiññā**. Manomayiddhi ceva vipassanāññānañcāti **dve ca visesā** honti.

“Taṃ catutthajjhānacittaṃ kuto parisuddhaṃ ...pe... kuto āneñjappattaṃ”ti pucchitabbattā **“taṃ cittaṃ yato parisuddhaṃ”**ti-ādi vuttaṃ. Taṃ cittaṃ **yato** upekkhāsatipārisuddhibhāvato **parisuddhaṃ, tato** upekkhāsatipārisuddhibhāvato **pariyodātaṃ** hoti. Sukhādīnaṃ paccayaghātena **yato** vītarāgādi-anaṅgaṇabhāvato **anaṅgaṇaṃ, tato** vītarāgādi-anaṅgaṇabhāvato **vigatūpakkilesaṃ. Yato** subhāvitabhāvato **modu, tato** subhāvitabhāvato **kammaniyaṃ. Yato** parisuddhādīsu t̥hitabhāvato **t̥hitaṃ, tato** parisuddhādīsu t̥hitabhāvato **āneñjappattaṃ** hotītipi yojanā yuttā **aṭṭhakathāyaṃ** (netti. aṭṭha. 53) yugaḷato āgatattā. Saddhāvīriyasatisamādhipaññā-obhāsehi pariggahitabhāvato **āneñjappattaṃ**. Saddhāya hi pariggahitaṃ cittaṃ paṭipakkhe assaddhiye na iñjati na calati, vīriyena pariggahitaṃ (..0231) cittaṃ paṭipakkhe kosajje na iñjati, satiyā pariggahitaṃ cittaṃ paṭipakkhe pamāde na iñjati, samādhinā pariggahitaṃ cittaṃ paṭipakkhe uddhacce na iñjati, paññāya pariggahitaṃ cittaṃ paṭipakkhāya avijjāya na iñjati, obhāsagataṃ cittaṃ kilesaṇdhakāre na iñjati. Iti imehi chahi dhammehi pariggahitaṃ catutthajjhānacittaṃ āneñjappattaṃ hoti. Evaṃ aṭṭhaṅgasamannāgatattā catutthajjhānacittaṃ channaṃ abhiññāññānañca manomayiddhivipassanāññānañca adhigamūpāyo hoti, tasmā so paññāvimmuttiparicayo catutthajjhāne daṭṭhabboyevatī saṅkhepattho. Vitthārato pana **aṭṭhakathāyaṃ** (netti. aṭṭha. 53) “tatha upekkhāsatipārisuddhibhāvenā”ti-ādinā vā “aparo nayo”ti-ādinā vā vuttoyevāti amhehi na vutto.

“Yesaṃ rāgādi-aṅgaṇānaṃ abhāvena anaṅgaṇaṃ, yesaṃ

abhijjhādi-upakkilesānaṃ abhāvena vigatūpakkilesaṃ, yāya cittassa ṭhitiyā abhā-  
vena ṭhitaṃ, iñjanāya abhāvena āneñjappattaṃ, te rāgādi-aṅgaṇādayo katamāya  
pakkhā”ti pucchitabbattā **“tatta aṅgaṇā”**ti-ādi vuttaṃ. **Tatthāti** tesu rāgādi-aṅga-  
ṇādīsu **aṅgaṇā** ca rāgādi-aṅgaṇā ca **upakkilesā** abhijjhādi-upakkilesā ca santi, **tadu-  
bhayaṃ** rāgādi-aṅgaṇa-abhijjhādi-upakkilesadvayaṃ **taṇhāpakkho** rāgādi-aṅga-  
ṇānaṃ taṇhāsabhāvattā, abhijjhādi-upakkilesānañca taṇhāya anulomattā. Yā  
**iñjanā** phandaṇā yā ca cittassa **aṭṭhiti** anavaṭṭhānaṃ atthi, **ayaṃ** iñjanā aṭṭhiti **diṭṭhi-  
pakkho** iñjanāya ca aṭṭhitiyā ca micchābhinivesahetubhāvatoti pavicayo kātabbo.

“Kiṃ pana catutthajjhānacittaṃ aṭṭhaṅgasamannāgatattāyeva channaṃ abhi-  
ññāṇāṇānañca **manomayiddhivipassanāññāṇānañca adhigamūpāyo hoti**”ti **pucchi-  
tabbattā “cattāri indriyāni**”ti vuttaṃ. “Tassa catutthajjhānalābhino, dukkhindriyaṃ  
domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ iti cattāri indriyāni catuttha-  
jjhāne nirujjhanti, tassa catutthajjhānalābhino upekkhindriyaṃ avasiṭṭhaṃ bhavati,  
tasmāpi catutthajjhānacittaṃ vuttappakārānaṃ aṭṭhannaṃ ñāṇānaṃ adhigamū-  
pāyo hoti, so ca adhigamūpāyabhāvo ciṇṇavasībhāvasseva bhavēyya, kathaṃ  
catutthajjhānamattalābhino ciṇṇavasībhāvo siyā”ti vattabbattā so catutthajjhāna-  
lābhī catutthajjhāneyeva aṭṭhatvā arūpasamāpattiyopi (..0232) **evaṃ katvā nibba-  
tṭeti bhāveti, tasmā ciṇṇavasībhāvo hotīti dassetuṃ “so uparimaṃ samāpatti-  
”**ti-ādi vuttaṃ. Tassattho **aṭṭhakathāyaṃ** (netti. aṭṭha. 53) vitthārato vutto, tasmā  
yojanamattaṃ karissāma.

**So** rūpāvacaracatutthajjhānalābhī yogāvacaro rūpāvacaracatutthajjhānasamā-  
pattito **uparimaṃ** ākāsānañcāyatana**samāpattiṃ santato** santatarato manasi  
karoti. Yathāvuttaṃ uparimaṃ samāpattiṃ santato **manasi karoto tassa** catuttha-  
jjhānalābhino yogāvacarassa catutthajjhāne **saññā** saññāpadhānā samāpatti oḷā-  
rikā viya hutvā saṅghahati, paṭighasaññā ca **ukkaṇṭhā** anabhirati hutvā saṅghahati,  
**so** yathāvuttena vidhinā manasi karonto yogāvacaro **sabbaso** niravasesato rūpa-  
saññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amana-  
sikārā “ākāsaṃ anantaṃ”ti manasi katvā pavattamānaṃ **ākāsānañcāyatana**samā-  
pattiṃ**** sacchikatvā upasampajja viharati. **Rūpasaññā** rūpāvacarasaññā pañcavi-  
dha**abhiññābhinihāro** hoti. **Nānattasaññā** nānārammaṇesu **vokāro** akusalo pava-  
ttati. Evaṃ rūpāvacarajjhāne ādinavadassī hutvā tā rūpasaññānānattasaññāyo  
ārammaṇe samatikkamati, **assa** yogāvacarassa paṭighasaññā ca abbhatthaṃ  
gacchati. **Evaṃ** iminā vuttanayena samatikkamena **samāhitassa**, santavuttinā arū-  
pāvacarasamādhinā **samāhitassa** yogāvacarassa **obhāso** rūpāvacarajjhānobhāso  
antaradhāyati. **Rūpānaṃ** kasiṇarūpānaṃ jhānacakkhunā dassanañca antaradhā-  
yatīti yojanā.

“Yena samādhinā samāhitassa, samāhitassa obhāso ca rūpānaṃ dassanañca  
antaradhāyati, so samādhī kittakehi aṅgehi samannāgato, kathaṃ paccavekkhita-  
bbo”ti pucchitabbattā **“so samādhī”**ti-ādi vuttaṃ. **So samādhī**ti yena rūpārūpāvacara-  
samādhinā samāhito, so duvidhopi samādhī anabhijjhābyāpādavīriyārambhehi  
tīhi upakārakaṅgehi ca passaddhisatīhi dvīhi parikkhāraṅgehi ca avikkhittena  
ekena sabhāvaṅgena ca chahi aṅgehi samannāgatoti **paccavekkhitabbo** puna-

ppunaṃ cintetabbo sallakkhetabbo (..0233). “Kathaṃ kattha paccavekkhitabbo”ti pucchitabbattā **“anabhijjhāsaḥagataṃ me mānaṃ sabbaloke”**ti-ādi vuttaṃ. “Tesu chasu aṅgesu kittako samatho, kittakā vipassanā”ti pucchitabbattā ettako samatho, ettakā vipassanāti vibhajituṃ **“tatta yañcā”**ti-ādi vuttaṃ.

**54.** “Paññāvimutti”ti vuttassa arahattaphalassa samādhissa samathavipassanā-saṅkhātā pubbhāgapaṭipadā samādhimukhena ācariyena vibhattā, “tāya paṭipadāya labhitabbo arahattaphalassamādhī kittakena veditabbo”ti pucchitabbattā **“so samādhī pañcavidhena veditabbo”**ti vuttaṃ. Yo arahattaphalassamādhī samathavipassanāpaṭipadāya labhitabbo, so arahattaphalassamādhī **pañcavidhena** ñāṇadassanena veditabbo.

“Kathaṃ pañcavidhāñāṇadassanaṃ paccupaṭṭhitaṃ bhavati”ti vattabbattā **“ayaṃ samādhī”**ti-ādi vuttaṃ. **Ayaṃ** arahattaphalassamādhī appitappitakkhaṇe phalassamāpattisukhattā **paccuppannasukho** hoti, **iti** paccavekkhantassa **assa** arahato paccattameva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati. **Ayaṃ** arahattaphalassamādhī āyatīṃ samāpajjitabbassa arahattaphalassamādhissa upanissayapaccayattā **āyatīṃ sukhavipāko** hoti, **iti** paccavekkhantassa ...pe... bhavati. **Ayaṃ** arahattaphalassamādhī kilesa-arīhi ārakattā **ariyo**, kāmāmisavaṭṭāmisalokāmisānaṃ abhāvato **nirāmisso** ca hoti, **iti** paccavekkhantassa ...pe... bhavati. **Ayaṃ** arahattaphalassamādhī akāpurisehi sammāsambuddhapaccekaḥabbuddhasāvakaḥabbuddhehi sevittabbattā **akāpurisasevito** hoti, **iti** paccavekkhantassa ...pe... bhavati. **Ayaṃ** arahattaphalassamādhī aṅgasantakilesadarathasantattā **santo ceva** divasampi samāpajjantassa atittikaraṇato **paṇīto ca** paṭippassaddhakilesena arahatā puggalena laddhattā **paṭippassaddhiladdho ca** arahattamaggassamādhisaṅkhātena ekodibhāvena adhiḡatattā **ekodibhāvādhiḡato ca** sasaṅkhārena sapayogena adhiḡatattā, nīvaraṇādipaccanīkadhamme niggayha anadhiḡatattā, aññe kilese vāretvā anadhiḡatattā, arahattamaggaphalabhāveneva pavattattā **nasasaṅkhāraniggayhāvāritagato** hoti, **iti** paccavekkhantassa **assa** arahato paccattameva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati pañcavidhena ñāṇadassanena so arahattaphalassamādhī vicayitvā vedittabboti.

“Paccuppannasukhādīsū (..0234) samādhīsū kittako samatho, kittakā vipassanā”ti pucchitabbattā **“tatta yo ca samādhī paccuppannasukho”**ti-ādi vuttaṃ. **Samatho, vipassanāti** ca arahattaphalassamathavipassanāva adhippetā, na pubbhāgassamathavipassanāti. Arahattaphalassamādhī pañcavidhena vedittabboti ācariyena vutto, “tassa arahattaphalassamādhissa pubbhāgapaṭipadāyaṃ vutto samādhī kittakena vedittabbo”ti pucchitabbattā **“so samādhī pañcavidhena vedittabbo”**ti vuttaṃ. Yo rūpāvacaracattutthajjhānasamādhī pubbhāgapaṭipadāyaṃ vutto, so rūpāvacaracattutthajjhānasamādhī pañcavidhena pakārena vedittabbo. “Katamenā”ti pucchitabbattā **“pītipharaṇatā”**ti-ādi vuttaṃ. Paṭhamadutiyaḡjhānesu paññā **pītipharaṇatā** hoti. Paṭhamadutiyaḡtiyaḡjhānesu paññā **sukhapharaṇatā** hoti. Cattutthajjhāne cetopariyapaññā **cetopharaṇatā** hoti. Dibbacakkhupaññā **ālokaḡharaṇatā** hoti. Jhānaṃ paccavekkhitvā pavattamānapaññā **paccavekkhāṇānīmittaṃ** hoti. Iti pañcavidhena paññāpakārena vicayitvā vedittabboti. “Tesu pañca-

vidhesu pakāresu kittako samatho, kittakā vipassanā”ti pucchitabbattā **“tатtha yo ca pītipharaṇo”** ti-ādi vuttaṃ.

55. Sampayogavasena samādhi ācariyena vibhatto, amhehi ca ñāto, “kathaṃ ārammaṇavasena vibhatto”ti pucchitabbattā **“dasa kasiṇāyatanāni”** ti-ādi vuttaṃ. Imehi dasahi ārammaṇehi kasiṇehipi samādhi vicinitvā veditabboti. “Tesu dasasu kittako samatho, kittakā vipassanā”ti pucchitabbattā **“tатtha yañcā”** ti-ādi vuttaṃ. **Kasiṇanti** ca kasiṇamaṇḍalampi parikammampi paṭibhāganimitampi tasmim paṭibhāganimutte uppanajjhānampi vuccati, idha pana sasampayuttajjhānameva adhippetam.

“Kiṃ pana vuttappakāro samādhiyeva samathavipassanāya yojetabbo, udāhu aññopi yojetabbo”ti vattabbattā satipaṭṭhānādipubbabhāgapaṭipadābhedenā anekabhedabhinno niravaseso ariyamaggopi vicayitvā yojetabboti dassetuṃ **“evaṃ sabbo”** ti-ādi vuttaṃ. Tattha **evanti** mayā vuttanayena vuttanayānusārena **sabbo** niravaseso satipaṭṭhānādipubbabhāgapaṭipadābhedenā anekabhedabhinno **ariyo maggo** yojetabbo. Kathaṃ? **Yena yena** anabhijjhādi-ākārena paccuppannasukhatādi-ākārena (..0235) samādhi mayā vutto, **tena tena** anabhijjhādi-ākārena paccuppannasukhatādi-ākārena yo yo ariyamaggo samathena yojetuṃ sambhavati, so so ariyamaggo samathena vicayitvā yojayitabbo. Yo yo ariyamaggo vipassanāya yojetuṃ sambhavati, so so ariyamaggo vipassanāya yojayitvā yojayitabboti attho gahetabbo.

“Yehi samathādhiṭṭhānehi vipassanādhammehi yojayitabbo, te samathādhiṭṭhānā vipassanādhammā katamehi dhammehi saṅgahitā”ti pucchitabbattā **“te tīhi dhammehi saṅgahitā aniccatāya dukkhatāya anattatāyā”** ti vuttaṃ, te samathādhiṭṭhānā vipassanādhammā “aniccatāya paññāya dukkhatāya paññāya anattatāya paññāyā”ti tīhi anupassanādhammehi saṅgahitā gaṇhitāti attho. Aniccatādinā saḥcaraṇato anupassanāpaññāpi “aniccatā dukkhatā anattatā”ti vuccati.

“Yo yogī puggalo samathādhiṭṭhānaṃ vipassanaṃ bhāvayamāno hoti, so yogī puggalo kiṃ bhāvayati”ti pucchitabbattā **“so samathavipassanaṃ bhāvayamāno”** ti-ādi vuttaṃ.

Samathavipassanādīni bhāvayamāno puggalo rāgacarito dosacarito mohacaritoti tividho, “tатtha katamo puggalo katamena katamena vimokkhamukhena niyyāti, katamāyaṃ katamāyaṃ sikkhanto, katamaṃ katamaṃ pajahanto, katamaṃ katamaṃ anupagacchanto, katamaṃ katamaṃ parijānanto, katamaṃ katamaṃ pavāhento, katamaṃ katamaṃ niddhunanto, katamaṃ katamaṃ vamento, katamaṃ katamaṃ nibbāpento, katamaṃ katamaṃ uppāṭento, katamaṃ katamaṃ vijaṭento niyyāti”ti pucchitabbattā **“rāgacarito puggalo”** ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “idāni yesaṃ puggalānaṃ yattha sikkhantānaṃ visesato niyyānamukhāni, yesaṃca kilesānaṃ paṭipakkhabhūtāni tīṇi vimokkhamukhāni, tehi saddhim tāni dassetuṃ ‘rāgacarito’ti-ādi vuttan”ti vuttaṃ. Tassatthopi **aṭṭhakathāyaṃ** (netti. aṭṭha. 55) vuttoyeva.

“Kasmā (..0236) tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati”ti vattabbattā **“tатtha suññatavimokkhamukhan”** ti-ādi vuttaṃ. **Tatthāti** tesu tīsu vimo-

kkhamukhesu. **Suññatavimokkhamukhaṃ paññākkhandho** anattānupassanāya paññāpadhānattā. **Animittavimokkhamukhaṃ samādhikkhandho** aniccānupassanāya samādhipadhānattā. **Appaṇihitavimokkhamukhaṃ sīlakkhandho** dukkhānupassanāya sīlapadhānattā. Iti tīhi vimokkhamukhehi tiṇṇaṃ khandhānaṃ saṅgahitattā tīhi vimokkhamukhāni bhāvayanto so yogī puggalo tayo khandhe bhāvayatiyevāti paññāpadhānādibhāvo **aṭṭhakathāyaṃ** (netti. aṭṭha. 55) vutto. **Tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.** “Kasmā bhāvayati”ti vattabbattā kāraṇaṃ dassetuṃ **“tattha yā”**ti-ādi vuttaṃ.

Tiṇṇaṃ khandhānaṃ ariya-aṭṭhaṅgikamaggabhāvo vibhatto, amhehi ca jānito, “kathaṃ samathavipassanābhāvo jānitabbo”ti vattabbattā tiṇṇaṃ khandhānaṃ samathavipassanābhāvaṃ dassetuṃ **“tattha sīlakkhandho cā”**ti-ādi vuttaṃ. “Yo yogī puggalo samathavipassanaṃ bhāveti, tassa yogino puggalassa bhavaṅgāni katamaṃ bhāvanaṃ gacchanti”ti pucchitabbattā **“yo samathavipassanaṃ bhāveti, tassā”**ti-ādi vuttaṃ. Kāyo ca cittaṅca **dve bhavaṅgāni** upapattibhavassa aṅgāni **bhāvanaṃ** vaḍḍhanaṃ gacchanti. Sīlaṅca samādhi ca **dve padāni** dve pādā bhavanirodhagāminī paṭipadā **bhāvanaṃ** vaḍḍhanaṃ gacchanti.

“Kathaṃ gacchanti”ti vattabbattā **“so hoti bhikkhū”**ti-ādi vuttaṃ. **Bhāvitakāyoti** bhāvito kāyo kāya-ābhisamācāriko, kāyasaṃvaro vā yena bhikkhunāti bhāvitakāyo. Sesesupi esa nayo. **Kāye** kāya-ābhisamācārike, kāyasaṃvare vā **bhāviyamāne** sati sammākammanto, sammāvāyāmo ca dve dhammā bhāvanaṃ gacchanti kāyasamācārasilattā. **Sīle**



vācāsaṃvara-ājīvasaṃvaravasena pavatte sīle **bhāviyamāne** sati sammāvācā ca sammā-ājīvo ca dve dhammā bhāvanaṃ gacchanti vācādisaṃvarasīlattā. **Citte** cittasaṃvaravasena pavatte citte **bhāviyamāne** sati sammāsati ca sammāsa-  
mādhī ca dve dhammā bhāvanaṃ gacchanti cittasaṃvarasīlattā. Paññāya bhāvi-  
yamānāya sati sammādiṭṭhi ca sammāsaṅkappo (..0237) ca dve dhammā  
bhāvanaṃ gacchanti samānattā, upakārakattā ca. Sammāsaṅkappena hi puna-  
ppunaṃ saṅkappantassa paññā vaḍḍhatīti.

“Sammākammanto ca sammāvāyāmo ca dve dhammā kāyavaseneva vibhattā  
vicetabbā kiṃ, udāhu cittavasena vibhattā vicetabbā kin”ti pucchitabbattā **“tattha  
yo ca sammākammanto”** ti-ādi vuttaṃ. Kāyasucaritacetanābhūto yo ca sammāka-  
mmanto, taṃsahito yo ca sammāvāyāmo siyā kāyiko, viratibhūto yo ca sammāka-  
mmanto, taṃsahito yo ca sammāvāyāmo siyā cetasiko, **tattha** tesu kāyikacetasika-  
bhūtesu sammākammantasammāvāyāmesu **yo** sammākammantasammāvāyāmo  
kāyasaṅgaho, **so** sammākammantasammāvāyāmo **kāye** kāya-ābhisamācārike,  
kāyasaṃvare vā **bhāvite** sati bhāvanaṃ gacchatī. **Yo** sammākammantasammāvā-  
yāmo cittasaṅgaho, **so** sammākammantasammāvāyāmo **citte** cittasaṃvare **bhāvite**  
sati bhāvanaṃ gacchatīti yojanā.

“Samathavipassanaṃ bhāvayanto so yogī puggalo kittakaṃ adhigamaṃ  
gacchatī”ti vicayitabbattā **“so samathavipassanaṃ bhāvayanto”** ti-ādi vuttaṃ.  
Pañcavidhaṃ ariyamaggādhigamaṃ dassetuṃ **“khippādhigamo cā”** ti-ādi vuttaṃ.  
Tassattho **aṭṭhakathāyaṃ** (netti. aṭṭha. 55) vibhatto. “Kena katamo adhigamo hotī”-  
ti pucchitabbattā **“tattha samathenā”** ti-ādi vuttaṃ.

**56.** “Arakkhitena cittenā” ti-ādisuttattho veneyyānaṃ arahattaphalavimuttimu-  
khena ācariyena vicayito vibhatto, amhehi ca ñāto, “desakassa dasabalasamannā-  
gatassa dasa balāni kathaṃ vicayitabbāni” ti pucchitabbattā **“tattha yo desayati, so  
dasabalasamannāgato”** ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana-

“Iti mahāthero ‘tasmā rakkhitacittassā’ ti gāthāya vasena arahattaphalavimu-  
ttimukhena vicayahārasampātaṃ niddisanto, desanākusalatāya anekehi sutta-  
ppadesehi tassā pubbabhāgapaṭipadāya bhāvanāvisesānaṃ bhāvanānisaṃsā-  
nañca vibhajanavasena nānappakārato vicayahāraṃ dassetvā, idāni dasannaṃ  
(..0238) tathāgatabalānampi vasena taṃ dassetuṃ ‘tattha yo desayati’ ti-ādimāhā”-  
ti-

Vuttaṃ. Tattha **tatthā**ti tesu samathavipassanaṃ bhāvayantesu sāsītabbasāsa-  
kesu. Dasabalasamannāgato **yo** desako satthā “arakkhitena cittenā” ti-ādi-  
dhammaṃ deseti, ovādena sāvake na visaṃvādayati, tassa desakassa satthuno  
dasa balāni vicayitabbānīti yojanā.

“Kinti deseti” ti pucchitabbattā **“so tividhan”** ti-ādi vuttaṃ. Tesu dasasu tathāgata-  
balesu ṭhānāṭṭhānañāṇaṃ paṭhamaṃ tathāgatabalaṃ nāma, “taṃ balaṃ kathaṃ  
vicayitabban” ti pucchitabbattā **“so tathā ovadito”** ti-ādi vuttaṃ. Attho **aṭṭhakathāyaṃ**  
(netti. aṭṭha. 56) vutto, pāḷivasenapi pākaṭo. “Etaṃ ṭhānaṃ na vijjati” ti jānanaṃ  
aṭṭhānañāṇaṃ nāma, “etaṃ ṭhānaṃ vijjati” ti jānanaṃ ṭhānañāṇaṃ nāmāti ṭhānā-  
ṭṭhānaṃ jānanañāṇaṃ paṭhamaṃ tathāgatabalaṃ vicayitabbanti adhippāyo

veditabbo. (1)

57. Ṭhānāṭṭhānañāṇaṃ paṭhamam tathāgatabalam ācariyena vicayitam vibhattam amhehi ca ñātaṃ, “katham sabbatthagāminipaṭipadāñāṇaṃ dutiyatathāgatabalam vicayitabban”ti pucchitabbattā **“iti ṭhānāṭṭhānatā”** ti vuttam. “Ayaṃ paṭipadā imasmiṃ bhava gāminī, ayaṃ paṭipadā imasmiṃ bhava gāminī”ti sabbattha gāminiyā paṭipadāya jānanañāṇaṃ **sabbatthagāminipaṭipadāñāṇaṃ** nāmāti sabbatthagāminipaṭipadāñāṇaṃ dutiyam tathāgatabalam vicayitabbanti adhippāyo. (2)

59. Sabbatthagāminipaṭipadāñāṇaṃ dutiyam tathāgatabalam ācariyena vicayitam, amhehi ca ñātaṃ, “katham anekadhātunānādhātuñāṇaṃ tatiyam tathāgatabalam vicayitabban”ti pucchitabbattā **“iti sabbatthagāminī paṭipadā”** ti-ādi vuttam. “Ayaṃ dhātu ca ayaṃ dhātu ca **anekadhātu** nāma, ayaṃ dhātu ca ayaṃ dhātu ca **nānādhātu** nāmā”ti anekadhātunānādhātūnaṃ jānanañāṇaṃ **anekadhātunānādhātuñāṇaṃ** nāmāti anekadhātunānādhātuñāṇaṃ tatiyam tathāgatabalam vicayitabbanti. (3)

60. Anekadhātunānādhātuñāṇaṃ (..0239) tatiyam tathāgatabalam ācariyena vicayitam vibhattam, amhehi ca ñātaṃ, “katham sattānaṃ nānādhimuttikatāñāṇaṃ catuttham tathāgatabalam vicayitabban”ti pucchitabbattā **“iti anekadhātunānādhātukassa lokassā”** ti-ādi vuttam. “Ime sattā evaṃ adhimuttā, ime sattā evaṃ adhimuttā”ti sattānaṃ adhimuccanānaṃ jānanañāṇaṃ sattānaṃ **nānādhimuttikatāñāṇaṃ** nāmāti sattānaṃ nānādhimuttikatāñāṇaṃ catuttham tathāgatabalam vicayitabbanti. (4)

Sattānaṃ nānādhimuttikatāñāṇaṃ catuttham tathāgatabalam ācariyena vibhattam, amhehi ca ñātaṃ, “katham vipākavemattatāñāṇaṃ pañcamam tathāgatabalam vicayitabban”ti pucchitabbattā **“iti te yathādhimuttā cā”** ti-ādi vuttam. “Evaṃ adhimuttānaṃ sattānaṃ idaṃ kammaṃ kaṇham, imassa kaṇhakammaṃ ayaṃ vipāko. Idaṃ kammaṃ sukkaṃ, imassa sukkakammaṃ ayaṃ vipāko”ti evamādihi vipākānaṃ nānattajānanañāṇaṃ **vipākavemattatāñāṇaṃ** nāmāti vipākavemattatāñāṇaṃ pañcamam tathāgatabalam vicayitabbanti.

62. Vipākavemattatāñāṇaṃ pañcamam tathāgatabalam ācariyena vicayitam, amhehi ca ñātaṃ, “katham jhānānaṃ saṃkilesavodānavuṭṭhānañāṇaṃ chaṭṭham tathāgatabalam vicayitabban”ti pucchitabbattā **“iti tathā samādinnaṇaṃ”** ti-ādi vuttam. “Evaṃ samādinnaṇaṃ kammaṃ jhānānaṃ vimokkhānaṃ samādhīnaṃ samāpattīnaṃ ayaṃ saṃkilesa, idaṃ vodānaṃ, idaṃ vuṭṭhānaṃ, evaṃ saṃkiliṣṣati, evaṃ vodāyati, evaṃ vuṭṭhahati”ti jhānānaṃ saṃkilesavodānavuṭṭhānānaṃ anāvarenañāṇaṃ **jhānānaṃ saṃkilesavodānavuṭṭhānañāṇaṃ** nāmāti jhānānaṃ saṃkilesavodānavuṭṭhānañāṇaṃ chaṭṭham tathāgatabalam vicayitabbanti. (5)

63. Jhānānaṃ saṃkilesañāṇaṃ chaṭṭham tathāgatabalam ācariyena vicayitam, “katham indriyaparopariyattavemattatāñāṇaṃ sattamam tathāgatabalam vicayitabban”ti pucchitabbattā **“iti tasseva samādhissā”** ti-ādi vuttam. “Evaṃ ādhipateyyaṭṭhena indriyāni, evaṃ akampiyatṭhena balāni”ti jānanena saha “ayaṃ mudindriyo, ayaṃ majjhindriyo, ayaṃ tikkhindriyo”ti parasattānaṃ parapuggalānaṃ indriyaba-

lānaṃ amudumajjhādhimattatājānanañāṇaṃ-amudumajjhādhimattatājānanañāṇaṃ **indriyaparopariyattavemattatāñāṇaṃ** nāmāti indriyaparopariyattavemattatāñāṇaṃ sattamaṃ tathāgatabalaṃ vicayitabbanti. (6)

**64.** Indriyaparopariyattañāṇaṃ (..0240) sattamaṃ tathāgatabalaṃ ācariyena vicayitaṃ, “kathaṃ pubbenivāsānussatiñāṇaṃ aṭṭhamaṃ tathāgatabalaṃ vicayitabbamaṃ, kathaṃ dibbacakkhuñāṇaṃ navamaṃ tathāgatabalaṃ vicayitabbanaṃ”ti pucchitabbattā **“iti tattha yaṃ anekavihitān”**ti-ādi vuttaṃ. “Ekaṃ jātin”ti-ādinā jāti-vasena vā “evaṃnāmo”ti-ādinā nāmagottavaṇṇāhārasukhadukkhapāṭisaṃvedanāya pariyantavasena vā sākārassa sa-uddesassa anekavihitapubbenivāsassa taṃtaṃbhavassa asesato jānanañāṇaṃ **pubbenivāsānussatiñāṇaṃ** nāmāti pubbenivāsānussatiñāṇaṃ aṭṭhamaṃ tathāgatabalaṃ vicayitabbanti. (7)

Cavamāna-upapajjamānahīnapañītasuvaṇṇadubbaṇṇasugataduggatayathākammūpagānaṃ sattānaṃ asesato cutūpapātānaṃ jānanañāṇaṃ **dibbacakkhuñāṇaṃ** nāmāti dibbacakkhuñāṇaṃ navamaṃ tathāgatabalaṃ vicayitabbanti. (8-9)

Pubbenivāsādi-aṭṭhamanavamaṃ tathāgatabalaṃ ācariyena vicayitaṃ vibhattaṃ, “kathaṃ sabbāsavakkhayañāṇaṃ dasamaṃ tathāgatabalaṃ vicayitabbanaṃ”ti pucchitabbattā **“iti tattha yaṃ”**ti-ādi vuttaṃ. Bodhimūle saṃkilesamāraṇihanamaṃ ñāṇaṃ uppannaṃ, idaṃ kilesamāraṇihanamaṃ ñāṇaṃ **sabbāsavakkhayañāṇaṃ** nāmāti sabbāsavakkhayañāṇaṃ dasamaṃ tathāgatabalaṃ vicayitabbanti ayaṃ saṅkhepattho. Vitthārato pana pālīto ca aṭṭhakathāto ca yatipotānampi pākaṭo bhavēyyāti maññitvā na dassito.(10)

“Ettakova vicayahārasampāto paripuṇṇo”ti vattabbattā **“niyutto vicayo hārasampāto”**ti vuttaṃ. Ye ye suttappadesatthā vuttā, te te suttappadesatthā yena yena saṃvaṇṇanāvisesabhūtena vicayahārasampātena vicayitabbā, so so saṃvaṇṇanāvisesabhūto vicayahārasampāto **niyutto** yathārahaṃ nīharitvā yujjitabboti attho gahetabboti.

Iti vicayahārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe ... gahetabboti.

### 3. Yuttihārasampātavibhāvanā

**65.** Yena (..0241) yena vicayahārasampātena suttappadesatthā ācariyena vicayitabbā, amhehi ca ñātā, so vicayahārasampāto paripuṇṇo, “katamo yuttihārasampāto”ti pucchitabbattā **“tattha katamo yuttihārasampāto”**ti-ādi vuttaṃ. **Aṭṭhaka-thāyaṃ** pana- “evaṃ nānāyehi vicayahārasampātaṃ vitthāretvā idāni yuttihārasampātādīni dassetuṃ ‘tattha katamo yuttihārasampāto’ti-ādi āraddhan”ti (netti. aṭṭha. 65) vuttaṃ. **Tatthā**ti tesu desanāhārasampātādīsu soḷasasu hārasampātesu

**katamo** saṃvaṇṇanāviseso **yuttihārasampāto** nāmāti pucchati, pucchitvā yasmimṃ suttappadeso vuttānaṃ atthānaṃ yuttibhāvo vicāretabbo, taṃ suttappadesaṃ nīharitum-

“Tasmā rakkhita-cittassa, sammāsaṅkappagocaro;

sammādiṭṭhipurekkhāro, ñatvāna udayabbayaṃ;

thinamiddhābhibhū bhikkhu, sabbā duggatiyo jahe”ti. (udā. 32; netti. 31, 78)-

Vuttaṃ. Tassaṃ gāthāyaṃ **tasmā** arakkhita-cittassa māra-vasānugata-tā sata-saṃva-  
ra-indriya-saṃvara-divasena bhikkhu **rakkhitacitto assa** bhavēyya, **tasmā** kāma-  
vita-  
kkādimicchāsaṅkappagocarassa māra-vasānugata-tā nekkhammasaṅkappādiva-  
sena bhikkhu **sammāsaṅkappagocaro assa** bhavēyya, **tasmā** micchādiṭṭhi-hataci-  
tassa māra-vasānugata-tā yonisomanasikārena bhikkhu udayabbayaṃ ñatvāna  
**sammādiṭṭhipurekkhāro assa** bhavēyya, **tasmā** thinamiddhena hata-cittassa māra-  
vasānugata-tā vīriya-vasena bhikkhu **thinamiddhābhibhū assa** bhavēyya, tādiso  
bhikkhu sabbā duggatiyo **jahe** jahissatīti attho veditabbo.

“Tassaṃ gāthāyaṃ kathaṃ yuttibhāvo vicāretabbo”ti vattabbattā “**tasmā rakkhita-cittassā**”ti-ādi vuttaṃ. Rakkhita-cittassa sammāsaṅkappagocaro bhavissatīti attho yujjati eva, no na yujjati. Micchāsaṅkappānampi jahitattā sammādiṭṭhipurekkhāro hutvā viharanto udayabbayaṃ paṭivijjhissatīti attho yujjati sammādiṭṭhipurekkhārassa udayabbayānupassanāsambhavato. Udayabbayaṃ paṭivijjhanto sabbā duggatiyo jahissatīti attho (..0242) yujjati udayabbayānupassanānukkamena ariya-maggasambhavato. Sabbā duggatiyo jahanto sabbāni duggativinipātabhayāni samatikkamissatīti attho yujjati sabbesaṃ duggativinipātabhayānaṃ anuppajjanato.

“Ettakova yuttihārasampāto paripuṇṇo”ti vattabbattā “**niyutto yuttihārasampāto**”-  
ti vuttaṃ. Yena yena

saṃvaṇṇanāvisesabhūtena yuttihārasampātena suttappadesatthānaṃ yuttibhāvo vicāretabbo, so so saṃvaṇṇanāvisesabhūto yuttihārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabboti.

Iti yuttihārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe... gahetabboti.

#### 4. Padaṭṭhānahārasampātavibhāvanā

**66.** Yena yena yuttihārasampātena suttappadesatthānaṃ yuttibhāvo ācariyena vibhāvito, amhehi ca ñāto, so yuttihārasampāto paripuṇṇo, “katamo padaṭṭhānahārasampāto” ti pucchitabbattā **“tattha katamo padaṭṭhāno hārasampāto”** ti pucchati.

Pucchitvā yasmim suttappadesa vuttāni padaṭṭhānāni nīharitāni, taṃ suttappadesaṃ nīharitum **“tasmā rakkhitaṭṭhassa, sammāsaṅkappagocaroti gāthā”** ti vuttā. Gāthāttho vuttova. “Katame gāthātthā katamesaṃ dhammānaṃ padaṭṭhānāni” ti pucchitabbattā **“tasmā rakkhitaṭṭhassā”** ti-ādi vuttaṃ. **“Tasmā rakkhitaṭṭhassā”** ti suttappadesassa atthabhūtā indriyesu guttadvāratā tiṇṇaṃ sucaritānaṃ padaṭṭhānaṃ nāma sucaritapāripūriyā āsanna-kāraṇattā. **“Sammāsaṅkappagocarō”** ti suttappadesassa atthabhūtā nekkhammasaṅkappādayo sammāsaṅkappā samathassa padaṭṭhānaṃ nāma kāmacchanda-ādinīvaraṇavikkhambhanassa āsanna-kāraṇattā. **“Sammādiṭṭhipurekkhāro”** ti suttappadesassa atthabhūtā kammassakā-tāsamādiṭṭhi ca sappaccayanāmarūpadassanasammādiṭṭhi (..0243) ca vipassanāya padaṭṭhānaṃ nāma aniccānupassanādīnaṃ visesakāraṇattā. **“Nātvāna udayabbayan”** ti suttappadesassa atthabhūtā udayabbayānupassanāpaññā dassanabhūmiyā padaṭṭhānaṃ nāma paṭhamamaggādhigamassa āsanna-kāraṇattā. **“Thinamiddhābhībhū bhikkhū”** ti suttappadesassa atthabhūtaṃ thinamiddhābhībhavanāṃ vīriyassa padaṭṭhānaṃ nāma āsanna-kāraṇattā. **“Sabbā duggatiyo jahe”** ti suttappadesassa atthabhūtā pahātabbajahanabhāvanāya ariyamaggabhāvanāya padaṭṭhānaṃ nāma pahātabbappahānena ariyamaggabhāvanāpāripūrisambhavato.

“Ettakova padaṭṭhānahārasampāto paripuṇṇo” ti vattabbattā **“niyutto padaṭṭhāno hārasampāto”** ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena padaṭṭhānahārasampātabhūtena suttappadesatthāni padaṭṭhānāni nīharitāni, so so saṃvaṇṇanāvisesabhūto padaṭṭhānahārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabboti.

Iti padaṭṭhānahārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe... gahetabboti.

## 5. Lakkhaṇahārasampātavibhāvanā

**67.** Yena yena padaṭṭhānahārasampātena sutappadesatthāni padaṭṭhānāni ācariyena niddhāritāni, amhehi ca ñātāni, so padaṭṭhānahārasampāto paripuṇṇo, “katamo lakkhaṇahārasampāto”ti pucchitabbattā **“tattha katamo lakkhaṇo hārasampāto”**ti-ādi vuttaṃ. **Tattha** tesu desanāhārasampātādisu soḷasasu hārasampātesu **katamo** saṃvaṇṇanāviseso **lakkhaṇahārasampāto** nāmāti pucchati.

“Katamehi suttatthehi samānalakkhaṇā katame dhammā gahitā”ti pucchitabbattā **“tasmā”**ti-ādi vuttaṃ. **“Tasmā rakkhitacittassa, sammāsaṅkappagocaro”**ti sutappadesena vuttaṃ **idaṃ** rakkhaṇaṃ satindriyaṃ gahitaṃ, satindriye (..0244) gahite saddhādipañcindriyāni gahitāni bhavanti indriyaṭṭhena samānalakkhaṇattā. **“Sammādiṭṭhipurekkhāro”**ti sutappadesena vuttā sammādiṭṭhi gahitā, sammādiṭṭhiyā gahitāya ariyo aṭṭhaṅgiko maggo gahito bhavati. **Taṃ kissa hetūti** kāraṇaṃ pucchati. Pucchitvā kāraṇamāha **“sammādiṭṭhito hī”**ti-ādinā. Sammādiṭṭhihetuto sammāsaṅkappo **hi** yasmā pabhavati, tasmā, sammāsaṅkappato sammāvācā **hi** yasmā pabhavati, tasmā, sammāvācāto sammākammanto **hi** yasmā pabhavati, tasmā, sammākammantato sammā-ājivo **hi** yasmā pabhavati, tasmā, sammā-ājivato sammāvāyāmo **hi** yasmā pabhavati, tasmā, sammāvāyāmato sammāsati**hi** yasmā pabhavati, tasmā, sammāsatito sammāsamādhi **hi** yasmā pabhavati, tasmā, sammāsamādhito sammāvimutti **hi** yasmā pabhavati, tasmā, sammāvimuttito sammāvimuttiñāṇadassanaṃ **hi** yasmā pabhavati, tasmā, ariyo aṭṭhaṅgiko maggo gahito bhavati.

“Ettakova lakkhaṇahārasampāto paripuṇṇo”ti vattabbattā **“niyutto lakkhaṇo hārasampāto”**ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena lakkhaṇahārasampātena sutappadesatthā samānalakkhaṇena gahitā bhavanti, so so saṃvaṇṇanāvisesabhūto lakkhaṇahārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahitoti.

Iti lakkhaṇahārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe... gahetabboti.

## 6. Catubyūhahārasampātavibhāvanā

**68.** Yena yena lakkhaṇahārasampātena sutappadesatthā samānalakkhaṇena

gahitā, so lakkhaṇahārasampāto paripuṇṇo, “katamo catubyūhahārasampāto” ti pucchitabbattā **“tatha katamo catubyūho hārasampāto”** ti-ādi vuttaṃ. **Tatha** tesu desanāhārasampātādīsu soḷasasu hārasampātesu **katamo** saṃvaṇṇanāviseso **catubyūhahārasampāto** nāmāti pucchati.

“Katamasmiṃ (..0245) sutte katame nirutyādhippāyanidānapubbāparānusan dhayo niddhāritā” ti pucchitabbattā **“tasmā”** ti-ādi vuttaṃ. “Tasmā rakkhita citta ssa” ti suttappadeso “rakkhīyate **rakkhitaṃ**” ti niruttiṃ **“paripāliyaṃ”** ti iminā pariyāyena dasseti, itisaddassa ādyatthattā “cintetīti **cittaṃ**, attano santānaṃ cinotīti **cittaṃ**, paccayehi citanti **cittaṃ**, cittavicittaṭṭhena **cittaṃ**, cittakaraṇaṭṭhena **cittaṃ**, rakkhitaṃ cittaṃ yassāti **rakkhitacitto**. Sammā saṅkappetīti **sammāsaṅkappo**, gāvo caranti etthāti **gocaro**, gocaro viyāti **gocaro**, sammāsaṅkappo gocaro assāti **sammāsaṅkappagocaro**. Sammā passatīti **sammādiṭṭhi**, sammādiṭṭhi purekkhāro assāti **sammādiṭṭhipurekkhāro**. Jānātīti **ñatvāna**. Udayo ca vayo ca **udayabbayaṃ**. Thinaṅca middhaṅca **thinamiddhaṃ**, abhibhavatīti **abhibhū**, thinamiddhaṃ abhibhūti **thinamiddhābhibhū**. Bhikkhatīti **bhikkhū**” ti niruttiṃ pi nīharitā. Tenāha- “i-saddo ādyattho” ti (netti. aṭṭha. 68). **Esā** vuttappakārā paññatti **nirutti** nāmāti nīharitā.

**Idha** suttappadeso bhagavato ko adhippāyoti ce puccheyya, **ye** sappurisā sabbāhi **duggatīhi** parimuccitukāmā bhavissanti, **te** sappurisā **dhammacārino** rakkhita citta bhavissanti ayaṃ adhippāyo. **Ettha** “tasmā rakkhita citta ssa” ti-ādisuttappadeso bhagavato **adhippāyoti** nīharitabbo.

“Katamaṃ nidānaṃ” ti ce puccheyya, kokāliko sārīputtamoggallānesu theresu cittaṃ arakkhitvā padosayitvā mahāpadumaniraye yasmā upapanno, yasmā bhagavā ca sati-ārakkhena samannāgato sabbā duggatiyo jahati, tasmā ca sabbā duggatiyo jahitukāmo bhikkhu sappuriso rakkhita citta assa bhavēyyāti **nidānaṃ** nīharitabbaṃ.

“Katamo pubbāparasandhī” ti ce puccheyya, suttamhi **“satiyā cittaṃ rakkhita bbaṃ”** ti yaṃ vacanaṃ vuttaṃ, tena pubbavacanena ayaṃ “tasmā rakkhita citta ssa ...pe... sabbā duggatiyo jahe” ti suttappadeso anusandhi saṃsandati sametīti **pubbaparānusandhi** niddhāritabboti.

“Ettakova (..0246) catubyūhahārasampāto paripuṇṇo” ti vattabbattā **“niyutto catubyūho hārasampāto”** ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena catubyūhahārasampātena nirutyādhippāyanidānapubbāparānusandhi niddhāritabbo, so so saṃvaṇṇanāvisesabhūto catubyūhahārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabboti.

Iti catubyūhahārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe... gahetabboti.

## 7. Āvaṭṭahārasampātavibhāvanā

69. Yena yena catubyūhahārasampātena nirutyādhippāyanidānapubbāparānu-sandhayo vibhattā, so catubyūhahārasampāto paripuṇṇo, “katamo āvaṭṭahārasampāto”ti pucchitabbattā **“tattha katamo āvaṭṭo hārasampāto”**ti-ādi vuttaṃ. Tattha **katamo** saṃvaṇṇanāviseso **āvaṭṭahārasampāto** nāmāti pucchati.

