

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Peṭakopadesapāḷi

1. Ariyasaccappakāsanapaṭhamabhūmi

Namo sammāsambuddhānaṃ paramatthadassīnaṃ

Sīlādiguṇapāramippattānaṃ.

1. Duve (..0167) hetū duve paccayā sāvakassa sammādiṭṭhiyā uppādāya-
parato ca ghoso saccānusandhi, ajjhattañca yoniso manasikāro. Tattha katamo
parato ghoso? Yā parato desanā ovādo anusāsani saccakathā saccānulomo.
Cattāri saccāni- dukkhaṃ samudayo nirodho maggo. Imesaṃ catunnaṃ
saccānaṃ yā desanā sandassanā vivaraṇā vibhajanā uttānikiriyā § pakāsanā-
ayaṃ vuccati saccānulomo ghosoti.

2. Tattha katamo ajjhattaṃ yoniso manasikāro?

Ajjhattaṃ yoniso manasikāro nāma yo yathādesite dhamme bahiddhā āra-
mmaṇaṃ anabhinīharitvā yoniso manasikāro- ayaṃ vuccati yoniso manasikāro.

Taṃ-ākāro yoniso dvāro vidhi upāyo. Yathā puriso sukkhe kaṭṭhe vigatasnehe
sukkhāya uttarāraṇiyā thale abhimanthamānaṃ bhabbo jotissa adhigamāya. Taṃ
kissa hetu. Yoniso aggissa adhigamāya. Evamevassa yamidaṃ dukkhasamudaya-
nirodhamaggānaṃ aviparītadhammadesanaṃ manasikaroti- ayaṃ vuccati yoniso
manasikāro.

Yathā (..0168) tisso upamā pubbe assutā ca assutapubbā ca paṭibhanti. Yo hi
koci kāmesu avītarāgoti ...pe... duve upamā ayoniso kātabbā pacchimesu vuttaṃ.
Tattha yo ca parato ghoso yo ca ajjhattaṃ yoniso manasikāro- ime dve paccayā.
Parato ghosena yā uppajjati paññā- ayaṃ vuccati sutamayī paññā. Yā ajjhattaṃ
yoniso manasikārena uppajjati paññā- ayaṃ vuccati cintāmayī paññāti. Imā dve
paññā veditabbā. Purimakā ca dve paccayā. Ime dve hetū dve paccayā sāva-
kassa sammādiṭṭhiyā uppādāya.

3. Tattha parato ghosassa saccānusandhissa desitassa atthaṃ avijānanto attha-
ppaṭisaṃvedī bhavissatīti netam ṭhānaṃ vijjati. Na ca atthappaṭisaṃvedī yoniso
manasikarissatīti netam ṭhānaṃ vijjati. Parato ghosassa saccānusandhissa desi-
tassa atthaṃ vijānanto atthappaṭisaṃvedī bhavissatīti ṭhānametaṃ vijjati. Attha-

ppaṭisaṃvedī ca yoniso manasikarissatīti ṭhānametaṃ vijjati. Esa hetu etaṃ ārammaṇaṃ eso upāyo sāvakassa niyyānassa, natthañño. Soyaṃ na ca suttassa atthavijānaṇāya saha yutto nāpi ghosānuyogena parato ghosassa atthaṃ avijānanta sakkā uttarimanussadhammaṃ alamariyaññāḍadassanaṃ adhigantaṃ, tasmā nibbāyitukāmena sutamayena atthā pariyesitabbā. Tattha pariyesanāya ayaṃ anupubbī bhavati soḷasa hārā, pañca nayā, aṭṭhārasa mūlapadāni.

Tatthāyaṃ uddānagāthā

Soḷasahārā nettī, pañcanayā sāsanaṃ pariyetṭhi;
aṭṭhārasamūlapadā, kaccāyanagottaniddiṭṭhā.

4. Tattha katame soḷasahārā?

Desanā vicayo yutti padaṭṭhānaṃ lakkhaṇaṃ catubyūho āvaṭṭo vibhatti parivattano vevacano paññatti otaraṇo sodhanaṃ adhiṭṭhāno parikkhāro samāropano ime soḷasa hārā.

Tattha uddānagāthā

Desanā (..0169) vicayo yutti, padaṭṭhāno ca lakkhaṇo §.
catubyūho ca āvaṭṭo, vibhatti parivattano.
Vevacano ca paññatti, otaraṇo ca sodhanaṃ;
adhiṭṭhāno parikkhāro, samāropano soḷaso- §.

5. Tattha katame pañca nayā?

Nandiyāvaṭṭo tipukkhalo sīhavikkīlito disālocano aṅkusoti.

Tattha uddānagāthā

Paṭhamo nandiyāvaṭṭo, dutiyo ca tipukkhalo;
sīhavikkīlito nāma, tatiyo hoti so nayo.
Disālocanamāhaṃsu, catuttho nayalañjako;
pañcamo aṅkuso nāma §, sabbe pañca nayā gatā.

6. Tattha katamāni aṭṭhārasa mūlapadāni?

Avijjā taṇhā lobho doso moho subhasaññā sukhasaññā nīccasaññā attasaññā samatho vipassanā alobho adoso amoho asubhasaññā dukkhasaññā anicca-saññā anattasaññā, imāni aṭṭhārasa mūlapadāni. Tattha nava padāni akusalāni yattha sabbaṃ akusalaṃ samosarati. Nava padāni kusalāni yattha sabbaṃ kusalaṃ samosarati.

Katamāni nava padāni akusalāni yattha sabbaṃ akusalaṃ samosarati?

Avijjā yāva attasaññā, imāni nava padāni akusalāni, yattha sabbaṃ akusalaṃ samosarati.

Katamāni nava padāni kusalāni yattha sabbaṃ kusalaṃ samosarati?

Samatho yāva anattasaññā, imāni nava padāni kusalāni yattha sabbaṃ kusalaṃ

samosarati. Imāni aṭṭhārasa mūlapadāni.

Tattha imā uddānagāthā

Taṇhā (..0170) ca avijjā lobho, doso tatheva moho ca;
cattāro ca vipallāsā, kilesabhūmi nava padāni.

Ye ca satipaṭṭhānā samatho, vipassanā kusalamūlaṃ;
etaṃ sabbaṃ kusalaṃ, indriyabhūmi navapadāni.

Sabbaṃ kusalaṃ navahi padehi yujjati, navahi ceva akusalaṃ;
ekake nava mūlapadāni, ubhayato aṭṭhārasa mūlapadāni.

Imesaṃ aṭṭhārasannaṃ mūlapadānaṃ yāni nava padāni akusalāni, ayaṃ dukkhasamudayo; yāni nava padāni kusalāni, ayaṃ dukkhanirodhagāminī paṭipadā. Iti samudayassa dukkhaṃ phalaṃ, dukkhanirodhagāminiyā paṭipadāya nirodhaṃ phalaṃ. Imāni cattāri ariyasaccāni bhagavatā bārāṇasiyaṃ desitāni.

7. Tattha dukkhassa ariyasaccassa aparimāṇāni akkharāni padāni byañjanāni ākārāni niruttiyo niddesā desitā etassevatthassa saṅkāsanāya pakāsanāya vivaraṇāya vibhajanāya uttānīkammātāya paññāpanāyāti yā evaṃ sabbesaṃ saccānaṃ. Iti ekamekaṃ saccaṃ aparimāṇehi akkharapadabyañjana-ākāraniruttiniddesehi pariyesitabbaṃ, tañca byañjanaṃ atthaputhuttena pana attheva byañjanaputhuttena.

Yo hi koci samaṇo vā brāhmaṇo vā evaṃ vadeyya “ahaṃ idaṃ dukkhaṃ pacca-kkhāya aññaṃ dukkhaṃ paññapessāmi”ti tassa taṃ vācāvattukamevassa pucchito ca na sampāyissati. Evaṃ saccāni. Yañca rattiṃ bhagavā abhisambuddho, yañca rattiṃ anupādāya parinibbuto, etthantare yaṃ kiñci bhagavatā bhāsitaṃ suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ, sabbaṃ taṃ dhammacakkaṃ pavattitaṃ. Na kiñci buddhānaṃ bhagavantānaṃ (..0171) dhammadesanāya dhammacakkato bahiddhā, tassa sabbaṃ suttaṃ ariyadhammesu pariyesitabbaṃ. Tattha pariggaṇhanāya ālokasabhāni cattāri ariyasaccāni thāvarāni imāni.

Tattha katamaṃ dukkhaṃ? Jāti jarā byādhi maraṇaṃ saṃkhittena pañcupādānakkhandhā dukkhā. Tathāyaṃ lakkhaṇaniddeso, pātubhāvalakkhaṇā jāti, paripākalakkhaṇā jarā, dukkhadukkhatālakkhaṇo byādhi, cutilakkhaṇaṃ maraṇaṃ, piyavippayogavipariṇāmaparitāpanalakkhaṇo soko, lālappanalakkhaṇo paridevo, kāyasampīṇanalakkhaṇaṃ dukkhaṃ, cittasampīṇanalakkhaṇaṃ domanassaṃ, kilesaparidahanalakkhaṇo upāyāso, amanāpasamodhānalakkhaṇo appiyasampayogo, manāpavinābhāvalakkhaṇo piyavippayogo, adhippāyavivattanalakkhaṇo alābho, apariññālakkhaṇā pañcupādānakkhandhā, paripākacutilakkhaṇaṃ jarāmaraṇaṃ, pātubhāvacutilakkhaṇaṃ cutopapatti, paṭisandhinibbattanalakkhaṇo samudayo, samudayaparijahanalakkhaṇo nirodho, anusayasamucchedalakkhaṇo maggo. Byādhilakkhaṇaṃ dukkhaṃ, sañjānanalakkhaṇo samudayo, niyyānikalakkhaṇo maggo, santilakkhaṇo nirodho. Appaṭisandhibhāvanirodhalakkhaṇā anupādisesā nibbānadhātu, dukkhañca samudayo ca, dukkhañca nirodho ca, dukkhañca

maggo ca, samudayo ca dukkhañca, samudayo ca nirodho ca, samudayo ca maggo ca, nirodho ca samudayo ca, nirodho ca dukkhañca, nirodho ca maggo ca, maggo ca nirodho ca, maggo ca samudayo ca, maggo ca dukkhañca.

8. Tatthimāni suttāni.

“Yamekarattiṃ § paṭhamaṃ, gabbhe vasati māṇavo.
abbhuṭṭhitova so yāti, sa gacchaṃ na nivattatī” ti.

Aṭṭhimā, ānanda, dānupapattiyo ekuttarike suttaṃ- ayaṃ jāti.

Tattha katamā jarā?

Acaritvā § brahmacariyaṃ, aladdhā yobbane dhanaṃ.
jiṇṇakoñcāva jhāyanti, khīṇamaccheva pallale.

Pañca pubbanimittāni devesu- ayaṃ jarā.

Tattha (..0172) katamo byādhi?

Sāmaṃ tena kuto rāja, tuvampi jarāyanti vedesi;
khattiya kammassa phalo, loko na hi kammaṃ panayati.

Tayo gilānā- ayaṃ byādhi.

Tattha katamaṃ maraṇaṃ?

Yathāpi § kumbhakārassa, kataṃ mattikabhājanaṃ;
khuddakañca mahantañca, yaṃ pakkaṃ yañca āmakam;
sabbam bhedanapariyantam, evam maccāna jīvitam.
Mamāyite passatha phandamāne §, maccheva appodake khīṇasote.
etampi disvā amamo careyya, bhavesu āsattimakubbamāno.

Udakappanasuttaṃ- idaṃ maraṇaṃ.

Tattha katamo soko?

Idha socati pecca socati, pāpakārī ubhayattha socati;
so socati so vihaññati, disvā kammakiliṭṭhamattano §.

Tiṇi duccharitāni- ayaṃ soko.

Tattha katamo paridevo?

Kāmesu § giddhā pasutā pamūḷhā, avadāniyā te visame nivīṭṭhā.
dukkhūpanītā paridevayanti, kiṃsu bhavissāma ito cutāse.

Tisso vipattiyo- ayaṃ paridevo.

Tattha (..0173) katamaṃ dukkham?

Sataṃ āsi ayosaṅkū §, sabbe paccattavedanā.
jalitā jātavedāva, accisaṅghasamākulā.

Mahā vata so pariḷāho § saṃyuttake suttaṃ saccasaṃyuttesu- idaṃ dukkham.

Tattha katamaṃ domanassaṃ?

Saṅkappehi pareto § so, kapaṇo viya jhāyati.
sutvā paresam nigghosam, maṅku hoti tathāvidho.

Dveme tapaniyā dhammā- idaṃ domanassaṃ.

Tattha katamo upāyāso?

Kammārānaṃ yathā ukkā, anto ḍayhati no bahi;
evam ḍayhati me hadayaṃ, sutvā nibbattamambujaṃ.

Tayo aggī- ayaṃ upāyāso.

Tattha katamo appiyasampayogo?

Ayasāva § malaṃ samuṭṭhitam, tatutṭhāya tameva khādati.
evam atidhonacāriṇam, sāni kammāni nayanti duggatiṃ.

Dveme tathāgataṃ abbhācikkhanti, ekuttarike suttaṃ dukesu- ayaṃ appiyasa-
mpayogo.