“Katame suttatthā kathaṃ āvaṭṭetabbā”ti pucchitabbattā **“tasmā”**ti-ādi vuttaṃ. Nekkhammasaṅkappasaṅkhātasammāsaṅkappabahulo kasiṇādivasena, avihiṃsāsaṅkappasaṅkhātasammāsaṅkappabahulo mettādivasena adhigatāya citteka-ggatāya cittaṃ ṭhapento saṃkilesato **rakkhitacitto** nāma hoti, **“tasmā rakkhitacittassa, sammāsaṅkappagocaro”**ti iminā rakkhitacitte vutte sati yā ekaggatā āvaṭṭetabbā, sā ayaṃ ekaggatā **samatho**. **“Sammādiṭṭhipurekkhāro”**ti iminā sammādiṭṭhipurekkhāre vutte sati yā paññā āvaṭṭetabbā, sā ayaṃ paññā **vipassanā**. **“Nātvāna udayabbayan”**ti iminā udayabbayañāṇasamannāgate vutte sati yā dukkhaparijānanā āvaṭṭetabbā, sā ayaṃ dukkhaparijānanā **dukkhapariññā**. **“Thinamiddhābhibhū bhikkhū”**ti iminā puggalādhiṭṭhānena yaṃ thinamiddhābhibhavanāṃ vuttaṃ, idaṃ thinamiddhābhibhavanāṃ **samudayappahānaṃ**. **“Sammā duggatiyo jahe”**ti iminā yo sabbaduggatijahanasaṅkhāto anuppādo vutto, so ayaṃ anuppādo (..0247) **nirodho**. Iti dukkhapariññāya pariññetabbāṃ dukkhasaccaṃ āvaṭṭetabbāṃ, samudayappahānena pahātabbāṃ samudayasaccaṃ āvaṭṭetabbāṃ, nirodhena nirodhasaccaṃ āvaṭṭetabbāṃ, samathavipassanāhi maggasaccaṃ āvaṭṭetabbānti imāni cattāri saccāni āvaṭṭetabbānīti.

“Ettakova āvaṭṭo hārasampāto paripuṇṇo”ti vattabbattā **“niyutto āvaṭṭo hārasampāto”**ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena āvaṭṭahārasampātena samathādayo āvaṭṭetabbā, so so saṃvaṇṇanāvisesabhūto āvaṭṭahārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabboti.

Iti āvaṭṭahārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe... gahetabboti.

## 8. Vibhattihārasampātavibhāvanā



70. Yena yena āvaṭṭahārasampātena suttatthā āvaṭṭetabbā, so āvaṭṭahārasampāto paripuṇṇo, “katamo vibhattihārasampāto”ti pucchitabbattā **“tattha katamo vibhattihārasampāto”**ti-ādi vuttaṃ. Tattha **katamo** saṃvaṇṇanāviseso **vibhattihārasampāto** nāmāti pucchati.

“Katame suttatthā kattha vibhattā”ti pucchitabbattā **“tasmā rakkhitacittassā-**”ti-ādi vuttaṃ. Yā “tasmā ...pe... gocaro”ti gāthā vuttā, tissaṃ gāthāyaṃ vutto kusalapakkho dhammo kusalapakkhena dhammena satisaṃvaro dhammo **niddisitabbo** vibhajitabbo, akusalapakkhena dhammena **niddisitabbo** vibhajitabbo.

Kathaṃ? **“Rakkhitacittassā”**ti padena vutto kusalapakkho satisaṃvaro dhammo “cakkhudvārasaṃvaro ...pe... manodvārasaṃvaro”ti chabbidhena kusalapakkhena dhammena niddisitabbo vibhajitabbo. **“Sammāsaṅkappo”**ti padena vutto kusalapakkho sammāsaṅkappo dhammo “nekkhammasaṅkappo abyāpāda-saṅkappo avihiṃsāsaṅkappo”ti tividhena kusalapakkhena dhammena (..0248) vibhajitabbo. **“Sammādiṭṭhipurekkhāro”**ti padena vuttā kusalapakkhā dhammajāti “dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminipaṭipadāya ñāṇaṃ, pubbante ñāṇaṃ, aparante ñāṇaṃ, pubbantāparante ñāṇaṃ, idappaccayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ”ti (dha. sa. 1063) aṭṭhavidhena kusalapakkhena dhammena vibhajitabbā. **“Ñatvāna udayabbān”**ti padena vuttaṃ kusalapakkha-udayabbayañāṇaṃ dhammajātaṃ paññāsavidhena udayabbayañāṇena kusalapakkhena vibhajitabbāṃ. **“Thinamiddhābhībhū”**ti padena vuttaṃ thinamiddhābhībhavanaṃ kusalapakkhaṃ dhammajātaṃ “sotāpattimaggābhībhavanaṃ sakadāgāmimaggābhībhavanaṃ anāgāmimaggābhībhavanaṃ arahattamaggābhībhavanaṃ”ti catubbidhena kusalapakkhena vibhajitabbāṃ.

Satisaṃvaro kusalapakkho “lokiyo satisaṃvaro, lokuttaro satisaṃvaro”ti dubbidhena vibhajitabboti. Lokiyo satisaṃvaro kāmāvacarovāti ekavidhena vibhajitabbo. Lokuttarā satisaṃvaro “dassanabhūmi, bhāvanābhūmi”ti dubbidhena vibhajitabbo. Kāmāvacaro satisaṃvaro “kāyānupassanāsatisaṃvaro vedanānupassanāsatisaṃvaro cittānupassanāsatisaṃvaro dhammānupassanāsatisaṃvaro”ti catubbidhena vibhajitabbo. Lokuttaro satisaṃvaropi tathā catubbidhena vibhajitabbo. Sammāsaṅkappasammādiṭṭhiyopi lokiyalokuttaravasena dubbidhādibhedena vibhajitabbā. Padaṭṭhānenapi padaṭṭhānahārasampāte vuttanayena vibhajitabbā.

Akusalapakkhena **“arakkhitena cittenā”**ti padena vutto asaṃvaro “cakkhu-asaṃvaro ...pe... kāya-asaṃvaro, copanakāya-asaṃvaro, vācā-asaṃvaro, mano-asaṃvaro”ti aṭṭhavidhena vibhajitabbo. **“Micchādiṭṭhihatenā”**ti padena gahito micchāsaṅkappo “kāmavitakko byāpādavitakko vihiṃsāvitakko”ti tividhena vibhajitabbo. **“Micchādiṭṭhi”**ti padena vuttā micchādiṭṭhi “dukkhe aññāṇaṃ ...pe...idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇaṃ”ti aṭṭhavidhena vibhajitabbā, dvāsaṭṭhiditṭhividhenapi vibhajitabbā. Thinamiddhaṃ pañcavidhena sasaṅkhārikavidhena vibhajitabbāṃ.

“Ettakova vibhattihārasampāto paripuṇṇo”ti vattabbattā **“niyutto vibhattihārasa-**

**mpāto**”ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena vibhattihārasampātena suttappadesatthā vibhattā, so so (..0249) saṃvaṇṇanāvisesabhūto vibhattihārasampāto **niyutto**ti yathāraha niddhāretvā yujjitabboti attho gahetabboti.

Iti vibhattihārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe... gahetabboti.

## 9. Parivattanahārasampātavibhāvanā

**71.** Yena yena vibhattihārasampātena suttappadesatthā vibhattā, so vibhattihārasampāto paripuṇṇo, “katamo parivattanahārasampāto”ti pucchitabbattā **“tatha katamo parivattano hārasampāto”**ti-ādi vuttaṃ.

“Katame suttappadesatthā kathaṃ parivattetabbā”ti pucchitabbattā **“tasmā-”**ti-ādi vuttaṃ. Yā “tasmā ...pe... gocarō”ti gāthā vuttā, tāya gāthāya yā samathavipassanā niddhāritā, tāya samathavipassanāya bhāvitāya akusalānaṃ nirodho **phalaṃ** payojanaṃ hoti, pariññātaṃ dukkhaṃ hoti, samudayo pahīno hoti, maggo bhāvito hotīti parivattetabbo. Paṭipakkhena pana samathavipassanāya abhāvitāya akusalānaṃ anirodho, apariññātaṃ dukkhaṃ, samudayo appahīno, maggo abhāvito hotīti parivattetabbo.

“Ettakova parivattanahārasampāto paripuṇṇo”ti vattabbattā **“niyutto parivattano hārasampāto”**ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena parivattanahārasampātena suttappadesatthā parivattetabbā, so so saṃvaṇṇanāvisesabhūto parivattanahārasampāto **niyutto** yathārahaṃ niharitvā yujjitabboti attho gahetabboti.

Iti parivattanahārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe... gahetabboti.

## 10. Vevacanahārasampātavibhāvanā

**72.** Yena (..0250) yena parivattanahārasampātena suttappadesatthā parivattetabbā, so parivattano hārasampātōti paripuṇṇo, “katamo vevacano hārasampāto”ti pucchitabbattā **“tatha katamo vevacano hārasampāto”**ti-ādi vuttaṃ.

“Katamesaṃ suttappadesatthānaṃ, suttapadānaṃ vā katamāni vevacanāni”ti pucchitabbattā **“tasmā”**ti-ādi vuttaṃ. Yā “tasmā ...pe... gocarō”ti gāthā vuttā, tāya

gāthāya “rakkhitacittassā”ti padena vuttassa cittassa, “rakkhitacittassā”ti ettha **cittassa** padassa vā “**cittaṃ ...pe... vijānitattan**”ti yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ vevacanaṃ, “mānasaṃ hadayan”ti-ādivacanaṃpi (dha. sa. 17, 63) cittassa vevacanaṃ. “Sammāsaṅkappagocaro”ti ettha sammāsaṅkappassa “**nekkhammasaṅkappo abyāpādasāṅkappo avihimsāsaṅkappo**”ti yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ vevacanaṃ, “takko vitakko”ti-ādi (dha. sa. 7) vacanaṃpi sammāsaṅkappassa vevacanaṃ. “Sammādiṭṭhipurekkhāro”ti ettha sammādiṭṭhipadassa “**sammādiṭṭhi nāma paññāsattamaṃ paññākhaggo paññāratanaṃ paññāpatodo paññāpāsādo**”ti yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ vevacanaṃ, “paññā pajānā vicayo”ti-ādi (dha. sa. 16) vacanaṃpi sammādiṭṭhipadassa vevacanaṃ. “Thinaṃ thiyānā thiyitattaṃ cittassa, cittassa akallatā akammaññatā onāho pariyo-nāho antosaṅkoco”ti (dha. sa. 1162-1163) yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ thinassa vevacanaṃ. “Kāyassa akallatā akammaññatā kāyālasiyaṃ soppaṃ supānā suppitattan”ti (dha. sa. 1163) yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ middhassa vevacanaṃ. “Bhikkhako bhikkhū”ti-ādikaṃ (pārā. 45; vibha. 510) yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ bhikkhupadassa vevacanaṃ. “Duggati apāyo vinipāto vaṭṭadukkhaṃ saṃsāro”ti-ādikaṃ yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ duggatipadassa vevacanaṃ. Iti vevacanaṇi nīharitāni.

“Ettakova vevacanaḥārasampāto paripuṇṇo”ti vattabbattā “**niyutto vevacano hārasampāto**”ti vuttaṃ. Yena yena saṃvaṇṇanāvīsesabhūtena vevacanaḥārasampātena vevacanaṇi nīharitāni, so so (..0251) saṃvaṇṇanāvīsesabhūto vevacanaḥārasampāto **niyutto** yathāsambhavaṃ nīharitvā yujjitabboti attho gahitoti.

Iti vevacanaḥārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe... gahetabboti.

## 11. Paññattihārasampātavibhāvanā

**73.** Yena yena vevacanaḥārasampātena vevacanaṇi niddhāritāni, so vevacanaḥārasampāto paripuṇṇo, “katamo paññattihārasampāto”ti pucchitabbattā “**tattha katamo paññattihārasampāto**”ti-ādi vuttaṃ.

“Katamā suttappadesabhūtā paññatti katamesaṃ dhammānaṃ paññatti”ti pucchitabbattā “**tasmā**”ti-ādi vuttaṃ. “**Tasmā rakkhitacittassā**”ti paññatti satiyā padaṭṭhānassa rakkhitabbassa cittassa paññāpanato satiyā **padaṭṭhānapaññatti** nāma. Satiyā hi rakkhitabbaṃ cittaṃ satiyā padaṭṭhānaṃ adhiṭṭhānaṃ nāma. Tenāha **aṭṭhakathāyaṃ**- “adhiṭṭhahitvā rakkhantiyā satiyā rakkhiyamānaṃ cittaṃ tassā adhiṭṭhānaṃ viya hoti”ti. “**Sammāsaṅkappagocaro**”ti paññatti samathassa bhāvanāya paññāpanato samathassa **bhāvanāpaññatti** nāma. “**Sammādiṭṭhipure-**

**kkhāro, ñatvāna udayabbayan**” ti paññatti dassanabhūmiyā nikkhepassa paññāpanato nikkhepapaññatti nāma. **“Thinamiddhābhibhū bhikkhū”** ti samudayassa anavasesappahānassa paññāpanato **anavasesappahānapaññatti** nāma. **“Sabbā duggatiyo jahe”** ti paññatti **maggassa** ariyamaggassa bhāvanāya paññāpanato **bhāvanāpaññatti** nāma.

“Ettakova paññattihārasampāto paripuṇṇo” ti vattabbattā **“niyutto paññattihārasampāto”** ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena paññattihārasampātena paññattippabhedā niddhāritā, so so (..0252) saṃvaṇṇanāvisesabhūto paññattihārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabboti.

Iti paññattihārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe... gahetabboti.

## 12. Otaraṇahārasampātavibhāvanā

**74.** Yena yena paññattihārasampātena paññattippabhedā niddhāritā, so paññattihārasampāto paripuṇṇo, “katamo otaraṇo hārasampāto” ti pucchitabbattā **“tattha katamo otaraṇo hārasampāto”** ti-ādimāha.

“Tattha tissaṃ gāthāyaṃ katamāni indriyāni niddhāretvā katamehi niddhāritehi dhammehi otarati” ti pucchitabbattā **“tasmā”** ti-ādi vuttaṃ. Yā “tasmā rakkhita-citta-ssā” ti-ādigāthā vuttā, tissaṃ gāthāyaṃ **“tasmā ...pe... purekkhāro”** ti suttappadesena sammādiṭṭhi gahitā, sammādiṭṭhiyā gahitāya **pañcindriyāni** saddhādipañcindriyāni gahitāni bhavanti.

**Tāniyeva** saddhādipañcindriyāni vijjāya upakārattā vā padaṭṭhānattā vā **vijjā** bhavanti, **vijjuppādā** tādisāya vijjāya uppādā uppāda hetuto avijjānirodho sambhavati, avijjānirodhā saṅkhāra nirodho **sambhavati ...pe... jātinirodhā jarāmarañanirodho sambhavatīti. Ayaṃ** otaraṇā paṭiccasamuppādena pañcindriyānaṃ otaraṇā nāma.

Tāniyeva pañcindriyāni sīlakkhandhena samādhikkhandhena paññākkhandhena tīhi khandhehi saṅgahitāni bhavanti saddhāvīriyehi sīlasambhavato, satiyā ca paññānuvattakattā. **Ayaṃ** otaraṇā khandhehi pañcindriyānaṃ otaraṇā nāma.

Tānīyeva pañcīndriyāni sañkhārapariyāpannāni bhavanti. Ye sañkhārā anāsavā bhavanti, **bhavaṅgā** bhavaheṭū no bhavanti, **te** anāsavā sañkhārā dhammadhātu-saṅgahitā bhavanti dhammadhātuyā antogadhattā. **Ayaṃ** otaraṇā dhātūhi pañcīndriyānaṃ otaraṇā nāma.

**Sā** (..0253) anāsavā dhammadhātu dhammāyatanapariyāpannā bhavati, yaṃ āyatanaṃ anāsavaṃ bhavati, **bhavaṅgaṃ** bhavaheṭu no bhavati. **Ayaṃ** otaraṇā āyatanehi dhammadhātuyā otaraṇā nāma.

“Ettakova otaraṇo hārasampāto paripuṇṇo”ti vattabbattā “**niyutto otaraṇo hārasampāto**”ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena otaraṇahārasampātena suttappadesathā otaritabbā, so so saṃvaṇṇanāvisesabhūto otaraṇo hārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabboti.

Iṭi otaraṇahārasampāte sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana ...pe... gahetabboti.

Ito paṭṭhāya “tattha katamo”ti-ādi-anusandhyattho ca pariyosāne “niyutto”ti-ādi-anusandhyattho ca vuttanayānusāreneva viññātabbo. Katthaci katthaci pāṭhe apākaṭaṃyeva yathābalaṃ kathayissāma.

### 13. Sodhanahārasampātavibhāvanā

75. **Yatthāti** yasmīṃ pañhe. **Ārambho** attho **suddho** paripuṇṇo, so pañho niravasato vissajjito bhavati. **Yattha** pañhe pana **ārambho** attho **na suddho** apari-puṇṇo koci vissajjetabbo avasiṭṭho, so pañho tāva vissajjito na bhavati.

### 15. Parikkhārahārasampātavibhāvanā

77. “**Tasmā rakkhitacittassā**”ti padena yo satisaṃvaro vutto, ayaṃ satisaṃvaro samathassa parikkhāro. “**Sammāsaṅkappagocaro**”ti padena yo sammāsaṅkappo vutto, so sammāsaṅkappo vipassanāya parikkhāroṭi vibhajitvā yojetabbo.

### 16. Samāropanahārasampātavibhāvanā

78. “**Tasmā** (..0254) **rakkhitacittassā**”ti padena yaṃ rakkhitacittaṃ vuttaṃ, taṃ rakkhitacittaṃ tiṇṇaṃ **sucaritānaṃ** kammānaṃ padaṭṭhānaṃ. Sammādiṭṭhiyā bhāvitāya ariyo aṭṭhaṅgiko maggo bhāvito bhavati ekato bhāvitabbattā, padaṭṭhā-nakāraṇattā ca. Tena vuttaṃ- “**sammādiṭṭhito hī**”ti-ādi. Yassa arahato samādhivimutti bhavati, ayaṃ arahā **anupādiseso puggalo**, ayaṃ samādhivimutti **anupādisesā nibbānadhātu**.

“Desanāhārasampātādiko hārasampāto yena soḷasappabhedabhāvena sutta-ppadesatthe niddhāretvā yujjito, soḷasappabhedabhāvo kena amhehi saddahita-bbo”ti vattabbattā “**tenāhā**”ti-ādi vuttaṃ. **Tena** soḷasappabhedabhāvena āyasmā mahākaccāno “**soḷasa ...pe... suttan**”ti yaṃ vacanaṃ āha, tena vacanena soḷasappabhedabhāvo tumhehi saddahitabbo.

“Ettakova hārasampāto paripuṇṇo”ti vattabbattā “**niyutto hārasampāto**”ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena desanāhārasampātena sutta-ppadesatthā niddhāritā, so so saṃvaṇṇanāvisesabhūto desanāhārasampātādihārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabbo, **aṭṭhakathāyañca** (netti. aṭṭha. 73, 76) tathā niddhāretvā yujjitoti.

Iti desanāhārasampātādihārasampāte sattibalānurūpā

Racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

### **Nayasamuṭṭhānavibhāvanā**

**79.** Yena yena saṃvaṇṇanāvisesabhūtena desanāhārasampātādinā hārasampātena ekasuttappadesatthā niddhāretvā vibhattā, so (..0255) saṃvaṇṇanāvisesabhūto desanāhārasampātādihārasampāto paripuṇṇo, “katamaṃ nayasamuṭṭhānan”ti pucchitabbattā “**tattha katamaṃ nayasamuṭṭhānan**”ti-ādi āradham. **Aṭṭhakathāyaṃ** pana-“evaṃ nānāsuttavasena, ekasuttavasena ca hāravacāraṃ dassetvā idāni nayavacāraṃ dassetuṃ ‘tattha katamaṃ nayasamuṭṭhānan’ti-ādi āra-”ti (netti. aṭṭha. 79) vuttaṃ. “Tattha katamo nandiyāvaṭṭanayo”ti-ādiṃ anārabhitvā “tattha katamaṃ nayasamuṭṭhānan”ti-ādi-ārambhane kāraṇaṃ **aṭṭhakathāyaṃ** vuttameva. Tattha **tatthā**ti tesu hārādīsu yo atthanayo saṃvaṇṇanāyena niddiṭṭho, tasseva atthanayassa samuṭṭhānaṃ bhūmiṃ pucchati “**katamaṃ nayasamuṭṭhānan**”ti.

Kiñcāpi saṃvaṇṇanāyā niddiṭṭhā, tathāpi atthanayasamvaṇṇanāyānaṃ visesassa pākaṭaṃ kātuṃ puna kathayissāma. Taṇhā-avijjāhi saṃkilesapa-kkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso ceva samathavipassanāhi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso ca **nandiyāvaṭṭo nayo** nāma. Tīhi akusalamūlehi lobhādīhi saṃkilesapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso ceva tīhi kusalamūlehi alobhādīhi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso ca **tipukkhalo nayo** nāma. Catūhi subhasaññādīhi vipallāsehi sakalasaṃkilesapakkhassa suttatthassa catusaccayojanamukhena nayanala-

kkhaṇo saṃvaṇṇanāviseso ceva catūhi asubhasaññādīhi avipallāsehi satipaṭṭhānehi, saddhindriyehi vā vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso ca **sīhavikkīlito nayo** nāmāti vuttā nayā **saṃvaṇṇanāyā** nāma. Tesam saṃvaṇṇanāyānaṃ samuṭṭhānaṃ pucchati “katamaṃ nayasamuṭṭhānaṃ” ti.

Nayā pana nānāsuttato niddhāritehi taṇhā-avijjādīhi mūlapadehi catusaccayojanāya nayato anubujjhiyamāno dukkhādi-attho. So hi maggañāṇaṃ nayati sampāpetīti “**nayo**” ti vutto, so **atthanayo** nāma. Tasseva atthanayassa samuṭṭhānaṃ pucchati “katamaṃ nayasamuṭṭhānaṃ” ti? Tasmā (..0256) catusaccayojanāya nayaggāhato nīyati anupucchīyatīti **nayo**, ko so? Suttatthabhūto dukkhādiko attho. Nayati maggañāṇaṃ pāpetīti vā **nayo**, dukkhādiko atthova. Tenāha- “anubujjhiyamāno dukkhādi-attho. So hi maggañāṇaṃ nayati sampāpetīti nayo” ti (netti. aṭṭha. 79). Samuṭṭhahanti nayā etenāti **samuṭṭhānaṃ**, kiṃ taṃ? Avijjātaṇhādikāraṇaṃ, taṃdīpanā saṃvaṇṇanā ca. Avijjātaṇhādīnaṃ hi dukkhādi-atthanayā sambhavanti. Atha vā avijjātaṇhādīhi catusaccayojanā **samuṭṭhānaṃ** nāma. Tena vuttaṃ- “kiṃ pana taṃ? Taṃtaṃmūlapadehi catusaccayojanā” ti (netti. aṭṭha. 79). Evaṃ atthe gayhamāne sati saṃvaṇṇanāyāpi gahitā honti, nayānaṃ samuṭṭhānaṃ **nayasamuṭṭhānaṃ**, tasmīṃ nayasamuṭṭhāne.

“Katamaṃ nandiyāvaṭṭanayasamuṭṭhānaṃ” ti pucchitabbattā paṭhamaṃ nandiyāvaṭṭanayasamuṭṭhānaṃ dassetuṃ “**pubbā koṭi na paññāyati**” ti-ādi vuttaṃ. Nandiyāvaṭṭanayasamuṭṭhānabhūtāya avijjāya ca taṇhāya ca pubbā koṭi “asukassa buddhassa bhagavato uppajjanakāle uppannā, asukassa cakkavattino uppajjanakāle uppannā” ti na paññāyati koṭiyā abhāvatoti yojanā. “Avijjātaṇhāsu katamā nīvaraṇaṃ, katamā saṃyojanan” ti pucchitabbattā “**tattha avijjā nīvaraṇaṃ taṇhā saṃyojanan**” ti vuttaṃ. **Tatthāti** tāsū avijjātaṇhāsu. Ādīnavapaṭicchādīkattā **avijjā nīvaraṇaṃ**. Bhavesu saṃyojanato **taṇhā saṃyojanaṃ**. “Avijjānīvaraṇā sattā kathaṃ vicaranti, kathaṃ vuccanti, taṇhāsaṃyojanā sattā kathaṃ vicaranti kathaṃ vuccanti” ti pucchitabbattā “**avijjānīvaraṇā sattā**” ti-ādi vuttaṃ. Avijjānīvaraṇametesamatthīti **avijjānīvaraṇā**. Avijjāya saṃyuttā viya pavattā avijjāya abhinivisavattūsu saṃyuttā viya pavattā sattā **avijjāpakkhena** vipallāsena niccādi-abhinivesavattūbhūte rūpādi-ārammaṇe **vicaranti** vividhā caranti pavattanti, **te** niccādi-abhinivisantā vicarantā sattā “**diṭṭhīcaritā**” ti vuccanti. Taṇhāsaṃyojanametesanti **taṇhāsaṃyojanā**. Taṇhāya saṃyuttā viya pavattā, taṇhāya vā ārammaṇabhūte vatthukāme saṃyuttā viya pavattā sattā **taṇhāpakkhena** aṭṭhasatataṇhāvicaritena ārammaṇabhūte vatthusmīṃ **vicaranti** pavattantīti attho.

“Diṭṭhīcaritā (..0257) sattā kaṃ paṭipattīṃ anuyuttā viharanti, taṇhācaritā sattā kaṃ paṭipattīṃ anuyuttā viharantī” ti pucchitabbattā “**diṭṭhīcaritā**” ti-ādi vuttaṃ. Diṭṭhīcaritā sattā **ito** sāsānato bahiddhā pabbajitā hontāpi “sukhena adhigantabbā sukhaṃ natthi, dukkhena adhigantabbā sukhaṃ pana atthī” ti manasi karontā attakilamathānuyogaṃ pañcātapādīpaṭipattīṃ anuyuttā viharanti. Taṇhācaritā sattā **ito** sāsānato bahiddhā pabbajitā hontāpi “kāme paṭisevantā lokaṃ vaḍḍhāpentā bahūṃ puññaṃ vaḍḍhāpentī” ti manasi karontā kāmesu kāmasukha-

līkānuyogaṃ paṭipattiṃ anuyuttā viharanti.

“Kasmā diṭṭhacaritā tathāvidhaṃ paṭipattiṃ anuyuttā viharanti, kasmā taṇhācaritā tathāvidhaṃ paṭipattiṃ anuyuttā viharanti”ti pucchitabbattā **“tattha kiṃ kāraṇaṃ”**-ti-ādi vuttaṃ. **Tatthāti** tattha tesu diṭṭhacaritataṇhācaritesu. **Yaṃ** yasmā kāraṇā viharanti, taṃ kāraṇaṃ kinti pucchati. **Itō** sāsanaṭo bahiddhā yesaṃ puggalānaṃ saccavavattānaṃ natthi, catusaccappakāsanā kuto ca atthi, samathavipassanākosallaṃ vā upasamasukhappatti vā kuto atthi, **te** puggalā upasamasukhassa anabhiññā viparītaacetā hutvā evaṃ āhaṃsu “sukhena adhigantabbaṃ sukhaṃ natthi, dukkhena adhigantabbaṃ sukhaṃ nāma atthi”ti. Te evaṃsaññī evaṃdiṭṭhī dukkhena sukhaṃ patthayamānā hutvā attakilamathānuyogamanuyuttā viharanti. **Itō** sāsanaṭo bahiddhā yesaṃ puggalānaṃ saccavavattānaṃ natthi, catusaccappakāsanā kuto ca atthi, samathavipassanākosallaṃ vā upasamasukhappatti vā kuto atthi, **te** puggalā upasamasukhassa anabhiññā viparītaacetā hutvā evaṃ āhaṃsu “yo kāme paṭisevati, so lokaṃ vaḍḍhayati, yo lokaṃ vaḍḍhayati, so bahuṃ puññaṃ pasavati”ti. Te evaṃsaññī evaṃdiṭṭhī kāmesu sukhasaññī hutvā kāmasukhallikānuyogaṃ anuyuttā ca viharantīti yojanā kātābbā.

“Tathā viharantā kiṃ vaḍḍhayanti”ti pucchitabbattā **“te tadabhiññā santā roga-meva vaḍḍhayanti”**ti vuttaṃ. “Tathā vaḍḍhayantā rogādīnaṃ bhesajjaṃ samathavipassanaṃ vaḍḍhayanti kin”ti pucchitabbattā **“te rogābhitunnā gaṇḍapaṭipīḷitā sallānuviddhā nirayatiracchānayanipetāsuresu ummujjanimujjāni karontā ugghātanigghātaṃ paccanubhontā rogagaṇḍasallabhesajjaṃ na (..0258) vindanti”**ti vuttaṃ. Attho pana **aṭṭhakathāyaṃ** (netti. aṭṭha. 79) vutto. “Katame saṃkilesavodānā, katame rogādayo, katamaṃ bhesajjan”ti pucchitabbattā **“tattha attakilamathānuyogo”**ti-ādi vuttaṃ. **Tatthāti** tesu saṃkilesavodānarogabhesajjādīsu. Attakilamathānuyogo ca kāmasukhallikānuyogo ca **saṃkilesa** hoti, samathavipassanā **vodānaṃ** hoti, attakilamathānuyogo ca **rogo** hoti, samathavipassanā **roganigghātakabhesajjaṃ** ...pe.. samathavipassanā **salluddhāraṇabhesajjaṃ** hoti.

“Katamo katamaṃ saccan”ti pucchitabbattā **“tattha saṃkilesa dukkhan”**ti-ādi vuttaṃ. **Tatthāti** tesu saṃkilesādīsu saṃkilesa ekadesavasena **dukkhaṃ** dukkhasaccaṃ hoti.



**Tadabhisaṅgoti** tasmim̐ saṃkilese abhisaṅgo viya pavatto lokiyadhammo niravasavasena dukkhasaccaṃ hoti. Atha vā tasmim̐ dukkhe abhisaṅgo viya pavattā taṇhā **dukkhasamudayo** samudayasaccaṃ hoti. Taṇhānirodho **dukkhanirodho** nirodhasaccaṃ hoti. Samathavipassanā dukkhanirodhagāminī paṭipadā maggasaccaṃ hoti. Imāni cattāri saccāni niddhāretvā yojetabbāni. “Tesu catūsu saccesu katamaṃ pariññeyyaṃ, katamo pahātabbo, katamo bhāvetabbo, katamo sacchikātabbo” ti pucchitabbattā **“dukkhaṃ pariññeyyan”** ti-ādi vuttaṃ.

**80.** Diṭṭhicaritataṇhācaritānaṃ attakilamathānuyogādivasena cattāri saccāni niddhāritāni, “kathaṃ diṭṭhicaritataṇhācaritānaṃ sakkāyadassane pavattibhedavasena cattāri saccāni niddhāritāni” ti pucchitabbattā **“tattha diṭṭhicaritā”** ti-ādi vuttaṃ. Atha vā “diṭṭhicaritataṇhācaritānaṃ sakkāyadassane katamo pavattibhedo” ti pucchitabbattā imesaṃ sakkāyadassane ayaṃ pavattibhedoti vibhajitvā dassetuṃ **“tattha diṭṭhicaritā”** ti-ādi vuttaṃ. Tena vuttaṃ- “idāni diṭṭhicaritataṇhācaritānaṃ sakkāyadiṭṭhidassane pavattibhedam̐ dassetuṃ ‘diṭṭhicaritā’ ti-ādi vuttan” ti. **Tatthāti** tesu diṭṭhicaritataṇhācaritesu. **Diṭṭhicaritā** puggalā **rūpaṃ** “attā” ti attato upagacchanti ...pe... **viññāṇaṃ** “attā” ti attato upagacchanti diṭṭhicaritānaṃ attābhinivesassa balavabhāvato, taṇhācaritā pana rūpaṃ vā (..0259) “attā” ti **rūpavantaṃ attānaṃ** upagacchanti **attani vā rūpaṃ, rūpasmim̐ vā** “attā” ti **attānaṃ** upagacchanti ...pe... **viññāṇasmim̐ vā** “attā” ti attānaṃ upagacchanti taṇhācaritānaṃ attaniyābhinivesassa balavabhāvato. Pañcasu upādānakkhandhesu ekekaṃ nissāya catubbidhattā **vīsativatthukā ayaṃ** micchādiṭṭhi “sakkāyadiṭṭhi” ti vuccati. Evaṃ diṭṭhicaritataṇhācaritānaṃ sakkāyadassane pavattibhedo viññātabboti attho.

“Sakkāyadiṭṭhiyā katamo paṭipakkho” ti pucchitabbattā **“tassā paṭipakkho”** ti-ādi vuttaṃ. Tassā sakkāyadiṭṭhiyā pajahanavasena lokuttarā sammādiṭṭhi paṭipakkho, tassā sammādiṭṭhiyā **anvāyikā** anuṇṇabhāvena pavattanakā dhammā ca sakkāyadiṭṭhiyā pajahanavasena paṭipakkhā bhavanti. “Katame dhammā anvāyikā” ti pucchitabbattā **“sammāsaṅkappo”** ti-ādi vuttaṃ. Sammāsaṅkappo ...pe... sammāsamādhi ime dhammā anvāyikā honti. **Ayaṃ** sammādiṭṭhi-ādiko ariyo aṭṭhaṅgiko maggo tassā sakkāyadiṭṭhiyā paṭipakkho hoti pahāyakattā. “Te sammādiṭṭhiyādayo dhammā khandhato kittakā honti” ti pucchitabbattā **“te tayo khandhā”** ti-ādi vuttaṃ. “Katamo khandho samatho, katamo khandho vipassanā” ti pucchitabbattā **“sīlakkhandho samādhikkhandho ca samatho, paññākkhandho vipassanā”** ti vuttaṃ. “Sakkāyādīsu katamo katamaṃ saccaṃ, katamo katamaṃ saccan” ti pucchitabbattā **“tattha sakkāyo”** ti-ādi vuttaṃ.

“Diṭṭhicaritataṇhācaritānaṃ sakkāyadiṭṭhitappaṭipakkhavasena cattāri saccāni niddhāritāni, kathaṃ antadvayamajjhimaṃ paṭipadā niddhāritā” ti vattabbattā **“tattha ye rūpaṃ attato”** ti-ādi vuttaṃ. **Tatthāti** tesu diṭṭhicaritataṇhācaritesu **ye** diṭṭhicaritā puggalā **rūpaṃ** “attā” ti attato upagacchanti ...pe... **viññāṇaṃ** “attā” ti attato upagacchanti. **Ime** diṭṭhicaritā puggalā “rūpādayo ca attā, rūpādīnaṃ ca aniccattā, attāssāpi aniccattā attā ucchijjati, attā vinassati, attā paraṃ maraṇā na hoti” ti abhinivisanato **“ucchedavādino”** ti vuccanti. **Ye** taṇhācaritā puggalā rūpaṃ vā “attā” ti **rūpavantaṃ attānaṃ** upagacchanti ...pe... **viññāṇaṃ vā** “attā” ti **viññāṇavantaṃ**

attānaṃ upagacchanti. Attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ upagacchanti. **Ime** taṇhācaritā puggalā “rūpādīhi attā añño (..0260) aññattā attā nicco sassato” ti abhinivisanato “**sassatavādino**” ti vuccanti.

**Tattha** tesu ucchedavādīsassatavādīpuggalesu pavattā ucchedavādasassatavādā **ubho antā** antadvayapaṭipadā honti. **Ayaṃ** antadvayapaṭipadā saṃsārapavattanassa hetubhāvato **saṃsārapavatti** hoti, **tassa** antadvayassa paṭipajjanassa pajahanavasena majjhimapāṭipadāsāṅkhātova ariyo aṭṭhaṅgiko maggo paṭipakkho hoti pahāyakattā. **Ayaṃ** maggo saṃsāranivattanassa hetubhāvato **saṃsāranivatti** hoti. **Tattha** saṃsārapavattisaṃsāranivattīsu **pavatti** saṃsārapavatti **dukkhaṃ** dukkhasaccaṃ, **tadabhisaṅgo** tasmīṃ dukkhe abhisaṅgo taṇhā **samudayo** samudayasaccaṃ, taṇhānirodho **dukkhanirodho** nirodhasaccaṃ, ariyo aṭṭhaṅgiko **maggo** dukkhanirodhagāminī paṭipadā maggasaccaṃ, iti imāni cattāri saccāni niddhāritāni. “**Dukkhaṃ pariññeyyan**” ti-ādimhi vuttanayova attho.

“Ucchedasassatassa kittako pabhedo, maggassa kittako” ti pucchitabbattā “**tattha ucchedasassatan**” ti-ādi vuttaṃ. **Tattha** ucchedasassata-ariyamaggesu ucchedasassatadassanaṃ **samāsato** saṅkhepato vīsativatthukā sakkāyadiṭṭhi. Ucchedo pañcupādānakkhandhe nissāya pavattattā pañcavidho, sassatadassanaṃ ekekasmīṃ tidhā uppajjanato pannarasavidhanti vīsatividhaṃ hoti. **Vitthārato dvāsaṭṭhi diṭṭhigatāni**. Katamāni? Cattāro sassatavādā, cattāro ekaccasassatavādā, cattāro antānantavādā, cattāro amarāvikkhepavādā, dve adhiccasamuppannavādā, soḷasa saññīvādā, aṭṭha asaññīvādā, aṭṭha nevasaññīnāsaññīvādā, satta ucchedavādā, pañca diṭṭhadhammanibbānavādāti dvāsaṭṭhi diṭṭhigatāni vedita-bbāni. Vitthārato pana **brahmajālasutte** (dī. ni. 1.30 ādayo) āgatāni. **Tesaṃ** ucchedasassatadassanaṃ tecattālīsaṃ bodhipakkhiyadhammā paṭipakkho maggo. Katame tecattālīsaṃ? “Aniccasaññā dukkhasaññā anattasaññā” ti tisso saññā ca “pahānasaññā virāgasaññā nirodhasaññā” ti tisso saññā cāti cha saññā ca “cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjaṅgā, aṭṭha maggaṅgāni” ti tecattālīsaṃ bodhipakkhiyadhammā vipassanāvasena paṭipakkho maggo nāma.

“Samathavasena (..0261) katamo paṭipakkho” ti vattabbattā “**aṭṭha vimokkhāti-ādi vuttaṃ. Aṭṭha vimokkhā pākaṭā. Dasa kasiṇāyatanāni** samathavasena paṭipakkho maggo nāma. “Katamaṃ ñāṇaṃ katamassa dhammassa padālanan” ti pucchitabbattā “**dvāsaṭṭhi diṭṭhigatāni**” ti-ādi vuttaṃ. Diṭṭhicarite pavattāni **diṭṭhigatāni**, moho. Taṇhācarite pavattāni **diṭṭhigatāni**, jālaṃ. **Anādivasena** pavatto moho. **Anidhanavasena** pavattaṃ jālaṃ. Aṭṭha samāpattiyo samāpajjitvā tejetvā tikkhaṃ vipassanāñāṇaṅca ariyamaggañāṇaṅca **ñāṇavajiraṃ** nāma bodhipakkhiyadhammānaṃ ñāṇapadaṭṭhānattā. Moho ca jālaṅca **mohajālaṃ**. Padāletīti **padālanam**, kattari yupaccayo, mohajālassa padālananti **mohajālapadālanam**. Padālanāñhi duvidhaṃ vikkhambhanapadālanam samucchedapadālananti. Pubbabhāge samathavipassanāvasena **vikkhambhanapadālanam**, maggakkaṇe **samucchedapadālanam** eva daṭṭhabbaṃ. **Tatthāti** tasmīṃ mohajāle avijjā moho, bhavataṇhā jālaṃ. Attano ādhāraṃ puggalaṃ dukkhādīsu aṭṭhasu ṭhānesu mohetiti **moho**. Paṭhamaṃ

jālam jaṭam lāyitvā jaṭāvasena lāti pavattatīti **jālam**, attani jātam macchasakuṇā-dikam lāti gaṇhāti, lāpeti gaṇhāpetīti vā **jālam**, jālam viyāti **jālam**. Tena vuttaṃ-“atītādibhedabhinnesu rūpādīsu, saka-attabhāvādīsu ca saṃsibbanavasena pavattanato jālam bhavataṇhā”ti (netti. aṭṭha. 80). “Avijjātaṇhāhi attakilamathānuyogādīnam kilesapakkhānam niddhāraṇam kataṃ katham kena saddahitabban”ti vattabbattā **“tena vuccati ‘pubbā koṭi na paññāyati avijjāya ca bhavataṇhāya cā’ti”** vuttaṃ.

**81.** “Ito sāsano bahiddhā diṭṭhicaritatanhācaritānam paṭipadādayo niddhāritā, sāsane diṭṭhicaritatanhācaritānam paṭipadādayo katham niddhāritabbā”ti vattabbattā “saṃkilesapakkhā suttatthā ācariyena dassitā, vodānapakkhasuttatthā katham dassitabbā”ti vattabbattā vā **“tatha diṭṭhicarito asmiṃ sāsane”** ti-ādi vuttaṃ. **Tatthāti** tesu diṭṭhicaritatanhācaritesu. **Diṭṭhicarito** puggalo asmiṃ sāsane pabbajito hutvā catūsu paccayesu sallekhanusantatavutti bhavati. Kasmā? Yasmā sallekhe tibbagāravo, tasmā sallekhe tibbagāravattā. **Taṇhācarito** puggalo asmiṃ sāsane pabbajito hutvā sikkhanusantatavutti bhavati (..0262). Kasmā? Yasmā sikkhāya tibbagāravo, tasmā sikkhāya tibbagāravattā. **Diṭṭhicarito** puggalo sammattaniyāmaṃ okkamanto hutvā **dhammānusārī** puggalo bhavati. Kasmā? Diṭṭhiyā diṭṭhiviseye paññāsadisapavattanato. **Taṇhācarito** puggalo sammattaniyāmaṃ okkamanto hutvā saddhānusārī bhavati. Kasmā? Taṇhāvasena micchādhimokkhattā. **Diṭṭhicarito** puggalo sukhāya paṭipadāya, dandhābhiññāya ca niyyāti, sukhāya paṭipadāya, khippābhiññāya ca niyyāti sukhena kilesehi vikkhambhituṃ samatthattā. **Taṇhācarito** puggalo dukkhāya paṭipadāya, dandhābhiññāya ca niyyāti, dukkhāya paṭipadāya, khippābhiññāya ca niyyāti dukkhena kilesehi vikkhambhituṃ samatthattā.

“Tathā kasmā niyyāti”ti pucchitabbattā **“tatha kiṃ kāraṇam yan”** ti-ādi vuttaṃ. **Yaṃ** yena kāraṇena niyyāti, taṃ **kāraṇam** kinti pucchati. **Tassa** taṇhācaritassa kāmā sukhena apariccattā **hi** yasmā bhavanti, tasmā kāmānaṃ sukhena apariccattattā tathā niyyāti. **So** taṇhācarito **kāmehi** vatthukāmakilesakāmehi viveciyamāno dukkhena paṭinissarati, dandhañca **dhammaṃ** catusaccadhammaṃ ājānāti. **Yo pana ayaṃ** puggalo diṭṭhicarito hoti, so **ayaṃ** diṭṭhicarito puggalo **ādito** ādimhiyeva **kāmehi** kilesakāmavattukāmehi anattiko bhavati. **So** diṭṭhicarito **tato** tehi kāmehi viveciyamāno khippañca sukhena paṭinissarati, khippañca dhammaṃ ājānāti.

“Taṇhācarito dukkhāya paṭipadāya dandhābhiññāya niyyāti, diṭṭhicarito sukhāya paṭipadāya khippābhiññāya niyyātīti ekekāya paṭipadāya bhavitabban”ti vattabbattā **“dukkhāpi paṭipadā duvidhā dandhābhiññā ca khippābhiññā ca, sukhāpi paṭipadā duvidhā dandhābhiññā ca khippābhiññā cā”** ti vuttaṃ. “Evaṃ sati ekova dvīhi dvīhi paṭipadāhi niyyātīti āpajjati”ti vattabbattā **“sattāpi”** ti-ādi vuttaṃ. Taṇhācaritā sattāpi duvidhā mudindriyāpi tikkhindriyāpi, diṭṭhicaritā sattāpi duvidhā mudindriyāpi tikkhindriyāpīti yojanā kātabbā. **Ye** taṇhācaritadiṭṭhicaritā mudindriyā bhavanti, **te** taṇhācaritadiṭṭhicaritā dandhañca paṭinissaranti, dandhañca dhammaṃ ājānanti. **Ye** taṇhācaritadiṭṭhicaritā tikkhindriyā bhavanti, **te**

taṇhācaritadiṭṭhicaritā khippañca paṭinissaranti, khippañca dhammaṃ ājānanti, tasmā ekekasappa ekekā paṭipadā (..0263) yuttāvāti. “Imāhi paṭipadāhi niyyantiyeva, na niyyiṃsu niyyissantīti āpajjeyya vattamānavibhattiyā niddiṭṭhattā”ti vattabbattā **“imā catasso”**ti-ādi vuttaṃ. Atītepi imāhi catūhi paṭipadāhi niyyiṃsu, paccuppannesupi niyyanti, anāgatepi niyyissantīti attho gahetabbo yathā “pabbato tiṭṭhattī”ti.

**Evanti** evaṃ vuttappakārena. Ariyapuggalā catukkamaggaṃ paṭipadaṃ paññāpentī. “Kimatthaṃ paññāpentī”ti vattabbattā **“abudhajanasevitāyā”**ti-ādi vuttaṃ. **Ayaṃ vuccati nandiyāvaṭṭassa nayassa bhūmī**ti taṇhā-avijjānaṃ vasena saṃkilesapakkhe dvidisā catusaccayojanāpi samathavipassanānaṃ vasena vodānapakkhe dvidisā catusaccayojanāpi dassitā. Ayaṃ catubbidhā catusaccayojanā nandiyāvaṭṭassa nayassa samuṭṭhānaṃ bhūmi samuṭṭhānabhāvatoti. “Tathāvidhāya catusaccayojanāya nandiyāvaṭṭassa nayassa samuṭṭhānabhūmibhāvo kena saddahitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ.

**82.** “Nandiyāvaṭṭassa nayassa samuṭṭhānabhūtā bhūmi dassitā, tassa nandiyāvaṭṭassa nayassa kattha katamā disā kittakena upaparikkhitabbā”ti vattabbattā **“veyyākaraṇesu hī”**ti-ādi vuttaṃ. **Hi**-saddo pakkhantaratho. **Ye** disābhūtā āhārādayo dhammā veyyākaraṇesu “kusalākusalā”ti vuttaṃ, **te** disābhūtā āhārādayo dhammā duvidhena “ime akusalā dhammā saṃkilesadhammā, ime kusalā vodānadhammā”ti duvidhena **upaparikkhitabbā** ālocitabbā. “Katamena duvidhenā”ti pucchitabbattā **“lokavaṭṭānusārī ca lokavivaṭṭānusārī cā”**ti

vuttaṃ. “Katamaṃ vaṭṭaṃ, katamaṃ vivaṭṭaṃ”ti pucchitabbattā **“vaṭṭaṃ nāma saṃsāro, vivaṭṭaṃ nibbānaṃ”**ti vuttaṃ. “Saṃsārassa katamo hetū”ti pucchitabbattā **“kammakilesā hetu saṃsārassā”**ti vuttaṃ. “Katamaṃ kammaṃ nāma, ceta-nāyeva kammaṃ nāma kiṃ, udāhu cetasikañca phaladānasamatthāsamatthampi kammaṃ kin”ti pucchitabbattā **“tattha kamman”**ti-ādi vuttaṃ. **Tatthāti** tesu kamma-kilesesu. **“Taṃ kammaṃ kathaṃ** kena pakārena daṭṭhabban”ti ce vadeyya, yathā yena upacayena kataṃ kammaṃ phaladānasamatthaṃ hoti, tasmim upacaye taṃ kammaṃ daṭṭhabbaṃ. “Te kilesā katamehi dhammehi niddisitabbā”ti ce puccheyya, sabbepi kilesā catūhi vipallāsehi niddisitabbā. “Te kilesā kattha (..0264) daṭṭhabbā”ti ce puccheyya, dasavatthuke kilesapuñje te kilesā daṭṭhabbā.

“Katamāni dasa vatthūni”ti ce puccheyya, cattāro āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro ganthā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāṇaṭṭhitiyo, cattāri agatigamanānīti dasa vatthūnīti veditabbāni catunnaṃ kiccavasena ekattā. Ettha ca kilesānaṃ paccayo vatthukāropi kilesopi kilesavatthu hoti purimānaṃ purimānaṃ kilesānaṃ pacchimānaṃ pacchimānaṃ kilesānaṃ paccayabhāvato.

“Katamo katamo katamassa katamassa vatthū”ti pucchitabbattā **“paṭhame āhāre”**ti-ādi vuttaṃ. Ālambitabbe paṭhame kabaḷikārāhāre paṭhamo “rūpaṃ subhan”ti **vipallāso** ārammaṇakaraṇavasena pavattati. Ālambitabbe dutiye phassāhāre dutiyo “phassapaccayā vedanā sukhā”ti **vipallāso** pavattati. Ālambitabbe tatiye cittāhāre tatiyo “cittaṃ niccaṃ”ti **vipallāso** pavattati, ālambitabbe catutthe manosañcetanāhāre “dhammo attā”ti **vipallāso** ārammaṇakaraṇavasena pavattati. Ālambitabbe paṭhame “rūpaṃ subhan”ti **vipallāso** paṭhamaṃ kāmupādānaṃ ārammaṇakaraṇavasena pavattati. Sesesupi yathārahaṃ nayānusārena yojetvā attho veditabbo.

**83.** “Tesu āhārādīsu katamo katamassa puggalassa upakkilesa”ti vattabbattā **“tattha yo cā”**ti-ādi vuttaṃ. **Tatthāti** tesu āhārādīsu, taṇhācaritadiṭṭhicaritesu vā. Taṇhācaritassa rūpavedanāsu tibbacchandārāgassa uppajjanato yo ca kabaḷikāro āhāro, yo ca phassāhāro pavattati, **ime** kabaḷikārāhāraphassāhārā taṇhācaritassa puggalassa upakkilesā bhavanti. Diṭṭhicaritassa dhammacittesu balava-attaniccābhinivesassa uppajjanato yo ca manosañcetanāhāro, yo ca viññāṇāhāro pavattati, **ime** manosañcetanāhāraviññāṇāhārā diṭṭhicaritassa puggalassa upakkilesā bhavanti. **“Tattha yo ca asubhe subhan”**ti-ādīsupi vuttanayānusārena attho gahe-tabboti. Purimānaṃ (..0265) dvinnaṃ dvinnaṃ taṇhāpadhānattā ceva taṇhāsabhā-vattā ca, pacchimānaṃ dvinnaṃ dvinnaṃ diṭṭhipadhānattā ceva diṭṭhisabhāvattā cāti.

**84.** “Katamasmiṃ paṭhamādike āhāre katamo paṭhamādiko vipallāso pavattati”-ti pucchitabbattā **“tattha kabaḷikāre āhāre”**ti-ādinā nāmasena niyametvā pubbe vuttatthameva dasseti. “Katamasmiṃ vipallāse ṭhito katamaṃ upādiyati”ti pucchitabbattā **“paṭhame vipallāse ṭhito”**ti-ādi vuttaṃ. Paṭhame vipallāse **ṭhito** puggalo kāme yena upādānena upādiyati, **idaṃ** upādānaṃ “kāmupādānaṃ nāmā”ti vuccati. Sesesu iminā nayena yojanā kātabbā.

“Yena kāmupādānena kāmehi puggalo saṃyujjati, ayaṃ kāmupādānadhammo ‘kāmayogo’ti vuccati”ti-ādinā yojanā kātabbā. Sesānaṃ yojanathādayo pālito, aṭṭhakathāto ca pākaṭā.

**85.** “Āhārādīsu katame katamā disā”ti pucchitabbattā **“tattha imā catasso disā”** ti-ādi vuttaṃ. **Tattha** tesu āhāracatukkādīsu dasasu catukkesu paṭhamo paṭhamo kabaḷikārāhārādiko paṭhamā disā, dutiyo dutiyo phassāhārādiko dutiyā disā, tatiyo tatiyo viññāṇāhārādiko tatiyā disā, catuttho catuttho manosañcetanāhārādiko catutthā disāti veditabbā.

“Tāsu catūsu disāsu tesu kabaḷikārāhārādīsu dhammesu katame dhammā kata-massa upakkilesā”ti pucchitabbattā ime āhārādayo dhammā imassa puggalassa upakkilesāti vibhattāti dassetuṃ **“tattha yo ca kabaḷikāro āhāro ...pe... ime diṭṭhi-caritassa udattassa upakkilesā”** ti vuttaṃ. **Aṭṭhakathāyaṃ** pana- “kabaḷikārāhāro āhāro ti-ādi āhārādīsu ye yassa puggalassa upakkilesā, taṃ vibhajitvā dassetuṃ āraddhan”ti (netti. aṭṭha. 85) vuttaṃ. **Dasannaṃ suttānanti** ekadesabhūtānaṃ dasannaṃ suttānaṃ. **Atthoti** sabhāvadhammo. Saddattho hi asamānoti. **“Byañjana-meva nānaṃ”** ti etena ca saddatthassa nānattaṃ dasseti.

“Kabaḷikārāhārādīsu (..0266) katame āhārādayo katamena vimokkhamukhena pariññaṃ pahānaṃ gacchanti”ti pucchitabbattā **“tattha yo ca kabaḷikāro”** ti-ādi vuttaṃ.

**Itīti** evaṃ vuttappakārā. **Sabbeti** sabbe āhārādayo dhammā lokavaṭṭānusārino bhavanti. **Teti** te sabbe āhārādayo dhammā. **Lokā**ti lokato vaṭṭato. **Tīhi vimokkha-mukhehi** aniccānupassanādīhi niyyanti.

**86.** Saṃkilesapakkhe disābhūtā āhāracatukkādayo dasa catukkā dhammā āca-riyena niddhāretvā dassitā, amhehi ca ñātā, “vodānapakkhe katame disābhūtā dhammā”ti pucchitabbattā vodānapakkhe disābhūte dhamme dassetuṃ **“catasso paṭipadā”** ti-ādi vuttaṃ. **Cattāro viharāti** dibbaviharā brahmaviharā ariyaviharā āne-ñjaviharāti cattāro viharā. Tesu rūpāvacarasamāpattiyo **dibbaviharā**, catasso appamaññāyo **brahmaviharā**, catasso phalasangāpattiyo **ariyaviharā**, catasso arū-pasangāpattiyo **āneñjaviharā cattāro acchariyā abbhutā dhammā**ti mānapahānaṃ ālayasamugghāto avijjāpahānaṃ bhavūpasamoti cattāro acchariya-abbhuta-dhammā. **Cattāri adhiṭṭhānāni**ti saccādhīṭṭhānaṃ cāgādhīṭṭhānaṃ paññādhī-ṭṭhānaṃ upasamādhīṭṭhānanti cattāri adhiṭṭhānāni. **Catasso samādhībhāvanā**ti chandasamādhībhāvanā vīriyasamādhībhāvanā cittasamādhībhāvanā vīmaṃsā-samādhībhāvanāti catasso samādhībhāvanā. **Cattāro sukhabhāgiyā**ti indriyasam-varo tapo bojjaṅgo sabbūpadhipaṭinissaggoti cattāro sukhabhāgiyā. Avasesā pākaṭā.

“Catūsu catūsu paṭipadādīsu katamo paṭipadādiko paṭhamo satipaṭṭhānādiko bhavati”ti pucchitabbattā **“paṭhamā paṭipadā paṭhamam satipaṭṭhānaṃ”** ti-ādi vuttaṃ. “Paṭipadādayo paññāpadaṭṭhānādīkā, satipaṭṭhānādayo pana satipada-ṭṭhānādīkā, tasmā ‘paṭhamā paṭipadā paṭhamam satipaṭṭhānaṃ’ti-ādiyojanā kāta-bbā”ti vattabbattā **“paṭhamā paṭipadā bhāvitā bahulikatā paṭhamam satipaṭṭhānaṃ pūreti”** ti-ādi vuttaṃ, pūrakapūretabbabhāvato tathā yojanā kātabbāti adhippāyo.

Atha (..0267) vā “bhāvitā bahulikatā katame paṭipadādayo katame satipaṭṭhānā-dike pūrenti”ti pucchitabbattā “**paṭhamā paṭipadā bhāvitā bahulikatā paṭhamam satipaṭṭhānam pūreti**” ti-ādi vuttaṃ.

87. “Tesu dasasu paṭipadācatukkādīsu katame dhammā katamā disā, katame dhammā katamā disā”ti pucchitabbattā “**tattha imā catasso disā paṭhamā paṭipadā, paṭhamo satipaṭṭhāno**” ti-ādi vuttaṃ. **Tatthāti** tesu dasasu paṭipadācatukkādīsu. **Imā** mayā vuccamānā paṭhamā paṭipadādayo disā catasso disā bhavanti.

“Tesu catūsu disābhūtesu paṭipadācatukkādīsu katamo disābhūto attho kata-massa puggalassa bhesajjan”ti pucchitabbattā “**tattha paṭhamā paṭipadā ...pe... diṭṭhacaritassa udattassa bhesajjan**” ti vuttaṃ.

“Tesu dasasu paṭipadādicatukkesu dhammesu katamo katamo katamaṃ katamaṃ vimokkhamukhan”ti pucchitabbattā “**tattha dukkhā ca paṭipadā**” ti-ādi vuttaṃ. Attho pana **ṭikāyam** vitthārena vutto pākaṭo. Saṃkilesapakkhe disābhūtā āhāracatukkādayo dasa catukkā samatikkamitabbapahātabbabhāvena niddhāritā, vodānapakkhe pana disābhūtā paṭipadācatukkādayo dasa catukkā samatikkama-pahāyakabhāvena niddhāritā.

“Tesaṃ āhāracatukkādīnaṃ dasannaṃ catukkānaṃ samatikkamanapahānasa-ṅkhātāya yaṃ vikkīlitañca tesaṃ paṭipadācatukkādīnaṃ dasannaṃ catukkānaṃ bhāvanāsaṅkhātāya yaṃ vikkīlitañca sacchikiriyāsaṅkhātāya yaṃ vikkīlitañca atthi, taṃ tividhaṃ vikkīlitaṃ katamesaṃ puggalānaṃ vikkīlitaṃ bhavati”ti pucchita-bbattā “**tesaṃ vikkīlitan**” ti vuttaṃ. Atha vā “yathāvuttappakārehi vimokkhamu-khehi ye buddhapaccekabuddhasāvaka vimuccimṣu, tesu buddhasseva vikkīlitaṃ bhavati kiṃ, paccekabuddhasseva vikkīlitaṃ bhavati kiṃ, sāvakasessa vikkīlitaṃ bhavati kiṃ, udāhu sabbesaṃ buddhapaccekabuddhasāvakaṇaṃ vikkīlitaṃ bhavati kin”ti vicāraṇāya sambhavato “**tesaṃ vikkīlitan**” ti vuttaṃ. Yathāvuttappa-kārehi vimokkhamukhehi ye buddhapaccekabuddhasāvaka muccimṣu, **tesaṃ** buddhapaccekabuddhasāvakaṇaṃ **vikkīlitaṃ**. Yaṃ āhāracatukkādīnaṃ dasannaṃ catukkānaṃ (..0268) saparasantāne samatikkamanapahānañca yā paṭipadācatu-kkādīnaṃ dasannaṃ catukkānaṃ saparasantāne bhāvanāsampādanā, sacchikiriyāsampādanā ca atthi, idaṃ sabbaṃ vikkīlitaṃ nāma bhavati attho.

“Sabbesaṃ āhāracatukkādīnaṃ dasannaṃ catukkānaṃ sabbe paṭipadācatu-kkādayo dasa catukkā paṭipakkhā honti kiṃ, udāhu yathākkamaṃ catukkānaṃ catukkā paṭipakkhā honti kin”ti vicāraṇāya sambhavato yathākkamaṃ catukkānaṃ catukkā paṭipakkhā honti pahātabbapahāyakabhāvenāti dassento “**cattāro āhārā tesaṃ paṭipakkho catasso paṭipadā**” ti-ādimāha. **Aṭṭhakathāyam** pana- “idāni āhā-rādīnaṃ paṭipadādīhi yena samatikkamaṃ, taṃ nesaṃ paṭipakkhabhāvaṃ dassento ‘cattāro āhārā tesaṃ paṭipakkho catasso paṭipadā’ ti-ādimāhā” ti (netti. aṭṭha. 87) vuttaṃ. Tattha saṃkilesapakkhe cattāro ye āhārā niddhāritā, tesaṃ catunnaṃ āhārānaṃ vodānapakkhe yā catasso paṭipadā niddhāritā, tā catasso paṭipadā paṭipakkho āhārānaṃ pahātabbattā, paṭipadānaṃ pana pahāyakattā. Satipi āhārānaṃ appahātabbabhāve vipassanārammaṇattā āhārapaṭibaddhachan-darāgappahānavasena pahātabbabhāvo vuttoti evamādiyojanā kātābā.

**Sīhā**ti sīhasadisā buddhā ca sīhasadisā paccekabuddhā ca sīhasadisā sāvakā cāti sīhasadisā visuṃ visuṃ yojetabbā. Sāvakā pana ahatarāgadosamohāpi santi, tepi “sīhā”ti maññeyyunti taṃ nivattāpanatthaṃ “**hatarāgadosamohā**”ti vuttaṃ. Hanitabbāti **hatā**, rāgo ca doso ca moho ca **rāgadosamohā**, hatā rāgadosamohā etehi sāvakehīti **hatarāgadosamohā**, sāvakāti yojanā kātabbā sāvakānaṃyeva byabhicārasambhavatoti. **Tesaṃ** sīhānaṃ buddhānaṃ, **tesaṃ** sīhānaṃ paccekabuddhānaṃ, **tesaṃ** sīhānaṃ sāvakānaṃ **bhāvanā** vodānapakkhe bhāvitabbānaṃ bodhipakkhiyadhammānaṃ bhāvanā vaḍḍhanā ca, **sacchikiriya** vodānapakkheyeva sacchikātabbānaṃ phalanibbānānaṃ sacchikiriya ca, **byantikiriya** saṃkilesapakkhe pahātabbānaṃ pahānasaṅkhātā byantikiriya ca **vikkīlitaṃ** nāma bhavati.

**Indriyādhiṭṭhānanti** (..0269) saddhindriyādīnaṃ indriyānaṃ adhiṭṭhānaṃ pavattanaṃ bhāvanā, sacchikiriya ca. **Vipariyāsānadhiṭṭhānanti** vipallāsānaṃ adhiṭṭhānaṃ pahānavasena appavattanaṃ, anuppādanañca saṅkhepato **vikkīlitaṃ** nāmāti gahitaṃ. **Indriyāni** saddhindriyādīni **saddhammagocaro** saddhammassa vodānapakkhassa gocaro pavattanahetūti adhippetāni. **Vipariyāsā** vipallāsā **kilesagocaro** saṃkilesapakkhassa gocaro pavattihetūti adhippetā.

“Cattāro āhārāti-ādinā saṃkilesapakkhe āhāracatukkādīnaṃ dasannaṃ catukkānaṃ taṇhācaritādīnaṃ catunnaṃ puggalānaṃ upakkilesavibhāvanāmukhena yā niddhāraṇā ācariyena katā, ‘catasso paṭipadā’ti-ādinā ca vodānapakkhe paṭipadācatukkādīnaṃ dasannaṃ catukkānaṃ taṇhācaritādīnaṃ catunnaṃ puggalānaṃ vodānavibhāvanāmukhena yā niddhāraṇā ācariyena katā, sā ayaṃ niddhāraṇā katamassa nayassa samuṭṭhānaṃ bhūmīti vuccati”ti pucchitabbattā “**ayaṃ vuccati**



sīhavikkīlitassa nayassa bhūmī”ti vuttaṃ. Tattha **ayanti** yā ayaṃ vuttanayena dvippakārā niddhāraṇā katā, sā ayaṃ dvippakārā niddhāraṇā sīhavikkīlitassa nayassa **bhūmi** pavattiṭṭhānaṃ samuṭṭhānanti nayasamuṭṭhānakosallehi puggallehi vuccatīti yojanā kātābbāti.

“Vuttappakārāya niddhāritāya nayassa bhūmibhāvo kasmā viññāyati”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. **Tena** vuttappakārāya niddhāraṇāya nayabhūmibhāvena **“yo neti ...pe... kusalāti cā”**ti yaṃ vacanaṃ ācariyo āha, tena vacanena viññāyatīti.

Sīhavikkīlitanayabhūmi ācariyena vibhāvitā, amhehi ca ñātā, “katamā tipukkhalanayabhūmī”ti pucchitabbattā tipukkhalanayabhūmiṃ vibhāvetukāmo **“tattha ye dukkhāya paṭipadāyā”**ti-ādimāha. Evaṃ sati “ayaṃ saṃkilesa, tiṇi akusalamūlāni”ti-ādivacanameva ācariyena vattabbaṃ, kasmā pana “tattha ye dukkhāya paṭipadāyā”ti-ādivacanaṃ vattabbanti? Saccam, tipukkhalanayabhūmibhāvanā pana ugghaṭitaññu-ādipuggalattayavasena pavattā, tasmā ugghaṭitaññu-ādipuggalattayaṃ vibhāvetuṃ “tattha ye dukkhāya paṭipadāyā”ti-ādivacanaṃ vuttaṃ. Evamapi “tattha yo sukhāya paṭipadāya khippābhiññāya niyyāti, ayaṃ ugghaṭitaññu”ti-ādivacanameva vattabbaṃ (..0270), kasmā pana “tattha ye dukkhāya paṭipadāyā”ti-ādivacanaṃ vattabbanti? Saccam, ugghaṭitaññu-ādipuggalattayaṃ pana sīhavikkīlitanayato tipukkhalanayassa niggacchanato nikkhamanato sīhavikkīlitanayabhūmivibhāvanāyaṃ paṭipadāvibhāgato vibhāvitapuggalacatukkato niddhāritam, sīhavikkīlitanayabhūmivibhāvanāyaṃ paṭipadāvibhāgato vibhāvitaṃ puggalacatukkaṃ paṭhamam vibhāvetuṃ **“tattha ye dukkhāya paṭipadāyā”**ti-ādi vuttaṃ. **Tatthāti** yo paṭipadācatukko sīhavikkīlitanayabhūmivibhāvanāyaṃ niddhārito, tasmim paṭipadācatukke. **Yeti** ye dandha-udattā diṭṭhicaritapuggalā yathākkamaṃ sukhāya paṭipadāya dandhābhiññāya ca sukhāya paṭipadāya khippābhiññāya ca niyyanti, iti niyyakā dve puggalā ca niddhāritā. “Tesaṃ catunnaṃ puggalānaṃ katamo saṃkilesa”ti pucchitabbattā “tesaṃ catunnaṃ puggalānaṃ ayaṃ saṃkilesa”ti-ādi vuttaṃ. Cattāro āhārā niddhāritā ...pe... cattāri agatigamanāni niddhāritāni, iti ayaṃ dasavidho āhāracatukkādicatukko tesaṃ catunnaṃ puggalānaṃ saṃkilesa hoti. Tesaṃ catunnaṃ puggalānaṃ saṃkilesa ācariyena niddhārito, “katamaṃ vodānaṃ”ti pucchitabbattā **“tesaṃ catunnaṃ puggalānaṃ idaṃ vodānaṃ”**ti-ādi vuttaṃ. Catasso paṭipadā niddhāritā, catasso appamaṇā niddhāritā, **iti** idaṃ dasavidhaṃ paṭipadācatukkādicatukkabhūtaṃ dhammajātaṃ tesaṃ catunnaṃ puggalānaṃ vodānaṃ hoti.

**88.** “Tesu catūsu puggalesu katamo puggalo ugghaṭitaññū, katamo puggalo vipaṅcitaññū, katamo puggalo neyyo”ti pucchitabbattā **“tattha ye”**ti-ādi vuttaṃ. “Pubbepi ‘tattha ye’ti-ādinā cattāro puggalā niddhāritā, kasmā pana puna ‘tattha ye’ti-ādinā cattāro puggalā niddhāritā”ti ce vadeyya? Pubbe saṃkilesavodānaṃ sāmibhāvena niddhāritā, pacchā pana ugghaṭitaññu-ādīnaṃ avayavānaṃ samūhabhāvena niddhāritāti visesattho gahetabbo. **Tattha ye ...pe... ime dve puggalāti** ettha yojanattho heṭṭhā vuttasadisova. **Tatthāti** tesu catūsu puggalesu. **Yoti**

udatto diṭṭhicarito. **Ayanti** ayamṃ niyato udatto diṭṭhicarito. Puna **yoti** udattova taṇhā-carito ca mando diṭṭhicarito ca. **Sādhāraṇāyāti** dukkhāya paṭipadāya khippābhī-ññāya ca sukhāya paṭipadāya dandhābhīññāya ca.

“Ugghaṭitaññu-ādayo (..0271) tayo puggalā ācariyena niddhāritā, tesu tisu puggalesu katamassa katamassa katamaṃ katamaṃ bhagavā upadisati”ti pucchitabbattā **“tattha bhagavā”** ti-ādi vuttaṃ. Atha vā “paṭipadābhedenā puggalābhedo ācariyena vibhāvito, kathaṃ desanābhedenā puggalābhedo vibhāvito”ti vattabbattā desanābhedenāpi puggalābhedaṃ vibhāvetuṃ **“tattha bhagavā”** ti-ādi vuttaṃ. **Tatthāti** tesu tisu ugghaṭitaññu-ādīsu puggalesu. “Samathadesanāvipassanādesanābhedenā puggalābhedo vibhāvito”ti vattabbattā mududhammadesanātikkhadhammadesanābhedenāpi puggalābhedaṃ vibhāvetuṃ **“tattha bhagavā”** ti-ādi vuttaṃ. Sesesupi evameva anusandhyattho vattabbo.

Visuṃ visuṃ paṭipadābhedenā cattāro hutvā visuṃ ca sampiṇḍitā ca paṭipadābhedenā ceva desanābhedenā ca tayo hontīti vibhāvetuṃ **“tattha ye”** ti-ādiṃ puna vatvā **“iti kho cattāri hutvā tīṇi bhavanti”** ti vuttaṃ. Tattha **cattāri tīṇi**ti liṅgavipallāsaniddeso, “cattāro tayo”ti pana pakatiliṅganiddeso kātabbova.

“Tesaṃ tiṇṇaṃ puggalānaṃ katamo saṃkilesa”ti pucchitabbattā **“tesaṃ tiṇṇaṃ puggalānaṃ ayamṃ saṃkilesa”** ti-ādi vuttaṃ. Tattha **ayamṃ saṃkilesoti** “tīṇi akusalamūlāni ...pe... sīlavipatti diṭṭhivipatti ācāravipatti”ti niddhāritānaṃ akusalānaṃ dhammānaṃ iti ayamṃ samūho saṃkilesa hoti. “Tesaṃ tiṇṇaṃ puggalānaṃ saṃkilesa ācariyena niddhārito, kathaṃ vodānaṃ niddhāritabban”ti vattabbattā **“tesaṃ tiṇṇaṃ puggalānaṃ idaṃ vodānaṃ”** ti-ādi vuttaṃ. Tattha **idaṃ vodānanti** “tīṇi kusalamūlāni ...pe... tīṇi vimokkhamukhāni suññataṃ animittaṃ appaṇihitaṃ”ti niddhāritānaṃ kusalahammānaṃ samūhabhūtaṃ iti idaṃ dhammajātaṃ vodānaṃ hoti.

“Vuttappakārena cattāro hutvā tayo puggalā bhavanti ācariyena vibhāvitā, tayo hutvā kittakā puggalā bhavanti”ti vattabbabhāvato **“iti kho cattāri hutvā tīṇi bhavanti, tīṇi hutvā dve bhavanti taṇhācarito ca diṭṭhicarito cā”** ti-ādi vuttaṃ. Itīti heṭṭhā vuttappakārena **cattāri** cattāro hutvā **tīṇi** tayo bhavanti. **Tīṇi** tayo hutvā taṇhācarito ca diṭṭhicarito cāti **dve** puggalā bhavanti.

“Tesaṃ (..0272) dvinnaṃ puggalānaṃ katamo saṃkilesa”ti vattabbabhāvato **“tesaṃ dvinnaṃ puggalānaṃ ayamṃ saṃkilesa”** ti-ādi vuttaṃ. Tattha **ayamṃ saṃkilesoti** “taṇhā ca avijjā ca ...pe... sassatadiṭṭhi ca ucchedadiṭṭhi cā”ti niddhāritānaṃ akusaladhammānaṃ iti ayamṃ samūho saṃkilesa hoti.

“Tesaṃ dvinnaṃ puggalānaṃ saṃkilesa ācariyena niddhārito, kathaṃ vodānaṃ”ti vattabbabhāvato **“tesaṃ dvinnaṃ puggalānaṃ idaṃ vodānaṃ”** ti-ādi vuttaṃ. **Idaṃ vodānanti** “samatho ca vipassanā ca ...pe... sa-upādisesā ca nibbānadhātu, anupādisesā ca nibbānadhātū”ti niddhāritānaṃ kusalahammānaṃ samūhabhūtaṃ iti idaṃ dhammajātaṃ vodānaṃ hoti.

“Tīṇi akusalamūlāni”ti-ādinā saṃkilesapakkhe akusalamūlatikādīnaṃ dvinnaṃ dvādasannaṃ tikānaṃ, tiṇṇaṃ ugghaṭitaññu-ādipuggalānaṃ saṃkilesavibhāvanā-mukhena yā niddhāraṇā katā, “tīṇi kusalamūlāni”ti-ādinā vodānapakkhe kusalamūlatikādīnaṃ dvinnaṃ dvādasannaṃ tikānaṃ, tiṇṇaṃ ugghaṭitaññu-ādipuggalānaṃ

vodānavibhāvanāmukhena yā niddhāraṇā katā, **ayaṃ** vuttappakāraniddhāraṇā tipukkhalassa ca nayassa, aṅkusassa ca nayassa **bhūmi** samuṭṭhānaṃ pavatti-hetu nāmāti yojetvā “taṇhā ca avijjā cā”ti-ādinā saṃkilesapakkhe taṇhā-avijjādukādīnaṃ pannarasannaṃ dukānaṃ, dvinnaṃ taṇhācaritadiṭṭhicaritānaṃ puggalānaṃ vodānavibhāvanāmukhena yā niddhāraṇā katā, “samatho ca vipassanā cā”ti-ādinā vodānapakkhe samathavipassanādukādīnaṃ ekūnavīsaticukānaṃ, dvinnaṃ taṇhācaritadiṭṭhicaritānaṃ puggalānaṃ vodānavibhāvanāmukhena yā niddhāraṇā katā, ayaṃ vuttappakārā nandiyāvaṭṭassa nayassa bhūmitipi nīharitvā yojetabbā. Puggalādhiṭṭhānavasena hi nandiyāvaṭṭanayato sīhavikkīḷitanayassa sambhavo, sīhavikkīḷitanayato ca tipukkhalanayassa sambhavo hoti. Dhammādhiṭṭhānavasena pana sīhavikkīḷitanayato tipukkhalanayassa sambhavo, tipukkhalanayato ca nandiyāvaṭṭanayassa sambhavo hoti. Tenāha **aṭṭhakathāyaṃ** “ante ‘taṇhā ca avijjā cā’ti-ādinā samathassa nayassa bhūmi dassitā. Teneva hi ‘cattāri hutvā tīṇi bhavanti, tīṇi hutvā dve bhavanti’ti vuttan”ti (netti. aṭṭha. 88).

“Kasmā (..0273) pana ayaṃ vuttappakārāya niddhāraṇāya tipukkhalassa ca nayassa, aṅkusassa ca nayassa bhūmibhāvo viññāyati”ti vattabbabhāvato **“tenāhā”** ti-ādi vuttaṃ. **Tena** yathāvuttassa niddhāraṇāya bhūmibhāvena ācariyo **“yo akusale ...pe... disālocanenāti cā”**ti yaṃ vacanaṃ āha, tena vacanena vuttappakārāya niddhāraṇāya tipukkhalā ...pe... yassa bhūmibhāvo viññāyatīti attho.

“Ettāvatā nayasamuṭṭhānaṃ paripuṇṇaṃ hoti, aññaṃ natthī”ti vattabbattā **“niyuttaṃ nayasamuṭṭhānaṃ”**ti vuttaṃ. Yena yena nayasamuṭṭhānena saṃkilesapakkhe vā akusalā dhammā niddhāritā, vodānapakkhe vā kusalā dhammā niddhāritā, taṃ taṃ nayasamuṭṭhānaṃ **niyuttaṃ** yathārahaṃ niddhāretvā yujjitabbanti attho gahetabbo.

Nayakkamena pana saṅkhepato dassayissāmi- dve puggalā, tayo puggalā, cattāro puggalāti puggalā tikoṭṭhāsā bhavanti, catudisā, chadisā, aṭṭhadisāti disāpi tikoṭṭhāsā bhavanti. Tattha **dve puggalāti** taṇhācarito puggalo, diṭṭhicarito puggaloti dve puggalā bhavanti. **Tayo puggalāti** ugghaṭitaññupuggalo, vipaṅcitaññupuggalo, neyyapuggaloti tayo puggalā bhavanti. **Cattāro puggalāti** dukkhāpaṭi-padādandhābhiññādibhedena bhinnā mudindriyo taṇhācarito puggalo, mudindriyo diṭṭhicarito puggalo, tikkhindriyo taṇhācarito puggalo, tikkhindriyo diṭṭhicarito puggaloti cattāro puggalā bhavanti. **Catudisāti** saṃkilesapakkhe dve dve disā, vodānapakkhe dve dve disāti catudisā bhavanti. **Chadisāti** saṃkilesapakkhe tisso tisso disā, vodānapakkhe tisso tisso disāti chadisā bhavanti. **Aṭṭhadisāti** saṃkilesapakkhe catasso catasso disā, vodānapakkhe catasso catasso disāti aṭṭhadisā bhavanti. Tesu dve dve taṇhācaritadiṭṭhicarite puggale, catudisā ca nissāya nandiyāvaṭṭanayasamuṭṭhānaṃ bhavati. Tayo ugghaṭitaññuvipaṅcitaññuneyyapuggale ca chadisā ca nissāya tipukkhalanayasamuṭṭhānaṃ bhavati. Dukkhāpaṭi-padādandhābhiññādibhedena bhinne cattāro mudindriyataṇhācaritatikkhindriyataṇhācaritamudindriyadiṭṭhicaritatikkhindriyadiṭṭhicarite puggale ca aṭṭhadisā ca nissāya sīhavikkīḷitanayasamuṭṭhānaṃ bhavati (..0274). Ekekasmimṃ nayasamuṭṭhāne vibhajite disālocana-aṅkusanayasamuṭṭhānānīpi vibhajitāni bhavanti.

“Kathaṃ nandiyāvaṭṭanayasamuṭṭhānaṃ bhavati”ti ce vadeyya? “Taṇhā ca avijjā ca ahirikañca anottappañca assati ca asampajaññañca ayonisomanasikāro ca kosajjañca dovacassañca ahaṃkāro ca mamaṃkāro ca assaddhā ca pamādo ca asaddhammassavanañca asaṃvaro ca abhijjhā ca byāpādo ca nīvaraṇañca saṃyojanañca kodho ca upanāho ca makkho ca paḷāso ca issā ca maccherañca māyā ca sāṭheyyañca sassatadiṭṭhi ca ucchedadiṭṭhi cā”ti (netti. 88) dukadukavasena desito ayaṃ disābhūto akusaladhammasamūho dvinnaṃ taṇhācaritadiṭṭhicaritānaṃ puggalānaṃ saṃkilesa hotīti saṃkilesapakkhe saṃkilesasāmaññabhāvena yojetvā “imesu pannarasasu dukadukavasena desitesu disābhūtesu akusaladhammesu katamo akusaladhammo katamassa puggalassa disā”ti manasāva disādhammabhāvena oloketvā “ayaṃ ayaṃ paṭhamo paṭhamo akusaladhammo taṇhācaritassa puggalassa saṃkilesapakkhe paṭhamā disā nāma, ayaṃ ayaṃ dutiyo dutiyo akusaladhammo diṭṭhicaritassa puggalassa saṃkilesapakkhe dutiyā disā nāmā”ti visuṃ visuṃ yojetvā samudayasaccadukkhasaccāni yathārahaṃ nīharitvā vibhajitabbadhammasabhāvo ca yena saṃvaṇṇanāvīsesena dassito, so saṃvaṇṇanāvīseso ca nandiyāvaṭṭanayasamuṭṭhānaṃ bhavati, tassa olokanā ca yena saṃvaṇṇanāvīsesena dassitā, so saṃvaṇṇanāvīseso ca disālocananayasamuṭṭhānaṃ bhavati, tathā oloketvā disāvīsesabhūtassa dhammavīsesassa puggalānaṃ nayanañca yena saṃvaṇṇanāvīsesena nayati, so saṃvaṇṇanāvīseso ca aṅkusanayasamuṭṭhānaṃ bhavati.

manasikāro ca vīriyārambho ca, sovacassañca dhamme ñāṇaṅca anvaye ñāṇaṅca, khaye ñāṇaṅca anuppāde ñāṇaṅca, saddhā ca appamādo ca, saddhammassavanaṅca saṃvaro ca, anabhijjhā ca abyāpādo ca, rāgavirāgā ca cetovimutti, avijjāvirāgā ca paññāvimutti, abhisamayo ca appicchatā ca, santuṭṭhi ca akkodho ca, anupanāho ca amakkho ca, apaḷaso (..0275) ca issāpahānaṅca macchariyappahānaṅca vijjā ca, vimutti ca saṅkhatārammaṇo ca vimokkho, asaṅkhatārammaṇo ca vimokkho, sa-upādisesā ca nibbānadhātu, anupādisesā ca nibbānadhātū”ti (netti. 88) tikadukavasena desitaṃ idaṃ disābhūtaṃ kusalassamūhadhammajātaṃ dvinnaṃ taṇhācaritadiṭṭhicaritānaṃ puggalānaṃ vodānaṃ hotīti vodānapakkhe vodānasāmaññabhāvena yojetvā “imesu ekūnavīsatiyā dukadukavasena vā desitesu disābhūtesu dhammesu katamo katamo kusaladhammo kathamassa katamassa puggalassa disā”ti manasāva disādhammabhāvena oloketvā “ayaṃ paṭhamo paṭhamo kusaladhammo taṇhācaritassa puggalassa vodānapakkhe paṭhamā disā nāma, ayaṃ dutiyo dutiyo kusaladhammo diṭṭhicaritassa puggalassa vodānapakkhe dutiyā disā nāmā”ti visuṃ visuṃ yojetvā maggasaccanīrodhasaccāni yathārahaṃ nīharitvā vibhajitabbadhammabhāvo ca yena saṃvaṇṇanāvīsesena dassito, so saṃvaṇṇanāvīseso ca nandiyāvaṭṭanayasamuṭṭhānaṃ bhavati, tassa olokanā ca yena saṃvaṇṇanāvīsesena dassitā, so saṃvaṇṇanāvīseso ca disālocananayasamuṭṭhānaṃ bhavati, tathā oloketvā disāvīsesabhūtassa dhammavīsesassa puggalānaṃ nayanaṅca yena saṃvaṇṇanāvīsesena nayati, so saṃvaṇṇanāvīseso ca aṅkusanayasamuṭṭhānaṃ bhavati.

“Kathaṃ tipukkhalanayasamuṭṭhānaṃ bhavati”ti ce puccheyya, “tīṇi akusalamūlāni- lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ. Tīṇi duccharitāni- kāyaduccharitaṃ, vacīduduccharitaṃ, manoduccharitaṃ. Tayo akusalavitakkā- kāmavitakko, byāpādavitakko, vihiṃsāvitakko. Tisso akusalasaññā- kāmasaññā, byāpādasaññā, vihiṃsāsaññā. Tisso viparītasaññā- nīccasaññā, sukhasaññā, attasaññā. Tisso vedanā- sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Tisso dukkhatā- dukkhadukkhatā, saṅkhārādukkhatā, vipariṇāmadukkhatā. Tayo aggī- rāgaggi, dosaggi, mohaggi. Tayo sallā- rāgasallo, dosasallo, mohasallo. Tisso jaṭā- rāgajaṭā, dosajaṭā, mohajaṭā. Tisso akusalūpaparikkhā- akusalaṃ kāyakkammaṃ (..0276), akusalaṃ vacīkkammaṃ, akusalaṃ manokammaṃ. Tisso vipattiyo- sīlavipatti, diṭṭhivipatti, ācāravipatti”ti (netti. 88) tikavasena desito ayaṃ disābhūto akusaladhammasamūho tiṇṇaṃ ugghaṭitaññuvipaṅcitaññuneyyapuggalānaṃ saṃkilesa hotīti saṃkilesapakkhe saṃkilesasāmaññabhāvena yojetvā “imesu dvādasasu tikatikavasena desitesu disābhūtesu akusaladhammesu katamo katamo akusalo dhammo kathamassa kathamassa puggalassa disā”ti manasāva disādhammabhāvena oloketvā “ayaṃ ayaṃ paṭhamo paṭhamo akusaladhammo ugghaṭitaññupuggalassa saṃkilesapakkhe paṭhamā disā nāma. Ayaṃ ayaṃ dutiyo dutiyo akusaladhammo vipaṅcitaññupuggalassa saṃkilesapakkhe dutiyā disā nāma. Ayaṃ ayaṃ tatiyo tatiyo akusaladhammo neyyassa puggalassa saṃkilesapakkhe tatiyā disā nāmā”ti visuṃ visuṃ yojetvā samudayasaccadukkha-

saccāni yathārahaṃ nīharitvā vibhajitabbadhammasabhāvo ca yena saṃvaṇṇanāvīsesena dassito. So saṃvaṇṇanāvīseso ca tipukkhalanayasamuṭṭhānaṃ bhavati. Tassa olokanā ca yena saṃvaṇṇanāvīsesena dassitā, so saṃvaṇṇanāvīseso ca disālocananayasamuṭṭhānaṃ bhavati tathā oloketvā disāvīsesabhūtaṃ dhammavīsesassa puggalānaṃ nayanañca yena saṃvaṇṇanāvīsesena nayati, so saṃvaṇṇanāvīseso añkusanayasamuṭṭhānaṃ bhavati.

“Tīṇi kusalamūlāni- alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ. Tīṇi sucaritāni- kāyasucariṭaṃ, vacīsucariṭaṃ, manosucariṭaṃ. Tayo kusalavitakkā- nekkhamavitakko, abyāpādavitaṃ, avihiṃsāvitaṃ. Tayo samādhī-savitakko savicāro samādhī, avitaṃ vicāramatto samādhī, avitaṃ avicāro samādhī. Tisso kusalasaññā- nekkhammasaññā, abyāpādasaññā, avihiṃsā-saññā. Tisso aviparītasaññā- aniccasaññā, dukkhasaññā, anattasaññā. Tisso kusalūpaparikkhā- kusalaṃ kāyakammaṃ, kusalaṃ vacīkammaṃ, kusalaṃ manokammaṃ. Tīṇi soceyyāni- kāyasoceyyaṃ, vacīsoceyyaṃ, manoceyyaṃ. Tisso sampattiyo- sīlasampatti, samādhisampatti, paññāsampatti. Tisso sikkhā- adhisīla-sikkhā, adhicitasikkhā (..0277), adhipaññāsikkhā. Tayo khandhā- sīlakkhandho, samādhikkhandho, paññākkhandho. Tīṇi vimokkhamukhāni- suññataṃ, animittaṃ, appaṇihitaṃ”ti (netti. 88) tīkatikavasena desitaṃ idaṃ disābhūtaṃ kusalasamūhadhammajātaṃ tiṇṇaṃ ugghaṭitaññuvipañcitanñuneyyapuggalānaṃ vodānaṃ hotīti vodānapakkhe vodānasāmaññabhāvena yojetvā “imesu dvīsu dvādāsasu tīkatikavasena desitesu disābhūtesu kusaladhammesu katamo katamo kusaladhammo katamassa katamassa puggalassa disā”ti manasāva disādhammabhāvena oloketvā “ayaṃ ayaṃ paṭhamo paṭhamo kusaladhammo ugghaṭitaññupuggalassa vodānapakkhe paṭhamā disā nāma. Ayaṃ ayaṃ dutiyo dutiyo kusalo dhammo vipañcitanñupuggalassa vodānapakkhe dutiyā disā nāma. Ayaṃ ayaṃ tatiyo tatiyo kusaladhammo neyyapuggalassa vodānapakkhe tatiyā disā nāmā”ti visuṃ visuṃ disābhāvena yojetvā maggasaccanīrodhasaccāni yathārahaṃ nīharitvā vibhajitabbadhammasabhāvo ca yena saṃvaṇṇanāvīsesena dassito. So saṃvaṇṇanāvīseso ca tipukkhalanayasamuṭṭhānaṃ bhavati. Tassa olokanā ca yena saṃvaṇṇanāvīsesena dassitā, so saṃvaṇṇanāvīseso ca disālocananayasamuṭṭhānaṃ bhavati. Tathā oloketvā disāvīsesabhūtaṃ dhammassa puggalānaṃ nayanañca yena saṃvaṇṇanāvīsesena nayati, so saṃvaṇṇanāvīseso ca añkusanayasamuṭṭhānaṃ bhavati.

“Kathaṃ sīhavikkīḷitanayasamuṭṭhānaṃ”ti ce puccheyya, “cattāro āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro ganthā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāṇaṭṭhitiyo, cattāri agatigamanāni”ti (netti. 87) catukkacatukkavasena desito ayaṃ disābhūto catukko catukko akusaladhammo “dukkhāya paṭipadāya dandhābhiññāya niyyakassa mudindriyassa taṇhācaritassa ca dukkhāya paṭipadāya khippābhiññāya niyyakassa tikkhindriyassa taṇhācaritassa ca sukhāya paṭipadāya dandhābhiññāya niyyakassa mudindriyassa diṭṭhīcaritassa ca sukhāya paṭipadāya khippābhiññāya niyyakassa tikkhindriyassa diṭṭhīcaritassa cā”ti catunnaṃ puggalānaṃ saṃkilesoti saṃkilesapakkhe saṃkile-

sasāmaññabhāvena yojetvā “imesu catukkacatukkavasena desitesu dasasu (..0278) catukkesu dhammesu katamo katamo akusaladhammo katamassa katamassa puggalassa disā”ti manasāva saṃkilesapakkhe disādhammabhāvena oloketvā “ayaṃ ayaṃ paṭhamo paṭhamo akusaladhammo dukkhāya paṭipadāya dandhābhiññāya niyyakassa mudindriyassa taṇhācaritassa puggalassa paṭhamā disā nāma. Ayaṃ ayaṃ dutiyo dutiyo akusaladhammo dukkhāya paṭipadāya khippābhiññāya niyyakassa tikkhindriyassa taṇhācaritassa puggalassa dutiyā disā nāma. Ayaṃ ayaṃ tatiyo tatiyo akusaladhammo sukhāya paṭipadāya dandhābhiññāya niyyakassa mudindriyassa diṭṭhacaritassa puggalassa tatiyā disā nāma. Ayaṃ ayaṃ catuttho catuttho akusaladhammo sukhāya paṭipadāya khippābhiññāya niyyakassa tikkhindriyassa diṭṭhacaritassa puggalassa catutthā disā nāmā”ti visuṃ visuṃ disābhāvena yojetvā, samudayasaccadukkhasaccāni yathārahaṃ nīharitvā, vibhajitabbadhammasabhāvo ca yena saṃvaṇṇanāvisesena dassito. So saṃvaṇṇanāviseso ca sīhavikkīḷitanayasamuṭṭhānaṃ bhavati. Tassa olokanā ca yena saṃvaṇṇanāvisesena dassitā, so saṃvaṇṇanāviseso ca disālocananayasamuṭṭhānaṃ bhavati. Tathā oloketvā disāvisesabhūtassa dhammassa puggalānaṃ nayanañca yena saṃvaṇṇanāvisesena nayati, so saṃvaṇṇanāviseso ca aṅkusānayasamuṭṭhānaṃ bhavati.