Tattha katamo piyavippayogo?

Supinena yathāpi saṅgataṃ, paṭibuddho puriso na passati;
evampi piyāyitam § janaṃ, petaṃ kālaṅkataṃ § na passati.

Te devā cavanadhammaṃ veditvā tīhi vācāhi anusāsanti. Ayaṃ piyavippayogo.

Yampicchaṃ (..0174) na labhati, tisso māradhītarō;
tassa ce kāmayānassa §, chandajātassa jantuno.
te kāmā parihāyanti, sallaviddhova ruppanti.

Samkhittena pañcupādānakkhandhā dukkhā.

Cakkhu sotañca ghānañca, jivhā kāyo tato manaṃ;
ete lokāmisā ghorā, yattha sattā puthujjanā.

Pañcime bhikkhave khandhā- idaṃ dukkhaṃ.

Tattha katamā jarā ca maraṇaṃca?

Appaṃ vata jīvitam idaṃ, oraṃ vassasatāpi miyate §.

atha vāpi akicchaṃ jīvitam, atha kho so jarasāpi miyate.

Samyuttake pasenadisamyuttake suttaṃ ayyikā me kālaṅkatā- ayaṃ jarā ca maraṇaṃca.

Tattha katamā cuti ca upapatti ca?

“Sabbe sattā marissanti, maraṇantaṃ hi jīvitam;

yathākammaṃ gamissanti, attakammaphalūpagā” ti §.-

Ayaṃ cuti ca upapatti ca.

Imehi suttehi ekasadihehi ca aññehi navavidham suttaṃ taṃ anupaviṭṭhehi
lakkhaṇato dukkhaṃ ñatvā sādharmaṇaṃca asādharmaṇaṃca dukkhaṃ ariyasaccaṃ
niddisitaṃ. Gāthāhi gāthā anumitabbā, byākaraṇehi vā byākaraṇam- idaṃ
dukkhaṃ.

9. Tattha katamo dukkhasamudayo?

Kāmesu sattā kāmasaṅgasattā §, saṃyojane vajjamapassamānā.

na hi jātu saṃyojanasaṅgasattā, oghaṃ tareyyuṃ vipulaṃ mahantaṃ.

Cattāro āsavā suttaṃ- ayaṃ dukkhasamudayo.

Tattha (..0175) katamo dukkhanirodho?

Yamhi na māyā vasatī na māno,

yo vītalobho amamo nirāso,

panuṇṇakodho § abhinibbutatto.

so brāhmaṇo so samaṇo sa bhikkhu.

Dvemā vimuttiyo, rāgavirāgā ca cetovimutti; avijjāvirāgā ca paññāvimutti- ayaṃ
nirodho.

Tattha katamo maggo?

Eseva maggo natthañño, dassanassa visuddhiyā;

ariyo aṭṭhaṅgiko maggo, mārassetaṃ pamohanaṃ.

Sattime, bhikkhave, bojjhaṅgā- ayaṃ maggo.

Tattha katamāni cattāri ariyasaccāni?

“Ye dhammā § hetuppabhavā, tesaṃ hetuṃ tathāgato āha;

tesaṃca yo nirodho, evaṃvādī mahāsamaṇo” ti.

Hetuppabhavā dhammā dukkhaṃ, hetusamudayo, yaṃ bhagavato vacanaṃ.
Ayaṃ dhammo yo nirodho, ye hi keci saṃyojanīyesu dhammesu assadānupa-
ssino viharanti. Kilesā taṇhā pavaḍḍhati, taṇhāpaccayā upādānaṃ ...pe... evame-
tassa kevalassa dukkhakkhandhassa samudayo hoti. Tattha yaṃ saṃyojanaṃ-
ayaṃ samudayo. Ye saṃyojanīyā dhammā ye ca sokaparidevadukkhadomana-
ssupāyāsā sambhavanti- idaṃ dukkhaṃ. Yā saṃyojanīyesu dhammesu ādīnavā-
nupassanā- ayaṃ maggo. Parimuccati jātiyā jarāya byādhīhi maraṇehi sokehi

paridevehi yāva upāyāsehi- idaṃ nibbānaṃ. Imāni cattāri saccāni.

Tattha katamā anupādisesā nibbānadhātu?

Atthaṅgatassa na pamāṇamatthi, taṃ hi vā natthi yena naṃ paññapeyya;
sabbasaṅgānaṃ samūhatattā vidū, sitā vādasatassu § sabbe.

Saṃyuttake godhikasamṃyuttaṃ.

Imāni (..0176) asādhāraṇāni suttāni. Yahiṃ ya hiṃ saccāni niddiṭṭhāni, tahiṃ tahiṃ saccalakkhaṇato otāretvā § aparimāṇehi byañjanehi so attho pariyesitabbo. Tattha atthānuparivatti byañjanena puna byañjanānuparivatti atthena tassa ekamekassa aparimāṇāni byañjanāni imehi suttehi yathānikkhittehi cattāri ariyasa-ccāni niddisitabbāni. Pañcanikāye anupaviṭṭhāhi gāthāhi gāthā anuminitabbā, byākaraṇena byākaraṇaṃ. Imāni asādhāraṇāni suttāni.

Tesaṃ imā uddānagāthā

Yamekarattiṃ paṭhamaṃ, aṭṭha dānūpapattiyo;

pañca pubbanimittāni, khīṇamacchaṃva pallalaṃ.
 Sāmaṃ tena kuto rāja, tayo devā gilānakā;
 yathāpi kumbhakārassa, yathā nadidakappaṇaṃ.
 Idha socati pecca socati, tīṇi duccharitāni ca;
 kāmesu giddhā pasutā, yāva tisso vipattiyo.
 Sataṃ āsi § ayosaṅkū, pariḷāho mahattaro;
 saṅkappehi pareto so, tattha tapaniyehi ca.
 Kammārānaṃ yathā ukkā, tayo aggī pakāsītā;
 ayato malamuppannaṃ, abbhakkhānaṃ tathāgate.
 Tividhaṃ devānusāsanti, supinena saṅgamo yathā;
 tisso ceva māradhītā, sallaviddhova ruppati.
 Cakkhu sotañca ghānañca, pañcakkhandhā pakāsītā;
 appaṃ vata jīvitaṃ idaṃ, ayyikā me mahallikā.
 Sabbe sattā marissanti, upapatti cuticayaṃ;
 kāmesu sattā pasutā, āsavehi catūhi ca.
 Yamhi na māyā vasati, dvemā cetovimuttiyo;
 eseva maggo natthañño, bojjaṅgā ca sudesitā.
 Atthaṅgatassa (..0177) na pamāṇamatthi, godhiko parinibbuto;
 Ye dhammā hetuppabhavā, saṃyojanānupassino.

Imā dasa tesaṃ uddānagāthā.

10. Tatthimāni sādharmaṇāni suttāni yesu suttasu sādharmaṇāni saccāni desitāni anulomampi paṭilomampi vomissakampi. Tattha ayaṃ ādi.

Avijjāya nivuto loko, [ajitāti bhagavā]

vivicchā pamādā nappakāsati;

jappābhilepanaṃ § brūmi, dukkhamassa mahabbhayaṃ.

Tattha yā avijjā ca vivicchā ca, ayaṃ samudayo. Yaṃ mahabbhayaṃ, idaṃ dukkhaṃ. Imāni dve saccāni- dukkhañca samudayo ca. “Saṃyojanaṃ saṃyojanīyā ca dhammā”ti saṃyuttake cittasaṃyuttakesu byākaraṇaṃ. Tattha yaṃ saṃyojanaṃ, ayaṃ samudayo. Ye saṃyojanīyā dhammā, idaṃ dukkhaṃ. Imāni dve saccāni- dukkhañca samudayo ca.

Tattha katamaṃ dukkhañca nirodho ca?

Ucchinnabhavataṇhassa, netticchinnassa § bhikkhuno;

vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo.

Yaṃ cittaṃ, idaṃ dukkhaṃ. Yo bhavataṇhāya upacchedo, ayaṃ dukkhanirodho. Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavoti niddeso. Imāni dve saccāni- dukkhañca nirodho ca. Dvemā, bhikkhave, vimuttiyo; rāgavirāgā ca cetovimutti, avijjāvirāgā ca paññāvimutti. Yaṃ cittaṃ, idaṃ dukkhaṃ. Yā vimutti, ayaṃ nirodho. Imāni dve saccāni- dukkhañca nirodho ca.

Tattha katamaṃ dukkhañca maggo ca?

Kumbhūpamaṃ § kāyamimaṃ viditvā, nagarūpamaṃ cittamidaṃ ṭhapetvā.

yodhetha māraṃ paññāvudhena, jitañca rakkhe anivesano siyā.

Tattha (..0178) yañca kumbhūpamo kāyo yañca nagarūpamaṃ cittaṃ, idaṃ dukkhaṃ. Yaṃ paññāvudhena māraṃ yodhethāti ayaṃ maggo. Imāni dve saccāni. Yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahitabbaṃ. Yā saṃyojanā, ayaṃ maggo. Ye te dhammā anattaniyā pahātabbā, rūpaṃ yāva viññāṇaṃ, idaṃ dukkhañca maggo ca.

Tattha katamaṃ dukkhañca samudayo ca nirodho ca?

Ye keci sokā paridevitā vā, dukkhā ca § lokasmimanekarūpā.
piyaṃ paṭiccappabhavanti ete, piye asante na bhavanti ete.

Ye sokaparidevā, yaṃ ca anekarūpaṃ dukkhaṃ, yaṃ pemato bhavati, idaṃ dukkhaṃ. Yaṃ pemaṃ, ayaṃ samudayo. Yo tattha chandarāgavinayo piyassa akiriyā, ayaṃ nirodho. Imāni tīṇi saccāni. Timbaruko paribbājako pacceci “sayaṃ-kataṃ paraṃkatan”ti. Yathesā vīmaṃsā, idaṃ dukkhaṃ. Yā ete dve ante anupagamma majjhimā paṭipadā avijjāpaccayā saṅkhārā yāva jātipaccayā jarāmaṇaṃ, idampi dukkhañca samudayo ca. Viññāṇaṃ nāmarūpaṃ saḷāyatanaṃ phasso vedanā bhavo jāti jarāmaṇaṃ, idaṃ dukkhaṃ. Avijjā saṅkhārā taṇhā upādānaṃ, ayaṃ samudayo. Iti idaṃ sayaṃkataṃ vīmaṃseyyāti § yañca paṭiccasamuppāde dukkhaṃ, idaṃ eso samudayo niddiṭṭho. Avijjānirodhā saṅkhāranirodho ca yāva ca jarāmaṇanirodhoti ayaṃ nirodho. Imāni tīṇi saccāni dukkhañca samudayo ca nirodho ca.

11. Tattha katamaṃ dukkhañca samudayo ca maggo ca?

“Yo dukkhamaddakkhi § yatonidānaṃ, kāmesu so jantu kathaṃ nameyya.
kāmaṃ hi loke saṅgāti ñatvā, tesam satimā vinayāya sikkhe”ti.

Yo (..0179) dukkhamaddakkhi, idaṃ dukkhaṃ. Yato bhavati, ayaṃ samudayo. Sandiṭṭhaṃ yato bhavati yāva tassa vinayāya sikkhā, ayaṃ maggo. Imāni tīṇi saccāni.

Ekādasaṅguttaresu gopālakopamasuttaṃ.

Tattha yāva rūpasaññuttā yañca saḷāyatanaṃ yathā vaṇaṃ paṭicchādeti yañca tittamaṃ yathā ca labhati dhammūpasañhitaṃ uḷāraṃ pītipāmojjaṃ catubbidhaṃ ca attabhāvato ca vatthu, idaṃ dukkhaṃ. Yāva āsāṭikaṃ hāretā § hoti, ayaṃ samudayo. Rūpasaññuttā āsāṭakaharaṇaṃ § vaṇapaṭicchādanaṃ vīthiññutā gocarakusalañca, ayaṃ maggo. Avasesā dhammā atthi hetū atthi paccayā atthi nissayā sāvasesadohitā anekapūjā ca kalyāṇamittatappaccayā dhammā vīthiññutā ca hetu, imāni tīṇi saccāni.

Tattha katamaṃ dukkhañca maggo ca nirodho ca?

Sati kāyagatā upaṭṭhitā, chasu phassāyatanesu saṃvuto §.
satataṃ bhikkhu samāhito, jaññā § nibbānamattano.

Tattha yā ca kāyagatā sati yañca saḷāyatanaṃ yattha sabbañcetaṃ dukkhaṃ. Yā ca kāyagatā sati yo ca silasaṃvaro yo ca samādhi yattha yā sati, ayaṃ paññākkhandho. Sabbampi silakkhandho samādhikkhandho, ayaṃ maggo. Evaṃvihā-

rinā ñātabbaṃ nibbānaṃ. Ayaṃ nirodho, imāni tīṇi saccāni. Sīle paṭiṭṭhāya dve dhammā bhāvetabbā samatho ca vipassanā ca. Tattha yaṃ cittasahajāta dhammā, idaṃ dukkhaṃ. Yo ca samatho yā ca vipassanā, ayaṃ maggo. Rāgavi-rāgā ca cetovimutti, avijjāvirāgā ca paññāvimutti, ayaṃ nirodho. Imāni tīṇi saccāni.