“Catasso paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro viharā, cattāro sammappadhānā, cattāro acchariyā abbhutā dhammā, cattāri adhiṭṭhānāni, catasso samādhībhāvanā, cattāro sukhabhāgiyā dhammā, catasso appamaṇā”ti (netti. 86) catukkacatukkavasena desitaṃ idaṃ disābhūtaṃ kusalasamūhadhammajātaṃ “dukkhāya paṭipadāya dandhābhiññāya niyyakassa mudindriyassa taṇhācaritassa ca dukkhāya paṭipadāya khippābhiññāya niyyakassa tikkhindriyassa taṇhācaritassa ca sukhāya paṭipadāya dandhābhiññāya niyyakassa mudindriyassa diṭṭhacaritassa sa sukhāya paṭipadāya khippābhiññāya niyyakassa tikkhindriyassa diṭṭhacaritassa cā”ti catunnaṃ puggalānaṃ vodānaṃ hotīti vodānapakkhe vodānasāmaññabhāvena yojetvā “imesu catukkacatukkavasena desitesu dasasu catukkesu kusaladhammesu katamo (..0279) katamo kusaladhammo katamassa katamassa puggalassa disā”ti manasāva disādhammabhāvena oloketvā, “ayaṃ ayaṃ paṭhamo paṭhamo kusaladhammo dukkhāya paṭipadāya dandhābhiññāya niyyakassa mudindriyassa taṇhācaritassa puggalassa paṭhamā disā nāma. Ayaṃ ayaṃ dutiyo dutiyo kusaladhammo dukkhāya paṭipadāya khippābhiññāya niyyakassa tikkhindriyassa taṇhācaritassa puggalassa dutiyā disā nāma. Ayaṃ ayaṃ tatiyo tatiyo kusaladhammo sukhāya paṭipadāya dandhābhiññāya niyyakassa mudindriyassa diṭṭhacaritassa puggalassa tatiyā disā nāma. Ayaṃ ayaṃ catuttho catuttho kusaladhammo sukhāya paṭipadāya khippābhiññāya niyyakassa tikkhindriyassa diṭṭhacaritassa puggalassa catutthā disā nāmā”ti visuṃ visuṃ disābhāvena yojetvā, maggasaccanīrodhasaccāni yathārahaṃ nīharitvā, vibhajitabbadhammasabhāvo ca yena saṃvaṇṇanāvisesena dassito. So saṃvaṇṇanāviseso ca sīhavikkīḷitanayasamuṭṭhānaṃ bhavati. Tassa olokanā ca yena saṃvaṇṇanāvisesena dassitā. So saṃvaṇṇanāviseso ca disālocananayasamuṭṭhānaṃ bhavati.

Tathā oloketvā disāvīsesassa dhammassa puggalānaṃ nayanañca yena saṃva-  
ṇṇanāvīsesena nayati, so saṃvaṇṇanāvīseso ca añkusanayasamuṭṭhānaṃ bhava-  
tīti nayakkamena sañkhepato nayasamuṭṭhānaṃ bhavatīti viññātabbanti.

Iti nayasamuṭṭhāne sattibalānurūpā racitā

Vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahe-  
tabboti.

### Sāsanapaṭṭhānavibhāvanā

**89.** “Tattha katamaṃ nayasamuṭṭhānaṃ”ti-ādinā ācariyena sabbathā nayasamu-  
ṭṭhānaṃ ṭhapitaṃ, amhehi ca ñātaṃ, “soḷasahārapañcanaya-aṭṭhārasamūlapa-  
desu aṭṭhārasa mūlapadā kathaṃ vibhattā, kuhiṃ amhehi daṭṭhabbā”ti vattabba-  
bhāvato (..0280) **“tattha aṭṭhārasa mūlapadā kuhiṃ daṭṭhabbā”**ti-ādi vuttaṃ.  
**Tatthāti** tesu soḷasahārapañcanaya-aṭṭhārasamūlapadesu aṭṭhārasa mūlapadā  
kena padena ācariyena vibhattā, kuhiṃ amhehi vitthārato daṭṭhabbāti pucchatī.  
Aṭṭhārasa mūlapadā sāsanapaṭṭhāne mayā vibhattā, tumhehi ca vitthārato sāsa-  
napaṭṭhāne daṭṭhabbāti vissajjeti. Vibhattāyeva hi aṭṭhārasa mūlapadā daṭṭhabbā  
bhavanti. **Aṭṭhakathāyaṃ** (netti. aṭṭha. 89) pana-

“Evaṃ sabbathā nayasamuṭṭhānaṃ vibhajitvā idāni sāsanapaṭṭhānaṃ vibha-  
janto yasmā saṅgahavārādīsu mūlapadeheva paṭṭhānaṃ saṅgahetvā sarūpato  
na dassitaṃ, tasmā yathā mūlapadehi paṭṭhānaṃ niddhāretabbaṃ, evaṃ paṭṭhā-  
natopi mūlapadāni niddhāretabbānīti dassanattamaṃ ‘aṭṭhārasa mūlapadā kuhiṃ  
daṭṭhabbā? Sāsanapaṭṭhāne’ti āhā”ti-

Vuttaṃ. Sāsanapaṭṭhāne aṭṭhārasa mūlapadā daṭṭhabbāti ācariyena vuttā,  
“katamaṃ taṃ sāsanapaṭṭhānaṃ”ti pucchitabbattā **“tattha katamaṃ sāsanapaṭṭhā-  
naṃ”**ti-ādi vuttaṃ. **Tatthāti** tesu aṭṭhārasamūlapadasāsanapaṭṭhānesu katamaṃ  
taṃ sāsanapaṭṭhānanti idāni mayā niddhāriyamānaṃ bhagavatā desitaṃ saṃkile-  
sabhāgiyādisuttaṃ sāsanapaṭṭhānaṃ nāmāti vissajjeti. **Sāsananti** pariyattisā-  
sanaṃ. **Paṭṭhānanti** tassa pariyattisāsanassa saṃkilesabhāgiyatādīhi pakārehi  
ṭhānaṃ pavattanaṃ paṭṭhānaṃ, taṃdīpanasuttaṃ pana idha paṭṭhānaṃ nāma.  
Tena vuttaṃ- **“saṃkilesabhāgiyaṃ suttaṃ”**ti-ādi. Atha vā **sāsananti** adhisīla-adhi-  
citta-adhipaññāsikkhattayaṃ sāsanaṃ nāma, taṃ sikkhattayaṃ patitṭhahati etena  
saṃkilesādināti **paṭṭhānaṃ**, sikkhattayassa sāsanassa paṭṭhānanti **sāsanapa-  
ṭṭhānaṃ**. Tadādhārābhūtaṃ suttampi ṭhānyūpacārato **sāsanapaṭṭhānaṃ** nāma.  
Taṃ sāsanapaṭṭhānasuttaṃ sarūpato dassetuṃ-



“Saṃkilesabhāgiyaṃ suttaṃ, vāsanābhāgiyaṃ suttaṃ, nibbedhabhāgiyaṃ suttaṃ, asekkhabhāgiyaṃ suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ, saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ, vāsanābhāgiyañca (..0281) nibbedhabhāgiyañca suttaṃ, taṇhāsaṃkilesabhāgiyaṃ suttaṃ, diṭṭhisāṃkilesabhāgiyaṃ suttaṃ, duccharita-sāṃkilesabhāgiyaṃ suttaṃ, taṇhāvodānabhāgiyaṃ suttaṃ, diṭṭhivodānabhāgiyaṃ suttaṃ, duccharitavodānabhāgiyaṃ suttaṃ”ti-

Vuttaṃ. “Tesu suttesu ye saṃkilesādayo bhagavatā vuttā, tesu saṃkilesādīsu saṃkilesa kittako”ti pucchitabbattā **“tatta saṃkilesa tividho taṇhāsaṃkilesa diṭṭhisāṃkilesa duccharitasāṃkilesa”**ti vuttaṃ. **Tatthāti** tesu suttantesu saṃkilesādīsu dhammesu. “Tividhe tasmim saṃkilesa taṇhāsaṃkilesa katamena kusalena visujjhatī”ti pucchitabbattā **“tatta taṇhāsaṃkilesa samathena visujjhatī”**ti vuttaṃ. **Tatthāti** tasmim tividhe taṇhāsaṃkilesādike. “So samatho khandhesu katamo khandho”ti pucchitabbattā **“so samatho samādhikkhandho”**ti vuttaṃ. “Diṭṭhisāṃkilesa kena visujjhatī”ti pucchitabbattā **“diṭṭhisāṃkilesa vipassanāya visujjhatī”**ti vuttaṃ. “Sā vipassanā katamo khandho”ti vattabbattā **“sā vipassanā paññākkhandho”**ti vuttaṃ. “Duccharitasāṃkilesa kena visujjhatī”ti vattabbattā **“duccharitasāṃkilesa sucaritena visujjhatī”**ti vuttaṃ. “Taṃ sucaritaṃ katamo khandho”ti vattabbattā **“taṃ sucaritaṃ silakkhandho”**ti vuttaṃ. “Tasmim sīle ṭhitassa puggalassa kiṃ bhavati”ti vattabbattā **“tassa sīle patiṭṭhitassā”**ti-ādi vuttaṃ. **Sīle** sucaritasāṅkhāte silakkhandhe **patiṭṭhitassa** tassa sīlavantassa puggalassa **bhavesu** kāma-bhavarūpārūpabhavesu **āsatti** bhavapatthanā yadi uppajjati, **evaṃsāyanti** evaṃ assa ayanti padacchedo. **Evaṃ** sati **assa** sīle patiṭṭhitassa **ayaṃ** āsatti bhavapatthanā samathavipassanābhāvanāmayapuññakiriyavatthu ca bhavati, **ca**-saddena dānamayasīlamayapuññakiriyavatthu ca bhavati attho saṅgahito. **Tatrāti** tesu kāmabhavarūpārūpabhavesu **upapattiyā saṃvattatīti**.

“Saṃkilesādayo yehi suttehi dassitā, tāni suttāni kittakānī”ti vattabbattā **“imāni cattāri suttāni”**ti-ādi vuttaṃ. Asādhāraṇāni saṃkilesabhāgiyasuttavāsanābhāgiyasuttanibbedhabhāgiyasutta-asekkhabhāgiyasuttāni cattāri suttāni bhavanti, sādharāṇāni (..0282) saṃkilesabhāgiyavāsanābhāgiyasutta, saṃkilesabhāgiyanibbedhabhāgiyasutta, saṃkilesabhāgiya-asekkhabhāgiyasutta, vāsanābhāgiyanibbedhabhāgiyasuttāni katāni missitāni cattāri bhavanti. Iti aṭṭha suttāni bhavanti. **Tāni yeva** vuttappakārāni aṭṭha suttāni bhavanti. Sādharāṇāni vāsanābhāgiya-asekkhabhāgiyasuttanibbedhabhāgiya-asekkhabhāgiyasutta- saṃkilesabhāgiyavāsanābhāgiyanibbedhabhāgiyasuttasāṃkilesa- bhāgiyavāsanābhāgiya-asekkhabhāgiyasutta- saṃkilesabhāgiyanibbedhabhāgiya-asekkhabhāgiyasutta- vāsanābhāgiyanibbedhabhāgiya-asekkhabhāgiyasutta- saṃkilesabhāgiyavāsanābhāgiyanibbedhabhāgiya-asekkhabhāgiyasutta- nevasāṃkilesabhāgiyanavāsanā- bhāgiyananibbedhabhāgiyana-asekkhabhāgiyasuttāni katāni missitāni aṭṭha suttāni bhavanti. Tesu soḷasasuttesu cattāri ekakānī suttāni ca cattāri

dukāni suttāni ca dve tikāni ca pāḷiyaṃ āgatāni, dve dukāni suttāni ca dve tikāni ca dve catukkāni suttāni ca **aṭṭhakathāyaṃ** (netti. aṭṭha. 89) āgatāni.

“Yadi paṭṭhānanayena vuttappakārāni soḷasa suttāniyeva vibhattāni, evaṃ sati suttageyyādinavavidhaṃ sakalaṃ pariyattisāsanam paṭṭhānanayena avibhattam bhavyeṃ”ti vattabbattā **“imehi soḷasahi suttehi”**ti-ādi vuttam. Paṭṭhānanayena vibhattehi soḷasahi imehi suttehi navavidhaṃ sakalaṃ pariyattisuttam paṭṭhānanayena vibhattamyeva hutvā bhinnam bhavati. Saṃkilesabhāgiyādipabhedāya **gāthāya** gāthā anuminitabbā, saṃkilesabhāgiyādipabhedena **veyyākaraṇena** veyyākaraṇam anuminitabbam. Saṃkilesabhāgiyādipabhedena **suttana** suttam anuminitabbam bhavatiyevāti.

**90.** “Tesu soḷasasu saṃkilesabhāgiyādīsu suttasu katamaṃ saṃkilesabhāgiyam suttan”ti pucchitabbattā **“tattha katamaṃ saṃkilesabhāgiyam suttan”**ti-ādi vuttam. **Tatthāti** tesu soḷasasu saṃkilesabhāgiyādīsu suttasu katamaṃ suttam saṃkilesabhāgiyam suttam nāmāti pucchati.

“Kāmandhā (..0283) jālasañchannā, taṇhāchadanachādītā;  
pamattabandhanābaddhā, macchāva kumināmukhe;  
jarāmaraṇamanventi, vaccho khīrapakova mātaran”ti.-

**Idam** suttam saṃkilesabhāge vācakañāpakabhāvena pavattanato **saṃkilesabhāgiyam suttam** nāma. Ye sattā **kāmandhā** kāmena andhā jālasañchannā taṇhāchadanena chādītā, pamattabandhanāya baddhā bandhitabbā, te satte jarāmaraṇam anveti, yathā tam kumināmukhe ye macchā gahitā, te macche jarāmaraṇam anveti iva, evaṃ te satte jarāmaraṇam anveti. Khīrapako vaccho mātaram anveti iva, evaṃ te satte jarāmaraṇam anveti yojanā kātābbā. Atha vā khīrapako vaccho mātaram anveti iva, kumināmukhe gahitā macchā jarāmaraṇam anveti iva ca, evaṃ ye sattā kāmandhā pamattabandhanāya bandhitabbā, te sattā jarāmaraṇam anveti yojanā.

“Idam suttamyevā”ti vattabbattā-

“Cattārimāni, bhikkhave, agatigamanāni. Katamāni cattāri? Chandāgatiṃ gacchati, dosāgatiṃ gacchati, mohāgatiṃ gacchati, bhayāgatiṃ gacchati, imāni kho, bhikkhave, cattāri agatigamanāni. Idamavoca bhagavā, idam vatvāna sugato, athāparam etadavoca satthā-

“Chandā dosā bhayā mohā, yo dhammam ativattati;  
nihīyati tassa yaso, kāḷapakkeva candimā”ti.-

Idam saṃkilesabhāgiyam suttanti-

Vuttam. **Chandā** chandahetunā **dosā** dosahetunā **bhayā** bhayahetunā **mohā** mohahetunā **yo** rājādiko **yo** vinayadharādiko vā **dhammam** sappurisdhammam **ativattati** atikkamitvā vattati, **tassa** rājādino vā **tassa** vinayadharādino vā **yaso** kitti ca parivāro ca bhogo ca nihīyati. Candimā kāḷapakke pabhāya nihīyati iva, evaṃ nihīyatīti yojanā.

“Ettakamyevā”ti (..0284) vattabbattā **“manopubbaṅgamā dhammā ...pe... cakkamva vahato padanti idam saṃkilesabhāgiyam suttan”**ti vuttam. Attho pākaṭo. **Aṭṭhakathāyampi** vibhatto.

“Middhī yadā hoti mahagghaso ca, niddāyitā samparivattasāyī;  
mahāvarāhova nivāpapuṭṭho, punappunaṃ gabbhamupeti mando”ti.-

**Idaṃ** suttampi saṃkilesabhāge visaye vācakañāpakabhāvena pavattanato **saṃkilesabhāgiyaṃ** suttaṃ nāma. Nivāpapuṭṭho **mahāvarāho** gāmasūkaro **niddāyitā** supanasīlo samparivattasāyī hoti iva, evaṃ yo **mando** satto yadā mahagghaso hoti, so mando satto **middhī** thinamiddhābhibhūto hutvā **niddāyitā** muduphassasayane muduhatthehi parāmasito samparivattasāyī punappunaṃ gabbhaṃ upetīti yojanā.

“Ayasāva malaṃ samuṭṭhitaṃ, tatutuṭṭhāya tameva khādati;  
evaṃ atidhonacāriṇaṃ, sāni kammāni nayanti duggatin”ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. **Ayasā** ayato samuṭṭhitaṃ jātamalaṃ **tatuṭṭhāya** tato ayato uṭṭhahitvā **tameva** ayaṃ khādati iva, evaṃ **atidhonacāriṇaṃ** atikkamitvā dhonacāripuggalaṃ **sāni** sayam katāni akusalakammāni duggatiṃ nayantīti yojanā.

“Coro yathā sandhimukhe gahīto, sakammunā haññati bajjhate ca;  
evaṃ ayaṃ pecca pajā parattha, sakammunā haññati bajjhate cā”ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Sandhimukhe rājapurisādīhi gahito coro **sakammunā** attanā katena corakammena haññati ca bajjhate ca yathā, evaṃ **ayaṃ** pāpakāriṇī pajā **parattha** paraloke pecca **sakammunā** sayam katena akusalakammunā sathādīhi haññati ca addubandhanādīhi bajjhate cāti yojanā.

“Sukhakāmāni (..0285) bhūtāni, yo daṇḍena vihiṃsati;  
attano sukhamesāno, pecca so na labhate sukhan”ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Attano sukhaṃ **esāno** esamāno **yo** satto aññāni sukhakāmāni bhūtāni daṇḍena vihiṃsati, **so** hiṃsako satto paraloke pecca sukhaṃ na labhatīti yojanā.

“Gunaṃ ce taramānānaṃ, jimhaṃ gacchati puṅgavo;  
sabbā tā jimhaṃ gacchanti, nette jimhaṃ gate sati.

“Evameva manussesu, yo hoti seṭṭhasammato;  
so ce adhammaṃ carati, pageva itarā pajā;

sabbaṃ raṭṭhaṃ dukkhaṃ seti, rājā ce hoti adhammiko”ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Nadiṃ taramānānaṃ gunnaṃ puṅgavo jimhaṃ ce gacchati, evaṃ nette jimhaṃ gate sati sabbā **tā** gāviyo jimhaṃ gacchanti yathā, evameva manussesu **yo** rājā seṭṭhasammato, **so** rājā adhammaṃ carati, evaṃ raññe adhammaṃ carante sati itarā pajā **pageva** paṭhamameva adhammaṃ carati. Rājā adhammiko ce hoti, evaṃ raññe adhammike sati sabbaṃ raṭṭhaṃ dukkhaṃ setīti yojanā.

“Sukiccharūpā vatime manussā, karonti pāpaṃ upadhīsu rattā;  
gacchanti te bahujanasannivāsaṃ, nirayaṃ avīciṃ kaṭukaṃ bhayānakan”ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Ye manussā **upadhīsu** kāmaguṇūpadhīsu **rattā** rāgābhibhūtā hutvā

**pāpaṃ** akusalakammaṃ karonti, **ime** pāpakammakarā manussā **sukiccharūpā** vata suṭṭhu kicchāpannarūpā vata bhavanti, **te** pāpakammakarā manussā kaṭukaṃ bhayānakaṃ bahujanāsannivāsaṃ nirayaṃ avīciṃ gacchantīti yojanā.

“Phalaṃ ve kadaliṃ hanti, phalaṃ veḷuṃ phalaṃ naḷaṃ;  
sakkāro kāpurisaṃ hanti, gabbho assatariṃ yathā” ti.-

**Idaṃ** (..0286) suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. **Phalaṃ** kadaliyā phalaṃ kadaliṃ **ve** ekantena hanti yathā, phalaṃ veḷuṃ **ve** ekantena hanti yathā, phalaṃ naḷaṃ **ve** ekantena hanti yathā, gabbho **assatariṃ** mātaraṃ **ve** ekantena hanti yathā, evaṃ sakkāro kāpurisaṃ **ve** ekantena hantīti yojanā.

“Kodhamakkhagaru bhikkhu, lābhasakkāragāraṃ;  
sukhette pūtibijaṃva, saddhamme na virūhati” ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. **Sukhette** sundare khettepi khittaṃ pūtibijaṃ na ruhati iva, evaṃ yo bhikkhu lābhasakkāragāraṃ **kodhaṃ** kujjhanalakkhaṇaṃ **kodhaṃ**, **makkhaṃ** paraguṇasīlamakkhanalakkhaṇaṃ makkhaṇca garuṃ katvā carati, so caranto bhikkhu saddhammasmiṃ na ruhatīti yojanā.

**91.** “Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ paduṭṭhacittaṃ evaṃ cetasā ceto paricca pajānāmi ...pe... iti me sutan” ti **idaṃ** suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Bhikkhave **idha** sāsane, loke vā ahaṃ ekaccaṃ puggalaṃ paduṭṭhacittaṃ mama **cetasā** tassa **ceto** cittaṃ **paricca** paricchinditvā buddhacakkhunā evaṃ pajānāmi. “Kathaṃ pajānāmī” ti ce puccheyya, yañca paṭipadaṃ paṭipanno, yañca maggaṃ samāruḷho ayaṃ puggalo **yathā** yāya duppaṭipadāya yena dummaggena **iriyati** pavattati, tāya duppaṭipadāya tena dummaggena **imamhi** imasmiṃ **samaye** duppaṭipajjanakāle **ayaṃ** duppaṭipannaṃ paṭipanno dummaggasamāruḷho puggalo ce kālaṃ kareyya, evaṃ sati ābhataṃ vatthu nikkhittaṃ yathā, evaṃ niraye nikkhitto. Taṃ kissa hetu? Bhikkhave **assa** puggalassa cittaṃ **paduṭṭhaṃ** padositaṃ **hi** yasmā hoti, tasmā nikkhitto. Evaṃ **idha** sāsane, loke vā cetopadosa-hetu ca pana ekacce **sattā** puggalā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ upapajantīti pajānāmīti. Etamatthaṃ bhagavā avoca. **Tattha** tasmīṃ sutte etaṃ “paduṭṭhacittaṃ ṇatvāna ...pe... nirayaṃ so upapajjati” ti gāthā-vacanaṃ **iti** evaṃ vuccati.

Satthā **idha** sāsane, loke vā paduṭṭhacittaṃ ekaccaṃ puggalaṃ ṇatvāna bhikkhūnaṃ santike etamatthaṃ byākāsi. **Imamhi** imasmiṃ samaye ayaṃ puggalo ce kālaṃ kayirātha, evaṃ sati paduṭṭhacittasamaṅgī hi nirayasmiṃ upapajjeyya, puggalassa cittaṃ padūsitaṃ **hi** yasmā hoti, tasmā upapajjeyya, cetopadosa-hetu (..0287) **sattā** duggatiṃ gacchanti ābhataṃ vatthuṃ nikkhipeyya yathā, evamevaṃ tathāvidho duppañño **so** padosacitto puggalo kāyassa bhedaṃ paraṃ maraṇā nirayaṃ upapajjati ayampi attho bhagavatā vutto, iti **me** mayā sutanti yojanā.

“Sace bhāyatha dukkhassa, sace vo dukkhamappiyaṃ;  
mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.

“Sace ca pāpakaṃ kammaṃ, karissatha karotha vā;

na vo dukkhā pamutyatthi, upeccapi palāyatan” ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Sappurisā tumhe **dukkhassa** jātidukkhajarādukkhabyādhidukkhamarāṇadukkhā-apāyadukkhā- atitavaṭṭamūla- kadukkhā-anāgatavaṭṭamūlakadukkhapaccuppanhāramūlakadukkhāti aṭṭhavi- dhassa dukkhassa sace bhāyatha, **vo** tumhehi **dukkhaṃ** tathā aṭṭhavidhaṃ dukkhaṃ sace appiyaṃ, evaṃ sati āvi vā yadi raho vā pāpakaṃ kammaṃ **mākattha** mā akattha. Sappurisā tumhe āvi vā yadi raho vā pāpakaṃ kammaṃ sace karissatha vā sace karotha vā, evaṃ sati **upeccapi** sañciccāpi **palāyataṃ** palāyantānaṃ **vo** tumhākaṃ **dukkhā** aṭṭhavidhā dukkhato **pamutti** muccanaṃ natthevāti yojanā.

“Adhammena dhanam laddhā, musāvādena cūbhayaṃ;  
mameṭi bālā maññanti, taṃ kathaṃ nu bhavissati.

“Antarāyā su bhavissanti, sambhatassa vinassati;  
matā saggam na gacchanti, nanu ettāvatā hatā” ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Ye bālā adhammena ca musāvā- dena ca **dhanam** saviññāṇāviññāṇam sabbam labhitabbam dhanam laddhā ubhayaṃ dhanam “mama dhanan” ti maññanti, tesam bālānaṃ **taṃ** ubhayaṃ dhanam **katham** kena nu pakārena bhavissati, adhammena sambhatattā ciraṭṭhi- tikaṃ na hoti. **Antarāyā** rājantarāyādayo antarāyā tesam bālānaṃ bhavissanti. Yena adhammavohārādikena yaṃ dhanam sambhataṃ, **assa** adhammavohārādi- kassa taṃ sambhataṃ dhanam vinassati. **Matā** marantā te bālā **saggam** sugatiṃ na gacchanti. Sugati hi sobhanehi bhogehi aggoti “saggo” ti adhippetā (..0288). **Ettā- vatā** ettakena diṭṭhadhammikasamparāyikānaṃ attahitānaṃ hāyanena te bālā **hatā** vinaṭṭhā bhavanti nanūti yojanā.

“Katham khaṇati attānaṃ, katham mittehi jīrati;  
katham vivaṭṭate dhammā, katham saggam na gacchati”.

“Lobhā khaṇati attānaṃ, luddho mittehi jīrati;  
lobhā vivaṭṭate dhammā, lobhā saggam na gacchati” ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Yojanattho pākaṭo.

“Caranti bālā dummedhā, amitteneva attanā;  
karontā pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphalaṃ.

“Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati;  
yassa assumukho rodaṃ, vipākaṃ paṭisevati” ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. **Dummedhā** nippaññā bālā ami- ttena pāpakaṃ kammaṃ kataṃ iva, evaṃ attanā kaṭukapphalaṃ yaṃ kammaṃ kataṃ hoti, taṃ pāpakaṃ kataṃ kammaṃ karontā caranti. Yaṃ kammaṃ katvā karonto pacchā anutappati, taṃ kataṃ kammaṃ na sādhu. **Yassa** kammassa vipākaṃ **rodaṃ** rudanto assumukho paṭisevati, taṃ kataṃ kammaṃ na sādhuṭi yojanā.

“Dukkaram duttitikkhañca ...pe... avītarāgo” ti **idaṃ** suttampi saṃkilesabhā- giyaṃ suttaṃ nāma. Suttattho **aṭṭhakathāyaṃ** vitthārato vutto.

“Appameyyaṃ paminanto, kodha vidvā vikappaye;

appameyyaṃ pamāyinaṃ, nivutaṃ taṃ maññe akissavaṃ”ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttam nāma. **Idha** sāsane **appameyyaṃ** appameyyaguṇaṃ khīṇāsavaṃ puggalaṃ “ayaṃ khīṇāsavo puggalo ettakasīlo ettaka-samādhi ettakapañño”ti paminanto **ko** puthujjano vikappaye. Appameyyaṃ khīṇāsavapuggalaṃ **pamāyinaṃ** pamāyantaṃ **taṃ** puthujjanaṃ ayaṃ **nivutaṃ** avakujja-paññaṃ **akissavaṃ** apaññanti **maññe** maññāmīti yojanā.

“Purisassa (..0289) hi jātassa, kuṭhārī jāyate mukhe;

yāya chindati attānaṃ, bālo dubbhāsitaṃ bhaṇaṃ.

“Na hi satthaṃ sunisitaṃ, visaṃ halāhalaṃ iva;

evaṃ viraddhaṃ pātetī, vācā dubbhāsitā yathā”ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttam nāma. **Dubbhāsitaṃ** ariyūpavādasa-ṅkhātaṃ pharusavācaṃ **bhaṇaṃ** bhaṇanto bālo duṭṭho puriso **yāya** kuṭhārīsadi-siyā dubbhāsitavācāya attānaṃ chindati, sā kuṭhārīsadisī dubbhāsitavācā jātassa purisassa mukhe **jāyate** jāyati, sā dubbhāsitavācā mukhe jāyati iva, evaṃ suni-sitaṃ satthaṃ mukhe na jāyati, yathā halāhalaṃ visaṃ mukhe na jāyati, dubbhā-sitā vācā apāyesu **viraddhaṃ** puggalaṃ pātetī yathā, evaṃ sunisitaṃ satthaṃ apā-yesu na pātetī, halāhalaṃ visaṃ apāyesu na pātetīti yojanā.

**92.** “Yo nindiyaṃ pasaṃsati, taṃ vā nindati yo pasaṃsiyo;

vicināti mukhena so kaliṃ, kalinā tena sukhaṃ na vindati.

“Appamatto ayaṃ kali, yo akkhesu dhanaparājayo;

sabbassāpi sahāpi attanā, ayameva mahantataro kali;

yo sugatesu manaṃ padosaye.

“Sataṃ sahaṣṣānaṃ nirabbudānaṃ, chattiṃsatī pañca ca abbudāni;

yamariyagarahī nirayaṃ upeti, vācaṃ manañca paṇidhāya pāpakan”ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttam nāma. **Yo** puggalo **nindiyaṃ** duccaraṃ dussīlaṃ puggalaṃ pasaṃsati, so pasaṃsako puggalo mukhena kaliṃ **vicināti** upacināti, tena kalinā sukhaṃ na vindati. **Yo** sucārī sīlavā puggalo pasaṃsiyo hoti, **taṃ** vā sucāriṃ vā sīlavantaṃ puggalaṃ **yo** puggalo (..0290) nindati, so nindanto puggalo mukhena kaliṃ **vicināti** upacināti, tena kalinā sukhaṃ na vindati.

Attanā sahāpi **sabbassa** dhanassa vasenapi akkhesu yo dhanaparājayo bhavati, **ayaṃ kali** ayaṃ dhanaparājayo appamatto hoti. **Yo** puggalo sugatesu manaṃ padosaye, tassa puggalassa yo kali bhavati, ayameva kali mahantataro hoti.

Kasmā? Vācañca manañca paṇidhāya **ariyagarahī** puggalo **yaṃ** kālaṃ pāpakaṃ nirayaṃ upeti, so kālo “sataṃ sahaṣṣānaṃ nirabbudānañca chattiṃsa nirabbudāni ca pañca abbudāni ca yasmiṃ kāle gaṇīyanti”ti tena kālena samo hoti, tasmā mahantataro hotīti yojanā.

“Yo lobhaguṇe anuyutto ...pe...  
gacchasi kho papataṃ cirarattan”ti.-

**Idaṃ** suttampi saṃkilesabhāgiyaṃ suttam nāma. **Yo** puggalo lobhaguṇe **anuyutto** anu punappunaṃ yutto hoti, **so** puggalo **aññe** puggale vacasā paribhāsati, assaddho kadariyo **avadaññū** buddhānaṃ ovādaññū na hoti, maccharī pesuṇiyaṃ pesuṇiyasmim anuyutto hoti.

**Mukhadugga** mukhavisama **vibhūta** vigatabhūta anariya **bhūnahu** buddhivinā-saka pāpaka dukkaṭakāri **purisanta** purisalāmaka **kali** alakkhi avajātaputta tvaṃ nerayiko asi. **Idha** idāni bahubhāṇī mā hohi.

Ahitāya rajaṃ attani **mā ākirasi** mā pakkhipasi. Kibbisakāri tvaṃ **sante** khīṇāsave puggale garahasi, bahūni duccharitāni kammāni carasi, caritvā tvaṃ **cirarattam**-racanavirahitaṃ **papataṃ** narakam nirayaṃ gacchasi **kho** ekaṃsenāti yojanā.

Nānāvidhaṃ saṃkilesabhāgiyaṃ suttam ācariyena niddhāritaṃ, amhehi ca ñātāṃ, “katamaṃ vāsanābhāgiyaṃ suttan”ti pucchitabbattā **“tatha katamaṃ vāsanābhāgiyaṃ suttan”**ti-ādi vuttaṃ. **Tathāti** tesu soḷasasu saṃkilesabhāgiyādīsu suttesu katamaṃ suttam vāsanābhāgiyaṃ suttam nāmāti pucchati. “Manopubbaṅgamā dhammā ...pe... chāyāva anapāyini”ti idaṃ vāsanābhāge puññabhāge visaye vācakañāpakabhāvena pavattanato **vāsanābhāgiyaṃ** suttam nāma. Attho pākaṭo.

**93.** “Mahānāmo (..0291) sakko bhagavantaṃ etadavoca ...pe... apāpikā kālaṅkiriya”ti **idaṃ** suttampi vāsanābhāge puññabhāge visaye vācakañāpakabhāvena pavattanato **vāsanābhāgiyaṃ** suttam nāma. Attho pākaṭo.

“Sukhakāmāni bhūtāni, yo daṇḍena na hiṃsati;  
attano sukhamesāno, pecca so labhate sukhan”ti.-

**Idaṃ** suttampi vāsanābhāgiyaṃ suttam nāma. Attho pākaṭo.

“Gunaṃ ce taramānaṃ ...pe... rājā ce hoti dhammiko”ti **idaṃ** suttampi vāsanābhāgiyaṃ suttam nāma. Attho pākaṭo.

**94.** “Bhagavā sāvatthiyaṃ viharati ...pe... evaṃ pajānāti”ti idaṃ suttampi vāsanā ...pe... suttam nāma. Attho pākaṭo.

“Kasmā bhagavā janapadacārikaṃ caratī”ti puccheyya, sattahi kāraṇehi buddhā bhagavanto janapadacārikaṃ caranti. Katamehi sattahi? Desantaragātānaṃ veneyyānaṃ vinayanatthaṃ, tatra ṭhitānaṃ ussukkasamuppādanatthaṃ, sāvakānaṃ ekasmim ṭhāne nibaddhavāsanivāraṇatthaṃ, attano ca tatha nibaddhavāse anāsaṅgadassanatthaṃ, sambuddhavasitaṭṭhānatāya desānaṃ cetiyabhāvasampādanatthaṃ, bahūnaṃ sattānaṃ dassanūpasaṅkamanādīhi puññoghappasavanatthaṃ, avuṭṭhi-ādi-upaddavūpasamanatthañcāti imehi sattahi kāraṇehi buddhā bhagavanto janapadacārikaṃ carantīti janapadacaraṇakāraṇaṃ vedittabbaṃ.

“Ekapupphaṃ cajitvāna, sahasam kappakoṭiyo;  
deve ceva manusse ca, sesena parinibbuto”ti.-

**Idaṃ** suttampi vāsanābhāgiyaṃ suttam nāma. **Sahasam kappakoṭiyoti** sahasam attabhāvato koṭiyo.

“Assatthe haritobhāse, saṃvirūḷhamhi pādape;  
ekaṃ buddhagataṃ saññaṃ, alabhiṃhaṃ patissato.

“Ajja tiṃsaṃ tato kappā, nābhijānāmi duggatiṃ;  
tisso vijjā sacchikatā, tassā saññāya vāsanā”ti.-

**Idaṃ** suttampi vāsanābhāgiyaṃ suttam nāma. **Haritobhāseti** harita-obhāse. **Ala-**  
**bhiṃhanti** ahaṃ alabhiṃ.

“Piṇḍāya (..0292) kosalaṃ puram ...pe... vipāko hoti acintiyoti”ti **idaṃ** suttampi  
vāsanābhāgiyaṃ suttam nāma. Aggappuggalo anukampako taṇhānighātako **muni**  
sambuddho purebhattam **piṇḍāya** piṇḍam paṭiggaṇhitum kosalaṃ puram pāvīsi.

Yassa purisassa hatthe sabbapupphehi alaṅkato **vaṭaṃsako** pupphavaṭaṃsa-  
kova atthi, **so** ayaṃ puriso rājamaggena kosalapuram pavisantaṃ bhikkhusaṅgha-  
purakkhataṃ devamānusapūjitaṃ sambuddham addasa, disvā haṭṭho cittaṃ pasā-  
desi; pasādetvā sambuddham upasaṅkami.

Upasaṅkamitvā **so** ayaṃ **pasanno** hutvā surabhiṃ vaṇṇavantaṃ manoramaṃ  
taṃ vaṭaṃsakaṃ sambuddhassa sehi pāṇibhi upanāmesi.

Tato buddhassa **lapanantarā** lapanassa vadanassa antarā aggisikhā vaṇṇā  
sahassaraṃsi **okkā** pabhā nikkhami, abbhā vijju nikkhamati iva, evaṃ ānanā saha-  
ssaraṃsi nikkhamitvā ādiccabandhuno sīse tikkhattum padakkhiṇaṃ **karitvāna**  
parivaṭṭetvā muddhani antaradhāyatha.

Ānando acchariyaṃ abbhutaṃ lomahaṃsanaṃ **idaṃ** pāṭihāriyaṃ disvā cīvaraṃ  
ekaṃsaṃ karitvā etaṃ abravi- “mahāmuni, sitakammassa hetu ko? Taṃ hetum  
byākarohi, dhammāloko bhavissati”ti.

**Yassa** bhagavato sabbadhammesu ñāṇaṃ sadā pavattati, kaṅkhāvitaraṇo  
muni so bhagavā kaṅkhiṃ vematikaṃ ānandaṃ theram etaṃ abravi. Ānanda, yo  
sopuriso mayi cittaṃ pasādayi, so puriso caturāsītikappāni duggatiṃ na gami-  
ssati, devesu devasobhaggaṃ dibbam rajjam pasāsivā manujesu **raṭṭhe** sakala-  
raṭṭhe manujindo rājā bhavissati. **So** puriso carimaṃ pabbajitvā, dhammataṃ  
sacchikatvā ca dhutarāgo **vaṭaṃsako** nāma paccekabuddho bhavissati.

**Tathāgate vā** sammāsambuddhe vā paccekasambuddhe vā **tassa** tathāgatassa  
sāvake vā citte pasannaṃhi dakkhiṇā appakā nāma natthi.

Buddhā **evaṃ** ettakāti acintiyā bhavanti. **Buddhadhammā** buddhaguṇā **evaṃ**  
ettakāti acintiyā bhavanti, acintiyē pasannaṃaṃ **vipāko** puññavipāko **evaṃ** etta-  
koti acintiyoti hotīti etaṃ abravīti yojanā.

**96.** “Idhāhaṃ (..0293), bhikkhave, ekaccaṃ puggalaṃ ...pe... ayampi attho  
vutto bhagavatā iti me sutan”ti **idaṃ** suttampi vāsanābhāgiyaṃ suttam nāma.  
Bhikkhave, **idha** imasmiṃ sāsane ahaṃ ekaccaṃ puggalaṃ evaṃ mama cetasā  
ekaccassa puggalassa **ceto** cittaṃ paricca buddhacakkhunā evaṃ pajānāmi, **yathā**  
yena pakārena ayaṃ puggalo yaṅca dānādi**paṭipadam** paṭipanno, yaṅca dassanā-  
di**maggaṃ** samāruḷho hutvā taṃ paṭipadam, maggaṅca **iriyati** pavatteti, **imamhi**  
imasmiṅca samaye **ayaṃ** puggalo ce kālaṃ kareyya, evaṃ sati ābhattaṃ vatthum  
nikkhipati yathā, evaṃ tāya paṭipadāya tena maggena sagge attanikkhitto bhave.  
Taṃ kissa hetu? Bhikkhave, **assa** puggalassa cittaṃ **hi** yasmā **pasannaṃ** pasā-



ditam, tasmā nikkhitto bhavē. **Idha** sāsane, loke vā ekacce **sattā** puggalā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam cetopasādahetu kho pana upapajjantīti evaṃ ahaṃ pajānāmīti bhagavā etamattham avoca. **Tattha** tasmim atthe saṅgahasena pavattam **etam** “pasannacittam ñatvāna ...pe... saggam so upapajjati”ti gāthāvacaṇam vuccati. Ayampi attho bhagavatā vutto, iti **me** mayā sutanti yojanā.

“Suvaṇṇacchadanam nāvam ...pe... etādisam katapuññā labhin”ti **idam** suttampi vāsanābhāgiyam suttam nāma. **Nāri** devadhītā **suvaṇṇacchadanam** suvaṇṇālaṅkārehi chāditam nāvam āruya tiṭṭhasi, **pokkharaniṃ** devapokkharaniṃ ogāhasi, padumam pāṇinā chindasi.

Devate **kena** kamma **te** tava tādiso vaṇṇo tādiso ānubhāvo tādīsī juti bhavati, devate **te** tava ye keci bhogā manasā icchitā bhavanti, te bhogā ca kena kamma uppajjanti. Devate me pucchitā tvam **samsa** samsāhi **idam** sabbam kissa kamma ca phalanti sakko pucchati.

Devarājena pucchitā sā devadhītā attamanā hutvā pañham puṭṭhā sakkassa byākāsi. Devarājā **addhānam** dīghamaggam paṭipannā ahaṃ yasassino **kassapassa** bhagavato manoramam thūpam addassam, disvā **tattha** thūpe cittam pasādesim. Pasannāham sehi pāṇīhi padumapupphehi pūjesim. Tasseva kamma idam sabbam phalam vipāko bhavē. Katapuññāham etādisam phalam alabhinti sakkassa byākāsi. Iti me sutanti mahāmogallāno vadatīti yojanā.

“Yathānidhāritasuttāniyeva (..0294) vāsanābhāgiasuttāni paripuṇṇāni”ti vatta-bbattā “**dānakathā silakathā saggakathā puññakathā puññavipākakathāti idam vāsanābhāgiyan**”ti-ādi vuttam. Tattha yāya desanāya dānañca dānaphalañca dassitam, sā desanā **dānakathā** nāma. Yāya desanāya silañca silaphalañca dassitam, sā desanā **silakathā** nāma. Yāya desanāya saggā ca saggesu nibbattā-pakañca kamma dassitam, sā **saggakathā** nāma. Yāya desanāya dānasīlabhāvanādivasena dasavidham puññakamma dassitam, sā **puññakathā** nāma. Yāya desanāya tādissassa puññakamma vividho ayam vipāko imassa puññassa vipākoti niyametvā dassito, sā **puññavipākakathā** nāma.

**Dasabaladharānam** sammāsambuddhānam uddissakatesu sarīradhātum abhantare ṭhapetvā paṃsūhi katesu thūpesu ye narā pasannā, te narā **tattha** thūpe **kāram** puññam katvā saggesu uppajjitvā pamodantīti yojanā. **Idam** suttam vā ...pe... suttam.

**97. Devaputtasarīravaṇṇā** devaputtasarīrasadisavaṇṇā **subhagasaṅṭhīti** sobhagayuttasaṅṭhānā **sabbe** janā udakena paṃsum temetvā thūpam vaḍḍhetha, so ayam thūpo kassa puggalassa thūpoti pucchati.

**Sugatte** sundaragatte devate **tasmim** thūpe pasannā ime devamanujā **kāram** puññam karontā hutvā jarāmarāṇato pamuccare. So ayam thūpo mahesino dasabaladhammadhārino sugatassa thūpoti veditabboti āhātīti yojanā. **Idam** suttam vā ...pe... suttam.

**Yāham** yā ahaṃ mahesino thūpam cattāri uppalāni ca mālañca abhiropayim, tena mayā katam **tam** puññam uḷāram vata **āsi** ahosi. **Tato** kappato ajja kappā

tiṃsaṃ dharanti satthuno thūpaṃ pūjetvā tattakāni duggatiṃ na jānāmi, vinipātaṃ na gacchāmi yojanā. **Idaṃ** suttaṃ vā ...pe... suttaṃ.

Ahaṃ **bāttiṃsalakkhaṇadharassa** bāttiṃsalakkhaṇadharena sampannassa vijjī-tavijayassa lokanāthassa thūpaṃ apūjesiṃ, pūjetvā **satasahassaṃ kappe** āyukappe pamudito āsiṃ. Mayā yaṃ puññaṃ pasutaṃ, tena puññaena vinipātaṃ **anā-gantuna** anāgantvā **devasobhaggaṃ** sampattiṃ ca devarajjāni ca tāni akāriṃ (..0295  
Atha vā devasobhaggañca mayā kāritaṃ, rajjāni ca mayā kāritāni.

Adantadamakassa sāsane **yaṃ cakkhu** paññācakkhu paṇihitaṃ, tathā **cittaṃ** yaṃ vimuttacittaṃ paṇihitaṃ, taṃ sabbaṃ paññācakkhu vimuttacittaṃ **me** mayā laddhaṃ, ahaṃ vidhūtalatāsaṅkhātataṇhā hutvā **vimuttacittā** phalavimuttacittasampannā amhīti avocāti yojanā. **Idaṃ** suttaṃ vā ...pe... suttaṃ.

**98. Vimuttacitte** phalavimuttacittasampanne **akhile** pañcacetokhīlarahite anāsave **araṇavihārimhi** araṇavihārasīle **asaṅgamānase** alaggamānase paccekabuddhasmiṃ sāmākapatthodanamattameva dakkhiṇaṃ adāsiṃ.

**Tasmiṃ** paccekabuddhe **uttamaṃ dhammaṃ** paccekabodhidhammaṃ **okappayim** “so uttamo dhammo atthī”ti saddahiṃ. **Evaṃ** ariyavihārena vihārīhi paccekabuddhehi **me** mama saṅgamo kato **siyā** bhava, kudāsupi ca ahaṃ apekkhavā mā bhavyanti mānasaṃ tasmiṃca dhamme **paṇidhesiṃ** “iminā paccekabuddhena laddhadhammaṃ ahampi sacchikareyyan”ti cittaṃ paṇidahiṃ.

**Tasseva** paccekabuddhe katasseva kammaṃ vipākato ahaṃ dīghāyukesu **amamesu** “mama pariggaho”ti pariggahābhāvena apariggahesu visesagāmīsu ahīnagāmīsu **kurūsu** uttarakurūsu **pāṇīsu** sattesu sahasakkhattuṃ **upapajjatha** upapajjiṃ.

Tasseva kammaṃ vipākato vicitramālābharaṇānulepīsu **yasassīsu** parivāra-ntesu **tidaso** devo ahaṃ viṣṭhākāyūpagato hutvā sahasakkhattuṃ upapajjatha.

Tasseva kammaṃ vipākato ahaṃ vimuttacitto akhīlo anāsavo hutvā **hitāhitā-sīhi** kusalākusalavītivattehi antimadehadhāribhi **imehi** paccekabuddhehi, buddhasāvakehi vā **me** mama samāgamo āsi.

“Sīlavato yaṃ icchitaṃ, taṃ samijjhate”ti imaṃ vacanaṃ tathāgato jino paccakkhaṃ katvā avaca kho, **yathā yathā** yena yena pakārena me manasā vicintitaṃ, **tathā** tathā tena tena pakārena samiddhaṃ bhavati. **Ayaṃ** bhavo antimo bhavoti yojanā. **Idaṃ** suttaṃ vā ...pe... suttaṃ.

Ekatiṃsamhi (..0296) kappamhi jino anantadassī “**sikhī**”ti itināmako uppajji. Tassāpi bhagavato rājā bhātā **sikhiddhe** ca sikhī itināmake buddhe ca tassa bhagavato **dhamme** ca abhippasanno lokavināyakamhi parinibbute sati devādevassa naruttamassa mahesino vipulaṃ mahantaṃ samantato gāvutikaṃ thūpaṃ akāsiṃ.

**Tasmiṃ** thūpe **balim** pūjābalim abhihārī manusso jātisumanaṃ paggayha pahaṭṭho pūjesi. **Assa** manussassa ekaṃ pupphaṃ vātena paharitaṃ hutvā patitaṃ. Ahaṃ **taṃ** patitaṃ ekaṃ pupphaṃ gahetvā **tasseva** pupphasāmikassa adāsiṃ.

**So** manusso pupphasāmiko abhippasannacitto hutvā maṃ “tvameva etaṃ ekaṃ pupphaṃ pūjā”ti adāsi. **Dadāsīti** ettha da-kāro āgamo. Ahaṃ **taṃ** ekaṃ pupphaṃ gahetvā **buddhaṃ** buddhaguṇaṃ punappunaṃ anussaranto yasmiṃ kappe abhiropayim, **tato** kappato ajja kappā tiṃsaṃ ahesuṃ. Tesu kappesu duggatiṃ nābhijānāmi, vinipātāñca na gacchāmi, idaṃ phalaṃ thūpapūjāya phalanti avocāti yojanā. **Idaṃ** suttaṃ vā ...pe... suttaṃ.

**Brahmadattassa** brahmadattanāmakassa rājino kapilaṃ nāma nagaraṃ **suvi-bhattaṃ** bhāgato suṭṭhu vibhattaṃ, **mahāpathaṃ** mahāpathasampannaṃ **ākiṇṇaṃ**,

nānājātikehi manussehi paripuṇṇaṃ, iddhaṃ phītañca āsi.

Pañcālānaṃ tattha puruttame ahaṃ kummāsaṃ vikkiṇiṃ, so ahaṃ yasassināṃ **upariṭṭhaṃ** upasamīpe ṭhitaṃ ariṭṭhaṃ nāma **sambuddhaṃ** paccekabuddhaṃ addasiṃ, disvā haṭṭho cittaṃ pasādetvā naruttamaṃ ariṭṭhaṃ me gehasmiṃ **yaṃ** dhuvabhataṃ **vijjatha** vijji, tena dhuvabhataṃ nimantesiṃ.

**Yato ca** yasmiṃ kāle ca kattiko yassaṃ pannarasīpuṇṇo, sā **puṇṇamāsī** pannarasī upaṭṭhitā, **tato ca** tasmīṃ kāle ca ahaṃ navaṃ dussayugaṃ gayha **ariṭṭhassa** ariṭṭhanāmakassa paccekabuddhassa upanāmesīṃ.

Naruttamo anukampako kāruṇiko taṇhānighātaṃ **muni** paccekabuddho **pasanna-****cittaṃ** maṃ ṇatvāna paṭiggaṇhi.

Ahaṃ (..0297) kalyāṇaṃ buddhavaṇṇitaṃ kammaṃ karitvāna deve ca manusse ca sandhāvitvā tato cuto bārāṇasiyaṃ nagare aḍḍhe kulasmiṃ seṭṭhissa ekaputtako uppajjiṃ, pāṇehi ca piyataro āsiṃ.

**Tato ca** tasmīṃ kāle viññutaṃ patto hutvā devaputtana codito ahaṃ pāsādā oru-hitvāna **sambuddhaṃ** bhagavantaṃ gotamaṃ upasaṅkamaṃ.

**So** sambuddho bhagavā gotamo anukampāya me dhammaṃ adesesi. **Dukkhaṃ** dukkhasaccañca **dukkhasamuppādaṃ** samudayasaccañca **dukkhassa atikkamaṃ** nirodhasaccañca ariyaṃ aṭṭhaṅgikaṃ dukkhūpasamaḡāmināṃ **maggāṃ** magga-saccañca iti cattāri saccāni desitāni, taduppādaṃ dhammaṃ **muni** bhagavā gotamo adesayi.

Ahaṃ **tassa** bhagavato gotamassa vacanaṃ sutvā sāsane rato hutvā vihariṃ, ahaṃ rattindivaṃ atandito hutvā samathaṃ paṭivijjiṃ.

Ajjhattañca ye āsavā, bahiddhā ca ye āsavā maggena samucchinnā āsuṃ, **sabbe** te āsavā **me** mama vijjiṃsu, puna na ca uppajjare.

Dukkhaṃ “pariyantakataṃ yassa dukkhassa”ti **pariyantakataṃ** āsi, ayaṃ samu-ssayo jātimaraṇasaṃsāro **carimo** antimo āsi, idāni imassa attabhāvassa anan-taraṃ punabbhavo mama natthīti avocāti yojanā. Yaṃ nānāvidhaṃ vāsanābhā-giyaṃ suttaṃ udāharaṇavasena niddhāritaṃ, **idaṃ** nānāvidhaṃ suttaṃ vāsanā-bhāge puññakoṭṭhāse visaye vācakañāpakabhāvena pavattanato **vāsanābhāgiyaṃ-**suttaṃ nāma.

Nānāvidhaṃ vāsanābhāgiyaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ṇātaṃ, “katamaṃ nibbedhabhāgiyaṃ suttaṃ”ti pucchitabbattā “**tattha katamaṃ nibbedha-****bhāgiyaṃ suttaṃ**”ti-ādi vuttaṃ. **Tattha** tesu soḷasasu saṃkilesabhāgiyādīsu suttesu katamaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ nāmāti pucchati.

**Uddhaṃ** brahmaloke **adho** kāmāvacare bhava **sabbadhi** sabbesu bhavesu **vippa-****mutto** arahā “**ayaṃ** nāma dhammo ahaṃ asmi”ti anānupassī, evaṃ vimutto arahā aṭṭhaṅgikaṃ oghaṃ apunabbhavāya **udatāri** uttiṇṇoti yojanā. **Idaṃ** suttaṃ nibbe-dhabhāge sekkhadhamme visaye vācakañāpakabhāvena pavattanato **nibbedha-****bhāgiyaṃ** suttaṃ nāma.

“Ettakamevā”ti (..0298) vattabbattā “**sīlavato**”ti-ādi vuttaṃ. Ānanda, sīlavato puggalassa “kinti **me** mama avippaṭṭisāro **jāyeyya** pavatteyyā”ti cetanā **na karaṇiyā** na kātabbā. Ānanda, sīlavato avippaṭṭisāro yaṃ **jāyeyya** pavatteyya, **esā** avippaṭṭi-

sārassa jāyanā pavattanā dhammatā bhavati. Ānanda, **avippaṭisārinā** puggalena “kinti **me** mama pāmojjaṃ **jāyeyya** pavatteyyā” ti cetanā na karaṇīyā, ānanda, **avippaṭisārinō** puggalassa pāmojjaṃ yaṃ **jāyeyya** pavatteyya, **esā** pāmojjassa jāyanā pavattanā dhammatā. Sesesupi imassa yojanānayanūsārena yojanānayo gahetabbo. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

**Ātāpino** kilesānaṃ ātāpena sammappadhānena samannāgatassa **jhāyato** jhāyantaṃ **brāhmaṇassa** bāhitapāpassa khīṇāsavassa **dhammā** anulomapaccayākārapaṭivedhasādhakā bodhipakkhiyadhammā **yadā** yasmim kāle **have** ekantena **pātubhavanti** uppajjanti. Atha vā **dhammā** catu-ariyasaccadhammā **pātubhavanti** pakāsayanti abhisamayavasena pākaṭā honti. **Atha** vā pātubhavanakāle **assa** ātāpino jhāyato brāhmaṇassa khīṇāsavassa sabbā kaṅkhā **vapayanti** apagacchanti nirujjhanti. Kasmā? **Sahetudhammaṃ** avijjādikena hetunā saha pavattaṃ saṅkhārādikam sukkena asammissam dukkhakkhandhadhammaṃ **yato** yasmā **pajānāti** aññāsi paṭivijjhati, tato tasmā vapayanti apagacchanti nirujjhantīti yojanā. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

Dutiyagāthāyaṃ pana **paccayānaṃ khayam** khayasaṅkhātaṃ nibbānaṃ **yato** yasmā **avedi** aññāsi paṭivijjhi, tato tasmā sabbāpi kaṅkhā vapayantīti yojanā. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ.

Tissa, tvaṃ kiṃ nu kujjhasi? Mā kujjhi, tissa, **te** tava **akkodho** akujjhanaṃ **varam** uttamaṃ, **hi** saccaṃ, tissa, tayā kodhamānamakkhavinayatthaṃ brahmacariyaṃ vussati nūti bhagavā avocāti yojanā.

**Āraññaṃ** āraññaṃ paṃsukūlikaṃ **aññātuñchena** aññāta-anabhilakkhitagharapaṭipāṭiyā ṭhatvā uñchena piṇḍapātacaraṇavīriyena laddhena missakabhojanena yāpentaṃ nandaṃ **kadā** kāle ahaṃ passeyyanti avocāti yojanā. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ.

Gotama (..0299), **kiṃsu** katamaṃ **chetvā** vadhitvā vadhanto kodhapariḷāhena aparidayhamāno hutvā sukhaṃ **seti** sayati, **kiṃsu** katamaṃ **chetvā** vadhitvā vadhanto kodhavināsenā vinaṭṭhadomanasso hutvā na socati, gotama, tvaṃ kissa ekadhammassa **vadham** vadhanaṃ rocesīti brāhmaṇo pucchati.

Brāhmaṇa, **kodham** kujjhanaṃ **chetvā** vadhitvā vadhanto kodhapariḷāhena aparidayhamāno hutvā sukhaṃ **seti** sayati, **kodham** kujjhanaṃ **chetvā** vadhitvā vadhanto kodhavināsenā vinaṭṭhadomanasso hutvā na socati, **visamūlassa** visasadisassa dukkhassa mūlabhūtaṃ **madhuraggassa** madhurasāṅkhātassa sukha-pariyosānassa **kodhassa** kujjhanassa **vadham** vadhanaṃ **ariyā** buddhādayo puggalā pasamsanti. **Hi** saccaṃ **taṃ** kodham kujjhanaṃ **chetvā** vadhitvā vadhanto kodhavināsenā vinaṭṭhadomanasso hutvā **seti** sayatīti yojanā. **Madhura-ggassāti** ca madhuraṃ cetasikasukhaṃ assāda-aggam pariyosānaṃ assa kodhassāti **madhuraggoti** samāso veditabbo. Kujjhantassa hi akkositvā paribhāsitvā paharitvā pariyosāne cetasikasukhassādo uppajjatīti. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ.

Gotama, hananto dhīro uppatitaṃ **kiṃsu** katamaṃ **hane** haneyya. Vinodento dhīro jātaṃ **kiṃsu** katamaṃ **vinodaye** vinodayeyya. Pajahanto dhīro **kiṃ ca**

katamaṃ **pajahe** pajaheyya. Dhīrassa **kissa** dhammassa abhisamayo sukhoti devatā pucchati.

Devaputta, hananto dhīro uppatitaṃ **kodhaṃ** kujjhanaṃ **hane** haneyya. Vinodento dhīro jātaṃ rāgaṃ **vinodaye** vinodayeyya. Pajahanto dhīro avijjaṃ **pajahe** pajaheyya. Saccadhammassa abhisamayo sukhoti bhagavā avocāti yojanā. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ.

**101.** Bhagavā sattiyā **omaṭṭho** uparito yāva heṭṭhā viddho puriso sattippahānāya vīriyaṃ ārabhati viya, agginā matthake

**ḍayhamāno** ādittasiro puriso agginibbāpanatthāya vīriyaṃ ārabhati iva, evaṃ kāmarāgena ḍayhamāno bhikkhu **kāmarāgappahānāya** kāmarāgavikkhambhānāya appamatto vāyamamāno **sato** satisampanno hutvā **paribbaje** vihareyyāti devatā kathesi.

Bhagavā (..0300) pana “samucchedappahānāya vīriyaṃ ārabhiyati” ti dassetuṃ “**sattiyā viya omatṭho**” ti-ādimāha. Devaputta, **sattiyā omatṭho** puriso sattippahānāya vīriyaṃ ārabhati viya, agginā matthake **ḍayhamāno** ādittasiro puriso agginibbāpanatthāya vīriyaṃ ārabhati iva, evaṃ sakkāyadiṭṭhiyā abhibhūto bhikkhu sakkāyadiṭṭhiyā **pahānāya** maggena samucchedappahānāya appamatto vāyamamāno **sato** satisampanno hutvā **paribbaje** vihareyyāti bhagavā avocāti yojanā. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

Sabbe **nicayā** bhogā **khayantā** khayapariyosānā bhavanti, sabbe **samussayā** dhammā **patanantā** patanapariyosānā bhavanti, **sabbesaṃ** sattānaṃ maraṇamāgamma **sabbesaṃ** sattānaṃ jīvitam addhavaṃ bhavati, iti **etaṃ** vuttappakāraṃ **bhayaṃ** bhayahetuṃ **marāṇaṃ** sammutimaraṇaṃ **apekkhamāno paṇḍito sukhāvahāni** diṭṭhadhammikasamparāyikasukhāvahāni **puññāni** dānasīlabhāvanāmayapuññāni kayirāthāti devatā avoca.

Devaputta, sabbe **nicayā** bhogā **khayantā** khayapariyosānā, sabbe **samussayā** dhammā **patanantā** patanapariyosānā, **sabbesaṃ** sattānaṃ maraṇamāgamma **sabbesaṃ** sattānaṃ jīvitam addhavaṃ, iti **etaṃ** vuttappakāraṃ **bhayaṃ** bhayahetuṃ maraṇaṃ **apekkhamāno santipekkho** sabbasañkhārupasamaṃ nibbānaṃ **apekkhamāno paṇḍito lokāmisam** kāmaguṇaṃ **pajahe** pajaheyyāti bhagavā avocāti yojanā. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

Māvidha **yesam** munīnaṃ cittaṃ **jhānarataṃ** jhāne rataṃ hoti, te munayo sukhaṃ sayanti na socanti. **Paññavā** maggapaññavā susamāhito āradhvīriyo **pahitatto** nibbānaṃ pesitacitto puggalo duttaraṃ **oghaṃ** saṃsāroghaṃ tarati.

Kāmasaññāya **virato** vigatacitto yo khīṇāsavo **sabbasaṃyojanātīto** arahattamaggena sabbe saṃyojane atīto nandibhavaparikkhīṇo ahosi, **so** khīṇāsavo **gambhīre** saṃsāraṇṇave na sīdatīti yojanā. Nandisañkhātā taṇhā ca kāmabhavarūpabhavarūpabhavā ca **nandibhavā**, nandibhavā parikkhīṇā yassa khīṇāsavassāti **nandibhavaparikkhīṇoti** samāso veditabbo. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

**Arahatam** (..0301) arahantānaṃ buddhapaccekabuddhasāvakaṇaṃ **dhammaṃ** sucaritādibhedañca sattatīmsabodhipakkhiyabhedañca dhammaṃ yo paṇḍito **saddahāno** saddahanto hutvā nibbānappattiyā **appamatto** vicakkhaṇo hutvā **sussūsaṃ** sussūsanto bhava, so paṇḍito **paññaṃ** lokiyalokuttarapaññaṃ **labhate** labhati.

Yo vīriyavā puggalo **patirūpadesakārī** desakālādīni ahāpetvā lokiyalokuttaradhammapatirūpaṃ adhigamūpāyaṃ karoti, **dhuravā** cetasikavīriyena anikkhittadhuro **uṭṭhātā** kāyikavīriyavasena uṭṭhānasampanno hoti, so vīriyavā puggalo **dhanaṃ** lokiyalokuttaradhanaṃ **vindate** adhigacchati. **Saccena** vacīsaccena ca paramatthasaccena ca buddhādiko saccadhamme ṭhito sappuriso kittiṃ pappoti. **Dadaṃ**

dadanto yaṃ kiñci icchitaṃ patthitaṃ catusaṅgahavatthum dadanto saṅgahanto sappuriso **mittāni** ekantamittāni **ganthati** sampādeti, **evaṃ** catūhi saccadhamma-dhiti-cāgehi samannāgato so sappuriso **asmā** lokā paraṃ lokaṃ **pecca** gantvā eka-ntena sokakāraṇassa abhāvato na socatīti yojanā.

Gotama, sabbaganthappahīno tīhi bhavehi vippamutto **sato** satisampanno tvam, samaṇo, **aññaṃ** devamanussādikaṃ **yaṃ anusāsasi** yaṃ anusāsanaṃ karosi, **taṃ** anusāsanaṃ sabbaganthappahīnassa tīhi bhavehi **vippamuttassa** samaṇassa **te** tava na sādhiṭṭi sakkanāmako mārapakkhiko yakkho gāthāya ajjhabhāsi.

“**Sakka** sakkanāmaka yakkha anukampitena purisena saddhiṃ yena kenaci **vaṇṇena** kāraṇena **saṃvāso** ekasmiṃ ṭhāne saḥavāso jāyati, **taṃ** anukampitabbaṃ saḥavāsagataṃ purisaṃ sappañño manasā **anukampitum na arahati** anukampitum yeva arahati. Yā **anukampā** karuṇā, yā **anuddayā** mettā, muditā ca uppannā, tāya anukampāya karuṇāya, tāya anuddayāya mettāya muditāya ca samussāhitena pasannena manasā yo **sappañño** sappuriso **aññaṃ** devamanussādikaṃ **yaṃ anusāsati** yaṃ anusāsanaṃ karoti, so sappañño sappuriso tena anusāsanaṃ **saṃyutto** kāmacchandādīnaṃ saṃyojanānaṃ vasena ananulomasamyo-gena saṃyutto na hotīti bhagavā avocāti yojanā.

**102.** Samaṇa (..0302), rāgo ca doso ca ime dve dhammā **kutonidānā**, kiṃni-dānā, kiṃpaccayā bhavanti, arati ca rati ca lomahaṃso ca ime tayo kutojā kuto bhavanti? Kumārakā **dhaṅkaṃ** kākaṃ gahetvā pāde dīghasuttakena bandhitvā suttakoṭiṃ aṅguliyaṃ veṭhetvā osajanti iva, evaṃ manovitakkā kuto samuṭṭhāya cittaṃ osajantīti sūcilomayakkho bhagavantaṃ pucchi.

Rāgo ca doso ca ime dve dhammā **itonidānā** ito attabhāvato nidānā jāyanti; arati ca rati ca lomahaṃso ca ime tayo **itojā** ito attato bhavanti; kumārakā **dhaṅkaṃ** kākaṃ gahetvā pāde dīghasuttakena bandhitvā suttakoṭiṃ aṅguliyaṃ veṭhetvā osajanti iva, evaṃ manovitakkā **ito** attabhāvato samuṭṭhāya cittaṃ osajanti.

Nigrodhassa **khandhajā** pārohā sākḥāsu jāyanti iva, vane rukkaṃ nissāya jātā **māluvā** latā taṃ rukkaṃ ajjhottharivā **vitatā** otatavitatā tiṭṭhati iva, evaṃ, yakkha, tvam suṇohi **snehajā** taṇḥāsnehato jātā **attasambhūtā** attani sambhūtā puna anekappakārā **manovitakkā** pāpamanovitakkā ceva taṃ sampayuttakilesā ca **kāmesu** vatthukāmesu **visattā** laggā saṃsibbitā ṭhitā.

**Ye** paṇḍitā “yaṃ nidānaṃ assa attabhāvassā”ti **yatonidānaṃ naṃ** kilesagahanaṃ samudayasaccaṃ pajānanti, **te** paṇḍitā attabhāvasaṅkhātassa dukkhasaccassa nidānabhūtaṃ **naṃ** kilesagahanaṃ samudayasaccaṃ maggasaccena **vinodenti**. **Apunabbhavāya** apunabhavasaṅkhātāya nirodhasaccatthāya **atiṇṇapubbaṃ** anamatagge saṃsāre supinenāpi atiṇṇapubbaṃ **duttaraṃ imaṃ oghaṃ** catubbidhaṃ saṃkilesoghaṃ tarantīti bhagavā avocāti yojanā.

“Bhagavā, samaṇadhammassa karaṇaṃ nāma **dukkaraṃ**, bhagavā, samaṇadhammassa karaṇaṃ nāma **sudukkaraṃ** suṭṭhutaṃ dukkaraṃ”ti eko kulaputto pabbajitvā samaṇadhammaṃ katvā ariyabhūmiṃ appatvā kālaṃ katvā devaloke nibbatto, so devaputto bhagavantaṃ upasaṅkamitvā āha. Kāmada, silasamāhitā **ṭhitattā** ṭhitasabhāvā satta **sekkhā** puggalā **dukkaraṃ vāpi** samaṇadhammaṃ



karonti. **Anagāriyupetassa** anagāriyaṃ niggehabhāvaṃ upagatassa pabbajitassa **tutṭhi** catupaccayasantoso sukhāvahā hoti”ti bhagavā avoca.

“Bhagavā, **yadidaṃ** yā esā tutṭhi sukhāvahā, esā tutṭhi dullabhā”ti so devaputto āha. “Kāmada, **yesaṃ** sekkhānaṃ mano divā ca ratto ca **bhāvanāya rato** cittavūpasame rato, te sekkhā dullabhaṃ vāpi tussanaṃ labhanti”ti bhagavā avoca.

“Bhagavā, **yadidaṃ** yaṃ idaṃ cittaṃ bhāvanāya rataṃ, taṃ cittaṃ dussamādahanti”ti so devaputto āha. “Kāmada, ye ariyā indriyūpasame rattindivaṃ ratā, te ariyā dussamādahaṃ vāpi cittaṃ samādahanti, kāmada, te ariyā maccuno **jālaṃ** kilesajālaṃ chetvā maggaṃ gacchanti”ti bhagavā avoca.

“Bhagavā, yo maggo pubbabhāgapaṭipadāvasena visamo, so maggo duggamo”-ti so devaputto āha. “Kāmada, ariyā duggame visame vāpi maggaṃ gacchanti, anariyā visame magge avaṃsirā papatanti, ariyānaṃ so maggo samova bhava, na asamo. **Hi** saccaṃ **visame** visattakāye ariyā samā bhavanti”ti bhagavā avocāti yojanā.

**103.** Yaṃ jetavanaṃ isisaṅghanisevitaṃ dhammarājena āvutthaṃ, idaṃ taṃ jetavanaṃ mama **pītisañjananaṃ** pītiyā sañjananaṃ karaṃ hi karaṃ eva.

**Kammaṃ** maggacetaṇākammaṇca **vijjā** maggapaññā ca **dhammo** samādhiceva samādhipakkhiko ca dhammo **silam**, sīle tṭhassa **jīvitam** uttamaṃ, **etena** atṭhaṅgikena maggena sattā sujjhanti, gottena vā dhanena vā sattā na sujjhanti.

**Tasmā** maggeneva sattānaṃ visujjhanato attano atthaṃ **sampassaṃ** passanto paṇḍito poso **yoniso** upāyena **dhammaṃ** bodhipakkhiyadhammaṃ **vicine** vicineyya, **evaṃ** vicinane sati **tattha** ariyamagge vicinanto puggalo sujjhati.

Sāriputto sīlena ca upasamena ca pāraṅgato iva, evaṃ yopi bhikkhu sīlena ca upasamena ca pāraṅgato, so bhikkhu **etāva paramo** sāriputtasadisova siyāti anāthapiṇḍikanāmo devaputto bhagavantaṃ upasaṅkamitvā āhāti yojanā. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

**Atītam** (..0304) atītakkhandaḥapañcakaṃ taṇhādiṭṭhīhi nānvāgameyya, **anāgataṃ** anāgatakkhandaḥapañcakaṃ taṇhādiṭṭhīhi **nappaṭikaṅkhe** na pattheyya. **Yaṃ** yasmā atītaṃ **pahīnaṃ** niruddhaṃ atthaṅgataṃ, tasmā atītassa pahīnattā niruddhattā atthaṅgatattā nānvāgameyya. **Yaṃ** yasmā anāgataṃ appattaṃ, tasmā na paṭikaṅkhe.

**Paccuppannaṃ** khandhapañcakaṃ vayadhammaṃ yattha yattha santāne vā, yattha yattha araṇṇādīsu vā uppannaṃ, **tattha tattha** santāne vā, **tattha tattha** araṇṇādīsu vā naṃ paccuppannadhammaṃ yāhi aniccānupassanādīhi vipassati, tāhi aniccānupassanādīhi nibbānaṃ rāgādīhi asaṃhīraṃ asaṃkuppaṃ bhavati, **taṃ** nibbānaṃ vipassako puggalo vidvā nibbānārammaṇaṃ phalasaṃpattiṃ appento hutvā **anubrūhaye** vadḍheyya.

**Ātappaṃ** saṃkilesānaṃ ātapantaṃ vīriyaṃ ajjeva **kiccaṃ** kātabbaṃ, suve jīvitam vā maraṇaṃ vā ko **jaññā** jāneyya, “suve vā dānādipuññaṃ jānissāmī”ti cittaṃ anuppādetvā “ajjeva karissāmī”ti evaṃ vīriyaṃ kātabbaṃ. **Hi** saccaṃ maraṇakāraṇabhāvatāya ahivicchikavisasatthādi-anekāya senāya vasena **mahāsenena tena** maccunā saddhiṃ mittasanthavākārena vā lañjadānena vā saṅgaraṃ

natthīti.

**Evam** manasi katvā **vihāriṃ** viharantaṃ ātāpiṃ ahorattaṃ **atanditaṃ** analasaṃ uṭṭhāhakaṃ sappurisaṃ “bhaddekaratto”ti santo muni **ve** ekantena **ācikkhate** ācikkhatiyevāti yojanā.

**“Cattārimāni bhikkhave”** tyādisuttaṃ pālito ca aṭṭhakathāto ca pākaṭaṃ.

**104.** Nānāvidhaṃ nibbedhabhāgiyaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ asekkhabhāgiyaṃ suttaṃ”ti pucchitabbattā **“tattha katamaṃ asekkhabhāgiyaṃ suttaṃ”**ti-ādi vuttaṃ. **Tatthāti** tesu soḷasasu saṃkilesabhāgiyādīsu suttesu **katamaṃ** suttaṃ asekkhabhāgiyaṃ suttaṃ nāmāti pucchati.

mpati, rajanīyesu lābhādīsu virattaṃ bhava, so uttamapuriso kopaneyye (..0305)

**Yassa** uttamapurisassa cittaṃ selūpamaṃ **ṭhitaṃ** lokadhammavātehi nānuka-mpati, **rajanīyesu** lābhādīsu virattaṃ bhava, so uttamapuriso **kopaneyye** (..0305) alābhādike na kuppati, tassa uttamapurisassa cittaṃ evaṃ aniccatādinā bhāvitaṃ, **naṃ** bhāvitacittaṃ uttamapurisaṃ vītikkantalokadhammahetukaṃ dukkhaṃ kuto essatīti yojanā. **Idaṃ** suttaṃ asekkhabhāge visaye vācakañāpakabhāvena pavattanato **asekkhabhāgiyaṃ** suttaṃ nāma. Esa nayo ito paresupi veditabbo.

“Asekkhabhāgiyaṃ suttaṃ idamevā”ti vattabbabhāvato **“āyasmato cā”**ti-ādi vuttaṃ.

Yo brāhmaṇo bāhitapāpadhammattā **bāhitapāpadhammo** bhava, so brāhmaṇo niggatahuṃhuṃkattā **nihuṃhuṅko** bhava, niggatakilesakasāvattā **nikkasāvo** bhava, sīlasaṃvarena saṃyatacittatāya **yatatto** bhava, yo brāhmaṇo catumagga-ñāṇavedehi antaṃ nibbānaṃ gatattā **vedantaḡū** bhava, dhammena vusitabrahmacariyattā **vusitabrahmacariyo** bhava. Yassa brāhmaṇassa kuhiñci loke **ussadā** rāgussado dosussado mohussado mānussado diṭṭhussado natthi, so brāhmaṇo **brahmavādaṃ** “ahaṃ brāhmaṇomhī”ti vācaṃ vadeyyāti bhagavā avocāti yojanā.

Ye buddhā **pāpake** akusale dhamme bāhitvā sadā caranti **satā** satisampannā khīṇasaṃyojanā, te buddhā lokasmiṃ brāhmaṇāti **ve** ekantena kathiyantīti avocāti yojanā.

**Yattha** nibbāne āpo ca pathavī ca tejo ca vāyo ca **na gādhati** na patiṭṭhahati, **tattha** nibbāne **sukkā** gahā ceva tārakā ca na jotanti, **tattha** nibbāne ādicco nappakāsati, **tattha** nibbāne candimā na bhāti, **tattha** nibbāne tamo na vijjati.

Yo brāhmaṇo **attanā** sayamaṃ muni monena yadā taṃ nibbānaṃ **avedi** vindati paṭilabhati paṭivijjhati, **atha** paṭivijjhanakkaṇe so brāhmaṇo **rūpā** rūpadhammato ca **arūpā** arūpadhammato ca **sukhadukkhā** sukhadukkhato ca pamuccatīti avocāti yojanā.

Yakkha, yo brāhmaṇo **sakesu** saka-attabhāvesu **dhammesu** upādānakkhandhesu saccesu, dhammesu ca pāragū hoti, **atha** pāragamanakkaṇe so brāhmaṇo **etaṃ** ajakalāpakaṃ tayā vuttaṃ etaṃ **pisācaṃ** kilesapisācaṅca (..0306), tayā kataṃ **akkulaṅca** akkulaṃ, pakkulakaraṇaṃ ativattatīti avocāti yojanā.

Yo bhikkhu **āyantim** āgacchantim purāṇadutiyaṃ bhariyaṃ vā, aññaṃ āgacchantim itthim vā cittena na abhinandati, **pakkamantim** purāṇadutiyaṃ bhariyaṃ vā, aññaṃ pakkamantim itthim vā cittena na socati, **saṅgā** pañcavidhatopi saṅgato muttaṃ saṅgāmajim **taṃ** bhikkhuṃ “brāhmaṇaṃ”ti ahaṃ vadāmīti avocāti yojanā.

**Ettha** nadiyaṃ bahujano nhāyati, so bahujano nhāyako **udakena** udakanhānena sucī na hoti. **Yamhi** puggale **saccaṃ**, saccato sesa**dhammo** ca atthi, so puggalo sucī ca hoti, so puggalo brāhmaṇo ca hotīti avocāti yojanā; suci-asucibhāvo **ṭikāyaṃ** vitthārato vuttova.

Ātāpino jhāyato yassa brāhmaṇassa **dhammā** saccadhammā yadā **have** ekantena pātubhavanti, tadā dhammānaṃ pātubhavanakkaṇe so brāhmaṇo māra-

senam **vidhūpayam** vidhūpayanto tiṭṭhati. “Kimivā” ti vattabbattā “**sūriyova obhāsayamantalikkhan**” ti vuttam. Sūriyo antalikkham obhāsayanto tiṭṭhati iva, evam tiṭṭhatīti yojanā.

Yo paṃsukūliko bhikkhu sabbāni cattāri **yogāni** upātivatto sakiñcane loke **akiñcano iriyati** catubbidha-iriyāpatham vatteti. **Apahānadhammam** kenaci maggena appahānasabhāvam appattakāyena appattam **tevijjapattam**, iriyamānam santi-ndriyam tam paṃsukūlikam bhikkhum tumhe passatha.

**Ājāniyam** purisa-ājāniyam **jātibalanisedham** “aham jātibrahmaṇo” ti jātimatta-kena pavattamānabalanisedhakam tam paṃsukūlikam bhikkhum sambahulā uḷārā devatā brahmagam vimānam upasaṅkamitvā **idha** sāsane, brahmavimāne vā pasannacittā hutvā namassanti. **Nidhāti** ca ettha **na-kāro āgamo**.

Purisājañña **te** tava amhākam namo atthu, purisuttama **te** tava amhākam namo atthu, yassa **te** tava nissayam mayam nābhijānāma, so tvam kiṃ puggalam nissāya jhāyasīti avocanti yojanā.

Ye (..0307) bhikkhū kālena kālam dhammassavanavasena cirarattam sametikā bhavanti, ime bhikkhū sahāyā honti vata. **Nesam** sahāyānam bhikkhūnam **dhamme** buddhappavedite dhamme saddhammo sameti.

Kappinena ariyappavedite dhamme suvinitā te sahāyakā bhikkhū savāhiniṃ māram jetvā antimaṃ **deham** attabhāvam dhārentīti avocāti yojanā.

**Sithilam** vīriyam ārabha sabbadukkappamocanam idam nibbānam yogāvaca-rena na adhigantabham, **appena** appakena thāmasā idam nibbānam na adhigantabham.

**Ayañca** yogāvacarō bhikkhu daharo, yo puriso savāhiniṃ māram jetvā antimaṃ **deham** attabhāvam dhāreti, so **ayam** puriso so uttamapurisovāti avocāti yojanā. “Puriso” ti vattabbe chandānurakkhaṇavasena “poriso” ti vuttam.

Mogharāja, dubbaṇṇako lūkhacīvaro sadā **sato** satisampanno khīṇāsavo ca viṣaṃyutto ca katakicco ca anāsavo ca tevijjo ca iddhipatto ca cetopariyāyako vido ca so bhikkhu savāhiniṃ māram jetvā antimaṃ deham dhāretīti avocāti yojanā.

**105. “Tathāgato”** ti-ādīsu yojanā pākaṭā. **Idam** suttam asekkhabhāge visaye vācakañāpakabhāvena pavattanato **asekkhabhāgiyam** suttam nāma.

**106.** Nānāvidham asekkhabhāgiyam suttam ācariyena niddhāritam, amhehi ca ñātam, “katamam saṃkilesabhāgiyañca vāsanābhāgiyañca suttan” ti vattabbattā **“tattha katamam saṃkilesabhāgiyañca vāsanābhāgiyañca suttan”** ti-ādi vuttam. **Tatthāti** tesu soḷasasu saṃkilesabhāgiyādīsu suttesu **katamam** suttam saṃkilesabhāgiyañca vāsanābhāgiyañca suttam nāmāti pucchati.

**Channam** āpattiṃ āpajjitvā channam chādentam bhikkhum dukkaṭādivasso ativassati, **vivaṭam** āpattiṃ āpajjitvā vivaṭam desentam ācikkhantam bhikkhum dukkaṭādivasso nātivassati, **tasmā** channassa ativassanato ca vivaṭassa nātivassanato ca **channam** chāditabham āpattiṃ **vivaretha** desetha ārocetha (..0308), **evam** vivaraṇe sati **tam** vivarantam bhikkhum dukkaṭādivasso nātivassatīti yojanā.

“Imasmim sutte kittakena saṃkilesō dassito, kittakena vāsanā dassitā” ti pucchi-

tabbattā “channamativassati”ti saṃkilesa, ‘vivaṭaṃ nātivassati’ti vāsanā, ‘tasmā channaṃ vivaretha, evaṃ taṃ nātivassati’ti ayaṃ saṃkilesa ca vāsanā cā”ti vuttaṃ. **“Channamativassati”**ti ettakena saṃkilesa dassito. **“Vivaṭaṃ nātivassati”**ti ettakena vāsanā dassitā. **“Tasmā channaṃ vivaretha, evaṃ taṃ nātivassati”**ti ettakena ayaṃ saṃkilesa ca dassito, ayaṃ vāsanā ca dassitā. **Idaṃ** “channaṃ ...pe.. vassati”ti suttaṃ saṃkilesabhāge visaye ca vāsanābhāge visaye ca vācakañāpakabhāvena pavattanato **saṃkilesabhāgiyañca vāsanābhāgiyañca** suttaṃ nāma.

“Saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ ettakamevā”ti vattabbattā **“cattārome mahārājā”**ti-ādi vuttaṃ. “Tesu catūsu puggalesu katame puggalā saṃkilesabhāgiyā, katame puggalā vāsanābhāgiyā”ti pucchitabbattā **“tatta yo ca puggalo”**ti-ādi vuttaṃ. **Tatthāti** tesu catūsu tamotamaparāyaṇādīsu puggalesu. Tassattho pākaṭo. **Idaṃ** “cattārome”ti-ādikaṃ suttaṃ saṃkilesabhāgiyesu dvīsu puggalesu ca vāsanābhāgiyesu dvīsu puggalesu ca vācakañāpakabhāvena pavattanato **saṃkilesabhāgiyañca vāsanābhāgiyañca** suttaṃ nāma.

Nānāvidhaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ nāmā”ti pucchitabbattā **tatta katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca suttan**”ti-ādi vuttaṃ. Tassattho vuttanayena veditabbo.

Ayasaṃ yaṃ bandhanañca dārujaṃ yaṃ bandhanañca pabbajaṃ yaṃ bandhanañca loke atthi, **taṃ** ayasādibandhanaṃ “daḷhaṃ bandhanan”ti **dhīrā** buddhādayo paṇḍitapurisā na āhu. Maṇikuṇḍalesu ca puttesu ca dāresu ca yā **sārattarattā** balavarāgarattā apekkhā loke vijjati, taṃ sārattaratta-apekkhāsaṅkhātaṃ rāgabandhanaṃ “daḷhaṃ bandhanan”ti **dhīrā** paṇḍitapurisā āhu. Iminā suttappadesena **ayaṃ** sārattaratta-apekkhāsaṅkhāto akusaladhammo **saṃkilesa** dassito.

“Kena (..0309) nibbedho dassito”ti vattabbattā **“etan”**ti-ādi vuttaṃ. **Dhīrā** paṇḍitapurisā **etaṃ** rāgabandhanaṃ “daḷhaṃ bandhanan”ti āhu. **Etaṃ** rāgabandhanaṃ **ohāriṇaṃ** heṭṭhā apāyaṃ avaharaṇaṃ hoti, **sithilaṃ** bandhanaṭṭhāne chavi-ādīni akopetattā sithilaṃ hoti, **duppamuñcaṃ** lobhavasena ekavārampi uppannassa rāgabandhanassa dummocayattā duppamuñcaṃ hoti, paṇḍitapurisā **etampi** vuttappakāraṃ rāgabandhanampi maggena **chetvāna** anapekkhino hutvā kāmasukhaṃ pahāya paribbajanti. Iti iminā suttappadesena **ayaṃ** maggo **nibbedho** dassito. **Idaṃ** “ayasan”ti-ādikaṃ suttaṃ rāgādisaṃkilesabhāge visaye ca vāsanābhāge visaye ca vācakañāpakabhāvena pavattanato **saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ** nāma.

**107.** Bhikkhave, **yañca ceteti** yañca cetanaṃ nibbatteti, **yañca pakappeti** yañca pakappanaṃ karoti, **yañca anuseti** yañca anusayanaṃ bhavati, **etaṃ** cetanaṃ etaṃ pakappanaṃ etaṃ anusayanaṃ viññāṇassa ṭhitiyā **ārammaṇaṃ** paccayo hoti. **Ārammaṇe** paccaye sati tassa abhisāṅkhāra **viññāṇassa** patiṭṭhā hoti. Tasmim̐ abhisāṅkhāra**viññāṇe** patiṭṭhite viruḷhe sati āyatim̐ **punabbhavābhiniḃbatti** viññāṇādinibbatti hoti. Āyatim̐ punabbhavābhiniḃbattiyā sati āyatim̐ jātijaṛamaṇaṃ sambhavati. Āyatim̐ soka ...pe... samudayo hoti.

Bhikkhave, ce no ceteti, ce no pakappeti, **atha** tathāpi ce **anuseti** anusayanaṃ bhavati, evaṃ sati **etaṃ** anusayanaṃ **viññāṇassa** abhisankhāraviññāṇassa **ārammaṇaṃ** paccayo hoti ...pe... samudayo hoti. **Iti** iminā suttappadesena **ayaṃ** vuttappakāro cetayanādiko akusaladhammo **saṃkilesa** dassito.

“Kena nibbedho dassito”ti vattabbattā **“yato cā”**ti-ādi vuttaṃ. Bhikkhave, yato ca ariyamaggiko neva ceteti, no ca pakappeti, no ca anuseti, etaṃ acetayanaṃ etaṃ akappaṇaṃ etaṃ ananusayanaṃ **viññāṇassa** abhisankhāraviññāṇassa **ārammaṇaṃ** paccayo na hoti ...pe... āyatimaṃ jātijarāmaṇaṃ nirujjhati, āyatimaṃ soka ...pe... yāsā nirujjhanti ...pe... nirodho hoti. **Iti** iminā suttappadesena **ayaṃ** ariyamaggo **nibbedho** dassito. **Idaṃ** “yañca bhikkhave”ti-ādikaṃ suttaṃ (..0310) saṃkilesabhāge visaye ca

nibbedhabhāge visaye ca vācakañāpakabhāvena pavattanato **saṃkilesabhāgiyañca nibbedhabhāgiyañca** suttaṃ nāma.

**108.** Nānāvidhaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ”ti pucchitabbattā **“tatha katamaṃ saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ”** ti-ādi vuttaṃ. Tassattho vuttanayena veditabbo.

Bhikkhave, assutavā puthujjano **samuddo** jalasāgarasamuddo “samuddo samuddo”ti bhāsati. Kenaṭṭhena bhāsati? Duppūraṇaṭṭhena ca saṃsaraṇaṭṭhena ca duratikkamanaṭṭhena ca samuddoti bhāsati. Evaṃ sati, bhikkhave, eso jalasāgarasamuddo **ariyassa** bhagavato vinaye vuttappakāraṭṭhena samuddo na hoti. Bhikkhave, **eso** jalasāgarasamuddo mahā udakarāsi mahā udakaṇṇavo hoti. Bhikkhave, cakkhu purisassa samuddo hoti, **tassa** cakkhussa **rūpamayo** rūpāyatana-mayo vego. Kenaṭṭhena? Pathavito yāva akaniṭṭhabrahmalokā nīlādirūpārammaṇaṃ samosarantampi duppūraṇaṭṭhena ca anamatagge saṃsāre saṃsaraṇaṭṭhena ca duratikkamanaṭṭhena ca cakkhumeva samuddo hoti. Nīlādirūpāyatana-sassa appameyyassa appameyyena ūmimayena vegena saṃsaraṇaṭṭhena nīlādirūpameva vego hoti. **Iti** iminā suttappadesena **ayam** cakkhu samuddo rūpamayo vego ca **saṃkilesa** saṃkilesahetu dassito.

“Kena asekkho dassito”ti vattabbattā **“yo tan”** ti-ādi vuttaṃ. Yasmiṃ arahatta-phale ṭhito **yo** arahā rūpamayaṃ taṃ vegaṃ **sahati** manāpe rūpe rāgaṃ, amanāpe rūpe dosaṃ, asamapekkhane mohaṃ anuppādentō hutvā upekkhakabhāvena sahati, **ayam** arahā, bhikkhave, sa-ūmiṃ sāvaṭṭaṃ sagahaṃ sarakkhasaṃ cakkhusamuddaṃ atarīti vuccati, tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇoti vuccati. **Iti** iminā suttappadesena **ayam** arahattaphalabhūto **asekkho** dassito.

**“Sotaṃ** (..0311) **bhikkhave”** ti-ādīsipi iminā nayena yathāsambhavaṃ attho veditabbo. Idaṃ “samuddo”ti-ādikaṃ suttaṃ saṃkilesabhāge visaye ca asekkhabhāge visaye ca vācakañāpakabhāvena pavattanato **saṃkilesabhāgiyañca asekkhabhāgiyañca** suttaṃ nāma.

“Ettakamevā”ti vattabbattā **“chayime”** ti-ādi vuttaṃ. Bhikkhave, lokasmiṃ sattānaṃ **anayāya** anathāya pāṇīnaṃ byābādhāya ime mayā vuccamānā baḷisā cha bhavanti. Katame cha? Bhikkhave, **cakkhuvīñṇeyyā** cakkhuvīñṇāṇena viñṇeyyā iṭṭhā **kantā** kāmanīyā **manāpā** manavaḍḍhakā **piyarūpā** piyasabhāvā **kāmūpasamhitā** kilesakāmasahitā **rajanīyā rūpā** nīlādirūpārammaṇā santi, **taṃ** vuttappakāraṃ rūpaṃ bhikkhu **ce abhinandati** sappītikataṇhāya abhimukho nandati, **ce abhivadati** “aho sukhaṃ aho sukhan”ti vadāpentiyā taṇhāyanavasena abhivadati, **ce ajjhosāya tiṭṭhati** gilitvā viya pariniṭṭhapetvā tiṭṭhati, evaṃ sati, bhikkhave, **ayam** bhikkhu “gilitabaḷiso ...pe... pāpimato”ti vuccati. Ettha ca nīlādirūpābhedenā anekavidhattā “rūpā iṭṭhā ...pe... rajanīyā”ti bahuvacananiddeso katopi rūpāyatana-rūpārammaṇabhāvena ca cakkhuvīñṇeyyabhāvena ca ekavidhataṃ anativattanato “tan”ti ekavacananiddeso katoti veditabbo. **“Santi, bhikkhave, sota-viñṇeyyā”** ti-ādīsipi iminā nayena yathāsambhavaṃ attho veditabbo. **Iti** iminā suttappadesena **ayam** cakkhuvīñṇeyyādiko chabbidho baḷiso **saṃkilesa** kilesa-

hetu dassito.

“Kena asekkho dassito”ti vattabbattā “**santi cā**”ti-ādi vuttaṃ.

**Abhedi** bhindi, **paribhedi** parisamantato bhindi. **Iti** iminā suttappadesena **ayaṃ** arahattaphalabhūto **asekkho** dassito. **Idaṃ** “chayime”ti-ādikaṃ suttaṃ vuttana-yena saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ nāma.

**109.** Nānāvidhaṃ saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ”ti pucchitabbattā “**tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ**”ti-ādi vuttaṃ.