Tattha (..0180) katamo samudayo ca nirodho ca?

Āsā ca pīhā abhinandanā ca, anekadhātūsu sarā paṭiṭṭhitā;

aññāṇamūlappabhavā pajappitā, sabbā mayā byantikātā samūlikā.

Aññāṇamūlappabhavāti purimakehi samudayo. Sabbā mayā byantikātā samūli-kāti nirodho. Imāni dve saccāni. Catunnaṃ dhammānaṃ ananubodhā appaṭi-vedhā vitthārena kātabbaṃ. Ariyassa sīlassa samādhino paññāya vimuttiyā. Tattha yo imesaṃ catunnaṃ dhammānaṃ ananubodhā appaṭivedhā, ayaṃ samu-dayo. Paṭivedho bhavanettiyā, ayaṃ nirodho. Ayaṃ samudayo ca nirodho ca.

Tattha katamo samudayo ca maggo ca?

Yāni § sotāni lokasmiṃ, [ajitāti bhagavā]

sati tesam nivāraṇaṃ;

sotānaṃ saṃvaraṃ brūmi, paññāyete pidhiyare.

Yāni sotānīti ayaṃ samudayo. Yā ca paññā yā ca sati nivāraṇaṃ pidhānañca, ayaṃ maggo. Imāni dve saccāni. Sañcetaniyaṃ suttaṃ daḷhanemiyānākāro chahi māsehi niddiṭṭho. Tattha yaṃ kāyaṃ kāyakammaṃ savaṅkaṃ sadosaṃ sakasāvaṃ yā savaṅkatā sadosatā sakasāvātā, ayaṃ samudayo. Evaṃ vacī-kammaṃ manokammaṃ avaṅkaṃ adosaṃ akasāvaṃ, yā avaṅkatā adosatā aka-sāvātā, ayaṃ maggo. Evaṃ vacīkammaṃ manokammaṃ. Imāni dve saccāni samudayo ca maggo ca.

Tattha katamo samudayo ca nirodho ca maggo ca?

“Nissitassa calitaṃ, anissitassa calitaṃ natthi, calite asati passaddhi, passa-ddhiyā sati nati na hoti, natiyā asati § āgatigati na hoti, āgatigatiyā asati cutūpa-pāto na hoti, cutūpapāte asati nevidha na huraṃ na ubhayamantarena. Esevanto dukkhassā”ti.

Tattha (..0181) dve nissayā, ayaṃ samudayo. Yo ca anissayo, yā ca anati, ayaṃ maggo. Yā āgatigati na hoti cutūpapāto ca yo esevanto dukkhassāti, ayaṃ nirodho. Imāni tīṇi saccāni. Anupaṭṭhitakāyagatā sati ...pe... yaṃ vimuttiñāṇada-ssanaṃ, ayaṃ samudayo. Ekārasa-upanissayā vimuttiyo yāva upanissaya-upasa-mpadā upaṭṭhitakāyagatāsatisa viharati. Sīlasaṃvaro sosāniyo hoti, yañca vimu-ttiñāṇadassanaṃ, ayaṃ maggo. Yā ca vimutti, ayaṃ nirodho. Imāni tīṇi saccāni. Samudayo ca nirodho ca maggo ca.

12. Tattha katamo nirodho ca maggo ca?

Sayaṃ katena saccena, tena attanā abhinibbānagato vitiṇṇakaṅkho;
vibhavañca ñatvā lokasmiṃ, tāva khīṇapunabbhavo sa bhikkhu.

Yaṃ saccena, ayaṃ maggo. Yaṃ khīṇapunabbhavo, ayaṃ nirodho. Imāni dve saccāni. Pañca vimuttāyatanāni satthā vā dhammaṃ desesi aññataro vā viññū sabrahmacārīti vitthārena kātabbā. Tassa atthappaṭisaṃvedissa pāmojjaṃ jāyati, pamuditassa pīti jāyati, yāva nibbindanto virajjati, ayaṃ maggo. Yā vimutti, ayaṃ nirodho. Evaṃ pañca vimuttāyatanāni vitthārena. Imāni dve saccāni nirodho ca maggo ca.

Imāni sādharmaṇāni suttāni. Imehi sādharmaṇehi suttehi yathānikkhittehi paṭivedhato ca lakkhaṇato ca otāretvā aññāni suttāni niddisitabbāni aparihāyantena. Gāthāhi gāthā anuminitabbā, byākaraṇehi byākaraṇaṃ. Ime ca sādharmaṇā dasa parivaḍḍhakā eko ca catukko niddeso sādharmaṇo. Ayañca pakiṇṇakaniddeso. Ekaṃ pañca cha ca savekadeso sabbaṃ. Ime dve parivajjanā purimakā ca dasa. Ime dvādasā parivaḍḍhakā saccāni. Ettāvatā sabbaṃ suttaṃ natthi, taṃ byākaraṇaṃ vā gāthā viya. Imehi dvādasahi parivaḍḍhakehi na otarituṃ appamattena pariyesitvā niddisitabbā.

Tatthāyaṃ saṅkhepo. Sabbaṃ dukkhaṃ sattahi padehi samosaraṇaṃ gacchati. Katarehi sattahi? Appiyasampayogo ca piyavippayogo ca, imehi dvīhi (..01) padehi sabbaṃ dukkhaṃ niddisitabbaṃ. Tassa dve nissayā- kāyo ca cittañca. Tena vuccati “kāyikaṃ dukkhaṃ cetasiikañce”ti, natthi taṃ dukkhaṃ na kāyikaṃ vā na cetasiikaṃ, sabbaṃ dukkhaṃ dvīhi dukkhehi niddisitabbaṃ kāyikena ca cetasiikena ca. Tīhi dukkhatāhi saṅgahitaṃ dukkhadukkhatāya saṅkhāradukkhatāya vipariṇāmadukkhatāya. Iti taṃ sabbaṃ dukkhaṃ tīhi dukkhatāhi saṅgahitaṃ. Iti idañca dukkhaṃ tividhaṃ. Duvidhaṃ dukkhaṃ kāyikañca cetasiikañca. Duvidhaṃ appiyasampayogo ca piyavippayogo ca. Idaṃ sattavidhaṃ dukkhaṃ.

Tattha tividho samudayo acatuttho apañcamo. Katamo tividho? Taṇhā ca diṭṭhi ca kammaṃ. Tattha taṇhā ca bhavasamudayo kammaṃ. Tathā § nibbattassa hīnapaṇītatā §, ayaṃ samudayo. Iti yāpi bhavagatīsu hīnatā ca paṇītatā ca, yāpi tīhi dukkhatāhi saṅgahitā, yopi dvīhi mūlehi samudānīto avijjāya nivutassa bhavataṇhāsamaṃyuttassa saviññāṇako kāyo, sopi tīhi dukkhatāhi saṅgahito.

Tathā vipallāsato diṭṭhibhavagantabbā. Sā sattavidhā niddisitabbā. Eko vipallāso tīhi niddisīyati, cattāri vipallāsavatthūni. Tattha katamo eko vipallāso? Yo viparītaggāho paṭikkhepena, otaraṇaṃ yathā “anicce nicca”miti viparītaṃ gaṇhāti. Evaṃ cattāro vipallāsā. Ayameko vipallāsīyati saññā cittaṃ diṭṭhi. Katamāni cattāri vipallāsavatthūni? Kāyo vedanā cittaṃ dhammā. Evaṃ vipallāsagatassa akusalañca pavaḍḍheti. Tattha saññāvipallāso dosaṃ akusalamūlaṃ pavaḍḍheti. Cittavipallāso lobhaṃ akusalamūlaṃ pavaḍḍheti. Diṭṭhivipallāso mohaṃ akusalamūlaṃ pavaḍḍheti. Tattha dosassa akusalamūlassa tīhi micchattāni phalaṃ- micchāvācā micchākammanto micchā-ājīvo; lobhassa akusalamūlassa tīhi micchattāni phalaṃ- micchāsaṅkappo micchāvāyāmo micchāsamādhi; mohassa akusalamūlassa dve micchattāni phalaṃ- micchādiṭṭhi ca micchāsati ca. Evaṃ akusalaṃ sahetu sappaccayaṃ vipallāsā ca paccayo, akusalamūlāni sahetū eteyeva paṭipa-

kkhena anūnā anadhikā dvīhi paccayehi niddisitabbā. Nirodhe ca magge ca vipa-
llāsamupādāya parato § paṭipakkhena catasso.

Tatthimā uddānagāthā

Avijjāya (..0183) nivuto loko, cittam samyojanampi;
sā pacchinnabhavataṇhā, dvemā ceva vimuttiyo.
Kumbhūpamaṃ kāyamimaṃ, yaṃ na tumhākaṃ taṃ pajaha §;
ye keci sokaparidevā, timbaruko ca sayamkataṃ.
Dukkhaṃ diṭṭhi ca uppannaṃ, yañca gopālakopamaṃ;
sati kāyagatā māhu, samatho ca vipassanā.
Āsā pihā ca abhinandanā ca, catunnamananubodhanā;
yāni sotāni lokasmiṃ, daḷhaṃ nemiyānākāro.
Yaṃ nissitassa calitaṃ, anupaṭṭhitakāyagatāsati;
sayam katena saccena, vimuttāyatanehi ca.

Peṭakopadese mahākaccāyanena bhāsīte paṭhamabhūmi ariyasaccappakā-
sanā nātaṃ jivatā bhagavatā mādisena samuddanena tathāgatenāti.

2. Sāsanapaṭṭhānadutiyabhūmi

13. Tattha katamaṃ sāsanappaṭṭhānaṃ? Saṃkilesabhāgiyaṃ suttaṃ, vāsanā
bhāgiyaṃ suttaṃ, nibbedhabhāgiyaṃ suttaṃ, asekkhabhāgiyaṃ suttaṃ, saṃkile-
sabhāgiyañca vāsanābhāgiyañca, saṃkilesabhāgiyañca nibbedhabhāgiyañca,
saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca, vāsanābhāgi-
yañca nibbedhabhāgiyañca. Āṇatti, phalaṃ, upāyo, āṇatti ca phalañca, phalañca
upāyo ca, āṇatti ca phalañca upāyo ca. Assādo, ādīnavo, nissaraṇaṃ, assādo ca
ādīnavo ca, assādo ca nissaraṇaṃ, ādīnavo ca nissaraṇaṃ, assādo ca ādī-
navo ca nissaraṇaṃ. Lokikaṃ, lokuttaraṃ, lokikañca lokuttarañca. Kammaṃ,
vipāko, kammañca vipāko ca. Niddiṭṭhaṃ, aniddiṭṭhaṃ, niddiṭṭhañca aniddiṭṭhañca.
Ñāṇaṃ, ñeyyaṃ, ñāṇaṃca ñeyyañca. Dassanaṃ, bhāvanā, dassanañca bhāvanā
ca. Vipākakammaṃ, na vipākakammaṃ, nevavipākanavipākakammaṃ (..0184).
Sakavacanaṃ, paravacanaṃ, sakavacanañca paravacanañca. Sattādhiṭṭhānaṃ,
dhammādhiṭṭhānaṃ, sattādhiṭṭhānañca dhammādhiṭṭhānañca. Thavo, sakavaca-
nādhiṭṭhānaṃ, paravacanādhiṭṭhānaṃ, sakavacanādhiṭṭhānañca paravacanādhi-
ṭṭhānañca. Kiriyaṃ, phalaṃ, kiriyañca phalañca. Anuññātaṃ, paṭikkhittaṃ, anuññā-
tañca paṭikkhittañca. Imāni cha paṭikkhittāni.

14. Tattha katamaṃ saṃkilesabhāgiyaṃ suttaṃ?

Kāmandhā jālasañchannā, taṇhāchadanachādītā;
pamattabandhunā baddhā, macchāva kumināmukhe;
jarāmarāṇamanventi, vaccho khīrapakova § mātaraṃ.

Pañcime, bhikkhave, nīvaraṇā.

Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
manasā ce pasannena, bhāsati vā karoti vā;
tato naṃ sukhamanveti, chāyāva anapāyinī.

Samyuttake suttaṃ.

Mahānāmassa sakkassa idaṃ bhagavā sakyānaṃ kapilavatthumhi nagare
nayavitthārena saddhāsīlaparibhāvitaṃ suttaṃ bhāvaññena paribhāvitaṃ taṃ
nāma pacchime kāle.

Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Uddhaṃ adho § sabbadhi vippamutto, ayaṃ ahasmīti anānupassī.
evaṃ vimutto udatāri oghaṃ, atīṇṇapubbaṃ apunabbhavāya.

Sīlāni nu kho bhavanti kimatthiyāni ānando pucchati satthāraṃ.

Tattha (..0185) katamaṃ asekkhabhāgiyaṃ suttaṃ?

“Yassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati;
virattaṃ rajanīyesu, kopaneyye § na kuppati.
yassevaṃ bhāvitaṃ cittaṃ, kuto taṃ dukkhamessatī” ti.

Sāriputto nāma bhagavā theraññataro so maṃ āsajja appaṭinissajja cārikaṃ
pakkamati, sāriputtassa byākaraṇaṃ kātabbaṃ. Yassa nūna bhagavā kāyagatā
sati abhāvītā assa abahulīkatā vitthārena kātabbaṃ.