**Ayaṃ** (..0312) **loko** sattaloko **santāpajāto** ñātibyasanādivasena jātasokasantaṃpo ceva rāgādivasena jātapariḷāhasantaṃpo ca **phassapareto** anekehi dukkhasamphassehi abhibhūto **rodaṃ** rodanto vadati. Kinti vadati? Attanā phuṭṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetuṃ asakkonto hutvā “aho dukkhaṃ, īdisaṃ dukkhaṃ mayhaṃ sattunopi mā hotū”ti-ādinā rodanto vilapanto vadati, “kasmā evaṃ vadati”ti vattabbattā “**attato yena yena hi maññanti**”ti-ādi vuttaṃ. Ete sattā yena yena kāmajhosādinā pakārena attato dukkhassa paṭikāraṃ maññanti, **tato** pakārato **aññathā** aññena pakārena **taṃ** dukkhaṃ tikicchitabbaṃ **hi** yasmā hoti.

**Aññathābhāvīti** yasmā rodaṃ rodanto vadati, yena yena vā paravihiṃsādipakārena attano vaḍḍhiṃ maññanti āsīsanti, tato pakārato aññathā avaḍḍhi eva hoti. **Taṃ** āsīsitabbaṃ aññathābhāvi avaḍḍhitabhāvi eva **hi** yasmā hoti, tasmā maññitabbassa āsīsitabbassa aññathā bhavanasilattā rodaṃ rodanto vadati, ayaṃ sattaloko rodanto ca hutvā vadati. “Kin”ti pucchitabbattā “**bhavasatto**”ti-ādi vuttaṃ. **Bhavasatto** kāmabhavādīsu satto visatto loko **bhavameva** kāmabhavādibhavameva abhinandati. **Yaṃ** bhavaṃ abhinandati, taṃ jarāmaraṇādi-anekabyasanānubandhattā bhayānakatṭhena **bhayaṃ** hoti. **Yassa** yato jarāmaraṇādito bhāyati, taṃ jarāmaraṇādidukkhassa adhiṭṭhānabhāvato **dukkhaṃ** dukkhādhiṭṭhānaṃ hoti. **Iti** iminā suttappadesena **ayaṃ** santāpādiko **saṃkilesa** saṃkilesahetu dassito.

Saṃkilesa dassito, “kena nibbedho dassito”ti vattabbattā “**bhavavippahānāya kho**”ti-ādi vuttaṃ. **Bhavavippahānāya kho pana** kāmabhavādikassa bhavassa pajahanatthāya eva idaṃ mayā adhigataṃ magga**brahmacariyaṃ** vussati. **Iti** iminā suttappadesena **ayaṃ** brahmacariyabhūto maggo **nibbedho** dassito.

“Bhavavippahānāyā”ti-ādinā ekantena niyyānikamaggo nibbedho ācariyena dassito, amhehi ca ñāto, “katamo aniyānikamaggo”ti pucchitabbattā “**ye hi keci samaṇā vā**”ti-ādi vuttaṃ. **Hi**-saddo vācāsiliṭṭhattho. Ye keci samaṇā vā ye keci brāhmaṇā vā **bhavena** (..0313) rūpabhavena **bhavassa** kāmabhavassa vipkamokkhaṃ āhaṃsu, **bhavena** arūpabhavena **bhavassa** kāmabhavassa ceva rūpabhavassa ca vipkamokkhaṃ āhaṃsu, sabbe te samaṇā vā sabbe te brāhmaṇā vā **bhavasmā** vuttappakārabhavato avippamuttā bhavantīti ahaṃ vadāmi.

“Rūpabhavādinā ye ca kāmabhavādibhavassa vipkamokkhaṃ āhaṃsū”ti vattabbattā vibhavena bhavassa nissaraṇaṃ āhaṃsūti dassetuṃ “**ye vā panā**”ti-ādi vuttaṃ. Ye vā pana keci samaṇā vā ye vā pana keci brāhmaṇā vā **vibhavena** ucchedadiṭṭhiyā **bhavassa** saṃsārabhavassa nissaraṇaṃ āhaṃsu, sabbe te



samaṇā vā sabbe te brāhmaṇā vā **bhavaśmā** saṃsārabhavato anissaṭṭhāva hontīti ahaṃ vadāmi. “Kasmā anissaṭṭhā”ti vattabbattā anissaṭṭhakāraṇaṃ dassetuṃ **“upadhiṃ hi”**ti-ādi vuttaṃ. Idaṃ **dukkhaṃ** saṃsāradukkhaṃ **upadhiṃ** khandhūpadhikilesūpadhi-abhisaṅkhārūpadhaya paṭicca **hi** yasmā sambhoti, tasmā anissaṭṭhā honti. **Iti** iminā suttappadesena **ayaṃ** micchādiṭṭhisaṅkhāto **saṃkilesa** dassito.

Ye hi “kecī”ti-ādinā saṃkilesa dassito, “kena nibbedho dassito”ti vattabbattā **“sabbupādānakkhayā”**ti-ādi vuttaṃ. **Sabbupādānakkhayā** ariyamaggato **dukkhassa** saṃsāradukkhassa sambhavo natthi. **Iti** iminā suttappadesena **ayaṃ** ariyamaggo **nibbedho** dassito.

“Vuttappakārā aññasuttappadesenapi dassito”ti dassetuṃ **“lokamiman”**ti-ādi vuttaṃ. **Puthū** visuṃ visuṃ avijjāya **paretaṃ** abhibhūtaṃ **bhūtarataṃ** bhūtesu itthipurisesu aññamaññarataṃ **bhūtaṃ** khandhapañcakaṃ bhavehi aparimuttaṃ imaṃ lokaṃ mama citta tvaṃ passa. **Ye keci bhavā** ittarakhaṇā vā bhavā, dīghāyukā vā bhavā, sātavanto vā bhavā, asātavanto vā bhavā pañcakkhandhā **sabbadhi** “uddhaṃ adho tiriyaṃ”ti imesu sabbesu **sabbatthatāya** sabbatthabhāvena ahesuṃ, **sabbe te** vuttappakārā bhavā niccadhuvarahitattā **aniccā** sampīlittā **dukkhā** vipariṇāmadhammā **vipariṇāmadhammā** ahesuṃ. **Iti** iminā suttappadesena **ayaṃ** avijjādiko **saṃkilesa** dassito.

“Lokamiman”ti-ādinā saṃkilesa dassito, “kena nibbedho dassito”ti vattabbattā **“evametan”**ti-ādi vuttaṃ. **Evam** vuttappakārena **etaṃ** khandhapañcakaṃ (..0314) yathābhūtaṃ **sammappaññāya** sassa attano maggapaññāya, vipassanāpaññāya vā **passato** passantassa puggalassa bhavataṇhā pahiyati, sammappaññāya yathābhūtaṃ khandhapañcakaṃ passanto **vibhavaṃ** ucchedadiṭṭhiṃ **nābhinandati** na pattheti. Tassa puggalassa sabbaso taṇhānaṃ khayā **asesavirāganirodho** asesavirāgasāṅkhātena maggena nirodho nirujjhanam **nibbānam** nibbuti hoti. **Iti** iminā suttappadesena **ayaṃ** maggo **nibbedho** dassito.

“Evametan”ti-ādinā nibbedho dassito, “kena asekkho dassito”ti vattabbattā **“tassa nibbutassā”**ti-ādi vuttaṃ. Taṇhādiṭṭhinibbutassa tassa **bhikkhuno anupādā** kilesābhisaṅkhārānaṃ anuppādanato aggahaṇato punabbhavo na hoti, evaṃbhūtena ariyapuggalena pubbe attānaṃ abhibhūto pañcavidho māro vijito ahoṣi, anena ariyapuggalena pañcahi mārehi saṅgāmo vijito, saṅgāme, iṭṭhāniṭṭhādīsu vā **tādī** tādilakkhaṇappatto ariyapuggalo sabbabhavāni **upaccagā** atikkantova jāto. **Iti** iminā suttappadesena **ayaṃ** asekkho dassito. **Idaṃ** vuttappakāraṃ “ayaṃ loko”-ti-ādikaṃ suttaṃ saṃkilesabhāge visaye ca nibbedhabhāge visaye ca asekkhabhāge visaye ca vācakañāpakabhāvena ekadesavasena pavattanato **saṃkilesa-bhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca** suttaṃ nāma.

“Ettakamevā”ti vattabbattā **“cattārome”**ti-ādi vuttaṃ. Andhaputhujjano saṃsārasotassa anukūlabhāvena gacchanato **anusotagāmi** nāma, kalyāṇaputhujjano saṃsārasotassa nibbidānupassanādīhi paṭikkūlavasena pavattanato **paṭisotagāmi** nāma, sekkho acalappasādādisamannāgamena ṭhitasabhāvattā **ṭhitatto** nāma, asekkho saṃsārapāraṅgatavasena tiṭṭhanato **“thale tiṭṭhati”**ti vuccati.

“Tesu catūsu puggalesu katamo puggalo saṃkilesabhāgiyādi”ti vattabbabhā-

vato “**tattha yoyan**” ti-ādi vuttaṃ.

**110.** Nānāvidhaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ” ti pucchitabbattā “**tattha kataman**” ti-ādi vuttaṃ.

Abhijātiyo (..0315) puggalā cha saṃvijjanti lokasmiṃ, kaṇhe nīce kule nibbatto **kaṇhābhijātiko**, kaṇhadhammasamannāgatattā vā **kaṇho kaṇhābhijātiko** hutvā **kaṇhaṃ** kāḷakaṃ dasavidhaṃ dussīlyadhammaṃ **abhijāyati** pasavati, eso puggalo atthi. Vuttappakārena kaṇho kaṇhābhijātiko hutvā **sukkaṃ** dasavidhaṃ kusaladhammaṃ abhijāyati, eso puggalo atthi. Kaṇho kaṇhābhijātiko hutvā akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ **accantadiṭṭhaṃ** nibbānaṃ ārādheti, eso puggalo atthi. Vuttavipariyāyena tayo puggalā jānitabbā.

“Tesu katame puggalā saṃkilesabhāgiyā”ti-ādinā vattabbattā **“tattha yo cā”**ti-ādi vuttaṃ.

“Ettakamevā”ti vattabbattā **“cattārimānī”**ti-ādi vuttaṃ.

**111.** Nānāvidhaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ”ti pucchitabbattā **“tattha katamaṃ vāsanābhāgiyañca nibbedhabhāgiyañcā”**ti-ādi vuttaṃ.

**Mānusattaṃ** manussabhāvaṃ laddhāna kiccaṃ, akiccañca dve bhavanti, dve kiccāniyeva kattabbāni. Tenāha aṭṭhakathācariyo (netti. aṭṭha. 111) “kattabban”ti dasseti. “Katamaṃ kattabbaṃ kiccaṃ”ti vattabbattā kattabbakiccaṃ dassetuṃ **“sukiccaṃ cevā”**ti-ādi vuttaṃ. Puññāni ca kattabbattā sukiccaṃ eva, saṃyojana-vippahānaṃ vā kattabbattā sukiccaṃ nāmāti yojanā.

“Tattha sutte katamena katamo dassito”ti vattabbattā **“sukiccaṃceva puññānīti vāsanā, saṃyojanavippahānaṃ vāti nibbedho”**ti vutto.

“Ettakamevā”ti vattabbattā **“puññāni karitvānā”**ti-ādi vuttaṃ. Puññāni karitvāna **katapuññā** puggalā **saggā** saggato saggamaṃyeva vajanti. **Saṃyojanappahānā** ariyā **jarāmaraṇā** jarāmaraṇato vippamuccanti.

“Tattha sutte katamena katamo dassito”ti vattabbattā “puññāni karitvāna, saggā saggamaṃ vajanti katapuññā”ti vāsanā, ‘saṃyojanappahānā, jarāmaraṇā vippamuccanti’ti nibbedho”ti vuttaṃ.

“Ettakamevā”ti (..0316) vattabbattā **“dvemānī”**ti-ādi vuttaṃ. “Katamena katamo dassito”ti vattabbattā **“tattha yo ...pe... ayaṃ nibbedho”**ti vuttaṃ.

Nānāvidhaṃ vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ taṇhāsaṃkilesabhāgiyaṃ suttaṃ”ti pucchitabbattā **“tattha taṇhāsaṃkilesabhāgiyaṃ”**ti-ādi vuttaṃ. **Tatthāti** tesu soḷasasu saṃkilesabhāgiyādīsu suttesu taṇhāsaṃkilesabhāgiyaṃ suttaṃ taṇhāpakkheneva niddisitabbaṃ, bahuvisayattā niyamevāna niddhāressāmīti vuttaṃ hoti. “Kena pakārena niddisitabban”ti vattabbattā **“tīhi taṇhāhī”**ti-ādi vuttaṃ. **Bhavataṇhāyāti** rūpabhavataṇhāya. **Vibhavataṇhāyāti** arūpabhavataṇhāya. Yena yena vā pana **vatthunā** taṇhāpabheda-ucchedādivatthunā **ajjhositā** bhavataṇhādivasena ajjhositā, tena tena pakārena taṇhādinā vā taṇhāpabheda-ucchedādivatthunā vā taṇhāsaṃkilesabhāgiyaṃ suttaṃ niddisitabbaṃ.

Taṇhāsaṃkilesabhāgiyaṃ suttaṃ taṇhāpakkheneva niddisitabbanti ācariyena vuttaṃ, amhehi ca lakkhitaṃ, “diṭṭhisāṃkilesabhāgiyaṃ suttaṃ kena pakkhena niddisitabban”ti vattabbattā **“tattha diṭṭhisāṃkilesabhāgiyaṃ”**ti-ādi vuttaṃ. **Yena yena vā pana vatthunāti** diṭṭhipabheda-amarāvikkhepādivatthunā.

Diṭṭhisāṃkilesabhāgiyaṃ suttaṃ diṭṭhipakkheneva niddisitabbanti ācariyena vuttaṃ, amhehi ca lakkhitaṃ, “duccaritasāṃkilesabhāgiyaṃ suttaṃ kena pakārena niddisitabban”ti vattabbattā **“tattha duccaritasāṃkilesabhāgiyaṃ”**ti-ādi vuttaṃ. **Tatheva** vattabbattā **“tattha taṇhāvodānabhāgiyaṃ”**ti-ādi vuttaṃ, **“diṭṭhivodānabhāgiyaṃ”**ti-ādi vuttaṃ, **“duccaritavodānabhāgiyaṃ”**ti-ādi vuttaṃ.

**112.** Yasmiṃ sāsanaapaṭṭhāne aṭṭhārasa mūlapadā datṭhabbā, taṃ sāsana-

ṭṭhānaṃ soḷasahi saṃkilesabhāgiyādīhi suttehi ekadesaniddhāraṇavasena vibhajitaṃ, amhehi ca ñātaṃ, “kiṃ pana taṃ sāsanaṃpaṭṭhānaṃ tehi soḷasahi eva saṃkilesabhāgiyādīhi vibhajitabbaṃ, udāhu aññehi suttehi vibhajitabbaṃ”ti vattabbattā aññehi aṭṭhavīsasuttehi vibhajitum **“tatta katame aṭṭhārasa mūlapadā? Lokiyaṃ lokuttaraṃ”**ti-ādi vuttaṃ (..0317). “Yadi aññehi aṭṭhavīsasuttehi vibhajitabbaṃ, evaṃ sati ‘lokiyaṃ’ti-ādivacanameva vattabbam, kasmā ‘tatta katame aṭṭhārasa mūlapadā’ti vuttā”ti ce? Tassa sāsanaṃpaṭṭhānavibhāgo aṭṭhārasahi mūlapadehi saṅgahito, aṭṭhārasa mūlapadāpi vibhajite sāsanaṃpaṭṭhāne daṭṭhabbā, tasmā mūlapadā vibhattāyeva. Tāni mūlapadāni vibhajitum **“tatta katame aṭṭhārasa mūlapadā”**ti vuttaṃ. **Aṭṭhakathāyaṃ** (netti. aṭṭha. 112) pana-

“Evaṃ soḷasavidhena sāsanaṃpaṭṭhānaṃ nānāsuttehi udāharaṇavasena vibhajitvā idāni aṭṭhavīsatividhena sāsanaṃpaṭṭhānaṃ dassentena yasmā ayampi paṭṭhānavibhāgo mūlapadehi saṅgahito, na imassāpi tehi asaṅgahito padeso atthi, tasmā mūlapadaṃ, vibhajitabbatañca dassetuṃ ‘tatta katame aṭṭhārasa mūlapadā’ti pucchāya vasena mūlapadāni uddharitvā ‘lokiyaṃ lokuttaraṃ’ti-ādinā nava tikā, thavo cāti aṭṭhavīsatividhaṃ sāsanaṃpaṭṭhānaṃ uddiṭṭhan”ti-

Vuttaṃ. **Tatthāti** tesu soḷasahārapañcakanaya-aṭṭhārasamūlapadesu katamāni padāni mūlapadāni hontīti pucchati. Loke niyutto sabhāvadhammoti **lokiyo**, loka vā vidūhi vidito sabhāvotipi **lokiyo**, lokiyo sabhāvadhammo assa visesasuttassa atthīti taṃ visesasuttaṃ **lokiyaṃ** nāma. Esa nayo **“lokuttaraṃ”**ti-ādīsupi veditabbo. Jānātīti **ñāṇaṃ**, ñāṇaṃ assa visesasuttassa atthīti **ñāṇaṃ**. Ñātabbāti **ñeyyā**, ñeyyā assa visesasuttassa atthīti **ñeyyaṃ**. Eseva nayo- **“ñāṇaṃca ñeyyaṃcā”**ti etthāpi veditabbo. Nibbānaṃ paṭṭhamam passatīti **dassanaṃ**, paṭṭhamamaggañāṇaṃ, dassanaṃ assa visesasuttassa atthīti **dassanaṃ**. Bhāvanā assa visesasuttassa pāḷiyā atthīti **bhāvanā**. **“Dassanaṃca bhāvanā cā”**ti etthāpi esa nayo veditabbo. Sassa attano vacananti **sakaṃ**, sakaṃ vacanaṃ **sakavacanaṃ**, bhagavato vacananti attho. Parassa vacanaṃ **paravacanaṃ**. Vissajjanīyo assa visesasuttassa atthīti **vissajjanīyaṃ**. Natthi vissajjanīyo assa visesasuttassāti **avissajjanīyaṃ**. Kammaṃ assa visesasuttassa atthīti **kammaṃ**. Vipāko assa pāṭhassa atthīti **vipāko** (..0318). Sesesupi assatthi-attho gahetabbo. Atha vā lokiyādi-attho mukhyattho, taṃvācakasuttampi ṭṭhānyūpacārena vuttaṃ. Buddhādīnaṃ guṇe abhitthavati etena suttapadesenāti **thavo**, suttapadeso.

“Tesu aṭṭhavīsatividhesu lokiyādīsu sāsanaṃpaṭṭhānasuttasu katamaṃ suttaṃ lokiyaṃ suttan”ti pucchitabbattā **“tatta katamaṃ lokiyaṃ”**ti-ādi vuttaṃ. **Tatthāti** tesu aṭṭhavīsatividhesu lokiyādīsu sāsanaṃpaṭṭhānasuttasu **katamaṃ** suttaṃ lokiyaṃ sāsanaṃpaṭṭhānaṃ suttanti pucchati.

Bhikkhave, dhenuyā thanehi nikkhantaṃ sajjukhīraṃ nikkhantakkhaṇe **na muccati** na pariṇamati khīrabhāvaṃ pajahitvā dadhibhāvaṃ na pāpuṇāti, takkādi-ambilasamāyogato pacchā khīrabhāvaṃ pajahati dadhibhāvaṃ pāpuṇāti iva, evaṃ yena bālena pāpaṃ yaṃ kammaṃ kataṃ, taṃ kammaṃ karaṇakkhaṇe tassa bālassa apāyadukkhādīnibattāpanavasena na vipaccati. Dutiye pana vā

tatīyādimhi vā attabhāve vipaccati. **Bharmacchanno** chārikāya paṭicchanno **pāvako** aggi akkantaṃ janaṃ akkamanakkhaṇe na ḍahati. Chārikaṃ pana tāpetvā kālantare ḍahati iva, evaṃ yena bālena pāpaṃ yaṃ kammaṃ kataṃ, taṃ kammaṃ karaṇakkhaṇe taṃ bālaṃ apāyadukkhādinibbattāpanavasena ḍahāpentaṃ hutvā na anveti. Dutiye vā tatīyādimhi vā attabhāve apāyadukkhādinibbattāpanavasena ḍahāpentaṃ hutvā ḍahantaṃ taṃ bālaṃ taṃ anvetīti yojanā. **Idaṃ** “na hi ...pe... pāvako”ti suttaṃ lokiye atthe vācakañāpakabhāvena pavattanato **lokiyaṃ** nāma.

“Ettakameva lokiyan”ti vattabbattā “**cattārimānī**”ti-ādi vuttaṃ. Attho pākaṭo. **Idaṃ** “cattārimānī ...pe... kāḷapakkheva candimā”ti suttaṃ lokiye atthe vācakañāpakabhāvena pavattanato **lokiyaṃ** nāma.

“Evaṃ duvidhaṃyeva lokiyan”ti vattabbattā “**aṭṭhime, bhikkhave, lokadhammā**”ti-ādi vuttaṃ. Attho pākaṭo. **Idaṃ** “aṭṭhime”ti-ādi kaṃ suttaṃ lokiyesu aṭṭhavidhesu atthesu vācakañāpakabhāvena pavattanato **lokiyaṃ** nāma.

Nānāvidhaṃ lokiyaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ suttaṃ lokuttaran”ti vattabbattā “**tattha katamaṃ lokuttaran**”ti-ādi vuttaṃ (..0319). Ito paresupi esa nayo veditabbo. **Tatthāti** tesu aṭṭhavīsatividhesu lokiyādīsu suttesu.

Chekena sārathinā sudantā assā samathaṅgatā yathā, evaṃ **pahīnamānassa** pahīnanavavidhamānassa **yassa** anāsavassa bhikkhuno **indriyāni** chabbidhāni cakkhundriyādīni samathaṅgatāni. **Tādino** tādilakkhaṇena samannāgatassa anāsavassa **tassa** bhikkhuno devāpi manussāpi pihayantīti yojanā. **Idaṃ** “yassindriyāni”ti-ādi kaṃ suttaṃ lokuttare atthe vācakañāpakabhāvena pavattanato **lokuttaraṃ** nāma.

“Ettakamevā”ti vattabbattā “**pañcimāni bhikkhave indriyāni**”ti-ādi vuttaṃ. **Idaṃ** “pañcimānī”ti-ādi kaṃ suttampi lokuttare atthe vācakañāpakabhāvena pavattanato **lokuttaraṃ** nāma. (1)

“Laddhāna mānusattaṃ dve, kiccaṃ akiccameva cā”ti-ādikā dve gāthā vuttā. **Iha** gāthāsu “sukiccaṃ ceva puññāni”ti **yaṃ** gāthāpadañca “puññāni karitvāna, saggā saggāṃ vajanti katapuññā”ti **yaṃ** gāthāpadañca vuttaṃ, **idaṃ** gāthāpadaṃ lokiye atthe vācakañāpakabhāvena pavattanato **lokiyaṃ** nāma.

**Iha** gāthāsu “saṃyojanavippahānaṃ vā”ti **yaṃ** gāthāpadañca “saṃyojanavippahānā, jarāmaraṇā vippamuccanti”ti **yaṃ** gāthāpadañca vuttaṃ, **idaṃ** gāthāpadaṃ vuttanayena lokuttaraṃ nāma. **Idaṃ** “laddhānā”ti-ādi kaṃ vuttappakārena lokiyañca lokuttarañca.

Bhikkhave, viññāṇe āhāre āhārapaṭibaddhe chandarāge sati nāmarūpassa avakkanti hoti. “Viññāṇe ...pe... hoti”ti **idaṃ** vuttanayena lokiyaṃ nāma. “Viññāṇe ...pe... nirodho”ti **idaṃ** suttaṃ lokuttaraṃ nāma. **Idaṃ** “viññāṇe ce bhikkhave”ti-ādi kaṃ suttaṃ lokiye atthe ca lokuttare atthe ca ekadesavasena vācakañāpakavasena pavattanato **lokiyañca lokuttarañca**. (2)

**113.** Sattaloke sabbā disā anuparigamma **kvaci** disāyaṃ cetasā **attanā** attato piyataraṃ aññaṃ neva ajjhagā, attāva piyatara yathā (..0320), evaṃ **paresaṃ** sattānaṃ **puthu** visuṃ visuṃ attāva **piyo** piyatara, tasmā attanova piyatarattā **atta-**

**kāmo** attano hitakāmo paṇḍito sattaloko attānaṃ upamaṃ katvā paraṃ **na hiṃse** na hiṃseyyāti yojanā. **Idaṃ** “sabbā disā”ti-ādikaṃ suttaṃ sattesu vācakañāpaka-bhāvena pavattanato **sattādhīṭṭhānaṃ** nāma.

Ye keci khīṇāsavā puggalā **bhūtāva** na bhavissanti, **sabbe** te khīṇāsavā puggalā **dehaṃ** attabhāvaṃ pahāya nibbānaṃ gamissanti. Ye ca puthujjanādayo sattā punabbhavesu bhavissanti, **sabbe** te puthujjanādayo sattā **dehaṃ** attabhāvaṃ pahāya paralokaṃ gamissanti, taṃ **sabbajāniṃ** sabbassa sattassa hāniṃ maraṇaṃ, vināsaṃ vā kusalo yo puggalo vijānāti, so **kusalo** puggalo taṃ sabbajāniṃ veditvā ātāpiyo brahmacariyaṃ careyyāti

yojanā. **Idaṃ** “ye kecī”ti-ādikaṃ vuttanayena sattādhiṭṭhānaṃ.

Sattahi aṅgehi samannāgataṃ kalyāṇamittaṃ yāvajīvaṃ kusalena puggalena na vijahitabbaṃ. Katamehi sattahi? Parisuddhasīlasampattiparisuddhadhiṭṭhisampattihi samannāgatattā **piyo ca** piyāyitabbo ca hoti, pāsānachattaṃ viya **garu ca** hoti, sambhāvetabbatāya **bhāvanīyo ca** hoti, “kālena vadāmi, no akālenā”ti-ādike pañcadhamme attani upaṭṭhāpetvā sabrahmacārīnaṃ vā sissānaṃ vā vinicchaya-ullumpana-ovādadānabhāve ṭhatvā **vattā ca** hoti, sabrahmacārīhi vā sissādīhi vā vuccamāno suvaco hutvā tesāṃ **vacanakkhāmo ca** hoti, saccapaṭiccasamuppādādigambhīraṃ vā aññaṃ gambhīraṃ vā **kathaṃ kattā ca** hoti, dhammavinayādivaseneva dīpanato **aṭṭhāne ca na niyojako** hoti. Imehi sattahi aṅgehi samannāgataṃ kalyāṇamittaṃ yāvajīvaṃ na vijahitabbaṃ. **Idaṃ** “sattahī”ti-ādivacanaṃ bhagavā avoca. **Idaṃ** “sattahī”ti-ādikaṃ vacanaṃ sugato vatvā athāparaṃ **etaṃ** gāthāvacanaṃ satthā avoca. Kiṃ avoca?

“Piyo garu bhāvanīyo, vattā ca vacanakkhāmo;  
gambhīrañca kathaṃ kattā, na caṭṭhāne niyojako;  
taṃ mittaṃ mittakāmena, yāvajīvampi seviyan”ti.-

**Etaṃ** (..0321) gāthāvacanaṃ satthā avocāti yojanā. “Na ca aṭṭhānayojo”ti pāṭho atthi. **Idaṃ** “sattahī”ti-ādikaṃ vacanaṃ sattādhiṭṭhānaṃ.

Loke yaṃ kāmasukhañca yaṃ idaṃ diviyaṃ sukhañca atthi, **ete** kāmasukhadiviyasukhā taṇhākkhayasukhassa soḷasiṃ kamaṃ na agghantīti yojanā. **Idaṃ** “yañcā”ti-ādikaṃ suttaṃ dhammādhiṭṭhānaṃ.

**Yattha** nibbāne dukkhaṃ nirujjhati, sammāsambuddhadesitaṃ asokaṃ virajaṃ khemaṃ taṃ nibbānaṃ susukhaṃ vatāti yojanā. **Idaṃ** “susukhan”ti-ādikaṃ suttampi dhammādhiṭṭhānaṃ. (3)

Tīsu bhavesu sattānaṃ jananato taṇhāsaṅkhātaṃ **mātarañca**, pitaraṃ nissāya mānassa uppajjanato mānasaṅkhātaṃ **pitarañca**, raṭṭhe loko raṭṭhissaraṃ rājānaṃ bhajati viya dvinnaṃ sassatucchedadiṭṭhīnaṃ sabbadiṭṭhigatehi bhajanīyattā sassatucchedadiṭṭhisāṅkhāte **khattiye dve rājāno ca**, āyasādhako puriso raṭṭhe atthaṃ anucarati iva nandirāgassa dvādasāyatane anucaraṇato nandirāgasaṅkhātena anucaraṇena saha pavattanaṭṭhānaṃ dvādasāyatanaṃ saṅkhātaṃ **raṭṭhañca** khīṇāsavo yo brāhmaṇo hanati, so brāhmaṇo hantvā **anīgho** niddukkho hutvā yātīti yojanā. Iha “mātaran”ti-ādigāthāyaṃ “mātaraṃ ...pe... hantvā”ti **idaṃ** gāthāvacanaṃ dhammādhiṭṭhānaṃ. “Anīgho yāti brāhmaṇo”ti **idaṃ** gāthāvacanaṃ sattādhiṭṭhānaṃ. **Idaṃ** “mātaran”ti-ādikaṃ suttaṃ sattādhiṭṭhānañca dhammādhiṭṭhānañca.

“Cattārome bhikkhave iddhipādā”ti **idaṃ** suttappadesavacanaṃ dhammādhiṭṭhānaṃ. So catūhi iddhipādehi samannāgato puggalo **kāyepi** karajakāyepi **cittaṃ** pādakajjhānacittaṃ **samodahati** pakkhipati, so puggalo dissamānakāyena gantukāmo karajakāyagatikaṃ pādakajjhānacittaṃ adhiṭṭhahati. **Cittepi** pādakajjhānacittepi **kāyaṃ** karajakāyaṃ **samodahati** pakkhipati, so puggalo sīghaṃ aññaṃ gantukāmo pādakajjhānacittagatikaṃ karajakāyaṃ adhiṭṭhahati. **Kāye** karajakāye **sukhasaññañca** sukhavīhārasaññañca **lahusaññañca** lahugamanasaññañca okkamitvā

aññaṃ gamaneyyaṃ icchitaṭṭhānaṃ ekacittakkhaṇeṇeva ca gantvā upasampajja viharati. **Idaṃ** “so”ti-ādikaṃ suttappadesavacanaṃ sattādhiṭṭhānaṃ. **Idaṃ** “cattārome”ti-ādikaṃ suttaṃ sattādhiṭṭhānañca dhammādhiṭṭhānañca. (4)

**114.** Yaṃ (..0322) sabbaññutaññaṃ **lokuttaraṃ** lokaṃ uttaritvā abhibhavitvā ṭhitaṃ, **yena** sabbaññutaññaṇena bhagavā “sabbaññū”ti vuccati, **tassa** sabbaññutaññaṇassa parihānaṃ natthi, **taṃ** sabbaññutaññaṃ sabbakāle jānituṃ āvajjanakāle pavattatīti yojanā. **Idaṃ** “yaṃ taṃ”ti-ādikaṃ ñāṇe atthe vācakañāpakabhāvenapi pavattanato **ñāṇaṃ** nāma.

**Yāya** nibbānagāminiyā maggapaññāya jātimaraṇasaṅkhayaṃ pajānāti, sā nibbānagāminī maggapaññā sabbāhi lokiyāhi paññāhi **seṭṭhā** pasatthāti yojanā. **Idaṃ** “paññā hi”ti-ādikaṃ vuttanayena ñāṇaṃ nāma.

“Dhotaka, vo tumhākaṃ santiṃ ahaṃ kittayissāmi”ti bhagavā avoca. “**Diṭṭhe dhamme** dukkhādidhamme vā attabhāve vā **sato** aniccānupassanādisatisampanno hutvā **caraṃ** caranto yogāvacaro anītihaṃ **yaṃ santiṃ** yaṃ nibbānaṃ ariyamaggena **viditvā loke** saṃsāraloke **visattikaṃ** visappakaṃ taṇhaṃ **tare** tareyyā”ti bhagavā avoca.

Dhotako bhagavantaṃ vadati “**mahesi** mahante sīlakkhandhādī esanasīla, gotama, **sato** ‘sabbe saṅkhārā aniccā’ti-ādisaraṇasampanno hutvā **caraṃ** caranto yogāvacaro uttamaṃ **yaṃ santiṃ** yaṃ nibbānaṃ ariyamaggena **viditvā loke** saṃsāraloke visattikaṃ taṇhaṃ **tare** tareyyāti **tañca** vacanaṃ **tañca** santiṃ nibbānaṃ ahaṃ **abhinandāmi** abhipatthayāmi, mahesi tvaṃ, yañca sampajānāsī”ti dhotako bhagavantaṃ vadati.

“**Dhotakā**”ti ālapitvā bhagavā dhotakaṃ avoca. “**Uddhaṃ** anāgataṃ upari **adho** atītaṃ heṭṭhā ca **tiriyañcāpi** majjhe paccuppannaṃ parito ca **loke** saṃsāraloke etaṃ taṇhaṃ **bhavābhavāya** khuddakabhavamahantabhavattāya **saṅgo** laggoti **viditvā** vicaranto tvaṃ taṇhaṃ **mākāsi** mā akāsī”ti bhagavā dhotakaṃ avocāti yojanā. **Idaṃ** “kittayissāmi”ti-ādikaṃ ñeyye visaye atthe vācakañāpakabhāvena pavattanato **ñeyyaṃ** nāma.

“Ettakamevā”ti vattabbattā “**catunnaṃ bhikkhave**”ti-ādi vuttaṃ. Bhikkhave, catunnaṃ **ariyasaccānaṃ** ariyabhāvakarānaṃ saccānaṃ **ananubodhā** abujjhānena **appaṭivedhā** appaṭivijhanena **evaṃ** iminā kāraṇena mamañceva tumhākañca dīghamaddhānaṃ idaṃ **sandhāvitaṃ** sandhāvanaṃ, idaṃ **saṃsaritaṃ** saṃsaraṇaṃ ahoṣīti, bhikkhave, ajja (..0323) **tayidaṃ** taṃ idaṃ dukkhaṃ ariyasaccaṃ mayā anubuddhaṃ paṭividdhaṃ ...pe... **tayidaṃ** taṃ idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ mayā anubuddhaṃ paṭividdhaṃ, mama bhavataṇhā ucchinnā, bhavanetti taṇhā khīṇā, idāni mama punabbhavo natthi, **iti idaṃ** “catunnaṃ”ti-ādikaṃ bhagavā avoca, sugato **idaṃ** “catunnaṃ”ti-ādikaṃ vatvā athāparaṃ **etaṃ** “catunnaṃ”ti-ādigāthāvacanaṃ sathā avocāti yojetvā gāthāyañca tatheva yojanā kātābbā. **Idaṃ** “catunnaṃ”ti-ādikaṃ vuttanayena ñeyyaṃ nāma. (5)

“Rūpaṃ aniccaṃ ...pe... viññāṇaṃ aniccaṃ”ti **idaṃ** suttaṃ ñeyye rūpādi-dhamme vācakañāpakabhāvena pavattanato **ñeyyaṃ** nāma.

**Evaṃ** “rūpaṃ aniccaṃ”ti-ādinā pakārena **jānaṃ** jānanto **evaṃ** “rūpaṃ aniccaṃ”-



ti-ādinā pakārena **passaṃ** passanto **ariyasāvako** ariyassa bhagavato sāvako “idaṃ rūpaṃ aniccan”ti rūpaṃ passati, “ayaṃ vedanā aniccā”ti vedanaṃ passati, “ayaṃ saññā aniccā”ti saññaṃ passati, “ime saṅkhārā aniccā”ti saṅkhāre passati, “idaṃ viññāṇaṃ aniccan”ti viññāṇaṃ passati. **Iti idaṃ** suttaṃ rūpādipa-ssane ñāṇe vācakañāpakabhāvena pavattanato **ñāṇaṃ** nāma.

**So** “rūpaṃ aniccan”ti-ādinā pakārena passanto ariyasāvako **rūpena** rūparā-gena parimuccati ...pe... **viññāṇamhā** viññāṇarāgamhā parimuccatīti dukkhasmā parimuccatīti ahaṃ vadāmīti yojanā. **Idaṃ** “so parimuccati”ti-ādikaṃ suttaṃ ñāṇe ca ñeyye ca vācakañāpakabhāvena pavattanato **ñāṇaṅca ñeyyaṅca** hoti.

**Sabbe** pañcakkhandhā paccayehi saṅkharitattā **saṅkhārā** ādi-antavantabhā-vato, aniccantikabhāvato, tāvakālikabhāvato ca khaṇaparittabhāvato **aniccā** bhavanti. **Idaṃ** “sabbe saṅkhārā aniccā”ti suttaṃ padesavacanaṃ vuttanayena ñeyyaṃ nāma. **Yadā** vipassanākaraṇakāle **paññāya** vipassanāpaññāya **passati** aniccatādikaṃ passati. **Idaṃ** “yadā paññāya passati”ti suttaṃ padesavacanaṃ ñāṇaṃ nāma. **Atha** passanakkhaṇe **dukkhe** pañcakkhandhe vipassako nibbindati, nibbindanto puggalo dukkhādijānanādivasena cattāri saccāni paṭivijjhati, **eso** catu-saccapaṭivedho **visuddhiyā** visuddhatthāya maggoti. **Idaṃ** “athā”ti-ādikaṃ sutta-ppadesavacanaṃ ñāṇaṅca ñeyyaṅca hoti.

**Soṇāti** (..0324) soṇaṃ ālapati. **Samaṇā** bāhirakasamaṇā **brāhmaṇā** jātibrā-hmaṇā aniccena rūpena, dukkhena rūpena, vipariṇāmadhammena rūpena “ahaṃ parehi **seyyo** uttamo asmī”ti vā samanupassanti, “ahaṃ parena **sadiso** samāno asmī”ti vā samanupassanti, “ahaṃ parato **hīno** lāmako asmī”ti vā samanupa-ssanti, yathābhūtaṃ adassanā **aññatra** vajjetvā aññaṃ kiṃ nāma kāraṇaṃ siyā, yathābhūtaṃ adassanato tāva samanupassanassa aññaṃ kāraṇaṃ natthi, yathā-bhūtaṃ adassanameva kāraṇanti veditabbaṃ. “**Aniccāya vedanāyā**”ti-ādīsūpi iminā vuttanayena vuttanayānusārena yojanā kātabbā. **Idaṃ** “ye hi kecī”ti-ādikaṃ suttaṃ padesavacanaṃ ñeyyaṃ nāma. “Ye ca kho kecī”ti-ādiko sukkaṃ pakko pana vuttavipariyāyena veditabbo. **Idaṃ** “ye ca kho”ti-ādikaṃ suttaṃ padesavacanaṃ ñāṇaṃ nāma. **Idaṃ** “ye hi kecī”ti-ādikaṃ suttaṃ ñāṇe ca ñeyye ca atthe vācakañā-pakabhāvena pavattanato **ñāṇaṅca ñeyyaṅca** hoti. (6)

Nānāvidhaṃ ñāṇaṅca ñeyyaṅca sāsanaṃ paṭṭhānasuttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ dassanaṃ”ti pucchitabbattā “**tattha katamaṃ dassana-**”ti-ādi vuttaṃ. **Tatthāti** tesu lokiyādīsū aṭṭhavīsatividhesu sāsanaṃ paṭṭhānesu suttesu katamaṃ suttaṃ dassanaṃ nāmāti pucchati.

**115. Gambhīrapaññena** sabbaññubuddhena **sudesitāni** saṅkhepavitthārādīhi tehi tehi nayehi suṭṭhu desitāni ariyasaccāni **ye** bhāvitabhāvanā ariyapuggalā paññā-obhāsena vibhāvayanti, te bhāvitabhāvanā ariyapuggalā devarajjacakkava-ttirajjādipamādaṭṭhānaṃ āgamma bhusaṃ pamattā kiñcāpi honti, tathāpi **te** bhāvi-tabhāvanā ariyapuggalā sotāpattimaggañāṇena abhisāṅkhāraviññāṇassa niro-dhena aṭṭhamabhavādīsū uppajjanārahānaṃ nāmarūpānaṃ niruddhattā aṭṭhama-kkhattavasena **aṭṭhamaṃ** bhavaṃ na ādiyantīti yojanā. **Idaṃ** “ye ariyasaccāni”ti-ā-dikaṃ suttaṃ dassane paṭṭhamamaggañāṇe vācakañāpakabhāvena pavattanato

**dassanaṃ** nāma.

Nagaradvārabāhathirakaraṇatthaṃ ummārabbhantare pathaviyaṃ aṭṭhahattha-  
dasahatthappamāṇaṃ āvāṭaṃ khaṇitvā tasmim āvāṭe ussāpitattā **pathavissito**  
pathavinissito antopathavinissito **indakhīlo** sārādārumayo thambho (..0325)  
**catubbihi** catūhi disāhi āgatehi **vātehi** mahāvātehi **asampakampiyo** sampaka-  
mpituṃ asakkuṇeyyo siyā yathā, **yo** sappuriso ariyasaccāni avecca passati, taṃ  
sappurisaṃ sabbatitthiyavādavātehi asampakampiyattā **tathūpamaṃ** ahaṃ vadā-  
mīti yojanā. **Idaṃ** “yathindakhīlo”ti-ādikaṃ suttaṃ vuttanayena dassanaṃ nāma.

Bhikkhave, catūhi sotāpattiyaṅgehi samannāgato **ariyasāvako** ariyassa bhaga-  
vato sammāsambuddhassa sāvako ācikkhituṃ **ākaṅkhamāno** hutvā **attanāva**  
sayameva attānaṃ byākareyya “bho, mama atta ahaṃ idāni khīṇanirayo amhi,  
khīṇatiracchānayoṇi amhi ...pe dukkhassantaṃ karissāmi”ti

byākareyya. Caturaṅgasarūpaṃ dassetuṃ “**katamehi catūhi**” ti-ādi vuttaṃ. **Idaṃ** “catūhi” ti-ādikaṃ dassanaṃ nāma.

Nānāvidhaṃ dassanaṃ niddhāritaṃ, “katamā bhāvanā” ti pucchitabbattā “**tattha katamā bhāvanā**” ti-ādi vuttaṃ.

Idha sāsane **yassa** ariyasāvakaassa **ajjhataṃ** kāmabhāve nibbattāpakānaṃ orambhāgiyaṃyojanānaṃ pajahanavasena ca **bahiddhā** rūpārūpabhavesu nibbattāpakānaṃ uddhambhāgiyaṃyojanānaṃ pajahanavasena ca **indriyāni** saddhindriyādīni indriyāni **subhāvitāni** ariyamaggabhāvanāvasena suṭṭhu bhāvitāni bhavanti, **bhāvito** bhāvitamaggo **sa danto** so ariyasāvako imaṃ lokañca paraṃ lokañca **nibbijha** nibbijhitvā paṭivijhitvā **kālaṃ** maraṇakāle, kālaṃkiriyaṃ vā **kaṅkhati** patthetīti yojanā. **Ayaṃ** “yassindriyāni” ti-ādikā pāḷi bhāvanāya vācakañāpakabhāvena pavattanato **bhāvanā** nāma.

**Dhammapadāni** jhānavipassanāmaggaṃ phalanibbānadharmakoṭṭhāsāni. **Anabhijjhā dhammapadaṃ** anabhijjhāsīsena adhigatajhānavipassanāmaggaṃ nibbānadharmapadaṃ koṭṭhāsaṃ. Esa nayo sesesupi. **Ayaṃ** “cattārimāni” ti-ādikā pāḷi vuttanayena bhāvanā nāma. (7)

Devaputta chindanto puggalo **pañca** orambhāgiyaṃyojanāni heṭṭhā maggattayena **chinde** chindeyya, pajahanto puggalo **pañca** uddhambhāgiyaṃyojanāni arahattamaggena **jahe** pajaheyya, bhāvayanto puggalo **pañca** (..0326) saddhindriyādīni ca uttari **bhāvaye** bhāveyya. **Pañcasaṅgātigo** rāgasāṅgadosasaṅgamohasaṅgamānasaṅgadiṭṭhisāṅgātigo bhikkhu **oghatinṇoti** kāmoghābhavoghādiṭṭhogha-avijjoghātinṇoti **vuccati** kathiyatīti yojanā. “Pañca chinde pañca jahe” ti idaṃ vacanaṃ dassanaṃ nāma. “Pañca cattari ...pe... vuccati” ti **ayaṃ** pāḷi bhāvanā nāma. **Idaṃ** “pañcā” ti-ādikaṃ suttaṃ dassanañca bhāvanā ca hoti.

“**Tiṇimāni, bhikkhave**” ti-ādīsu yojanā pākaṭā. (8)

**116.** “Sabbapāpassa akaraṇaṃ ...pe... buddhāna sāsanaṃ” ti **idaṃ** suttaṃ sammāsambuddhassa vacanabhāvato **sakavacanaṃ** nāma. Attho heṭṭhā vuttova.

Bhikkhave, bālassa **bālalakkhaṇāni** bāla-upalakkhaṇakāraṇāni **bālanimittāni** “ayaṃ bālo” ti gahaṇakāraṇāni **bālāpadānāni** bālassa apadānāni porāṇāni viruḷhāni kammāni **yehi** bālalakkhaṇādīhi bālaṃ “bālo” ti **pare** paṇḍitā sañjānanti, **imāni** bālalakkhaṇāni mayā vuccamānāni tiṇi. Katamāni tiṇi? Bhikkhave, bālo **duccintita-cintī ca** duccintitaṃ abhijjhābyāpādamicchādassanaṃ cintī ca hoti, **dubbhāsita-bhāsī** dubbhāsitaṃ musāvādādiṃ bhāsī ca hoti. **dukkaṭakammakārī ca** dukkaṭaṃ pāṇātipātādikammaṃ kārī ca hoti. Bhikkhave, bālassa ...pe... bālāpadānāni iminā mayā vuttāni tiṇi kho bhavanti. Sukkapakkho pana vuttavipariyāyena veditabbo. **Idaṃ** “tiṇimāni bhikkhave” ti-ādikaṃ vacanaṃ sammāsambuddhassa vacanabhāvato **sakavacanaṃ** nāma.

Pathavīsamo vitthato sambodho nāma natthi. Pātaṃ vuṭṭhaṃ udakaṃ ābhuso lābhi gaṇhātīti **pātālo**, pātālena samo **pātālasamo** ninno na vijjati. Merusamo unnato natthi, cakkavattisadiso poriso natthīti yojanā. **Idaṃ** “pathavīsamo” ti-ādikaṃ vacanaṃ parassa devassa vacanabhāvato **paravacanaṃ** hoti.

“Devānaṃ inda, tava subhāsitena jayo hoti” ti vatvā “vepacitti, tava subhāsitena

jayo hotū”ti vatvā “vepacitti, tvam gātham **bhaṇa** bhaṇāhī”ti avoca. Bhikkhave, atha kho asurindo vepacitti **imaṃ** vuccamānaṃ gātham abhāsi “te paṭisedhako **no ce assa** no ce bhavēyya (..0327), evaṃ sati bālā bhiyyo pakujjheyyuṃ, tasmā **dhiro** paṇḍito bhusena daṇḍena bālaṃ nisedhaye”ti.

Gāthāya, bhikkhave, asurindena vepacittinā bhāsītāya asurā anumodiṃsu, devā tuṅhī ahesuṃ. Bhikkhave, atha kho asurindo vepacitti devānaṃ indaṃ sakkaṃ **etaṃ** vacanaṃ avoca “devānaminda, tvam gātham **bhaṇa** bhaṇāhī”ti etaṃ vacanaṃ avoca. Bhikkhave, atha kho devānamindo sakko imaṃ gātham abhāsi “bālassa paṭisedhanaṃ **paraṃ** paccatthikaṃ saṅkupitaṃ ñatvā **sato** satimā **yo** paṇḍito kodhato upasammati, tassa paṇḍitassa **etadeva** upasamaṃ varanti ahaṃ maññe”ti.

Gāthāya, bhikkhave, devānamindena sakkena bhāsītāya devā anumodiṃsu, asurā tuṅhī ahesuṃ. Bhikkhave, atha kho devānamindo sakko asurindaṃ vepacittim **etaṃ** vacanaṃ avoca “vepacitti, tvam gātham bhaṇāhī”ti etaṃ vacanaṃ avoca. Bhikkhave, atha kho asurindo vepacitti imaṃ gātham abhāsi “vāsava yadā titikkhati, tadā naṃ titikkhantaṃ puggalaṃ bālo “ayaṃ me bhayā titikkhati”ti maññati, titikkhāya etadeva vajjaṃ ahaṃ passāmi. Vāsava gogaṇo palāyinaṃ gavaṃ ajjhottharati iva, evaṃ dummedho khamantaṃ bhiyyo **ajjhāruhati** ajjhottharati.

Gāthāya, bhikkhave, asurindena vepacittinā bhāsītāya asurā anumodiṃsu, devā tuṅhī ahesuṃ. Jāyamāne ca goyuddhe paṭhamaṃ dveyeva goṇā yujjhanti, gogaṇo pana yāva eko goṇo na palāyati, tāva olokontova tiṭṭhati. Yadā ca eko goṇo palāyati, tadā sabbo goṇo taṃ palāyinaṃ gavaṃ bhiyyo ajjhottharatīti goyuddhasabhāvo veditabbo. “**Atha kho**”ti-ādīnaṃ yojanatto pākaṭo.

Vepacitti, yo puggalo titikkhati, **taṃ** khamantaṃ puggalaṃ “ayaṃ me bhayā titikkhati”ti kāmam maññatu vā, mā maññatu vā, taṃ maññanaṃ nipphalameva. Atthā sadatthaparamā bhavanti. **Khantiyā** khantito bhiyyo sadattho nāma na vijjati.

Yo balavā santo dubbalassa have titikkhatīti tassa balavantassa **taṃ** titikkhanaṃ paramaṃ khantinti sappurisā āhu, dubbalo niccaṃ khamati eva.

**Yassa** (..0328) bālassa bālābalaṃ atthi, tassa bālassa bālābalaṃ “abalan”ti sappurisā āhu, yassa dhammaguttassa yaṃ balaṃ atthi, tassa dhammaguttassa tassa balassa **paṭivattā** paṭippharivā vattā na vijjati.

Vepacitti, yo puggalo **kuddham** paṭhamaṃ kujjhantassa paṭikujjhanti, so paṭikujjhanto puggalo tena paṭikujjhanena **tassa** paṭhamaṃ kujjhantassa pāpapuggalassa pāpapuggalato **pāpiyo eva** pāpataro hīnataro eva bhavē.

Vepacitti, yo sappuriso **sato** satimā paraṃ saṅkupitaṃ ñatvā paṭhamaṃ kujjhantassa appaṭikujjhantova bhavē, so sappuriso dujjayaṃ saṅgāmaṃ jeti nāma, attano ca parassa ca ubhinnaṃ atthaṃ carati nāma.

Attano ca parassa ca tikicchantaṃ ubhinnaṃ kodho upasammati, ye janā **dhammassa** khantidhammassa atthe, catusaccadhamme vā akovidā bhavanti, te janā khamantaṃ sappurisaṃ “ayaṃ bālo”ti maññanti, tesam akovidānaṃ janānaṃ taṃ maññanaṃ nipphalanti.

Gāthāsu, bhikkhave, devānamindena sakkena bhāsītāsu devā anumodim̐su, asurā tuṅhī ahesunti yojanā. **Idam** “bhiyyo bālā”ti-ādikaṃ vacanaṃ sakkavepacittīnaṃ vacanabhāvato **paravacanaṃ** nāma. (9)

**117. Pattam** etarahi adhigataṃ yañca kāmūpakaraṇaṃ, āyatim̐ **pattabbaṃ** adhigataṃ yañca kāmūpakaraṇaṃ atthi, etaṃ ubhayaṃ **rajānukiṇṇaṃ** rāgarajādikiṇṇaṃ iti **āturassa** āturānaṃyeva puggalānaṃ santike **anusikkhato** anusikkhantassa **sikkhāsārā** hutvā upaṭṭhahanti, sīlaṃ vataṃ jīvitam̐ brahmacariyaṃ ime sikkhāsārā hutvā upaṭṭhahantīti ye **upaṭṭhānasārā** puggalā sārato gahetvā ṭhitā. Ettha **sīlaṃ** nāma “na karomī”ti oramaṇaṃ. **Vataṃ** nāma bhojanakiccakaraṇādi. **Jīvitam̐** nāma ājīvo. **Brahmacariyaṃ** nāma methunavirativisesabhāvo veditabbo. Tesam̐ upaṭṭhānasārānaṃ puggalānaṃ **ayaṃ** vādo **eko** paṭhamo **anto** lāmako. **Ye ca** puggalā “kāmesu doso natthī”ti **evaṃvādino evaṃdiṭṭhino** hutvā ṭhitā, tesam̐ puggalānaṃ **ayaṃ** vādo **eko** dutiyo **anto** (..0329) lāmako. Iccete ubho **antā** antavādā puggalā kaṭasivaḍḍhanā kaṭasiyo diṭṭhim̐ vaḍḍhenti. Ete **ubho ante** attakilamathānuyoge kāmasukhallikānuyoge **eke** puggalā anabhiññāya oliyanti, **eke** puggalā atidhāvanti yojanā. **Idam** “yañca pattan”ti-ādikaṃ vacanaṃ paresam̐ puggalānaṃ vacanabhāvato **paravacanaṃ** nāma.

**Ye ca** sammādiṭṭhipuggalā **te ubho ante** attakilamathānuyogakāmasukhallikānuyoge abhiññāya **tatra** ca ante na ahesuṃ. Tena ca abhijānanena **te ubho ante** na amaññim̐su, **tesam̐** sammādiṭṭhipuggalānaṃ **vaṭṭam̐** tividham̐ vaṭṭam̐ paññāpanāya natthi. **Iti** evaṃ **idam** “ye cā”ti-ādikaṃ vacanaṃ bhagavato vacanabhāvato **sakavacanaṃ** nāma. **Ayaṃ udāno** “yañca pattam̐ ...pe... paññāpanāyā”ti ayaṃ udāno vuttanayena sakavacanañca paravacanañca hoti.

Pasenadi nāma **kosalo** kosalissaro rājā bhagavantaṃ **etaṃ** “idha mayham̐ ...pe... tesam̐ piyo attā”ti vacanaṃ avoca. Bhante, idha rahogatassa paṭisallinassa **mayham̐** mama **cetaso** cittassa evaṃ parivitakko udapādi, **kesam̐** sattānaṃ attā piyo nu kho, **kesam̐** sattānaṃ attā appiyo nu kho **iti** etaṃ parivitakkaṇaṃ udapādi. Bhante, tassa mayham̐ etaṃ parivitakkaṇaṃ ahosi, **ye ca keci** sattā kāyena duccharitaṃ caranti kho ...pe... manasā duccharitaṃ caranti kho, **tesam̐** sattānaṃ attā appiyo kho. **Te** duccharitaṃ carantā sattā “no attā piyo”ti evaṃ kiñcāpi vadeyyūṃ, atha kho **tesam̐** duccharitaṃ carantānaṃ sattānaṃ attā appiyova. Taṃ kissa hetu? Appiyo **appiyassa** anathāya **yaṃ** duccharitaṃ kareyya, **taṃ** duccharitaṃ **te** duccharitaṃ carantā sattā **attanāva**. sayameva. **Attano** anathāya **hi** yasmā karonti, tasmā **tesam̐** duccharitaṃ carantānaṃ sattānaṃ attā appiyovāti etaṃ parivitakkaṇaṃ ahosi.

Bhante, **ye ca keci** sattā kāyena sucaritaṃ caranti kho ...pe... manasā sucaritaṃ caranti kho, **tesam̐** sucaritaṃ carantānaṃ sattānaṃ attā piyo kho, **te** sucaritaṃ carantā sattā “no attā appiyo”ti evaṃ kiñcāpi vadeyyūṃ, atha kho **tesam̐** sucaritaṃ carantānaṃ sattānaṃ attā piyova. Taṃ kissa hetu? Piyo **piyassa** atthāya **yaṃ** sucaritaṃ careyya, **taṃ** sucaritaṃ **te** sucaritaṃ carantā sattā **attanāva** sayameva **attano** atthāya **hi** yasmā karonti (..0330), tasmā **tesam̐** sucaritaṃ carantānaṃ sattānaṃ attā piyovāti etaṃ parivitakkaṇaṃ ahosi. Etaṃ vacanaṃ avo-

cāti yojanā.

“**Evametam mahārājā**” ti vacanaṃ paṭhamaṃ vatvā “**ye hi keci**” ti-ādike bhagavato vuttavacanepi yojanā tatheva kātabbā.

Gāthāsu pana yo paṇḍito attānaṃ “piyaṃ” ti ce jaññā, evaṃ sati so paṇḍito **naṃ** attānaṃ **pāpena** kammaṃ **na saṃyuje** na saṃyojeyya, **taṃ** vacanaṃ **hi** saccaṃ piyaṃ attānaṃ sulabhaṃ na hoti, dukkaṭakārinā sukhaṃ sulabhaṃ na hoti.

**Antakena** maccunā adhipannassa mānusaṃ bhavaṃ **jahato** pajahantassa **tassa** maraṇamukhe ṭhitassa sattassa kiṃ sakaṃ hoti, maraṇamukhe ṭhito so satto kiñca ādāya paralokaṃ gacchati, chāyā

gacchantam sattam anapāyini iva, evam **assa** paralokagatassa sattassa kiñca anugam hoti.

Iti bhagavā evam pucchati, pucchitvā “**ubho**” ti-ādivissajjanavacanañca āha. **Idha** loke yo macco yam puññañca yam pāpañca ubho kamme **kurute** karoti, **tassa** paralokagatassa maccassa **tam** puññapāpadvayam sakam hoti. Paralokam gato macco **tamva** puññapāpadvayam ādāya paralokam gacchati, chāyā gacchantam sattam anapāyini iva, evam **assa** paralokagatassa maccassa **tamva** puññapāpadvayam anugam hoti.

Tasmā paṇḍito **samparāyikam** samparāye phalanibbattāpakam kalyāṇam **nicayam** nicayanto hutvā kareyya. Pāṇinam paralokasmim puññāni patiṭṭhā honti, iti bhagavā āhāti yojanā kātubbā. **Idam** “rājā pasenadi” ti-ādikam suttam kosala-rañño vacanabhāvato **paravacanam** hoti. “Evametaṃ, mahārāja, evametaṃ mahārājā” ti-ādikā anugīti bhagavato vacanabhāvato **sakavacanam** hoti. **Idam** dvayam vacanam sakavacanañca paravacanañca hoti. (10)

**118.** Pañhe pucchite **idam** dukkhasaccam abhiññeyyam, **idam** samudaya-saccam pahātabbam, **idam** maggasaccam bhāvetabbam, **idam** nirodhasaccam, phalam vā sacchikātabbam, **ime** kusalākusalā **dhammā** evam kusalākusalabhāvena **gahitā** anavajjasāvajjabhāvena vā **gahitā** sukhavipākadukkhavipākabhāvena vā **gahitā** (.0331), **idam** iṭṭhavipākam **idam** aniṭṭhavipākam phalam nibbattaya-iti evamgahitānam **tesam** kusalākusaladhammānam ayam vuḍḍhi attho, ayam hāni atthoti. **Iti idam** “pañhe pucchite” ti-ādikam suttam vissajjanīye atthe vācakañāpakabhāvena pavattanato **vissajjanīyam** nāma.

“Uḷāro buddho bhagavā” ti iminā padena buddha-uḷāratam **ekaṃseneva** ekakoṭṭhāseneva niddise. “Svākkhāto dhammo” ti iminā padena dhammasvākkhātataṃ **ekaṃseneva** ekakoṭṭhāseneva niddise. “Suppaṭipanno saṅgho” ti iminā padena saṅghasuppaṭipattim **ekaṃseneva** ekakoṭṭhāseneva niddise “sabbe saṅkhārā aniccā” ti iminā padena saṅkhārāniccataṃ ekaṃseneva niddise. “Sabbe saṅkhārā dukkhā” ti iminā padena saṅkhārādukkhataṃ ekaṃseneva niddise. “Sabbe dhammā anattā” ti iminā padena dhammānattataṃ ekaṃseneva niddise. “Sabbe saṅkhārā anattā” ti avatvā “sabbe dhammā anattā” ti vuttena iminā padena saṅkhārehi aññaṃ yam vā pana maggaphalanirodhasamāpattidhammajātam atthi, tam maggaphalanirodhasamāpattidhammajātampi evamjātiyam evam ekaṃsabyākaraṇīyanti maggaphalanirodhasamāpattidhammajātassāpi anattataṃ ekaṃseneva niddiseti yojanā. **Idam** “uḷāro” ti-ādikam suttam vissajjanīye buddha-uḷāratādike vācakañāpakabhāvena pavattanato **vissajjanīyam** nāma.

Naradammasārathi ākaṅkhato **te** bhagavato **manasā** sabbaññutaññāṇasahitā-dimanasā **vicintitam** ñeyyadhammam devā manussā sabbe pāṇino **na jaññā** na jāneyyūṃ. Santam araṇam samādhiṃ nisevato **te** bhagavato manasā vicintitā kasiṇāpi sabbe pāṇino **na jaññā** na jāneyyūṃ. **Kasiṇāpi** vā kasiṇārammaṇāya paññāyapi **na jaññā** na jāneyyūṃ. **Kasiṇāpī**ti ettha ca “kasiṇāyapī” ti vattabbepi ya-kāra lopavasena “kasiṇāpī” ti vuttaṃ. Atha vā “**yam ākaṅkhati** yam ākaṅkhanam karoti, **tam** ākaṅkhanam **kim** kataman” ti pucchitam pañham aññesaṃ avisayattā

avissajjanīyaṃ hotīti yojanā. **Idaṃ** “ākaṅkhato”ti-ādikaṃ suttaṃ avissajjanīye visaye vācakañāpakabhāvena pavattanato **avissajjanīyaṃ** nāma.

Bhagavā **silakkhandhe** silakkhandhahetu **ettako** etaparimāṇo, bhagavā **samādhi-kkhandhe** samādhi-kkhandhahetu **ettako** etaparimāṇo, bhagavā **paññākkhandhe** (..03) paññākkhandhahetu **ettako** etaparimāṇo, bhagavā **vimuttikkhandhe** vimuttikkhandhahetu **ettako** etaparimāṇo, bhagavā **vimuttiñāḍadassanakkhandhe** vimuttiñāḍadassanakkhandhahetu **ettako** etaparimāṇo, bhagavā **iriyāyaṃ** kāyavacīsamācāre kāyavacīsamācārahetu **ettako** etaparimāṇo, bhagavā **pabhāve** ānubhāvahetu **ettako** etaparimāṇo, bhagavā **hitesitāyaṃ** mettāhetu **ettako** etaparimāṇo, bhagavā **karuṇāyaṃ** karuṇāhetu **ettako** etaparimāṇo, bhagavā **iddhiyaṃ** iddhividhahetu **ettako** etaparimāṇoti avissajjanīyoti yojanā. **Idaṃ** “ettako”ti-ādikaṃ suttaṃ avissajjanīye visaye vācakañāpakabhāvena pavattanato **avissajjanīyaṃ** nāma.

Bhikkhave, arahato sammāsambuddhassa tathāgatassa loke **uppādā** uppādahetu tiṇṇaṃ ratanānaṃ uppādo sambhavati, āyatīṃ buddharatanassa uppādo sambhavati, ekassa buddharatanassa dharmānakkhaṇena hi aññassa buddharatanassa anuppajjanato āyatinti vuttaṃ, dhammaratanassa uppādo sambhavati, saṅgharatanassa uppādo sambhavatīti tiṇi ratanāni. “Tāni tiṇi ratanāni guṇato kiṃpamāṇāni”ti pucchite sati tāni tiṇi ratanāni guṇato etaparimāṇāni na vissajjita-bbāni ti yojanā. **Idaṃ** “tathāgatassā”ti-ādikaṃ suttaṃ avissajjanīye visaye vācakañāpakabhāvena pavattanato **avissajjanīyaṃ** nāma.

**Buddhavisayo** puggalaparo puggalapadhāno paṇho avissajjanīyo, buddhavisayāva **puggalaparoparaññutā** avissajjanīyā. Bhikkhave, avijjānīvaraṇānaṃ sattānaṃ pubbā koṭi na paññāyati taṇhāsaṃyojanānaṃ, sakīṃ nirayaṃ sandhāvataṃ saṃsarataṃ sattānaṃ, sakīṃ tiracchānayoṇiṃ sandhāvataṃ saṃsarataṃ sattānaṃ, sakīṃ pettivisayaṃ sandhāvataṃ saṃsarataṃ sattānaṃ, sakīṃ asura-yoṇiṃ sandhāvataṃ saṃsarataṃ sattānaṃ, sakīṃ deve sandhāvataṃ saṃsarataṃ sattānaṃ, sakīṃ manusse sandhāvataṃ saṃsarataṃ sattānaṃ pubbā koṭi na paññāyati na dissati na upalabbhatīti. “Sā pubbā koṭi katamā”ti kenaci kataṃ pucchanaṃ **avissajjanīyaṃ** saṃsārassa pubbakoṭiyā abhāvato avissajjanīyaṃ hoti. “**Na paññāyati**”ti desanā sāvakānaṃ ñāḍavekallena katā, na attano ñāḍavekallena. “Na paññāyati”ti desanā attano ceva sāvakānaṃ ñāḍavekallena kātābbā (..0333) siyāti codanaṃ manasi katvā “**duvidhā buddhānaṃ bhagavāntānaṃ desanā**”ti-ādi vuttaṃ. Attā upanetaṃ etissā desanāyāti **attūpanāyikā**. Paro upanetaṃ etissā desanāyāti **parūpanāyikā**. “Katamā attūpanāyikā desanā, katamā parūpanāyikā desanā”ti pucchitabbattā niyametvā dassetuṃ “**na paññāyati**”ti-ādi vuttaṃ. “Na paññāyati”ti desanā sāvakānaṃ netabbānaṃ vasena desitattā parūpanāyikā desanā nāma, “**natthi buddhānaṃ bhagavāntānaṃ avijjānanā**”ti desanā attano netabbassa vasena desitattā attūpanāyikā desanā nāma. “Natthi buddhānaṃ bhagavāntānaṃ avijjānanā”ti vuttattā pubbāya koṭiyā abhāvato eva na paññāyatīti viññāyati, bhagavato ñāḍassa paññāpanaṃ kātuṃ asamatthattā na paññāyatīti na viññāyati tena **aṭṭhakathāyaṃ** “natthi buddhānaṃ bhagavāntānaṃ avijjānanāti etena purimāya koṭiyā abhāvato eva na paññāyati, na tattha ñāḍassa



paṭighātoti dasseti” ti (netti. aṭṭha. 118) vuttaṃ.

“Kathaṃ pana buddhānaṃ bhagavantānaṃ avijānanāya natthibhāvovijānitabbo” - ti vattabbattā avijānanāya natthibhāvaṃ jānāpetuṃ **“yathā bhagavā kokālikaṃ bhikkhuṃ”** ti-ādi vuttaṃ. **Atṭhakathāyaṃ** pana- “yaṃ pana atthi, taṃ aññesaṃ appameyyampi bhagavato na appameyyanti bhagavato sabbattha appaṭihatañāṇataṃ dassetuṃ ‘yathā bhagavā kokālikaṃ bhikkhuṃ ārabbhā’ ti-ādimāhā” ti vuttaṃ. Bhagavā kokālikaṃ bhikkhuṃ ārabbhā “kīva dīghaṃ nu kho, bhante, padume niraye āyuppamāṇan” ti pañhaṃ pucchitvā nisinnaṃ **aññataraṃ bhikkhuṃ yathā** yena pakārena **“seyyathāpi ...pe... āghātetvā”** ti evamāha. Tato tena pakārena avijānanāya natthibhāvo vijānitabboti attho gaṇetabbo.

Bhikkhu, tvaṃ sallakkhehi, kokālika vīsaticchāriko kosalako tilavāho rāsiṃ katvā ṭhapito, tato tilato puriso vassasatassa vassasatassa accayena ekamekaṃ tilaṃ uddhareyya, so vīsaticchāriko kosalako tilavāho iminā uddharānupakkamena khippataraṃ parikkhayaṃ pariyādānaṃ seyyathāpi gaccheyya, eko abbudo nirayo parikkhayaṃ pariyādānaṃ na tveva gaccheyya. Vīsati abbudā nirayā tattake kāle (..0334) parikkhayaṃ pariyādānaṃ seyyathāpi gaccheyyuṃ, evameva eko nirabbudo nirayo tattake kāle parikkhayaṃ pariyādānaṃ na tveva gaccheyya. Esa nayo sesesupi. Sāriputtamoggallānesu cittaṃ āghātetvā padumaṃ nirayaṃ kokālika bhikkhu upapanno kho, bhikkhu, tvaṃ evaṃ sallakkhehīti bhagavā āhāti yojanā. Bhagavā “ayaṃ appameyyo ayaṃ asaṅkhyeyyo” ti vā na kiñci āha. “Tasmiṃ appameyye katamo appameyyo, tasmiṃ asaṅkhyeyye katamo asaṅkhyeyyo” ti kenaci kataṃ pucchanaṃ buddhavisayattā **avissajjanīyaṃ. Idam** appameyya-asaṅkhyeyyasuttaṃ vuttanayena avissajjanīyaṃ. (11)

**119. “Yadā so upako”** ti-ādīsu yojanā pākaṭā.

“Kathaṃ kena pakārena **jino**” ti upakena kataṃ pucchanaṃ “kilesappahānapakārena jino” ti vissajjanīyattā **vissajjanīyaṃ. “Kena** pakārena **jino**” ti upakena kataṃ pucchanaṃ “pāpakānaṃ dhammānaṃ jitattā jino” ti vissajjanīyattā **vissajjanīyaṃ. “Katamo jino**” ti kataṃ pucchanaṃ “rūpādiko jino” ti vā “rūpādikaṃ muñcitvā añño jino” ti vā vissajjetuṃ asakkuṇeyyattā **avissajjanīyaṃ. “Katamo āsavakkhayo, katamo rāgakkhayo, katamo dosakkhayo, katamo mohakkhayo”** ti kataṃ pucchanaṃ “nibbānaṃ āsavakkhayo” ti vā “arahattamaggo āsavakkhayo” ti vā “arahattaphalaṃ rāgakkhayo” ti vā iti evamādinā vissajjanīyattā **vissajjanīyaṃ. “Kittako āsavakkhayo, kittako rāgakkhayo, kittako dosakkhayo, kittako mohakkhayo”** ti kataṃ pucchanaṃ “ettako etaparimāṇo āsavakkhayo” ti evamādinā avissajjanīyattā **avissajjanīyaṃ. Idam** vuttappakāraṃ suttaṃ vuttanayena vissajjanīyañca avissajjanīyañca hoti. (12)

“Tathāgato satto **atthī**” ti pucchanaṃ “pañcakkhandhe upādāya paññāpetabbo sattabhūto atthī” ti vissajjanīyattā **vissajjanīyaṃ. “Atthi rūpan”** ti kataṃ pucchanaṃ rūpassa vissajjanīyattā “āmantā” ti vissajjanīyattā **vissajjanīyaṃ, “rūpaṃ tathāgato”** ti kataṃ pucchanaṃ tathābhāvato alabbhanato avissajjanīyattā **avissajjanīyaṃ. “Rūpavā tathāgato”** ti-ādīsupi esa nayo (..0335) yathāsambhavaṃ yojetabbo. **Idam** vuttappakāraṃ suttaṃ vuttanayena vissajjanīyañca avissajjanīyañca hoti.

“Passati bhagavā dibbena cakkhunā ...pe... yathākammūpage satte pajānā-  
tī”ti kataṃ pucchanaṃ “passati bhagavā”ti vā ...pe... “pajānāti bhagavā”ti vā  
vissajjanīyattā **vissajjanīyaṃ**. “**Katame sattā, katamo tathāgato**”ti kataṃ  
pucchanaṃ paramatthato alabbhanato avissajjanīyattā **avissajjanīyaṃ**.

“**Atthi tathāgato**”ti kataṃ pucchanaṃ heṭṭhā vuttanayena vissajjanīyaṃ. “**Atthi  
tathāgato paraṃ maraṇā**”ti kataṃ pucchanaṃ “atthi tathāgato paraṃ maraṇā”ti  
vissajjamāne sati ca idhaloko eva paralokoti āpajjati, “natthi tathāgato paraṃ mara-  
ṇā”ti vissajjamāne sati ca idhalokato añño paralokoti āpajjati, tasmā avissajjanī-  
yattā **avissajjanīyaṃ**. **Idaṃ** vuttappakāraṃ suttaṃ vissajjanīye visaye ca avissajja-  
nīye visaye ca vācakañāpakabhāvena pavattanato **vissajjanīyañca avissajjanī-  
yañca** hoti.

**120.** Nānāvidhaṃ vissajjanīyāvissajjanīyasuttaṃ ācariyena niddhāritaṃ,  
amhehi ca ñātaṃ, “katamaṃ suttaṃ kamman”ti pucchitabbattā “**tattha katamaṃ  
kamman**”ti-ādi vuttaṃ.

“**Antakenādhīpanassā**”ti-ādīsu attho heṭṭhā vuttanayattā pākaṭo “maraṇenā-  
bhibhūtassa ...pe... chāyāva anapāyini”ti **idaṃ** suttaṃ puññakammaṃ pāpakamma-  
dvaye vācakañāpakabhāvena pavattanato **kammaṃ** nāma.

Bhikkhave, tumhe puna caparaṃ kammaṃ sallakkhetha.

(**anuṭṭhānagilānaṃ**) anuṭṭhānagilānassa **pīṭhasamāruḷhaṃ** pīṭhasamāruḷhassa **bālaṃ** bālassa vā **mañcasamāruḷhaṃ** mañcasamāruḷhassa **bālaṃ** bālassa vā **chamāyaṃ** bhūmiyaṃ **semānaṃ** semānassa sayantassa **bālaṃ** bālassa vā kāyena duccharitāni vācāya duccharitāni manasā duccharitāni pāpakāni yāni kammāni **pubbe** pubbakāle vā atīte anekakappakoṭisatasahassee vā **assa** bālana katāni, **tāni** pāpakāni kammāni **tamhi** pīṭhasamāruḷhādisamaye **olambanti** viya upaṭṭhahanti **ajjholambanti** viya upaṭṭhahanti **abhippalambanti** viya upaṭṭhahanti. Bhikkhave (..0336), **mahataṃ** mahantānaṃ pabbatakūṭānaṃ chāyā sāyanhasamayaṃ pathaviyaṃ seyyathāpi olambanti ajjholambanti abhippalambanti yathā, bhikkhave, evameva bālaṃ ...pe... abhippalambanti. Bhikkhave, **tatra** tasmim̐ upaṭṭhānākāre upaṭṭhānākārahetu **bālassa** katapāpassa evaṃ parivitaṅgaṃ hoti “**me** mayā kalyāṇaṃ akataṃ vata, **me** mayā kusalaṃ akataṃ vata, bhīruttāṇaṃ kataṃ vata, **me** mayā pāpaṃ kataṃ vata, **me** mayā luddaṃ kataṃ vata, **me** mayā kibbisaṃ kataṃ vata, **bho** agilāna sappurisa akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttāṇānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ yāvata **gati** duggati atthi, taṃ gatiṃ ahaṃ pecca gacchāmi”ti evaṃ parivitaṅgaṃ hoti. Evaṃ vitakkento **so** bālo socati kilamati paridevati, urattāḷiṃ kandati sammohaṃ āpajjatīti yojanā.

Pabbatakūṭānaṃ chāyā nāma sūriyuggamanakālepi pathaviyā olambantīpi chāyā hāyanavasena olambanti. Sāyanhasamayaṃ pana chāyā vaḍḍhanavasena olambanti, tatheva kammānīpi tasmim̐ kāle vaḍḍhanavasena upaṭṭhahanti, tasmā tameva vaḍḍhanupaṭṭhānaṃ sandhāya “sāyanhasamayaṃ”ti vuttaṃ. Sukkapaṅkhepi yojanā kaṇhapakkhe yojanānusāreṇa kātabbā. **Idaṃ** “puna caparaṃ”ti-ādikāṃ suttadvayaṃ kusalakamma-akusalakammesu vācakañāpakabhāvena pavattanato **kammaṃ** nāma.

Nānāvidhaṃ kammaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamo vipāko”ti pucchitabbattā **tattha katamo vipāko**”ti-ādi vuttaṃ. **Tattha** tesu aṭṭhavīsatividhesu lokiyādīsu sāsanapaṭṭhānesu katamo vipākoṭi pucchati. Bhikkhave, vo tumhehi ye manussattasaddhāpaṭilābhādayo paṭiladdhā, te manussattasaddhāpaṭilābhādayo **vo** tumhākaṃ lābhā bhavanti. Tumhehi pabbajitvā yaṃ catupārisuddhisilādisampādanaṃ laddhaṃ, taṃ catupārisuddhisilādisampādanaṃ **vo** tumhākaṃ suladdhaṃ bhavati. Bhikkhave, yo buddhuppādo navamo khaṇo tumhehi laddho, so buddhuppādo navamo **khaṇo vo** tumhākaṃ brahmacariyavāsāya paṭiladdho bhavati.

Bhikkhave, mayā chaphassāyatanikā nāma nirayā diṭṭhā, **tattha** tesu diṭṭhesu chaphassāyatanikesu nāma nirayesu yaṃ kiñci rūpaṃ cakkhunā passati, taṃ aniṭṭharūpaṃyeva passati, no iṭṭharūpaṃ. Akantarūpaṃyeva passati, no kantarūpaṃ. Amanāparūpaṃyeva passati, no manāparūpaṃ.

Yaṃ (..0337) kiñci saddaṃ sotena ...pe... ghānena ...pe... jivhāya ...pe... kāyena ...pe... yaṃ kiñci dhammaṃ manasā vijānāti, taṃ aniṭṭhadhammaṃyeva vijānāti, no iṭṭhadhammaṃ. Akantadhammaṃyeva vijānāti, no kantadhammaṃ. Amanāpadhammaṃyeva vijānāti, no manāpadhammanti pāṭho yutto. “Aniṭṭharū-

pam̐yeva vijānāti, no iṭṭharūpan”ti-ādipāṭho ayutto, katthaci pāḷiyam̐ ayuttapāṭho diṭṭho. Sukkapakkhe vuttanayavipariyāyena yojanā kātabbā. **Ayam̐** vuttappakārā “lābhā vo, bhikkhave”ti-ādiko pāṭho vipāke vācakañāpakabhāveneva pavattanato **vipāko** nāma.

Mārisā **niraye paccamānānam̐** amhākaṃ sabbaso nimujjana-ummujjanavasena **saṭṭhivassasahassāni** paripuṇṇāni, nirayassa **anto** pariyosānam̐ **kadā** kasmim̐ kāle bhavissati.

Nirayassa **anto** pariyosānam̐ natthi. Nirayassa anto pariyosānam̐ kuto atthi? Nirayassa **anto** pariyosānam̐ amhākaṃ na paṭidissati. Mārisā, yadā tumhe ca ahañca seṭṭhiputtā jātā, **tadā tuyham̐** tumhākañca **mayham̐** mama ca pāpaṃ **hi** yasmā **pakatam̐** pakārehi kataṃ, tasmā nirayassa **anto** pariyosānam̐ amhākaṃ na dissatīti **ayam̐** pāṭho vipāke vācakañāpakabhāvena pavattanato **vipāko** nāma. (13)

**121.** Adhammacārī naro kusaladhammesu pamatto **hi** yasmā hoti, tasmā so adhammacārī pamatto naro **yahim̐ yahim̐** yaṃ yaṃ duggatiṃ gacchati, taṃ taṃ gacchantam̐ adhammacāriṃ **naṃ** naram̐ attanā carito so dhammova hanati. Kimiva hanati? **Sayam̐** attanā gahito kaṇhasappo gaṇhantam̐ janam̐ hanati yathā, evaṃ attanā carito adhammo adhammacāriṃ naṃ hanati. “**Na hi dhammo adhammo cā**”ti-ādigāthāya attho pākaṭo. **Idam̐** suddadvayaṃ kamme ca vipāke ca vācakañāpakabhāvena pavattanato **kammañca vipāko ca** hoti.

Bhikkhave, tumhe puññānam̐ mā bhāyittha; bhikkhave, **yadidam̐** yaṃ idam̐ “puññāni”ti adhivacanam̐ pavattam̐; **etam̐** “puññāni”ti adhivacanam̐ iṭṭhassa kantassa piyassa manāpassa **sukhassa** sukhavipākajanakassa kammassa adhi- vacanam̐ hoti. Bhikkhave, aham̐ dīgharattam̐ katānam̐ puññānam̐ dīgharattam̐ paccanubhūtam̐ iṭṭham̐ kantam̐ piyam̐ manāpaṃ abhijānāmi kho. “Katham̐ abhijā- nāmi”ti ce puccheyya (..0338), pubbe satta vassāni **mettacittam̐** mettāya sahitam̐ dutiyajjhānacittam̐ bhāvetvā satta saṃvaṭṭavivaṭṭakappe **imam̐ lokam̐** manussa- lokam̐ puna na āgamāsiṃ. **Satta saṃvaṭṭavivaṭṭakappeti** cettha saṃvaṭṭaggaha- ṇena saṃvaṭṭatṭhāyī, vivaṭṭaggahaṇena vivaṭṭatṭhāyīpi gahitāti veditabbā. Sese- supi evameva gahetabbo. Bhikkhave, saṃvaṭṭamāne kappe aham̐ ābhassarū- pago homi, vivaṭṭakappe suññam̐ brahmavimānam̐ upapajjāmi. Bhikkhave, **tatra** brahmavimāne tatra upapajjamāne upapajjamānahetu aham̐ brahmā homi, aññe mahānubhāvena abhibhavanato **abhibhū**, aññehi anabhibhavanato **anabhibhūto** mahābrahmā homi, **aññadatthu** ekaṃsena daso aham̐ vasavattī homi.

Bhikkhave, aham̐ devānamindo sakko chattimsakkhattuṃ ahosiṃ kho, dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto cakkaranādi- **sattaratanasamannāgato** cakkavattirājā anekasatakkhattuṃ ahosiṃ, padesara- jjassa rājabhāve ko pana vādo.

Bhikkhave, tassa cakkavattirājabhūtassa mayham̐ **etam̐** parivitakkanam̐ ahosi “yena phalena yena vipākena aham̐ etarahi evaṃmahiddhiko evaṃmahānubhāvo amhi, taṃ idam̐ phalam̐ kissa kammassa phalam̐ nu kho, so ayam̐ vipāko kissa kammassa vipāko nu kho”ti etam̐ parivitakkanam̐ ahosi. Bhikkhave, **tassa** vitakke- ntassa mayham̐ **etam̐** parivitakkanam̐ ahosi “yena phalena yena vipākena aham̐

etarahi evaṃmahiddhiko evaṃmahānubhāvo amhi, **me** pavattaṃ taṃ idaṃ phalaṃ tiṇṇaṃ kammānaṃ phalaṃ kho, so ayaṃ vipāko tiṇṇaṃ kammānaṃ vipāko kho, seyyathidaṃ katamesaṃ tiṇṇaṃ kammānaṃ phalaṃ vipāko? Dānassa damassa saṃyamassāti tiṇṇaṃ kammānaṃ phalaṃ vipāko”ti etaṃ parivittakkaṃ ahoṣīti avocāti yojanā.

**Tattha** tasmim̐ “mā, bhikkhave, puññānaṃ bhāyitthā”ti-ādike sutte yañca dānaṃ, yo ca damo, yo ca saṃyamo atthi, **idaṃ** dānādittayaṃ **kammaṃ**, taṃvācakañāpakaṃ suttampi **kammaṃ** nāma. **Tappaccayo** taṃkammaṃpaccayo paccayuppannabhūto paccanubhūto yo vipāko atthi, etaṃ vipāke phalampi pakkhipitabbaṃ, **ayaṃ** vipāko taṃvācakañāpako pāṭhopi **vipāko** nāma. **Cūḷakammavibhaṅgo** cūḷakammavipākaputhuttavibhāgo tathā vattabbo.

Todeyyaputtassa (..0339) subhassa māṇavassa **yaṃ** suttaṃ bhagavatā desitaṃ, **tattha** sutte vuttā **ye** pāṇātipātādayo dhammā appāyukadīghāyukatāya saṃvattanti, **ye** hiṃsanādayo dhammā bahvābādha-appābādhatāya saṃvattanti, **ye** usūyanādayo dhammā appesakkhamahesakkhatāya saṃvattanti, **ye** kodhādayo dhammā dubbaṇṇasuvaṇṇatāya saṃvattanti, **ye** agāravādayo dhammā nīcakulika-uccakulikatāya saṃvattanti, **ye** maccherādayo dhammā appabhogamahābhogātāya saṃvattanti, **ye** asallakkaṇādayo dhammā duppaññapaññavantatāya saṃvattanti. **Idaṃ** pāṇātipātasattayugaṃ **kammaṃ**, taṃvācakañāpakaṃ suttampi **kammaṃ** nāma. **Tattha** subhasutte yā appāyukadīghāyukatā vuttā ...pe... yā duppaññapaññavantatā vuttā, so **ayaṃ** appāyukadīghāyukatādiko **vipāko**, taṃvācakañāpakapāṭhopi **vipāko**. **Idaṃ** subhasuttaṃ kusalākusalakamme ceva vipāke ca vācakañāpakabhāvena pavattanato **kammañca vipāko ca** hoti. (14)

**122.** Yo puggalo vacīduccaritaparivajjanena **vācānurakkhī** bhaveyya, abhijjhādi-anuppādanena **manasā saṃvuto** bhaveyya, pāṇātipātādipajahanena **kāyena akusalaṃ na kayirā**, iti tayo ete kammaṃpathe visodhaye, so puggalo isippaveditaṃ **maggam̐** ariyaṃ aṭṭhaṅgikaṃ maggaṃ **ārādhaye** ārādhayeyyāti yojanā. **Idaṃ** “vācānurakkhī”ti-ādikaṃ suttaṃ kusale vācakañāpakabhāvena pavattanato **kusalaṃ** nāma.

**Yassa** puggalassa kāyena **dukkaṭam̐** duggatisaṃvattaniyakammaṃ natthi, vācāya dukkaṭakammaṃ natthi, manasā dukkaṭakammaṃ natthi, tīhi **ṭhānehi** uppaḷḷanaṭṭhānehi saṃvutaṃ **taṃ** puggalaṃ “brāhmaṇaṃ”ti ahaṃ vadāmi yojanā. **Idaṃ** gāthāvacaṇaṃ vuttanayena kusalaṃ nāma.

“Tīṇimāni, bhikkhave ...pe... kusalamūlāni”ti **idaṃ** vacanaṃ vuttanayena kusalaṃ. Bhikkhave, kusalānaṃ dhammānaṃ samāpattiyā vijjā pubbaṅgamā hoti, hirī ca ottappañca anudevāti yojanā. **Idaṃ** vacanaṃ vuttanayena kusalaṃ nāma.

Māluvā **sālam̐** rukkhaṃ onataṃ bhūmiyaṃ patanaṃ karoti iva, tathā **yassa** janassa accantaṃ dvīsu tīsu bhavesu dussīlyaṃ atthi, **so** jano attānaṃ onataṃ (..034) apāyesu pākaṭaṃ karoti. Anattakāmo jano yathā anattaṃ icchati, tathā anattaṃ karoti yathā, tathā idiso dussīlo **naṃ** attānaṃ anattaṃ karotīti yojanā. **Idaṃ** “yassā”ti-ādikaṃ vacanaṃ vuttanayena akusalaṃ.

**Asmamayaṃ** asmasaṅkhātamaṃ pāsāṇamaṇimayaṃ **vajiraṃ** vajirassa uṭṭhānasaṅkhātamaṃ pāsāṇamaṇiṃ **abhimatthati** vidhamseti iva, tathā **attanā hi** sayameva kataṃ **attajaṃ** attasambhavaṃ pāpaṃ **dummedhaṃ** pāpaṃ karontaṃ janaṃ abhimatthatīti yojanā. **Idaṃ** “attanā hi”ti-ādikaṃ vacanaṃ vuttanayena akusalaṃ.

Devate kusalehi vivajjitā akusalā dasa kamma pathe **niseviya** katvā **garahā** gārayhā bhavanti, **bālamatī** mandabuddhino nirayesu paccareti yojanā. **Idaṃ** “dasa kamma pathe”ti-ādikaṃ suttaṃ vuttanayena akusalaṃ.

“Tīṇimāni, bhikkhave ...pe... akusalamūlāni”ti **idaṃ** vacanaṃ vuttanayena akusalaṃ. (15)

Yādisaṃ yaṃ bijaṃ vapate, taṃ bijaṃ tādisaṃ phalaṃ harate iva, tathā **kalyāṇa-kārī** paṇḍito kalyāṇaṃ phalaṃ harate, **pāpakārī** bālo ca pāpakaṃ phalaṃ harateti yojanā. **Tattha** “yādisan”ti-ādike sutte “kalyāṇakārī kalyāṇan”ti **yaṃ** vacanaṃ āha, **idaṃ** vacanaṃ kusalaṃ. “Pāpakārī ca pāpakan”ti **yaṃ** vacanaṃ āha, **idaṃ** vacanaṃ akusalaṃ. **Idaṃ** dvivacanaṃ vuttanayena kusalañca akusalañca hoti.

Kalyāṇakārī sappurisā subhena kammena suggatiṃ **vajanti** gacchanti, pāpakārī kāpurisā asubhena kammunā apāyabhūmiṃ **vajanti** gacchanti, **kamma** abhisāṅkhāraviññāṇasahagatakamma **khayā** khayānato **vimuttacetasā** samucchadavimutti paṭippassaddhivimutticittā **te** sappurisā asubhe nibbanti. Kimiva nibbanti? Indhanakkhayā joti nibbāti iva, tathā **te** sappurisā kamma **khayā** anavasesakhayanato nibbantīti yojanā. **Tattha** tasmīṃ “subhenā”ti-ādigāthāvacane “subhena ...pe... suggatin”ti **yaṃ** vacanaṃ āha, **idaṃ** “subhena ...pe...suggatin”ti vacanaṃ kusale vācakañāpakabhāvena pavattanato **kusalaṃ** nāma.

“Apāyabhūmiṃ asubhena kammunā”ti **yaṃ** vacanaṃ āha (..0341), **idaṃ** “apāya ...pe... kammunā”ti vacanaṃ akusale vācakañāpakabhāvena pavattanato **aku-salaṃ** nāma. **Idaṃ** “subhenā”ti-ādikaṃ gāthāvacanaṃ vuttanayena kusalañca akusalañca hoti. (16)

**123. “Yathāpi bhamaro pupphaṃ ...pe... muni care”**ti **idaṃ** gāthāvacanaṃ anuññāte caraṇe vācakañāpakabhāvena pavattanato **anuññātaṃ** nāma.

**Bhamaro** nāma puppharasapivanagahaṇavasena caraṇako madhukarādiko bhamaro. So puppharasaṃ gaṇhanto mandavego hutvā pupphañca vaṇṇañca gandhañca avināsetvā yāvadatthaṃ puppharasaṃ pivitvā madhukaraṇatthāya ca puppharasaṃ gahetvā madhukaraṇatthānaṃ vanasaṇḍaṃ paleti. Pupphavaṇṇa-gandhā pākatikāva honti. Evameva piṇḍāya gāmaṃ pavisanto muni pasādajanaṃ ālokanavilokanagamanatiṭṭhanādikaṃ janetvā pītisomanassasahitaṃ pasādaṃ janetvā saddhādeyyaṃ piṇḍapātaṃ yāpanamattaṃ paṭiggahetvā gāmato nikkhamitvā udakaphāsukaṭṭhāne vane bhesajjaṃ limpanto viya, kantāre puttamaṃsaṃ khādanto viya, piṇḍapātaṃ paccavekkhitvā paribhuñjitvā bhamaro vane madhuṃ karoti viya, kammaṭṭhānānurūpaṃ vanasaṇḍaṃ pavisitvā jhānaggaphalanibbattanatthāya samaṇadhammakaraṇatthāya gāme **care** careyyāti adhippāyo veditabbo.