15. Tattha katamaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca?

Channamativassati §, vivaṭaṃ nātivassati;
tasmā channaṃ vivaretha, evaṃ taṃ nātivassati.

Channamativassatīti saṃkilesa. Vivaṭaṃ nātivassatīti vāsanā. Tamo tamaparā-
yanoti vitthārena. Tattha yo ca tamo yo ca tamaparāyano, ayaṃ saṃkilesa. Yo ca
joti yo ca jotiparāyano, ayaṃ vāsanā.

Tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ?

Na taṃ daḷhaṃ bandhanamāhu dhīrā, yadāyasaṃ dārujapabbajañca §.
sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekkhā.

Na taṃ daḷhaṃ bandhanamāhu dhīrā, yadā puttesu dāresu ca yā apekkhā,
ayaṃ saṃkilesa. Etampi chetvā paribbajanti dhīrā anapekkhino sabbakāme pahā-
yāti, ayaṃ nibbedho. Yaṃ cetayitaṃ pakappitaṃ yā ca nāmarūpassa avakkanti
hoti. Imehi catūhi padehi saṃkilesa. Pacchimakehi catūhi nibbedho.

Tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgi-
yañca suttaṃ?

Ayaṃ (..0186) loko santāpajāto, phassapareto rogaṃ § vadati attato.
yena yena hi maññanti, tato taṃ hoti aññathā.

Aññathābhāvī bhavasatto loko, bhavapareto bhavamevābhinandati;
yadabhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhaṃ;
bhavavippahānāya kho panidaṃ brahmacariyaṃ vussati.

Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vippamokkhamāhaṃsu, sabbete “avippamuttā bhavasmā”ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavana bhavassa nissaraṇamāhaṃsu, sabbete “anissaṭṭā bhavasmā”ti vadāmi. Upadhiṃ hi paṭicca dukkhamidaṃ sambhoti, sabbupādānakkhayā natthi dukkhassa sambhavo, lokamimaṃ passa, puthū avijjāya paretā bhūtā bhūtaratā bhavā aparimuttā. Ye hi keci bhavā sabbadhi sabbatthatāya sabbete bhavā aniccā dukkhā vipariṇāmadhammāti.

“Evametaṃ yathābhūtaṃ, sammappaññāya passato;

bhavataṇhā pahiyati, vibhavaṃ nābhinandati;

sabbaso taṇhānaṃ khayā, asesavirāganirodho nibbānaṃ.

“Tassa nibbutassa bhikkhuno, anupādā punabbhavo na hoti;

abhibhūto māro vijitasāṅgāmo, upeccagā sabbabhavāni tādī”ti.

Ayaṃ loko santāpajāto yāva dukkhanti yaṃ taṇhā saṃkilesa.

Yaṃ punaggahaṇaṃ ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vimokkhamāhaṃsu, sabbete “avimuttā bhavasmā”ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavana bhavassa nissaraṇamāhaṃsu “anissaṭṭā bhavasmā”ti vadāmi. Ayaṃ diṭṭhisamkilesa, taṃ diṭṭhisamkilesa (..0187) ca taṇhā-samkilesa ca, ubhayametaṃ samkilesa. Yaṃ punaggahaṇaṃ bhavavippahānāya brahmacariyaṃ vussati, yāva sabbaso upādānakkhayā sambhavā, idaṃ nibbedhabhāgiyaṃ. Tassa nibbutassa bhikkhuno yāva upaccagā sabbabhavāni tādīti idaṃ asekkhabhāgiyaṃ. Cattāro puggalā anusotagāmī samkilesa ṭhitatto ca paṭisotagāmī ca nibbedho. Thale tiṭṭhatīti asekkhabhūmi.

16. Tattha katamaṃ vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ?

“Dadato § puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati.

kusalo ca jahāti pāpakaṃ, rāgadosamohakkhayā sanibbuto”ti.

“Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati”ti vāsanā. “Kusalo ca jahāti pāpakaṃ, rāgadosamohakkhayā sanibbuto”ti nibbedho.

Sotānugatesu dhammesu vacasā paricitesu manasānupekkhitesu diṭṭhiyā suppaṭividdhesu pañcānisamsā pāṭikaṅkhā. Idhekaccassa bahussutā dhammā honti dhātā apamuṭṭhā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, so yuñjanto ghaṭento vāyamanto diṭṭheva dhamme visesaṃ pappoti. No ce diṭṭheva dhamme visesaṃ pappoti, gilāno pappoti. No ce gilāno pappoti, maraṇakālasamaye pappoti. No ce maraṇakālasamaye pappoti, devabhūto pāpuṇāti. No ce devabhūto pāpuṇāti, tena dhammarāgena tāya dhammanandiyā paccekabodhiṃ pāpuṇāti.

Tatthāyaṃ diṭṭheva dhamme pāpuṇāti, ayaṃ nibbedho. Yaṃ samparāye paccekabodhiṃ pāpuṇāti, ayaṃ vāsanā. Imāni soḷasa suttāni sabbasāsanaṃ atiggaṇhanto tiṭṭhanti. Imehi soḷasahi suttehi navavidho suttanto vibhato bhavati. So ca pañnavato no duppaññassa, yuttassa no ayuttassa, akamassa vihāriṣṣa paka-

tiyā loke saṃkilesa (..0188) carati. So saṃkilesa tividho- taṇhāsaṃkilesa diṭṭhisamaṃkilesa duccharitasamaṃkilesa. Tato saṃkilesato uṭṭhahanto saṃkilesa dhammesu patiṭṭhahati, lokiyesu patiṭṭhahatīti. Tatthākusalo diṭṭhato sace taṃ sīlañca diṭṭhiñca parāmasati, tassa so taṇhāsaṃkilesa hoti. Sace panassa evaṃ hoti “imināhaṃ sīlena vā vatena vā brahmacariyena vā devo vā bhavissaṃ § devaññataro vā”ti yassa hoti micchādiṭṭhi, etassa micchādiṭṭhisamaṃkilesa bhavati. Sace pana sīle patiṭṭhito aparāmatṭhassa hi sīlavataṃ hoti, tassa taṃ sīlavato yoniso gahitaṃ avi-ppaṭisāraṃ janeti yāva vimuttiñāḍadassanaṃ, tañca tassa diṭṭheva dhamme kālaṅkatassa vā tamhiyeva vā pana aparāpariyāyena vā, aññesu khandhesu evaṃ suttaṃ “sucaritaṃ vāsanāya saṃvattati”ti vāsanābhāgiyaṃ suttaṃ vuccati. Tattha sīlesu ṭhitassa vinīvaraṇaṃ cittaṃ, taṃ tato sakkāyadiṭṭhippahānāya bhagavā dhammaṃ deseti. So accantaniṭṭhaṃ nibbānaṃ pāpuṇāti; yadi vā sāsanaṃ, accantaṃ nibbānaṃ pāpuṇāti, yadi vā ekāsane cha abhiññe. Tattha dve puggalā ariyadhamme pāpuṇanti saddhānusārī ca dhammānusārī ca. Tattha dhammānusārī ugghaṭitaññū, saddhānusārī neyyo. Tattha ugghaṭitaññū duvidho- koci tikkhindriyo koci mudindriyo. Tattha neyyopi duvidho- koci tikkhindriyo koci mudindriyo. Tattha yo ca ugghaṭitaññū mudindriyo, yo ca neyyo tikkhindriyo, ime puggalā asamindriyā honti. Tattha ime puggalā samindriyā parihāyanti ca ugghaṭitaññuto, vipaṅcitaññū neyyato, ime majjhimā bhūmigatā vipaṅcitaññū hoti. Ime tayo puggalā.

17. Tattha catutthā pana pañcamā ugghaṭitaññū vipaṅcitaññū neyyo ca, tattha ugghaṭitaññū puggalo indriyāni paṭilabhitvā dassanabhūmiyaṃ ṭhito sotāpattiphalañca pāpuṇāti, ekabijī hoti paṭhamo sotāpanno. Tattha vipaṅcitaññū puggalo indriyāni paṭilabhitvā dassanabhūmiyaṃ ṭhito sotāpattiphalañca pāpuṇāti, kolaṃkolo ca hoti dutiyo sotāpanno. Tattha neyyo puggalo indriyāni paṭilabhitvā dassanabhūmiyaṃ ṭhito sotāpattiphalañca pāpuṇāti, sattakkhattuparamo ca hoti (..0189), ayaṃ tatiyo sotāpanno. Ime tayo puggalā indriyavemattatāya sotāpattiphale ṭhitā.

Ugghaṭitaññū ekabijī hoti, vipaṅcitaññū kolaṃkolo hoti, neyyo sattakkhattuparamo hoti. Idaṃ nibbedhabhāgiyaṃ suttaṃ. Sace pana taduttari vāyamati, accantaniṭṭhaṃ nibbānaṃ pāpuṇāti. Tattha ugghaṭitaññū puggalo yo tikkhindriyo, te dve puggalā honti- anāgāmi-phalaṃ pāpuṇitvā antarāparinibbāyī ca upahaccaparinibbāyī ca. Tattha vipaṅcitaññū puggalo yo tikkhindriyo, te dve puggalā honti- anāgāmi-phalaṃ pāpuṇanti asaṅkhāraparinibbāyī ca sasaṅkhāraparinibbāyī ca. Tattha neyyo anāgāmi-phalaṃ pāpuṇanto uddhamasoto akaniṭṭhagāmī hoti, ugghaṭitaññū ca vipaṅcitaññū ca, indriyanānattena ugghaṭitaññū puggalo tikkhindriyo antarāparinibbāyī hoti, ugghaṭitaññū mudindriyo uddhamasoto akaniṭṭhagāmī hoti. Ugghaṭitaññū ca vipaṅcitaññū ca indriyanānattena ugghaṭitaññū puggalo tikkhindriyo sasaṅkhāraparinibbāyī hoti, tikkhindriyo antarāparinibbāyī hoti, ugghaṭitaññū mudindriyo upahaccaparinibbāyī hoti. Vipāṅcitaññū tikkhindriyo asaṅkhāraparinibbāyī hoti, vipaṅcitaññū mudindriyo sasaṅkhāraparinibbāyī hoti, neyyo upahaccaparinibbāyī hoti, vipaṅcitaññū tikkhindriyo asaṅkhāraparinibbāyī hoti. Vipāṅcitaññū mudindriyo sasaṅkhāraparinibbāyī hoti, neyyo uddhamasoto akaniṭṭhagāmī hoti. Iti pañca anāgāmino, chaṭṭho sakadāgāmī, tayo ca sotāpannāti ime

nava sekkhā.

Tattha ugghaṭitaññū puggalo tikkhindriyo arahattaṃ pāpuṇanto dve puggalā honti ubhatobhāgavimutto paññāvimutto ca. Tattha ugghaṭitaññū puggalo mudindriyo arahattaṃ pāpuṇanto dve puggalā honti, ṭhitakappī § ca paṭivedhanabhāvo puggalo ca tikkhindriyo so arahattaṃ pāpuṇanto dve puggalā honti cetanābhabbo ca rakkhaṇābhabbo ca. Tattha vipañcitaññū mudindriyo arahattaṃ pāpuṇanto dve puggalā honti, sace ceteti na parinibbāyī, no ce ceteti parinibbāyīti. Sace anurakkhati na parinibbāyī, no ce anurakkhati parinibbāyīti. Tattha neyyo puggalo bhāvanānuyogamanuyutto parihānadhammo (..0190) hoti kammaniyato vā samasīsi vā, ime nava arahanto idaṃ catubbidhaṃ suttaṃ saṃkilesabhāgiyaṃ asekkhabhāgiyaṃ. Imesu puggalesu tathāgatassa dasavidhaṃ balaṃ pavattati.

18. Katamaṃ dasavidhaṃ? Idha buddhānaṃ bhagavantānaṃ appavattite dhammacakke mahesakkhā devaputtā yācanāya abhiyātā § honti “desetu sugato dhamman”ti. So anuttarena buddhacakkhunā volokento addasāsi sattānaṃ tayo rāsīnaṃ sammattaniyato micchattaniyato aniyato. Tattha sammattaniyato rāsī micchāsatiṃ āpajjeyyāti netamaṃ ṭhānaṃ vijjati, asatthuko parinibbāyeyyāti netamaṃ ṭhānaṃ vijjati, samāpattiṃ āpajjeyyāti ṭhānametaṃ vijjati. Tattha micchattaniyato rāsī ariyasamāpattiṃ paṭipajjissatīti netamaṃ ṭhānaṃ vijjati, anariyamicchāpaṭipattiṃ paṭipajjissatīti ṭhānametaṃ vijjati. Tattha aniyato rāsī sammāpaṭipajjamānaṃ sammattaniyatarāsīṃ gamissatīti ṭhānametaṃ vijjati, micchāpaṭipajjamāno sammattaniyatarāsīṃ gamissatīti netamaṃ ṭhānaṃ vijjati. Sammāpaṭipajjamānaṃ sammattaniyatarāsīṃ gamissatīti ṭhānametaṃ vijjati, micchāpaṭipajjamānaṃ micchattaniyatarāsīṃ gamissatīti ṭhānametaṃ vijjati. Ime tayo anuttarena buddhacakkhunā volokentassa sammāsambuddhassa me sato ime dhammā anabhisaṃbuddhāti ettavatā maṃ koci sahadhammena paṭicodissatīti netamaṃ ṭhānaṃ vijjati, vītarāgassa te paṭijānato akhīṇāsavatāya sahadhammena koci paṭicodissatīti netamaṃ ṭhānaṃ vijjati. Yato pana imassa aniyatassa rāsissa dhammadesanā, sā na dissati takkarassa sammādukkhakkhayāyāti netamaṃ ṭhānaṃ vijjati, tathā ovadito yaṃ pana me aniyatarāsī sāvako pubbenāparaṃ visesaṃ na sacchikarissatīti netamaṃ ṭhānaṃ vijjati.

19. Yaṃ kho muni nānappakārassa nānāniruttiyo devanāgayakkhānaṃ dameti dhamme vavatthānena vatvā kāraṇato aññaṃ pāraṃ gamissatīti netamaṃ ṭhānaṃ vijjati. Dhammapaṭisambhidā. Yato panimā niruttito satta satta niruttiyo nābhisaṃbhuneyyāti netamaṃ ṭhānaṃ vijjati. Niruttiyaṃ paṭisambhidā. Nirutti kho pana abhisamaggaratānaṃ sāvakānaṃ tamatthamaviññāpayeti netamaṃ ṭhānaṃ vijjati. Atthapaṭisambhidā. Mahesakkhā devaputtā upasaṅkamtivā pañhe pucchimsu (..0191). Kāyikenā vā mānasikenā vā paripīlitassa hatthakuṇṭhi vā pāde vā khañje dandhassa § so attho na paribhājiyatīti netamaṃ ṭhānaṃ vijjati. Paṭibhānapaṭisambhidā. Yamhi taṃ tesamaṃ hoti tamhi asantaṃ bhavatīti netamaṃ ṭhānaṃ vijjati. Yaṃ hi nāsaṃ tesamaṃ na bhavati, tamhi nāsaṃ tesamaṃ bhavissatīti netamaṃ ṭhānaṃ vijjati. Evaṃ samudayassa nirodhāya dasa akusalakammapathā. Māro vā indo vā brahmā vā tathāgato vā cakkavattī vā so vata nāma mātugāmo bhavissatīti netamaṃ ṭhānaṃ vijjati, puriso

assa rājā cakkavattī sakko devānamindo bhavissatīti ṭhānametaṃ vijjati. Itissa evarūpaṃ balaṃ evarūpaṃ ñāṇaṃ, idaṃ vuccati ṭhānāṭṭhānañāṇaṃ paṭhamaṃ tathāgatabalaṃ taṃ niddisitabbaṃ. Tīhi rāsīhi catūhi vesārajjehi catūhi paṭisambhidāhi paṭiccasamuppādassa pavattiyaṃ nivattiyaṃ bhāgiyañca. Kusalaṃ kusalavipākesu ca upapajjati yañca itthipurisānaṃ. Idaṃ paṭhamaṃ balaṃ tathāgato evaṃ jānāti.

Yesaṃ pana sammattaniyato rāsi, nāyaṃ sabbatthagāminī paṭipadā, nibbānagāminīyevāyaṃ paṭipadā. Tattha siyā micchattaniyato rāsi, esāpi na sabbatthagāminī paṭipadā. Sakkāyasamudayaḡāminīyevāyaṃ paṭipadā hotu, ayaṃ tattha tattha paṭipattiyā ṭhito gacchati nibbānaṃ, gacchati apāyaṃ, gacchati devamanussassa. Yaṃ yaṃ vā paṭipadaṃ paṭipajjeyya sabbattha gaccheyya, ayaṃ sabbatthagāminī paṭipadā. Yaṃ ettha ñāṇaṃ yathābhūtaṃ, idaṃ vuccati sabbatthagāminī paṭipadāñāṇaṃ dutiyaṃ tathāgatabalaṃ.

Sā kho panāyaṃ sabbatthagāminī paṭipadā nānādhimuttā keci kāmesu keci dukkarakāriyaṃ keci attakilamathānuyogamanuyuttā keci saṃsārena suddhiṃ paccenti keci anajjābhāvanāti. Tena tena caritena

vinibandhānaṃ sattānaṃ yaṃ ñāṇaṃ yathābhūtaṃ nānāgataṃ lokassa anekā-
dhimuttagataṃ yathābhūtaṃ pajānāti. Idaṃ tatiyaṃ tathāgatabalaṃ.

Tattha sattānaṃ adhimuttā bhavanti āsevanti bhāventi bahulīkaronti. Tesāṃ
kammupasayānaṃ tadādhimuttānaṃ. Sā ceva dhātu saṃvahaṭi. Katarā panesā
dhātu nekkhammadhātu baladhātu kāci sampatti kāci micchattañca dhātu adhi-
muttā bhavanti. Aññatarā uttari na samanupassanti. Te tadevaṭṭhānaṃ mayā (..0192
jarāmaṇassa abhinivissa voharanti “idameva saccaṃ moghamaññaṃ”ti. Yathā
bhagavā sakkassa devānamindassa bhāsitaṃ. Yaṃ tattha yathābhūtaṃ ñāṇaṃ.
Idaṃ vuccati catutthaṃ tathāgatabalaṃ.

Tattha yaṃyeva dhātu § seṭṭhanti taṃ taṃ kāyena ca vācāya ca ārambhanti
cetasiko. Ārambho cetanā kammaṃ kāyikā vācasikā ārambho cetasikattā kamma-
ntaraṃ tathāgato evaṃ pajānāti “iminā sattena evaṃ dhātukena evarūpaṃ
kammaṃ kataṃ, taṃ atītamaddhānaṃ iminā hetunā tassa evarūpo vipāko vipa-
ccati etarahi vipaccissati vā anāgatamaddhānaṃ”ti. Evaṃ paccuppanna-
maddhānaṃ pajānāti “ayaṃ puggalo evaṃdhātuko idaṃ kammaṃ karoti”. Taṇhāya
ca diṭṭhiyā ca iminā hetunā na tassa vipāko diṭṭheyeva dhamme nibbattissati, upa-
pajje vā”ti aparamhi vā pariyāye evaṃ pajānāti “ayaṃ puggalo evarūpaṃ
kammaṃ karissati anāgatamaddhānaṃ, iminā hetunā tassa evarūpo vipāko nibba-
ttissati, iminā hetunā yāni cattāri kammaṭṭhānāni idaṃ kammaṭṭhānaṃ paccuppa-
nnasukhaṃ āyatiṃ ca sukhavipākaṃ” ...pe... iti ayaṃ atītanāgatapaccuppa-
nnānaṃ kammasamādānaṃ hetuso ṭhānaso vipākavemattataṃ pajānāti uccā-
vacā hīnapañītatā, idaṃ vuccati kammavipākaññaṃ pañcamaṃ tathāgatabalaṃ.

Tathā sattā yaṃ vā kammasamādānaṃ samādiyantā tattha evaṃ pajānāti
imassa puggalassa kammādhimuttassa rāgacaritassa nekkhammadhātūnaṃ pāri-
pūriṃ gacchanti, tassa rāgānugate suññaṃānassa paṭhamaṃ jhānaṃ saṃkili-
ssati, sace puna uttari vāyāmato jhānavodānagate mānase visesabhāgiyaṃ paṭi-
padaṃ anuyuñjiyati. Tassa hi jhānabhāgiyaṃyeva paṭhamajjhāne ṭhitassa dutiyaṃ
jhānaṃ vodānaṃ gacchati, tatiyañca jhānaṃ samāpajjitukāmassa somanassi-
ndriyaṃ cittaṃ pariyādāya tiṭṭhati, tassa sā pīti avisesabhāgiyaṃ tatiyaṃ jhānaṃ
ādissa tiṭṭhati. Sace tassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tathāgatassa catu-
tthajjhānaṃ vodānaṃ gacchatiyeva, catutthassa jhānassa hānabhāgiyā dhammā,
te ca dhammā yattha pajāyanti yehi catutthajjhānaṃ vodānaṃ dissati. Evaṃ ajjhā-
sayasamāpattiyā yā catasso samāpattiyo tīṇi vimokkhamukhāni aṭṭha vimokkha-
jhānānīti cattāri jhānāni vimokkhāti. Aṭṭha ca vimokkhā tīṇi ca vimokkhamukhāni.
Samādhīti cattāro (..0193) samādhī- chandasamādhī vīriyasamādhī cittasamādhī
vīmaṃsāsamādhīti. Samāpattiyo catasso ajjhāsayasamāpattiyo iti imesaṃ
jhānānaṃ vimokkhasamāpattīti evarūpo saṃkilesa rāgacaritassa puggalassa.
Evaṃ dosacaritassa. Mohacaritassa. Rāgacaritassa puggalassa evarūpaṃ
vodānaṃ iti yaṃ ettha ñāṇaṃ yathābhūtaṃ asādhāraṇaṃ sabbasattehi. Idaṃ
vuccati chaṭṭhaṃ tathāgatabalaṃ.

Tattha tathāgato evaṃ pajānāti lokikā dhammā lokuttarā dhammā bhāvanābhā-
giyaṃ indriyaṃ nāmaṃ labhanti. Ādhipateyyabhūmiṃ upādāya balaṃ nāmaṃ

labhanti thāmagataṃ mano manindriyaṃ taṃ upādāya. Vīriyaṃ nāmaṃ labhanti ārambhadhātuṃ upādāya. Itissa deva evarūpaṃ ñāṇaṃ imehi ca dhammehi ime puggalā samannāgatātipi dhammadesanaṃ akāsi. Ākārato ca vokārato ca āsaya-jjhāsayassa adhimuttisamannāgatānaṃ. Idaṃ vuccati parasattānaṃ parapuggalānaṃ indriyabalavīriyavemattataṃ ñāṇaṃ sattamaṃ tathāgatabalaṃ.

Tattha ca tathāgato lokādīsu ca bhūmīsu saṃyojanānañca sekkhānaṃ dvīhi balehi gatiṃ pajānāti, pubbenivāsānussatiyā atīte saṃsāre etarahi ca paccuppanne dibbacakkhunā cutūpapātaṃ iti imāni dve balāni dibbacakkhuto abhinīhī-tāni. So atītamaddhānaṃ dibbassa cakkhuno gocaro so etarahi sati gocaro iti attano ca paresaṃ ca pubbenivāsāñāṇaṃ anekavidhaṃ nānappakāraṃ paccuppannamaddhānaṃ dibbena cakkhunā imāni dve tathāgatabalāni, aṭṭhamaṃ pubbenivāso, navamaṃ dibbacakkhu.

Puna caparaṃ tathāgato ariyapuggalānaṃ jhānaṃ vodānaṃ nibbedhabhāgiyaṃ pajānāti ayaṃ puggalo iminā maggena imāya paṭipadāya āsavānaṃ khayā anā-savaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sacchikatvā upasampajja viharatīti iti attano ca āsavānaṃ khayaṃ ñāṇaṃ diṭṭhekaṭṭhānaṃ catubhūmimupā-dāya yāva navannaṃ arahantānaṃ āsavakkhaya odhiso sekkhānaṃ anodhiso arahantānaṃ. Tattha cetovimutti dvīhi āsavehi anāsavā kāmāsavena ca bhavāsa-vena ca, paññāvimutti dvīhi āsavehi anāsavā diṭṭhāsavena ca avijjāsavena ca, imāsaṃ dvinnaṃ vimuttīnaṃ yathābhūtaṃ ñāṇaṃ, idaṃ vuccati āsavakkhaye ñāṇaṃ. Dasamaṃ tathāgatabalaṃ.

20. Imesu (..0194) dasasu balesu t̥hito tathāgato pañcavidhaṃ sāsanaṃ deseti saṃkilesabhāgiyaṃ vāsanābhāgiyaṃ dassanabhāgiyaṃ bhāvanābhāgiyaṃ ase-
kkhabhāgiyaṃ. Tattha yo taṇhāsaṃkilesa, imassa alobho nissaraṇaṃ. Yo diṭṭhi-
saṃkilesa, imassa amoho nissaraṇaṃ. Yo ducarasamkilesa, imassa tīṇi kusa-
lāni nissaraṇaṃ. Kiṃ nidānaṃ? Tīṇi imāni § manoduccaritāni- abhijjhā byāpādo
micchādiṭṭhi. Tattha abhijjhā manoduccaritaṃ kāyakammaṃ upaṭṭhapeti, adinnā-
dānaṃ sabbañca tadupanibbaddhaṃ vācākammaṃ upaṭṭhapeti, musāvādañca
sabbavitathaṃ sabbaṃ vācamabhāvaṃ sabbamakkhaṃ palāsaṃ abhijjhā akusa-
lamūlanti, sucarite sucaritaṃ musāvādā adinnādānā abhijjhāya cetanā, tattha
byāpādo manoduccaritaṃ kāyakammaṃ upaṭṭhapeti, pāṇātipātaṃ sabbañca
metaṃ ākaḍḍhanaṃ parikaḍḍhanaṃ nibbaddhaṃ rocanaṃ vācākammaṃ upa-
ṭṭhapeti, piṣuṇavācaṃ pharusavācaṃ micchādiṭṭhi manoduccaritañca abhijjhaṃ
byāpādaṃ micchādiṭṭhiṃ payojeti, tassa yo koci micchādiṭṭhi cāgo rāgajo vā
dosajo vā sabbaso micchādiṭṭhi sambhūto iminā kāraṇena micchādiṭṭhiṃ upaṭṭha-
peti, kāmesumicchācāraṃ vacīkammaṃ upaṭṭhapeti samphappalāpaṃ. Imāni tīṇi
duccaritāni akusalamūlāni.