“Tīṇimāni, bhikkhave, bhikkhūnaṃ karaṇīyāni ...pe... imāni kho, bhikkhave, bhikkhūnaṃ tīni karaṇīyāni”ti **idaṃ** suttaṃ bhagavatā anuññāte ācāre atthe vācakañāpakabhāvena pavattanato **anuññātaṃ** nāma. Tasmīṃ sutte yo bhikkhu sīlaṃ pāti rakkhati, iti rakkhaṇato so bhikkhu **pāti** nāma. Yaṃ sīlaṃ taṃ pātiṃ bhikkhuṃ apāyādidukkhato moceti, iti mocanato taṃ sīlaṃ **pātimokkhaṃ** nāma. Yena sīlena bhikkhu saṃvaritabbacakkhundriyādikaṃ saṃvarati, iti saṃvaraṇakaraṇato taṃ sīlaṃ **saṃvaram** nāma, pātimokkhaṃ eva saṃvaram **pātimokkhasaṃvaram**, pātimokkhasaṃvarena **saṃvuto** samannāgato hutvā saṃvuṇanato catu-iriyāpathesu cārako hoti, iti saṃvuṇanato bhikkhu **pātimokkhasaṃvarasaṃvuto** nāma. **Viharati** catu-iriyāpathe pavatteti. Vārittacāraṃ vajjetvā cārittasilāṃ ādāya caraṇaṃ **ācāro**, agocare vajjetvā gocare (..0342) caraṇaṃ **gocaroti**. Attho vuccamāno ativitthāro bhavissati, tasmā kiñcimattaṃ kathetvā sāsanaṇatthānasuttabhāvaṃ kathessāma.

“Ettakameva suttaṃ ‘anuññātan’ti niddhāritabban”ti vattabbattā **“dasayime, bhikkhave, dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā”**ti-ādi vuttaṃ. **Idaṃ** “dasā”ti-ādikaṃ suttampi anuññāte dasavidhe paccavekkhitabbe dhamme vācakañāpakabhāvena pavattanato **anuññātaṃ** nāma. “Tīṇimāni ...pe... karaṇīyāni”ti **idaṃ** suttampi anuññāte tividhe sucarite vācakañāpakabhāvena pavattanato **anuññātaṃ** nāma.

Nānāvidhaṃ anuññātaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ suttaṃ paṭikkhittan”ti pucchitabbattā **“tatha katamaṃ paṭikkhitta-”**ti-ādi vuttaṃ.

“Natthi puttasaṃsaṃ pemaṃ, natthi gosamitaṃ dhanam;  
natthi sūriyasamā ābhā, samuddaparamā sarā”ti.-

Idaṃ devaputtavacanaṃ paṭikkhipanto bhagavā-

“Natthi attasamaṃ pemaṃ, natthi dhaññasamaṃ dhanam;  
natthi paññāsamā ābhā, vuṭṭhi ve paramā sarā” ti.-

Gātham āha. **Ettha** etasmim gāthādvaye **yaṃ** “natthi puttasmaṃ pemaṃ” ti-ādikam purimakam hoti. **Idam** “natthi puttasmaṃ pemaṃ” ti-ādikam devaputtavacanam bhagavatā paṭikkhattā, paṭikkhitte atthe pavattanato ca **paṭikkhattam** nāma.

Dubbhikkhakāle vā kantāre vā mātāpitaro puttadhītaro ghātetvāpi attānameva posenti, tasmā “**natthi attasamaṃ pemaṃ**” ti vuttam. Dubbhikkhakālādīsu hirañña-suvaṇṇasārādīni, gomahiṃsādīnīpi dhaññagahaṇatthāya dhaññassāmikānaṃ datvā dhaññameva gaṇhanti, tasmā “**natthi dhaññasamaṃ dhanam**” ti vuttam. Sūriyādīnaṃ ābhā paccuppannatamaṃ ekadesamaṃ vinodeti, paññā pana dasasahassilokadhātumpi ekapajjotaṃ ekobhāsaṃ kātuṃ samatthā, atītānāgatapaccuppannadhammakotṭhāsesupi paṭicchādakaṃ kilesatamampi vidhamati, tasmā “**natthi paññāsamā ābhā**” ti vuttam. Samuddo bhūmiyā (..0343) ca ekadeseyeva tiṭṭhati, so ca deve avuṭṭhe sati khayanasabhāvo bhavye, vuṭṭhi pana koṭisatasahassacakkavāḷesupi yāva ābhassarā brahmalokāpi pūrā bhavati, tasmā “**vuṭṭhi ve paramāsarā**” ti vuttam.

“Idameva paṭikkhattam niddhāritabban” ti vattabbattā “**tīṇimāni bhikkhave**” ti-ādi vuttam. **Idam** “tīṇimāni” ti-ādikam suttampi paṭikkhitte duccharite vācakañāpakabhāvena pavattanato **paṭikkhattam** nāma. (17)

**124.** Nānāvidham paṭikkhattam ācariyena niddhāritam, amhehi ca ñātam, “katamaṃ anuññātañca paṭikkhattañcā” ti pucchitabbattā “**tattha katamaṃ anuññātañcā**” ti-ādi vuttam.

**Bhūripaññabhūripaññavanta** gotama, **taṃ** bhūripaññaṃ gotamaṃ ahaṃ pucchāmi. **Idha** loke anekā **yā** janatā bhītā, sā janatā **kiṃsu** katamā bhavye. Yo ca maggo anekāyatano iti pavutto, so ca maggo **kiṃsu** katamo bhavye. **Kismiṃ** dhamme **ṭhito** jano paralokaṃ **na bhāye** na bhāyeyyāti pucchati yojanā.

Devaputta yo jano sammā**vācañca** paṇidhāya, sammā**manañca** paṇidhāya, kāyena pāpāni akubbamāno ca bhavye, ayaṃ eko. Bahvannapānaṃ gharaṃ āvasanto ca bhavye, ayaṃ eko. **Saddho** saddhāsampanno cittamudubhāvena **modu** ca bhavye, ayaṃ eko. **Vadaññū** yācakaṃ yācavasena vuttavacanaññū hutvā saṃvibhāgī ca bhavye, ayaṃ eko. Iti **etesu** catūsu dhammesu **ṭhito** jano dhammesu ṭhito hutvā paralokaṃ **na bhāye** na bhāyeyyāti yojanā.

“Tasmim sutte katamaṃ anuññātam, katamaṃ paṭikkhattam nāmā” ti pucchitabbattā “**tattha yaṃ āhā**” ti-ādi vuttam. **Tattha** tasmim “kiṃsūdhā” ti-ādipañhāya vissajjane “vācam manañcā” ti-ādivacane “vācam manañca paṇidhāya sammā” ti **yaṃ** vacanaṃ bhagavā āha, **idam** “vācam ...pe... sammā” ti vacanaṃ anuññāte vacanīyādike atthe vācakañāpakabhāvena pavattanato **anuññātam** nāma. “Kāyena pāpāni akubbamāno” ti **yaṃ** vacanaṃ āha, **idam** “kāyena ...pe... māno” ti vacanaṃ pāpakubbena paṭikkhitte vuttanayena pavattanato **paṭikkhattam** nāma. “Bahvanna ...pe... na bhāye” ti **yaṃ** vacanaṃ āha, **idam** “bahvanna ...pe... na (..0344) bhāye” ti vacanaṃ vuttanayena anuññātam nāma. **Idam** “vācam” ti-ā-



dikaṃ vacanaṃ vuttanayadvayena anuññātañca paṭikkhittañca hoti.

“**Sabbapāpassa akaraṇaṃ**” ti-ādiko vuttatthova. “Tasmiṃ sabbapāpassāti-ādike katamaṃ anuññātaṃ, katamaṃ paṭikkhittaṃ” ti vattabbabhāvato “**tattha yaṃ**” ti-ādi vuttaṃ.

Devānaminda, ahaṃ kāyasamācārampi duvidhena vadāmi- **sevitabbaṃ** ana-  
vajjaṃ kāyasamācārampi vadāmi, **asevitabbaṃ** sāvajjaṃ kāyasamācārampi ahaṃ  
vadāmi. Vacīsamācārādīsupi vuttanayānusārena yojanā kātabbā.

“Kiñca vaḍḍhanahāyanaṃ āgamma kāyasamācārādikaṃ sevitabbāsevitabba-  
bhedena vuttan” ti vattabbabhāvato “**kiñcetaṃ paṭiccā**” ti-ādi vuttaṃ. Akusaladha-  
mmavaḍḍhanaṃ, kusaladhammahāyanañca paṭicca kāyasamācārādayo na sevi-  
tabbā, kusaladhammavaḍḍhanaṃ, akusaladhammahāyanañca paṭicca kāyasamā-  
cārādayo sevitabbāti sallakkhetabbā. (18)

**125.** Nānāvidhaṃ anuññātañca paṭikkhittañca ācariyena niddhāritaṃ, amhehi  
ca ñātaṃ, “**katamo suttaviseso thavo**” ti pucchitabbattā tathā pucchitvā ayaṃ sutta-  
viseso thavo nāmāti viññāpetuṃ “**tattha katamo thavo**” ti-ādi vuttaṃ. Tattha  
**tatthāti** tesu aṭṭhaviśatividhesu lokiyādīsū sāsanaṃ paṭṭhānasuttesu katamo suttavi-  
seso thavo nāmāti pucchati.

**Maggānaṃ** jaṅghamaggadiṭṭhimaggādīnaṃ **aṭṭhaṅgiko** sammādiṭṭhimaggaṅgā-  
di-aṭṭhaṅgiko maggo **seṭṭho** uttamo. **Saccānaṃ** vacīsaccakhattiyādisammutisacca-  
paramatthasaccānaṃ **caturo** dukkhasamudayanirodhanirodhagāminipaṭipadāva-  
sena caturo ariyasaccā **padā seṭṭhā** uttamā. **Dhammānaṃ** sabbasaṅkhatasappa-  
ccayadhammānaṃ **virāgo** asaṅkhatanibbānasaṅkhāto virāgo dhammo **seṭṭho**  
uttamo. **Dvipadānaṃ** sabbadevamanussādīnaṃ **dvipadānaṃ cakkhumā** pañcavi-  
dhacakkhumā bhagavā **seṭṭho** uttamoti yojanā. **Ayaṃ** “maggānaṭṭhaṅgiko” ti-ādisu-  
ttaviseso thave atthe vācakañāpakabhāvena pavattanato **thavo** nāma.

“Ayameva suttaviseso thavo” ti vattabbattā “**tīṇimāni bhikkhave**” ti-ādi vuttaṃ.  
**Apadā** ahimacchādayo vā, **dvipadā** manussasakuṇapakkhijātikādayo vā, **catu-  
ppadā** hatthi-assagomahiṃsādayo vā, **bahuppadā** (..0345) satapadi-ādayo vā,  
**rūpino** kāmarūpasattā vā, **arūpino** arūpasattā vā, **saññino** sattaviññāṇaṭṭhitisattā  
vā, **asaññino** asaññasattā vā, **nevasaññināsaññino** bhavagge nibbattasattā vā  
**yāvatā** yattakā sattā saṃvijjanti, **tesaṃ** tattakānaṃ apadādīnaṃ sattānaṃ **yadidaṃ**  
yo ayaṃ ahaṃ sammāsambuddho tathāgato uppanno, so ayaṃ ahaṃ sammā-  
sambuddho tathāgato **aggamaṃ** aggoti akkhāyati, **seṭṭhaṃ** seṭṭhoti akkhāyati, **pavaraṃ**  
pavaroti akkhāyati, ayaṃ paṭhamaṃ aggo.

**Saṅkhatānaṃ dhammānaṃ vā** sappaccayasabhāvānaṃ vā, **asaṅkhatānaṃ**  
paccayehi asaṅkharitānaṃ paṇṇattimattabhūtānaṃ dhammānaṃ vā **yāvatā**  
yattakā paṇṇattī voharīyanti, tattakehi paṇṇattīhi paññāpetabbānaṃ **tesaṃ** saṅkha-  
tāsaṅkhatānaṃ **dhammānaṃ yadidaṃ** yo ayaṃ madanimmadano ...pe... yo ayaṃ  
nirodho, yaṃ idaṃ nibbānamaggaphalānamālambaṇaṃ bhavati, so ayaṃ mada-  
nimmadanādiko dhammo **aggamaṃ** aggoti akkhāyati ...pe... akkhāyati, ayaṃ dutiyo  
aggo.

**Saṅghānaṃ** yāvatā paṇṇatti, gaṇānaṃ yāvatā paṇṇatti, mahājanasannipātānaṃ

yāvatā paṇṇatti voharīyanti, tattakehi paṇṇattīhi paññapetabbānaṃ tesam saṅha-  
gaṇādīnaṃ yāni imāni cattāri puggalāni purisayugāni, ye ime aṭṭha purisapuggalā  
...pe... lokassa yaṃ idaṃ puññakkhettaṃ saṃvijjati, so ayaṃ catupurisayugādiko  
tathāgatasāvakaśaṅho **aggam** aggoti akkhāyati ...pe... akkhāyati, ayaṃ tatiyo  
aggo. Imāni tīṇi tathāgatanibbāna-ariyasaṅgharatanāni aggāni bhavanti.

**Sabbalokuttaro** apadādisabbasattalokato uttaro satthā ca, **kusalapakkhato** kusa-  
la-anavajjapakkhabhāvato uttaro dhammo ca, **narasiḥassa** satthuno gaṇo ca iti **tīṇi**-  
satthudhammagāṇaratanāni aggāni, tāni **tīṇi** satthudhammagāṇaratanāni **visissare**  
guṇavasena visissantī.

**Samaṇapadumasañcayo** sare ruhamānaṃ padumaṃ sobhanaṃ iva sāsane  
sobhanasamaṇapadumasamūho gaṇo ca, dhammavaro ca, vidūnaṃ sakkato **nara-**  
**varadamako** (..0346) naravarānaṃ brahmadevamanussarājarājamahāmaccā-  
dīnaṃ damako anudamako **cakkhumā** sambuddho ca iti **tīṇi** gaṇadhammabuddha-  
ratanāni lokassa uttari bhavanti.

gaṇavaro ca iti yāni tīṇi buddhadhammagāṇaratanāni aggāni, tāni tīṇi ...pe...  
Appaṭṭisamo satthā ca, **nirupadāho** niggata-upadāho, sabbo dhammo ca ariyo  
gaṇavaro ca iti yāni **tīṇi** buddhadhammagāṇaratanāni aggāni, **tāni** tīṇi ...pe...  
nāni **khalu** ekamsena **visissare** visissanti.

**Saccanāmo** avitathasaccadesanato saccanāmo khemo **sabbābhibhū** sabbe  
manussadevādike anabhibhavamānopi guṇāṭirekavasena abhibhavamāno viya  
pavattanato sabbābhibhū jino ca, **saccadhammo** avitathasabhāvato sacca-  
dhammo ca, **tassa** saccadhammassa **uttari** uttamo añño dhammo natthi, viññūnaṃ  
niccaṃ **pūjito** pūjāraho ariyaśaṅgho ca iti tīṇi lokassa **uttari** uttamāni bhavanti.

Ekāyanapadassa vacanatto **aṭṭhakathāyaṃ (netti. aṭṭha. 170)** bahudhā vutto.  
Jātikhayantadassī hitānukampī bhagavā ekāyanaṃ maggaṃ pajānāti. “Yaṃ ekā-  
yanaṃ maggaṃ pajānāti, tena maggena kiṃ taratī”ti vattabbabhāvato “**etena  
maggenā**”ti-ādi vuttaṃ. Yaṃ maggaṃ bhagavā jānāti, **etena maggena pubbe** atīta-  
maddhānaṃ buddhādayo ariyā **oghaṃ** saṃsāroghaṃ tariṃsu, anāgatama-  
ddhānaṃ tarissanti, **ye cāpi** buddhādayo paccuppanne uppajjanti, te cāpi buddhā-  
dayo paccuppanne taranti, **visuddhipekkhā** visuddhiṃ apekkhamānā **sattā** deva-  
manussaseṭṭhaṃ tādisaṃ yathāvuttagaṇaṃ **taṃ** sammāsambuddhaṃ nama-  
ssanti, **iti ayaṃ** nānāvidhasuttavisesopi thave ratanattaye, ratanattayaḅuṇe ca  
vācakañāpakabhāvena pavattanato **thavo** nāma. Icceṭaṃ sāsanaṃ aṭṭhānasutta-  
viseśadassako saṃvaṇṇanāviseśopi sāsanaṃ aṭṭhānaṃ nāmāti veditabbo.

Amhākācariya tumhehi amhākācariyehi soḷasappabhedasaṃkilesabhāgiyādisā-  
sanaṃ aṭṭhānasuttañceva aṭṭhaviseśavidhaṃ lokiyādisāsanaṃ aṭṭhānasuttañca  
niddhāritaṃ, amhehi ca ñātaṃ, “tesu saṃkilesabhāgiyādisu sāsanaṃ aṭṭhānasutta-  
viseśesu katamaṃ suttaviseśaṃ katamena suttaviseśena saṃsanditvā niddisita-  
bbaṇ”ti vattabbattā “**tattha lokiyaṃ (..0347) suttan**”ti-ādi āradhaṃ. **Aṭṭhakathāyaṃ**  
pana- “evaṃ duvidhampi sāsanaṃ aṭṭhānaṃ nānāsuttapadāni udāharantena vibha-  
jitvā idāni saṃkilesabhāgiyādisu saṃsanditvā dassetuṃ puna ‘lokiyaṃ suttan’-  
ti-ādi āradhan”ti (netti. aṭṭha. 170) vuttaṃ.

Tattha **tatthāti** tesu soḷasavidhesu saṃkilesabhāgiyādisu sāsanaṃ aṭṭhānasutta-  
viseśesu ceva aṭṭhaviseśavidhesu lokiyādisu sāsanaṃ aṭṭhānasuttaviseśesu ca aku-  
salapakkhe pavattaṃ lokiyaṃ suttam saṃkilesabhāgiyasuttana samānatthabhā-  
vena saṃsandati, kusalapakkhe pavattaṃ lokiyaṃ suttam vāsanaṃ bhāgiyasuttana  
samānatthabhāvena saṃsandati, tasmā lokiyaṃ suttam ekavidhampi saṃkilesa-  
bhāgiyena ca vāsanaṃ bhāgiyena ca dvīhi suttehi niddisitabbaṃ. Dassanapakkhe  
pavattaṃ lokuttaram suttam dassanabhāgiyena samānatthabhāvena saṃsandati,  
bhāvanāpakkhe pavattaṃ lokuttaram suttam bhāvanābhāgiyena samānatthabhā-  
vena saṃsandati, asekkhapakkhe pavattaṃ lokuttaram suttam asekkhabhāgiyena  
samānatthabhāvena saṃsandati, tasmā lokuttaram suttam dassanabhāgiyena  
ca bhāvanābhāgiyena ca asekkhabhāgiyena ca tīhi suttehi niddisitabbaṃ. Vuttana-  
yānusārena sesesupi saṃsandanaṃ yojanā kātabbā.

Amhākācariya tumhehi amhākācariyehi nayadassanavasena suttaviseśasaṃsa-

ndanam dassitam, amhehi ca ñātam, “kimatthāya saṃkilesabhāgiyādibhedena vibhajitvā bhagavatā vuttan”ti vattabbattā “**vāsanābhāgiyaṃ suttaṃ saṃkilesabhāgiyassa suttaṃ nigghātāyā**”ti-ādi vuttam. Ettha ca sutta vasena suttatthā gahitā.

“Yaṃ sattādhiṭṭhānaṃ ācariyena niddhāritam, taṃ sattādhiṭṭhānaṃ kittakehi suttehi vibhajitvā niddisitabban”ti vattabbattā “**lokuttaram suttaṃ sattādhiṭṭhānaṃ chabbisatiyā puggalehi niddisitabban**”ti vuttam. “Te chabbīsati puggalā katihi suttehi samanvesitabbā”ti vattabbattā “**te tīhi**”ti-ādi vuttam. Dassanabhāgiyena sattādhiṭṭhānena, bhāvanābhāgiyena sattādhiṭṭhānena, asekkhabhāgiyena sattādhiṭṭhānena cāti tīhi suttehi te chabbīsati puggalā samanvesitabbā.

“Katamehi (..0348) katamehi katamaṃ katamaṃ suttaṃ niddisitabban”ti vattabbattā “**tattha dassanabhāgiyan**”ti-ādi vuttam. Tattha **tatthā**ti tesu tīsu dassanabhāgiyādīsu suttesu. **Tatthā**ti vā tesu chabbīsatiyā puggalesu. Sattādhiṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ ekabījīnā puggalena ca niddisitabbaṃ ...pe... dhammānusārīnā puggalena ca niddisitabbaṃ, iti imehi pañcahi puggalehi sattādhiṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ niddisitabbaṃ. Ettha ca dassanaggaḥaṇena sotāpattiphalaṭṭhāpi gahitā, tasmā ekabījīkolaṃkolasattakkhattuparamā phalaṭṭhāpi gahitā.

**Saddhānusārī** pana yo vipassanākkhaṇe saddhaṃ dhuraṃ katvā sotāpattimaggam nibbatteti, so puggalo nibbattetabbasotāpattimaggakkhaṇe saddhānusārī nāma, saddhāya samāpattim anussarati, iti saddhāya samāpattiyā anussaraṇato sotāpattimaggatṭho puggalo **saddhānusārī** nāma. So puggalo sotāpattiphalaṃkkhaṇe saddhāya vimuttattā saddhāvimutto hutvā ekabījīkolaṃkolasattakkhattuparamo bhavati. Yo pana puggalo vipassanākkhaṇe paññaṃ dhuraṃ katvā sotāpattimaggam nibbatteti, so puggalo nibbattetabbasotāpattimaggakkhaṇe **dhammānusārī** nāma, dhammena paññāya samāpattim anussarati, iti dhammena paññāya samāpattiyā anussaraṇato **dhammānusārī** nāma. So puggalo phalakkhaṇe diṭṭhiyā paññāya nirodham pattattā diṭṭhipatto hutvā ekabījī ...pe... paramo bhavati. **Dhammoti** cettha paññā gahitā. Iti pabhedato dve maggaṭṭhā, cha phalaṭṭhāti aṭṭhahi ariyapuggalehi, sampiṇḍite pana pañcahi ariyapuggalehi sattādhiṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ niddisitabbaṃ.

Imesaṃ ekabījī-ādīnaṃ puggalānaṃ sattādhiṭṭhānekadesatthattā ceva dassanabhāgiyatthattā ca sattādhiṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ ettakehi puggalehi niddisitabbanti niyametvā ācariyena vibhattam, amhehi ca ñātam, “sattādhiṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ kittakehi puggalehi niddisitabban”ti pucchitabbattā-

“Bhāvanābhāgiyaṃ suttaṃ dvādasahi puggalehi niddisitabbaṃ sakadāgāmi-phalāsacchikiriyāya paṭipannena, sakadāgāminā, anāgāmi-phalāsacchikiriyāya paṭipannena, anāgāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṅkhāraparinibbāyinā, sasaṅkhāraparinibbāyinā (..0349), uddhamsoṭena akaniṭṭhagāminā, saddhāvimuttēna, diṭṭhipattēna, kāyasakkhinā cāti bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi niddisitabban”ti-  
Vuttam. Tatthāpi sattādhiṭṭhānekadesaṃ bhāvanābhāgiyaṃ suttanti gahetabbaṃ.

**Sakadā ...pe... pannena** sakadāgāmimaggatthēna puggalēna, **sakadāgāminā** sakadāgāmiphalaṭṭhēna, **anāgāmi ...pe... pannena** anāgāmimaggatthēna, **anāgāminā** anāgāmiphalaṭṭhēna, avihādīsu pañcasu suddhāvāsesu āyuvemajjhaṃ anatikkamitvā arahattaṃ patvā parinibbāyanasabhāvena **antarāparinibbāyīnāmakena** anāgāminā, āyuvemajjhaṃ atikkamitvā arahattaṃ patvā parinibbāyanasabhāvena **upahaccaparinibbāyīnāmakena** anāgāminā, asaṅkhārena appayogena arahattaṃ patvā parinibbāyanasabhāvena **asaṅkhāraparinibbāyīnāmakena** anāgāminā, sasaṅkhārena sappayogena arahattaṃ patvā parinibbāyanasabhāvena **sasaṅkhāraparinibbāyīnāmakena** anāgāminā, avihādīhi uddhaṃ atappādīsu upapattisotēna arahattaṃ patvā parinibbāyanasabhāvena **uddhaṃsotānāmakena** anāgāminā, akaniṭṭhaṃ gantvā arahattaṃ patvā parinibbāyanasabhāvena **akaniṭṭhagāmināmakena** anāgāminā, saddhāya vimuttattā **saddhāvimuttānāmakena** anāgāminā, diṭṭhiyā paññāya nirodhaṃ pattattā **diṭṭhippattānāmakena** anāgāminā cāti imehi ekādasahi ajhānalābhīpuggalehi ca, kāyena nāmakāye phuṭṭhānaṃ arūpajhānānaṃ anantaraṃ nibbānaṃ sacchikaroti, iti sacchikaraṇato **kāyasakkhīnāmakena** jhānalābhīnā cāti dvādasahi puggalehi niddisitabbaṃ.

Imesaṃ vuttappakārānaṃ puggalānaṃ sattādhiṭṭhānekadesatthattā ceva bhāvanābhāgiyatthattā ca sattādhiṭṭhānekadesaṃ bhāvanābhāgiyaṃ suttaṃ ettakehi puggalehi niddisitabbanti niyametvā ācariyena vibhattaṃ, amhehi ca ñātaṃ, “kittakehi puggalehi sattādhiṭṭhānekadesaṃ asekkhabhāgiyaṃ suttaṃ niddisitabban”ti vattabbattā-

“Asekkhabhāgiyaṃ suttaṃ navahi puggalehi niddisitabbaṃ saddhāvimuttēna, paññāvimuttēna, suññatavimuttēna, animittavimuttēna, appaṇihitavimuttēna, ubhatobhāgavimuttēna, samasīsīnā, paccekabuddhehi, sammāsambuddhehi cāti asekkhabhāgiyaṃ suttaṃ imehi navahi puggalehi niddisitabban”ti-Vuttaṃ (..0350). Tattha sattādhiṭṭhānekadesaṃ asekkhabhāgiyaṃ suttaṃ niddisitabbanti yojetabbaṃ. Saddhāya kilesehi vimuttattā arahattaphalakkhaṇe **saddhāvimutto** arahā, tena saddhāvimuttēna. Paññāya vimuttattā arahattaphalakkhaṇe **paññāvimutto** arahā, tena paññāvimuttēna. Suññatavipassanāsaṅkhātena anattānupassanēna vimuttattā **suññatavimutto** arahā, tena suññatavimuttēna. Animittānupassanāsaṅkhātena aniccānupassanēna vimuttattā **animittavimutto** arahā, tena animittavimuttēna. Appaṇihitānupassanāsaṅkhātena dukkhānupassanēna vimuttattā **appaṇihitavimutto** arahā, tena appaṇihitavimuttēna. Ubhato rūpakāyanāmakāyato ubhatobhāgato vimuttattā **ubhatobhāgavimutto** arahā, tena ubhatobhāgavimuttēna. Purimā pañca puggalā ajhānalābhīno gahitā, ubhatobhāgavimutto pana jhānalābhīgahito.

**Samasīsī** nāma iriyāpathasamasīsī, rogasamasīsī, jīvitasamasīsīti tividhā honti. Imesu tīsu samasīsīsu yo arahā catūsu iriyāpathesu ekekasmīṃ iriyāpathe arahattaṃ patvā aññaṃ iriyāpathaṃ asaṅkamitvā tasmīṃ tasmīṃ iriyāpattheyeva parinibbāyati, ayaṃ arahā **iriyāpathasamasīsī** nāma. Yo arahā yasmiṃ roge uppanne arahattaṃ patvā tato rogato anuṭṭhahitvā tasmīṃ rogeyeva parinibbāyati, ayaṃ arahā **rogasamasīsī** nāma. Yo arahā paccavekkhaṇavīthiyānantaraṃ

bhavaṅgaṃ otarivā tato maraṇāsannajavanavīthiyānantarameva parinibbāyati, ayaṃ arahā vārasamatāya **jīvitasamasīsī** nāma. **Vārasamatāti** ca paccavekkhaṇa-vīthi maggavithyānuvattakattā paccavekkhaṇavīthi-anantaraṃ pavattamānāyapi maraṇāsannavīthi maggavīthi-anantaraṃ pavattāti vattabbārahā, tasmā vīthi-anantaratā vārasamatā nāma. Tāya vārasamatāya ca jīvitasamasīsī vutto.

**Saha paṭisambhidāhi arahattaṃ pāpuṇīti** etthapi paccavekkhaṇavīthiyānantaraṃ bhavaṅgaṃ otarivā bhavaṅgato vuṭṭhāya pavattavīthiyā paṭisambhidāñā-ñāni pavattanti. Vuttanayena vīthi-anantaratāya vārasamatāya “saha paṭisambhidāhi”ti vuttaṃ. **Bhagavato sabbaññutaññāṇampi** paccavekkhaṇavīthiyānantaraṃ bhavaṅgaṃ otarivā bhavaṅgato vuṭṭhāya pavattavīthiyā paṭhamaṃ pavattatīti veditabbaṃ. Iminā (..0351) jīvitasamasīsīnā, sabbehi paccekabuddhehi, sabbehi sammāsambuddhehi cāti imehi navahi puggalehi sattādhiṭṭhānekadesaṃ asekkhabhāgiyaṃ suttaṃ niddisitabbaṃ.

Imesaṃ puggalānaṃ sattādhiṭṭhānekadesatthattā ceva asekkhabhāgiyatthattā ca **evaṃ** iminā “lokuttaraṃ suttaṃ sattādhiṭṭhānan”ti-ādinā pakārena vuttehi imehi chabbīsatiyā puggalehi ariyehi dassanabhāgiyavāsanābhāgiya-asekkhabhāgiyasuttānaṃ vasena lokuttaraṃ suttaṃ sattādhiṭṭhānekadesaṃ suttaṃ niddisitabbaṃ.

Imesaṃ chabbīsatiyā puggalānaṃ sakalalokuttarasuttatthattā ceva sattādhiṭṭhānekadesasuttatthattā ca lokuttaraṃ sattādhiṭṭhānekadesaṃ suttaṃ. Etakehi puggalehi niddisitabbanti ācariyena niyametvā vibhattaṃ, amhehi ca ñātaṃ, “lokiyaṃ sattādhiṭṭhānekadesaṃ suttaṃ kittakehi puggalehi niddisitabban”ti vattabbattā **“lokiyaṃ suttaṃ sattādhiṭṭhānaṃ ekūnavīsatiyā puggalehi niddisitabban”**ti-ādi vuttaṃ. “Te ekūnavīsati lokiyā puggalā katamehi dhammehi niddiṭṭhā samanvesitabbā”ti vattabbattā **“te caritehi”**ti-ādi vuttaṃ. **Te** ekūnavīsati lokiyā puggalā **caritehi** caritavisesehi niddiṭṭhā samanvesitabbāti. “Kathaṃ caritehi niddiṭṭhā”ti vattabbattā

“**keci rāgacaritā**” ti-ādi vuttaṃ. Rāgacaritadosacaritādīhi caritehi ekūnavīsati lokiya-puggalā rāgacaritā, keci dosacaritā ...pe... mohacarito cāti niddiṭṭhā. Iti niddiṭṭhehi imehi ekūnavīsatiyā puggalehi lokiyasattādhiṭṭhānekadesaṃ suttaṃ niddisitabbaṃ. “Lokiyan” ti sāmāññavasena vuttampi “saṃkilesabhāgiyaṃ lokiyan” ti vise-sato viññātabbaṃ.

Lokiyaṃ sattādhiṭṭhānekadesaṃ suttaṃ ettakehi puggalehi niddisitabbanti āca-riyena niyamevā vibhattaṃ, amhehi ca ñātaṃ, “vāsanābhāgiyaṃ sattādhiṭṭhāne-kadesaṃ suttaṃ katamehi puggalehi niddisitabban” ti vattabbattā “**vāsanābhāgiyan**” ti-ādi vuttaṃ. Vāsanābhāgiyaṃ sattādhiṭṭhānekadesaṃ suttaṃ sīlavantehi pugga-lehi, dhammehi ca niddisitabbanti yojetabbaṃ. “Kittakā sīlavantapuggalā” ti vatta-bbattā “**te sīlavanto pañca puggalā**” ti vuttaṃ. “Kittakā dhammā” ti vattabbattā “**paka-tisīlan**” ti-ādi vuttaṃ. Idaṃ vuttaṃ hoti- pakatisīlavanto ca samādānasīlavanto ca cittappasādavanto (..0352) ca samathavanto ca vipassanāvanto cāti **pañca puggalā**, pakatisīladhammo ca samādānasīladhammo ca cittappasādadhhammo ca samathadhhammo ca vipassanādhhammo cāti **pañca dhammā** ti imehi pañcahi puggalehi, imehi pañcahi dhammehi vāsanābhāgiyaṃ sattādhiṭṭhānekadesadha-mmādhiṭṭhānekadesaṃ suttaṃ yathākkamaṃ niddisitabbanti.

Lokuttaraṃ sattādhiṭṭhānaṃ suttaṃ dassanabhāgiyavāsanābhāgiya-asekkha-bhāgiyasuttehi niddisitabbanti ācariyena niyamevā vibhattaṃ, amhehi ca ñātaṃ, “lokuttaraṃ dhammādhiṭṭhānaṃ suttaṃ kittakehi suttehi niddisitabban” ti vatta-bbattā “**lokuttaraṃ suttaṃ dhammādhiṭṭhānaṃ ...pe... asekkhabhāgiyenā**” ti vuttaṃ.

“Lokiyañca lokuttarañca sattādhiṭṭhānañca dhammādhiṭṭhānañca kittakehi niddisitabban” ti vattabbattā “**lokijañca ...pe... ubhayena niddisitabban**” ti vuttaṃ. **Ubhayenā** ti lokiyalokuttarena, sattādhiṭṭhānadhammādhiṭṭhānena samānatthabhā-vena niddisitabbanti.

“Ñāṇaṃ kittakehi niddisitabban” ti vattabbattā “**ñāṇaṃ paññāyā**” ti-ādi vuttaṃ. Yasmiṃ yasmiṃ sutte ñāṇaṃ āgataṃ, tasmिṃ tasmिṃ sutte ñāṇaṃ ñāṇapariyā-yena paññādinā niddisitabbanti.

“Ñeyyaṃ kittakena niddisitabban” ti vattabbattā “**ñeyyaṃ atītānāgatapaccuppa-nnehi**” ti-ādi vuttaṃ. Yasmiṃ yasmiṃ sutte ñeyyaṃ āgataṃ, tasmिṃ tasmिṃ sutte ñeyyaṃ ñeyyapariyāyena niddisitabbanti.

“Ñāṇaṃ ñeyyaṃ kittakena niddisitabban” ti vattabbattā “**ñāṇaṃ ñeyyaṃ tadubhayenā**” ti-ādi vuttaṃ. Yasmiṃ yasmiṃ sutte ñāṇaṃ ñeyyā āgatā, tasmिṃ tasmिṃ sutte ñāṇaṃ ñeyyā ñāṇaṃ ñeyyapariyāyena niddisitabbanti.

Dassanasutte yathā niddiṭṭhaṃ, tathā upadhārayitvā labbhamānato niddisi-tabbaṃ. Bhāvanāsutte yathā niddiṭṭhaṃ, tathā upadhārayitvā labbhamānato niddi-sitabbaṃ. Tadubhayaṃ dassanañca bhāvanā ca sutte yathā niddiṭṭhaṃ, tathā upa-dhārayitvā labbhamānato niddisitabbaṃ.

“**Sakavacanaṃ** (..0353) **paravacanan**” ti-ādīsupi evameva visuṃ visuṃ ca ekato ca sutte yathā niddiṭṭhaṃ, tathā upadhārayitvā labbhamānato niddisitabbanti yojanā kātābā. “Ettakameva niddisitabban” ti vattabbattā “**yaṃ vā panā**” ti-ādi

vuttaṃ.

“Vipākassa hetu kammamevā”ti vattabbattā **“duvidho hetū”** ti-ādi vuttaṃ. Kilesā saṃkilesabhāgiyasuttena samānatthabhāvena niddisitabbā. Taṇhāsaṅkhāto samudayo vā kilesasaṅkhāto samudayo vā akusalasaṅkhāto samudayo vā saṃkilesabhāgiyena suttena samānatthabhāvena niddisitabbo. Lokiyakusalahetusaṅkhāto samudayo vā lokiyakusalasaṅkhāto samudayo vā vāsanābhāgiyena suttena samānatthabhāvena niddisitabbo.

Kammañca vipāko ca yathārahaṃ labbhamānasuttena niddisitabboti sāmāñña-vasena vibhatto, “kusalaṃ katamena niddisitabban”ti vattabbattā **“tattha kusalan”** ti-ādi vuttaṃ. **Tatthāti** tesu aṭṭhaviṣatiyā sāsanaṇapaṭṭhānasuttesu kusalaṃ catūhi suttehi samānatthabhāvena niddisitabbaṃ. “Katamehi catūhi”ti vattabbattā **“vāsanābhāgiyenā”** ti-ādi vuttaṃ. Lokiyakusalaṃ vāsanābhāgiyena niddisitabbaṃ samānatthattā, lokuttarakusalaṃ dassanabhāgiyena, vāsanābhāgiyena, asekkhabhāgiyena ca yathārahaṃ samānatthabhāvena niddisitabbaṃ. Kusalaṃ ettakehi niddisitabbanti niyametvā vibhattaṃ, “akusalaṃ katamena niddisitabban”ti vattabbattā **“akusalan”** ti-ādi vuttaṃ. “Kusalañca akusalañca katamena niddisitabban”ti vattabbattā **“kusalañca akusalañca tadubhayena niddisitabban”** ti vuttaṃ. Yasmiṃ yasmiṃ sutte tadubhayaṃ āgataṃ, tasmिṃ tasmिṃ sutte āgatena tadubhayena niddisitabbaṃ.

“Anuññātaṃ katamena niddisitabban”ti vattabbattā **“anuññātan”** ti-ādi vuttaṃ. Anuññātaṃ bhagavato anuññātāya samānatāya niddisitabbaṃ. “Katividhaṃ anuññātan”ti vattabbattā **“taṃ pañcavidhan”** ti-ādi vuttaṃ. **Yaṃ** anuññātaṃ yāsu yāsu bhūmīsu dissati, **taṃ** anuññātaṃ tāsu tāsu bhūmīsu āgatena samānena **kappiyānulomena** niddisitabbaṃ.

Anuññātaṃ (..0354) iminā niddisitabbanti ācariyena niyametvā vibhattaṃ, “paṭikkhittaṃ katamena niddisitabban”ti vattabbattā **“paṭikkhittaṃ bhagavatā”** ti-ādi vuttaṃ. Bhagavatā paṭikkhittaṃ bhagavatā **paṭikkhittakāraṇena** sutte āgatena vatthunā kāraṇaphalabhāvena niddisitabbaṃ. Yaṃ paṭikkhittaṃ yāsu yāsu bhūmīsu dissati, taṃ pana paṭikkhittaṃ tāsu tāsu bhūmīsu āgatena pākaṭena akappiyānulomena niddisitabbaṃ.

“Anuññātañca paṭikkhittañca katamena niddisitabban”ti vattabbattā **“anuññātañca paṭikkhittañca tadubhayena niddisitabban”** ti vuttaṃ. Yasmiṃ yasmiṃ sutte anuññātañca paṭikkhittañca āgataṃ, tasmिṃ tasmिṃ sutte āgatena tadubhayena niddisitabbaṃ.

“Thavo katamena niddisitabbo”ti vattabbattā **“thavo pasaṃsāyā”** ti-ādi vuttaṃ. Yasmiṃ yasmiṃ sutte yā yā pasaṃsā āgatā, tasmिṃ tasmिṃ sutte āgatāya tāya tāya pasaṃsāya thavo niddisitabbo. “Yo thavo pasaṃsāya niddisitabbo, so thavo katavidhena niddisitabbo”ti vattabbattā **“so pañcavidhenā”** ti-ādi vuttaṃ. Bhagavato thavo ca dhammassa thavo ca ariyasaṅghassa thavo ca ariyadhammānaṃ sikkhāya thavo ca lokiyaguṇasampattiyā thavo cāti pañcavidhena veditabbo. **Iti evaṃ** vuttappakārena pañcavidhena thavo niddisitabbo.

Amhākācariya amhākācariyena aṭṭhārasa mūlapadā sāsanaṇapaṭṭhāne daṭṭha-



bbāti vuttā, “katamāni tāni aṭṭhārasa mūlapadāni” ti pucchitabbattā **“indriyabhūmi”** - ti-ādi vuttaṃ. Sāsanapaṭṭhāne **indriyabhūmi** saddhindriyādi-indriyabhūmi yehi navahi padehi niddisitabbā, sāsanapaṭṭhāne kilesabhūmi yehi navahi padehi niddisitabbā, evaṃ iminā pakārena etāni mūlapadāni nava padāni kusalapadāni, nava padāni akusalapadāni aṭṭhārasa mūlapadāni honti. Sāsanapaṭṭhāne daṭṭhabbā, “kena kāraṇena aṭṭhārasa mūlapadā sāsanapaṭṭhāne daṭṭhabbāti viññāyati” ti vattabbattā **“tathā hī”** ti-ādi vuttaṃ. **Tathā hī** ti tato eva aṭṭhārasamūlapadānaṃ sāsanapaṭṭhāne daṭṭhabbattā **“aṭṭhārasa mūlapadā kuhiṃ daṭṭhabbā? Sāsanapaṭṭhāne”** ti yaṃ (..0355) vacanaṃ vuttaṃ, tena vacanena viññāyatīti. “Kena mūlapadānaṃ navakusalapadanava-akusalapadabhāvena aṭṭhārasabhāvo viññāyati” ti vattabbattā **“tenāhā”** ti-ādi vuttaṃ. **Tena** mūlapadānaṃ navakusalapadanava-akusalapadabhāvato āyasmā mahākaccāno-

“Navahi ca padehi kusalā, navahi ca yujjanti akusalapakkhā;  
ete kho mūlapadā, bhavanti aṭṭhārasa padāni” ti.-

Yaṃ vacanaṃ āha, tena “navahi ...pe... padāni” ti vacanena mūlapadānaṃ navakusalapadanava-akusalapadabhāvena aṭṭhārasabhāvo viññāyatīti.

“Yaṃ yaṃ saṃkilesabhāgiyādisoḷasavidhaṃ sāsanapaṭṭhānañceva yaṃ yaṃ lokiyādi-aṭṭhaviśatividhaṃ sāsanapaṭṭhānañca ācariyena niddhāritaṃ, ettakameva paripuṇṇaṃ, aññaṃ sāsanapaṭṭhānaṃ niddhāretvā yuttaṃ yujjitabbaṃ natthī” ti vattabbattā **“niyuttaṃ sāsanapaṭṭhānaṃ”** ti vuttaṃ. Yathāniddhāritasāsanapaṭṭhānato yaṃ yaṃ aññaṃ sāsanapaṭṭhānaṃ niddhāritaṃ atthi, taṃ taṃ aññaṃ sāsanapaṭṭhānaṃ **niyuttaṃ** yathārahaṃ niddhāretvā yuttaṃ yujjitabbanti attho gahetabboti.

“Yaṃ loko pūjayate ...pe... niyuttaṃ sāsanapaṭṭhānanti yattako vacanakkamo bhāsito, ettakena vacanakkamena kiṃ netti samattā, udāhu asamattā” ti vattabbattā **“ettāvatā”** ti-ādi vuttaṃ. Āyasmatā mahākaccānena yā netti bhāsītā, bhagavatā sā netti anumoditā, mūlasaṅgītiyaṃ saṅgāyantehi therāsabhehi yā netti saṅgītā, sā netti “yaṃ loko pūjayate ...pe... niyuttaṃ sāsanapaṭṭhānaṃ” ti **ettāvatā** vacanakkamena **samattā** paripuṇṇāva hoti.

Iti samattāya āyasmatā mahākaccānena bhāsītāya bhagavatā anumoditāya mūlasaṅgītiyaṃ saṅgāyantehi therāsabhehi saṅgītāya nettiyā atthavaṇṇanā **saddhammapālanāmena mahādhammarājagurunā mahātherena** racitā jinaputtānaṃ hitakarā nettivibhāvanā chabbīsādhikanavasate sakkarāje sāvaṇamāse sukkapakkhe navamadivase sūriyuggamanasamaye samattā.

Iti sāsanapaṭṭhāne sattibalānurūpā racitā vibhāvanā

Niṭṭhitā.

**Nigamanakathā**

Sabbasattuttamo (..0356) nātho, loke uppajji nāyako;

sambuddho gotamo jino, anekaguṇalaṅkato.  
Sāsaṇaṃ tassa seṭṭhassa, aṭṭhavassasatādhikaṃ;  
dvisahassaṃ yadā pattaṃ, nimmalaṃ vaḍḍhanaṃ subhaṃ.  
Tadā bhūmissaro **mahādhammarājā** mahiddhiko;  
āṇācakkena sāreti, rājā no-anuvattake.  
Laddhā setagaje vare, loke vimhayajānake;  
appamatto mahāvīro, puññaṃ katvābhimodati.  
Tasmiṃ vasseva sāvaṇe, māse navamadvase;  
sūriyuggamane kāle, nibbattāyaṃ vibhāvanā.  
Yattakaṃ sāsaṇaṃ ṭhitaṃ, tattakaṃ racitaṃ mayā;  
ṭhātu nettivibhāvanā, jinaputtahitāvahā.  
Iti taṃ racayantena, puññaṃ adhigataṃ mayā;  
hontu tassānubhāvena, sabbe vimuttibhāgino.  
Rājadevī puttanaṭṭā, panattā ca sajjātikā;

sabbe rajjasukhe t̥hatvā, carantu caritaṃ sukhī.  
Devo kāle suvassatu, sabbo raṭṭhajano sukhī;  
aññaṃaññaṃ ahiṃsanto, piyo hotu hitāvahoti.

Nettivibhāvinī niṭṭhitā.