Yā abhijjhā, so lobho. Yo byāpādo, so doso. Yā micchādiṭṭhi, so moho. Tāni
aṭṭha micchattāni upaṭṭhapenti. Tesu gahitesu tīsu akusalamūlesu dasavidhaṃ
akusalamūlaṃ pāripūriṃ gacchati, tassa tividhassa ducarasamkilesassa vāsa-
nābhāgiyañca suttaṃ nissaraṇaṃ. Tattha yo bahusito niddeso yathā lobho doso
mohopi, tattha asitumaṃ ettha lobho ussado tena kāraṇena tesu vā dhammesu lobho

paññapiyati. Tatthāyaṃ moho akusalaṃ moho ayaṃ avijjā, sā catubbidhā rūpe abhinivittā, rūpaṃ attato samanupassati, avijjāgato rūpavantaṃ attānaṃ, attani vā rūpaṃ, rūpasmim vā attānaṃ. Tattha katamaṃ padaṃ sakkāyadiṭṭhiyā ucchedaṃ vadati “taṃ jīvaṃ taṃ sarīraṃ”ti natthikadiṭṭhi adhiccasamuppanna-diṭṭhi ca añño ca karoti, añño paṭisaṃvediyati. Pacchimasatṭhikappānaṃ tīṇi padāni sakkāyadiṭṭhiyā sassataṃ bhajanti “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti akiriyāñca taṃ dukkhamicchato ahetukā ca patanti anajjhābhāvo ca kammānaṃ sabbañca mānaya §. Tattha “idameva saccaṃ moghamaññaṃ”ti saṃsārena (..0195) suddhi ājivakā chaḷāsiti paññapenti. Yathārūpe sakkāyadiṭṭhiyā catuvatthukā, evaṃ pañcasu khandhesu vīsativatthukā sakkāyadiṭṭhiyā sassataṃ bhajati. Aññā-jivakā ca sassatavādike ca sīlabbataṃ bhajanti parāmasanti iminā bhavissāmi devo vā devaññataro vā, ayaṃ sīlabbataparāmāso. Tattha sakkāyadiṭṭhiyā so rūpaṃ attato samanupassati, “taṃ jīvaṃ taṃ sarīraṃ”miti taṃ kaṅkhati vicikicchati nādhimuccati nābhīpasīdati pubbante aparante pubbantāparante ...pe... iti vāsanābhāgiyesu tṭhitassa ayaṃ upakkilesa.

21. Tattha saddhindriyena sabbaṃ vicikicchitaṃ pajahati, paññindriyena udaya-bbayaṃ passati, samādhindriyena cittaṃ ekodi karoti vīriyindriyena ārabhati. So imehi pañcahi indriyehi saddhānusārī aveccappasāde nirato anantariyaṃ samādhim uppādeti. Indriyehi suddhehi dhammānusārī appaccayatāya anantariyaṃ samādhim uppādeti. So “idaṃ dukkhaṃ”ti yathābhūtaṃ pajānāti. Saccāni idaṃ dassanabhāgiyaṃ suttaṃ. Tassa pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ tīṇi saṃyojanāni dassanapahātābbāni sabbena sabbaṃ pahīnāni dve puggalakatāni. Tattha tīṇi akusalamūlāni bhāvanāpahātābbāni uparikkhittāni cha bhava nibbattenti. Tattha tesu abhijjhāya ca byāpādesu tanukatesu cha bhavā parikkhayā mariyādaṃ gacchanti, dve bhavā avasiṭṭhā. Tassa abhijjhā ca byāpādo ca sabbena sabbaṃ parikkhiṇā honti. Eko bhavo avasiṭṭho hoti. So ca mānavasena nibbatteti. Kiñcāpi ettha aññepi cattāro kilesā rūparāgo bhavarāgo avijjā uddhaccaṃ ketusmimānabhūtā nappaṭibalā asmimānaṃ vinivattetuṃ, sabbepi te asmimānassa pahānaṃ ārabhate. Khīṇesu na ca tesu idamuttaridassanabhūmiyaṃ pañcasu sekkhapuggalesu tīsu ca paṭippannakesu dvīsu ca phala-tṭhesu bhāvanābhāgiyaṃ suttaṃ. Taduttari asekkhabhāgiyasuttaṃ, katthaci bhūmi nipīliyati. Idañca pañcamaṃ suttaṃ. Tiṇṇaṃ puggalānaṃ desitaṃ puthujjanassa sekkhassa asekkhassa saṃkilesabhāgiyaṃ vāsanābhāgiyaṃ. Puthujjanassa dassanabhāgiyaṃ. Bhāvanābhāgiyaṃ pañcannaṃ sekkhānaṃ. Yaṃ paṭhamaniddiṭṭhaṃ asekkhabhāgiyaṃ sabbesaṃ arahantānaṃ. Sā pana pañcavidhā sattavīsa-ākāre § pariyesitabbaṃ. Etesu tassa gatīnaṃ tato uttari. Tañca kho saṅkhepena paññāsāya ākārehi (..0196) sampatati, ye paññāsa ākāra sāsane niddiṭṭhā, te saṅkhipiyantā dasahi ākārehi patanti. Ye ariyasaccaṃ nikkhepena tṭhite saṅkhipiyantā aṭṭhasu ākāresu patanti. Catūsu ca sādharmaṇesu suttesu yā hārasampātassa bhūmi, te saṅkhipiyantā pañcasu suttesu patanti. Saṃkilesabhāgiye vāsanābhāgiye bhāvanābhāgiye nibbedhabhāgiye asekkhabhāgiye ca. Te saṅkhipiyantā catūsu suttesu patanti. Saṃkilesabhāgiye vāsanābhāgiye nibbedha-

bhāgiye asekkhabhāgiye ca. Te saṅkhiyamānā tisu suttesu patanti, puthujjana-
bhāgiye sekkhabhāgiye asekkhabhāgiye ca. Te saṅkhiyantā dvīsu suttesu
patanti nibbedhabhāgiye ca pubbayogabhāgiye ca. Yathā vuttaṃ bhagavatā dve
atthavase sampassamānā tathāgatā arahanto sammāsambuddhā dhammaṃ
desenti suttaṃ geyyaṃ ...pe... sathā pubbayogasamannāgate appakasirena
maññamānā vasiyanti pubbayogā ca bhavissanti santānaṃ maññamānādharāya.
Tattha paññāvemattataṃ attano samanupassamānena aṭṭhavidhe suttasaṅkhepe,
yattha yattha sakkoti, tattha tattha yojetabbaṃ. Tattha tattha yojetvā suttassa attho
niddisitabbo. Na hi sati vedanā mano dhāretvā sakkā yena kenaci suttassa attho
yathābhūtaṃ niddisituṃ.

Tattha purimakānaṃ suttānaṃ imā uddānagāthā

Kāmandhā jālasañchannā, pañca nīvaraṇāni ca;
manopubbaṅgamā dhammā, mahānāmo ca sākiyo.
Uddhaṃ adho vippamutto, yañca sīlakimattiyā;
yassa selūpamaṃ cittaṃ, upatissa pucchādikā.
Yassa kāyagatāsati, channaṃ tamoparāyaṇo;
na taṃ daḷhaṃ cetasikaṃ, ayaṃ lokoti-ādikaṃ.
Cattāro ceva puggalā, dadato puññaṃ pavaḍḍhitaṃ;
sotānugatadhammesu, imā tesāṃ uddānagāthā.

22. Tattha katamā āṇatti?

Sace bhāyatha § dukkhassa, sace vo dukkhamappiyaṃ;
mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.

“Atīte (..0197), rādha, rūpe anapekkho hohī”ti vitthārena kātabbā. “Sīlavantena
, ānanda, puggalena sadā karaṇīyā kintime avipparisāro assā”ti. Ayaṃ vuccati
āṇatti.

Tattha katamaṃ phalaṃ?

Dhammo have rakkhati dhammacāriṃ, chattaṃ mahantaṃ yatha

vassakāle;

esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī.

Idaṃ phalaṃ.

Tattha katamo upāyo?

“Sabbe dhammā § anattā”ti, yadā paññāya passati;

atha nibbindati dukkhe, esa maggo visuddhiyā.

“Sattahaṅgehi samannāgato kho, bhikkhu, api himavantam pabbatarājānaṃ cāleyya, ko pana vādo chavaṃ avijjaṃ sattakesu” veyyākaraṇaṃ kātabbaṃ. Ayaṃ upāyo.

Tattha katamā āṇatti ca phalañca?

Sace bhāyatha dukkhassa, sace vo dukkhamappiyaṃ;

mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.

Sace hi pāpakaṃ kammaṃ, karotha vā karissatha;

na vo dukkhā pamokkhāthi, upaccāpi palāyataṃ §.

Purimikāya gāthāya āṇatti pacchimikāya phalaṃ. Sīle patiṭṭhāya dve dhammā bhāvetabbā yā ca cittabhāvanā yā ca paññābhāvanā yā ca āṇatti rāgavirāgā ca phalaṃ.

Tattha katamaṃ phalañca upāyo ca?

Sīle patiṭṭhāya § naro sapañño, cittaṃ paññañca bhāvayaṃ;

ātāpī nipako bhikkhu, so imaṃ vijaṭṭhaya jaṭaṃ.

Purimikāya aḍḍhagāthāya upāyo, pacchimikāya aḍḍhagāthāya phalaṃ.

Nandiyo § sakko isivutthapuririkāma-ekarakkhe § suttaṃ mūlato upādāya yāva (..0 chasu dhammesu. Uttari pañcasu dhammesu yācayogo § karaṇīyo, ayaṃ upāyo. Asahagatassa kāmāsavāpi cittaṃ muccatīti. Sabbāsu chasu tisu. Ayaṃ upāyo ca phalañca.

Tattha katamā āṇatti ca phalañca upāyo ca?

Suññato lokaṃ avekkhassu, mogharāja sadā sato;

attānudiṭṭhiṃ uhacca §, evaṃ maccutaro siyā.

“Suññato lokaṃ avekkhassu, mogharājā”ti āṇatti. “Sadā sato”ti upāyo. “Attānudiṭṭhiṃ uhacca, evaṃ maccutaro siyā”ti phalaṃ. Samādhim, bhikkhave, bhāvettha, samāhito, bhikkhave, bhikkhu rūpaṃ aniccanti pajānāti. Evaṃ passaṃ ariyasāvako parimuccati jātiyāpi ...pe... upāyāsehipi idha tīṇipi”.

23. Tattha katamo assādo?

Kāmaṃ kāmayamānassa, tassa cetam samijjhati. Ayaṃ assādo.

“Dhammacariyā samacariyā kusalacariyā hetūhi, brāhmaṇa, evamidhekacce sattā kāyassa bhedaṃ sugatiṃ saggam lokaṃ upapajjanti”. Ayaṃ assādo.

Tattha katamo ādīnavo?

Kāmesu ve haññate sabbā mucceva- ayaṃ ādīnavo. Pasenadisamyuttake sutte pabbatopamā- ayaṃ ādīnavo.

Tattha katamaṃ nissaraṇaṃ?

Yo kāme parivajjeti, sappasseva padā siro;
somaṃ visattikaṃ loke, sato samativattati.

Samyuttake suttaṃ pāricchattako paṇḍupalāso sannipalāso- idaṃ nissaraṇaṃ.
Tattha (..0199) katamo assādo ca ādīnavo ca?

Yāni § karoti puriso, tāni attani passati;
kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṃ.

Tattha yaṃ pāpakārī paccaṇubhoti ayaṃ assādo. Lābhālābha-aṭṭhakesu byāka-
raṇaṃ, tattha alābho ayaso nindā dukkhaṃ, ayaṃ ādīnavo. Lābho yaso sukhaṃ
pasamsā, ayaṃ assādo.

Tattha katamaṃ assādo ca nissaraṇaṅca?

“Sukho vipāko puññānaṃ, adhippāyo ca ijjhati;
khippaṅca paramaṃ santiṃ, nibbānamadhigacchati” ti.

Yo ca vipāko puññānaṃ yā ca adhippāyassa ijjhanā, ayaṃ assādo. Yaṃ
khippaṅca paramaṃ santiṃ nibbānamadhigacchati, idaṃ nissaraṇaṃ.

Bāttiṃsāya ceva mahāpurisalakkhaṇehi samannāgatassa mahāpurisassa
dveyeva gatiyo honti, sace agāraṃ ajjhāvasati, rājā hoti cakkavattī yāva abhiviji-
nitvā ajjhāvasati ayaṃ assādo. Sace agārasmā anagāriyaṃ pabbajati sabbena
oghena § nissaraṇaṃ ayaṃ assādo ca nissaraṇaṅca.

Tattha katamo ādīnavo ca nissaraṇaṅca?

Ādānassa § bhayaṃ ñatvā, jātimaraṇasambhavaṃ;
anādātuṃ nibbattati, jātimaraṇasaṅkhayā.

Purimikāya aḍḍhagāthāya jātimaraṇasambhavo ādīnavo. Anādātuṃ nibbattati
jātimaraṇasaṅkhayāti nissaraṇaṃ.

Kiccaṃ vatāyaṃ loko āpanno yamidaṃ jāyate ca mīyate ca. Yāva kudassunā-
massa dukkhassa anto bhavissati parato vāti ettha yā uparikkhā, ayaṃ ādīnavo.
Yo gedhaṃ ñatvā abhinikkhamati yāva purāṇakāya rājadhāniyā, idaṃ nissaraṇaṃ.
Ayaṃ ādīnavo ca nissaraṇaṅca.

Tattha (..0200) katamo assādo ca ādīnavo ca nissaraṇaṅca?

Kāmā hi citrā vividhā § manoramā, virūparūpehi mathenti cittaṃ.
tasmā ahaṃ § pabbajitomi rāja, apaṇṇakaṃ sāmāññameva seyyo.

Yaṃ “kāmā hi citrā vividhā manoramā” ti ayaṃ assādo. Yaṃ “virūparūpehi
mathenti cittaṃ” ti ayaṃ ādīnavo. Yaṃ ahaṃ agārasmā pabbajitomi rāja apa-
ṇṇakaṃ sāmāññameva seyyoti idaṃ nissaraṇaṃ.

Balavaṃ bālopamasuttaṃ yaṃ āsāya vā vedaniyaṃ kammaṃ gāhati, tathā
cepi yaṃ yaṃ pāpakammaṃ anubhoti, tattha dukkhavedaniyena kammena abhā-
vitakāyena ca yāva parittacetaso ca ādīnavaṃ dasseti sukhavedaniyena
kammena assādeti. Yaṃ purāsadiso hoti. Bhāvitacitto bhāvitakāyo bhāvitapañño
mahānāmo aparittacetaso, idaṃ nissaraṇaṃ.

24. Tattha katamaṃ lokikaṃ suttaṃ?

Na hi pāpaṃ kataṃ kammaṃ, sajjukhīraṃva muccati;
ḍahantaṃ bālamaveti, bhasmacchannova § pāvako.

Cattāri agatigamanāni, idaṃ lokikaṃ suttaṃ.

Tattha katamaṃ lokuttaraṃ suttaṃ?

“Yassindriyāni samathaṅgatāni §, assā yathā sārathinā sudantā.
pahīnamānassa anāsavassa, devāpi tassa pihayanti tādino”ti.

“Ariyaṃ vo, bhikkhave, sammāsamādhiṃ desessāmi”ti idaṃ lokuttaraṃ suttaṃ.

Tattha (..0201) katamaṃ lokikaṃ lokuttarañca suttaṃ?

Sattiyā viya omaṅṅho, dayhamānova matthake;

kāmarāgappahānāya, sato bhikkhu paribbaje.

“Sattiyā viya omaṅṅho, dayhamānova matthake”ti lokikaṃ;

“kāmarāgappahānāya, sato bhikkhu paribbaje”ti lokuttaraṃ;

Kabaḷikāre āhāre atthi chandoti lokikaṃ. Natthi chandoti lokuttaraṃ suttaṃ.

Tattha katamaṃ kammaṃ?

Yo pāṇamatipāteti, musāvādañca bhāsati;

loke adinnaṃ ādiyati §, paradārañca gacchati.

Surāmerayapānañca, yo naro anuyuñjati;

appahāya pañca verāni, dussīlo iti vuccati.

Tiṇimāni, bhikkhave, duccharitāni. Idaṃ kammaṃ.

Tattha katamo vipāko?

Saṅghivassasahassāni, yathārūpī vipaccagā.

“Diṭṭhā mayā, bhikkhave §, cha phassāyatanikā nāma nirayā. Diṭṭhā mayā,
bhikkhave, cha phassāyatanikā nāma saggā”. Ayaṃ vipāko.

Tattha katamaṃ kammañca vipāko ca?

Ayasāva malaṃ samuṅṅhitam, tatuṅṅhāya tameva khādati;

evaṃ atidhonacāriṇaṃ, sāni kammāni nayanti duggatiṃ.

Ayasāva malaṃ samuṭṭhitaṃ, yāva sāni kammāni idaṃ kammaṃ. Nayanti duggatinti vipāko.

Catūsu sammāpaṭipajjamāno mātari pitari tathāgate tathāgatasāvake yā sammāpaṭipatti, idaṃ kammaṃ. Yaṃ devesu upapajjati, ayaṃ vipāko. Idaṃ kammañca vipāko ca.

25. Tattha (..0202) katamaṃ niddiṭṭhaṃ suttaṃ?

Nelaṅgo setapacchādo, ekāro vattatī § ratho;
anīghaṃ passa āyantaṃ, chinnaṃ abandhanaṃ;
yaṃ vā cittaṃ samaṇesu, cittaṅghapatti dissati.

Evaṃ imāya gāthāya niddiṭṭho attho.

Gopālakopame ekādasa padāni. Evaṃ kho, bhikkhave, bhikkhu rūpaññū hoti. Yā ca atirekapūjāya pūjetā hotīti. Imāni ekādasa padāni yathābhāsītāni niddiṭṭho attho.

Tattha katamo aniddiṭṭho attho?

Sukho viveko tuṭṭhassa, sutadhammassa passato;
abyāpajjaṃ § sukhaṃ loke, paṇabhūtesu saṃyamoti.
Sukhā virāgatā loke, kāmānaṃ samatikkamo;
asmimānassa yo vinayo, etaṃ ve paramaṃ sukhanti.

Idaṃ aniddiṭṭhaṃ. Aṭṭha mahāpurisavitakkā. Idaṃ aniddiṭṭhaṃ.

Tattha katamaṃ niddiṭṭhañca aniddiṭṭhañca?

Pasannanetto § sumukho, brahā uju patāpavā;
majjhe samaṇasaṅghassa, ādiccova virocasi.

Pasannanetto yāva ādiccova virocasi niddiṭṭho. Pasannanetto yo bhagavā kathañca pana pasannanettatā, kathaṃ sumukhatā, kathaṃ brahākāyatā, kathaṃ ujukatā, kathaṃ patāpavatā, kathaṃ virocātāti aniddiṭṭho. Pheṇapiṇḍopamaṃ veyyākaraṇaṃ yathā pheṇapiṇḍo evaṃ rūpaṃ yathā pubbuḷo evaṃ vedanā māyā viññāṇaṃ pañcakkhandhā pañcahi upamāhi niddiṭṭhā. Kena kāraṇena pheṇapiṇḍopamaṃ rūpaṃ sabbañca cakkhaviññeyaṃ yaṃ vā catūhi āyatanehi? Kathaṃ vedanā pubbuḷupamā? Katarā ca sā vedanā sukhā dukkhā adukkhamasukhā? Evamesā aniddiṭṭhā. Evaṃ niddiṭṭhañca aniddiṭṭhañca.

26. Tattha (..0203) katamaṃ ñāṇaṃ?

Paññā hi seṭṭhā lokasmiṃ, yāyaṃ nibbedhagāminī;
yāya § sammā pajānāti, jātimaraṇasaṅkhayaṃ.

Tiṇimāni indriyāni anaññātāññassāmītindriyaṃ aññindriyaṃ aññātāvindriyaṃ, idaṃ ñāṇaṃ.

Tattha katamaṃ neyyaṃ?

Kāmesu § sattā kāmasaṅgasattā, saṃyojane vajjamapassamānā.

na hi jātu saṃyojanasaṅgasattā, oghaṃ tareyyuṃ vipulaṃ mahantaṃ.

Catūhi aṅgehi samannāgatā kāyassa bhedaṃ devesu uppajjanti. Udāne kāpiyaṃ suttaṃ apanṇakapasādaniyaṃ- idaṃ neyyaṃ.

Tattha katamaṃ ñāṇaṃ neyyaṃ?

Sabbe dhammā anattāti, yadā paññāya passati;
atha nibbindati dukkhe, esa maggo visuddhiyā.

Yadā passatīti ñāṇaṃ. Yo sabbadhamme anattākārena upaṭṭhapeti idaṃ neyyaṃ.

Cattāri ariyasaccāni, tattha tīṇi neyyāni maggasaccaṃ silakkhandho ca paññākkhandho ca, idaṃ ñāṇaṃca neyyaṃca.

27. Tattha katamaṃ dassanaṃ?

Eseva maggo § natthañño, dassanassa visuddhiyā;
etañhi tumhe paṭipajjatha, mārassetaṃ pamohanaṃ.

Catūhi aṅgehi samannāgato ariyasāvako attanāva § attānaṃ byākareyya “khīṇanirayomhi yāva sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo” ti. Idaṃ dassanaṃ.

Tattha (..0204) katamā bhāvanā?

Yassindriyāni subhāvitāni, ajjhattaṃ bahiddhā ca sabbaloke;
so puggalo mati ca rūpasaññi, sumohagatā na jānāti §.

Cattāri dhammapadāni- anabhijjhā abyāpādo sammāsati sammāsamādhi. Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃca bhāvanā ca?

Vacasā manasātha kammunā ca, aviruddho sammā veditvā § dhammaṃ.
nibbānapadābhipatthayāno, sammā so loka paribbajeyya.

Sotāpattiphalaṃ sacchikātukāmena katame dhammā manasikātabbā, bhagavā āha pañcupādānakkhandhā. Idaṃ dassanaṃca bhāvanā ca.

28. Tattha katame vipākadhammadhammā?

Yāni karoti purisoti vitthāro. Tīṇimāni, bhikkhave, sucaritāni. Ime vipākadhammadhammā.

Tattha katame navipākadhammadhammā?

Rūpaṃ vedayitaṃ saññā, viññāṇaṃ yā ceva cetanā;
nesohamasmi na meso attā, iti diṭṭho virajjati.

Pañcime, bhikkhave, khandhā- ime navipākadhammadhammā.

Tattha katamo nevavipāko navipākadhammadhammo?

“Ye evaṃ paṭipajjanti, nayaṃ buddhena desitaṃ;
te dukkhassantaṃ karissanti, satthusāsanakārakā” ti.

Iti yā ca sammāpaṭipatti yo ca nirodho, ubhayametaṃ nevavipāko navipākadhammo. Brahmācariyaṃ vo, bhikkhave, desessāmi, brahmācariyaphalāni ca brahmācariyaṃca ariyo aṭṭhaṅgiko maggo brahmācariyaphalāni sotāpattiphalaṃ yāva arahattaṃ.

29. Tattha (..0205) katamaṃ sakavacanaṃ?

Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
sacittapariyodapanaṃ, etaṃ buddhāna sāsanaṃ.

Tīṇimāni, bhikkhave, vimokkhamukhāni. Idaṃ sakavacanaṃ.

Tattha katamaṃ paravacanaṃ?

Natthi puttasaṃmaṃ pemaṃ, natthi goṇasamitaṃ dhanam;

natthi sūriyasamā ābhā, samuddaparamā sarā.

Hetunā mārisā kosiyā subhāsitena saṅgāmajayo sopi nāma, bhikkhave, sakko devānamindo sakaṃ phalaṃ paribhuñjamānoti vitthārena kātabbaṃ. Idaṃ paravacanaṃ.

Tattha katamaṃ sakavacanañca paravacanañca?

“Yaṃ pattaṃ yañca pattaṃ, ubhayametaṃ rajānukiṇṇaṃ;
ye evaṃvādino natthi, tesam kāmesu doso”ti.

Idaṃ paravacanaṃ. Ye ca kho te ubho ante anupagamma vaṭṭaṃ tesam natthi paññāpanāya. Idaṃ sakavacanaṃ.

“Nandati puttehi puttimā, gomā gohi § tatheva nandati.

upadhī hi narassa nandanā, na hi so nandati yo nirūpadhī”ti- paravacanaṃ.

“Socati puttehi puttimā, gomā gohi tatheva socati;

upadhī hi narassa socanā, na hi so socati yo nirūpadhī”ti- sakavacanaṃ.

Idaṃ sakavacanaṃ paravacanañca.

30. Tattha (..0206) katamaṃ sattādhiṭṭhānaṃ?

Ye keci bhūtā bhavissanti ye vāpi, sabbe gamissanti pahāya dehaṃ;

taṃ sabbajāniṃ kusalo veditvā, dhamme § ṭhito brahmacariyaṃ careyya.

Tayome, bhikkhave, satthāro, tathāgato arahaṃ sekkho paṭipado. Idaṃ sattādhiṭṭhānaṃ.

Tattha katamaṃ dhammādhiṭṭhānaṃ?

Yañca kāmasukhaṃ § loke, yañcidaṃ diviyaṃ sukhaṃ;

taṇhakkhayasukhassete, kamaṃ nāgghanti soḷasiṃ.

Sattime, bhikkhave, bojjhaṅgā, idaṃ dhammādhiṭṭhānaṃ.

saccaṃ duddaso paṭivedho bālehi, jānato passato natthi nandīti vadāmi. Duddasa-
mantam saccaṃ duddaso paṭivedho bālehīti dhammādhiṭṭhānaṃ. Jānato passato
natthi nandīti sattādhiṭṭhānaṃ. Dārukkhandhopamaṃ gaṅgāya tīriyā orimañca
tīraṃ pārimañca tīraṃ thale vā § na ca ussīdanaṃ, majjhe ca na saṃsīdanaṃ
manussaggāho ca amanussaggāho ca antopūtibhāvo ca, idaṃ dhammādhi-
ṭṭhānaṃ. Evaṃ pana bhikkhu nibbānaninno bhavissati nibbānaparāyaṇoti sattā-
dhiṭṭhānaṃ. Idaṃ sattādhiṭṭhānañca dhammādhiṭṭhānañca.

Tattha katamo thavo?

Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā;
virāgo seṭṭho dhammānaṃ, dvipadānañca cakkhumā.

Tīṇimāni, bhikkhave, aggāni- buddho sattānaṃ, virāgo dhammānaṃ, saṅgho
gaṇānaṃ. Ayaṃ thavo.

31. Tattha (..0207) katamaṃ anuññātaṃ?

Kāyena § saṃvaro sādhu, sādhu vācāya saṃvaro.
manasā saṃvaro sādhu, sādhu sabbattha saṃvuto;
sabbattha saṃvuto bhikkhu, sabbadukkhā pamuccati.

Idaṃ bhagavatā anuññātaṃ.

Tīṇimāni, bhikkhave, karaṇīyāni- kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.
Idaṃ anuññātaṃ.

Tattha katamaṃ paṭikkhitaṃ?

Natthi puttamaṃ pemaṃ. Vitthāro idaṃ paṭikkhitaṃ.

Tīṇimāni, bhikkhave, akaraṇīyāni sayamaṃ abhiññāya desitāni. Katamāni tīṇi?
Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ. Idaṃ paṭikkhitaṃ.

Tattha katamaṃ anuññātañca paṭikkhitañca?

Kāyena kusalaṃ kare, assa kāyena saṃvuto;
kāyaduccaritaṃ hitvā, kāyasucaritaṃ care.

Dvīhi paṭhamapadehi catutthena ca padena anujānāti. Kāyaduccaritaṃ hitvāti
tatiyena padena paṭikkhittanti. Mahāvibhaṅgo aciratapānādo.

Tatthimā uddānagāthā

Sace bhāyasi dukkhassa, mābhinandi anāgataṃ;
vassakāle yathā chattaṃ, kusalāni kamatthake.
Sabbe dhammā anattāti, samāgataṃ vicālaye;
na vo dukkhā pamokkhātthi, samatho ca vipassanā.
Kāmacchandaṃ upādāya, yo so vitakkehi khajjati;
subhāvitatte bojjaṅge, so imaṃ vijaṭṭhaye jaṭaṃ.
Suññato lokaṃ avekkhassu, samādhībhāvi bhāvase;
kāmaṃ kāmayamānassa, dhammacariyāya sugatiṃ.

Haññate sabbā mucceva, nippoṭhento catuddisā;
 yo kāme parivajjeti, pārīchattopameva ca.
 Yāni (..0208) karoti puriso, lokadhammā pakāsītā;
 sukho vipāko puññānaṃ, tatiyaṃ aññaṃ na vijjati.
 Ādānassa bhayaṃ ñatvā, jāyate jīyatepi ca;
 kāmā hi citrā vividhā, atha loṇasallopamaṃ.
 Na hi pāpaṃ kataṃ kammaṃ, agatīhi ca gacchati;
 yassindriyāni samathaṅgatāni, tatheva pañcañāṇiko.
 Sattiyā viya omatṭho, viññāṇaṅca patiṭṭhitā;
 yo pāṇamatipātetī, tīṇi duccharitāni ca.
 Saṭṭhivassasahassāni, khaṇaṃ laddhāna dullabhaṃ;
 ayasāva malaṃ samuṭṭhitaṃ, catūsu paṭipattisu.
 Nelaṅgo setapacchādo, atha gopālakopamaṃ;
 sukho viveko tuṭṭhassa, vitakkā ca sudesitā.
 Pheṇapiṇḍopamaṃ rūpaṃ, brahā uju patāpavā;
 paññā hi seṭṭhā lokasmiṃ, anaññā tīṇi indriyāni.
 Kāmesu sattā kāmasaṅgasattā, atha vaṇṇo rahassavā;
 sabbe dhammā anattāti, ariyasaccaṅca desitaṃ.
 Eseva maggo natthañño, sotāpannoti byākare;
 yassindriyāni subhāvitāni, atha dhammapadehi ca.
 Vacasā manasā ceva, pañcakkhandhā aniccato;
 yāni karoti puriso, tīṇi succharitāni ca.
 Rūpaṃ vedayitaṃ saññā, pañcakkhandhā pakāsītā;
 yo evaṃ paṭipajjati, brahmā ceva phalāni ca.
 Sabbapāpassa akaraṇaṃ, vimokkhā taṃ hi desitā;
 natthi puttamaṃ pemaṃ, devānaṃ asurāna ca.
 Yaṃ pattaṃ yaṅca pattabbaṃ, nandati socati niccaṃ;
 ye keci bhūtā bhavissanti, satthāro ca pakāsītā.
 Yaṅca (..0209) kāmasukhaṃ loke, bojjhaṅgā ca sudesitā;
 maggānaṭṭhaṅgiko seṭṭho, tayo ca aggapattiyo.
 Kāyena saṃvaro sādhu, karaṇīyaṅca desitaṃ;
 natthi attasamaṃ pemaṃ, ariyā tīṇi ca desitā.
 Kāyena kusalaṃ abhirato, vinayaṅca kāmasukhaṃ loke;
 bojjhaṅgā ca sudesitā, duddasaṃ anataṃ ceva parāparaṃ ca;

Peṭakopadese sāsanaṭṭhānaṃ nāma dutiyabhūmi samattā.

3. Suttādhiṭṭhānatatiyabhūmi

32. Tattha katamaṃ suttādhiṭṭhānaṃ?

Lobhādhiṭṭhānaṃ dosādhiṭṭhānaṃ mohādhiṭṭhānaṃ alobhādhiṭṭhānaṃ adosā-

dhiṭṭhānaṃ amohādhiṭṭhānaṃ kāyakammādhiṭṭhānaṃ vācākammādhiṭṭhānaṃ manokammādhiṭṭhānaṃ saddhindriyādhiṭṭhānaṃ vīriyindriyādhiṭṭhānaṃ satindriyādhiṭṭhānaṃ samādhindriyādhiṭṭhānaṃ paññindriyādhiṭṭhānaṃ.

Tattha katamaṃ lobhādhiṭṭhānaṃ?

Vitakkamathitassa § jantuno, tibbarāgassa subhānupassino.

bhiyyo taṇhā pavaḍḍhati, esa kho gāḷhaṃ karoti bandhanaṃ.

Vitakkamathitassāti kāmarāgo. Subhānupassinoti kāmarāgavatthu. Bhiyyo taṇhā pavaḍḍhatīti kāmataṇhā. Esa gāḷhaṃ karoti bandhananti rāgaṃ, iti yo yo dhammo mūlanikkhitto, so yevettha dhammo uggāvahitabbo §. Na bhagavā ekaṃ dhammaṃ ārabha aññaṃ dhammaṃ deseti. Yassa vitakketi kāmavitakko tameva vitakkaṃ kāmavitakkena niddisiyati. Tibbarāgassāti tasseva vitakkassa vatthuṃ niddisati. Subhānupassino bhiyyo taṇhā pavaḍḍhatīti tameva rāgaṃ kāmataṇhāti niddisati. Esa gāḷhaṃ karoti bandhananti tameva taṇhāsaṃyojanaṃ niddisati. Evaṃ gāthāsu anuminitabbaṃ. Evaṃ saveyyākaraṇesu.

Tattha (..0210) bhagavā ekaṃ dhammaṃ tividhaṃ niddisati, nissandato hetuto phalato.

Dadaṃ piyo § hoti bhajanti naṃ bahū, kittiñca pappoti yaso ca vaḍḍhati.

amañkubhūto parisam vigāhati, visārado hoti naro amaccharī.

Dadanti yaṃ yaṃ dānaṃ, idaṃ dānamayikaṃ puññakriyaṃ. Tattha hetu. Yaṃ cetam. Bhajanti naṃ bahū, kittinti yo ca kalyāṇo kittisaddo loke abbhuggacchati, yaṃ bahukassa janassa piyo bhavati manāpo ca. Yañca avippaṭṭisārī kālañkaroti ayaṃ nissando. Yaṃ kāyassa bhedaṃ devesu upapajjatīti idaṃ phalaṃ. Idaṃ lobhādhiṭṭhānaṃ.

33. Tattha katamaṃ dosādhiṭṭhānaṃ?

Yo pāṇamatipātetī, musāvādañca bhāsati;

loke adinnaṃ ādiyati, paradārañca gacchati;

surāmerayapānañca, yo naro anuyuñjati §.

Appahāya pañca verāni, dussīlo iti vuccati;

kāyassa bhedaṃ duppañño, nirayaṃ sopapajjati.

Yo pāṇamatipātetīti duṭṭho pāṇamatipātetī. Musāvādañca

bhāsatīti dosopaghātāya musāvādañca bhāsati. Surāmerayapānañca, yo naro anuyuñjatīti doso nidānaṃ. Yo ca surāmerayapānaṃ anuyuñjati yathāparadāravihārī § amittā janayanti.

Pañca verāni appahāyāti pañcannaṃ bhikkhāpadānaṃ samatikkamaṃ sabbesaṃ dosajānaṃ sā paṇṇatti, teneva dosajanitena kamma dussīlo iti vuccati sopi dhammo hetunā niddisitaṃ, nissandena phalena ca.

Tīṇi bālassa bālalakkhaṇāni- dubbhāsitaḥāsī § ca hoti, duccintitaḥāsī ca dukkaṭakammaḥārī ca. Tattha yaṃ kāyena ca vācāya ca parakkamati, idamassa dukkaṭakammaḥārī. Tāyaṃ yathā ca musāvādaṃ bhāsati yathā pubbaniddiṭṭhaṃ (..0211), idamassa dubbhāsītā. Yañca saṅkappeti manoduccaritaṃ byāpādaṃ, idamassa duccintitaḥāsītā. Yaṃ so imehi tīhi bālalakkhaṇehi samannāgato tīṇi tajjāni dukkhāni domanassāni anubhavati, so ca hoti sabhaggato vā parisaggato vā tajjaṃ kathaṃ kathanti. Yadā bhavati so ca pāṇātipātādidasa-akusalakamma-pathā, so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedetīti. Puna caparaṃ yadā passati coraṃ rājāparādhikaṃ raññā gahitaṃ jīvitā voropetaṃ, tassevaṃ bhavati sace mamampi rājā jāneyya mamampi rājā gāhāpetvā jīvitā voropeyyāti, so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Puna caparaṃ bālo yadā bhavati āsanā samārūḥo yāva yā me gati bhavissati ito pecca paraṃ maraṇāti so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti iti bālalakkhaṇaṃ hetu. Tīṇi tajjāni dukkhāni nissando. Kāyassa bhedaṃ nirayesu upapajjati, idaṃ phalaṃ. Idaṃ dosādhiṭṭhānaṃ.

34. Tattha katamaṃ mohādhiṭṭhānaṃ?

Satañceva saḥassānaṃ, kappānaṃ saṃsarissati;

athavā pi tato bhīyo, gabbhā gabbhaṃ gamissatha.

Anupādāya buddhavaḥanaṃ, saṅkhāre attato upādāya;

dukkhassantaṃ karissanti, ṭhānametaṃ na vijjati.

Yo yaṃ anamataggasaṃsāraṃ samāpanno jāyate ca miyate ca, ayaṃ avijjāhetukā. Yānipi ca saṅkhārānaṃ payoḥānāni, tānipi avijjāpaccayāni, yaṃ adassanaṃ buddhavaḥanassa, ayaṃ avijjāsutteyyeva niddiṭṭhaṃ. Yo ca saṅkhāre attato harati pañcakkhandhe pañca diṭṭhiyo upagacchati. “Etaṃ mama, esoḥamaṃsi, eso me attā”ti idaṃ suttaṃ avijjāya nikkhittaṃ, avijjāya nikkhipitaṃ. Evaṃ sathā sutte nayena § dhammena niddisati. Asādhāraṇena taṃyeva tattha niddisitaṃ. Na aññaṃ.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā “idaṃ dukkhaṃ”ti nappajānanti cattāri saccāni vitthāreṇa, yaṃ tattha appajānānā, idaṃ dukkhaṃ, ayaṃ hetu. Appajānanto vividhe saṅkhāre abhisāṅkharoti, ayaṃ nissando. Yañca diṭṭhigatāni parāmasati “idameva saccāṃ moghamaññaṃ”ti ayaṃ nissando. Yaṃ (..0212) punabbhavaṃ nibbatteti, idaṃ phalaṃ. Ayampi dhammo saniddiṭṭho hetuto ca phalato ca nissandato ca.

Ettha pana keci dhammā sādharmaṇā bhavanti. Hetu khalu āditoyeva sutte nikkhipissanti. Yathā kiṃ bhavati cattārimāni, bhikkhave, agatigamaṇāni. Tattha yañca chandāgatiṃ gacchati yañca bhayāgatiṃ gacchati, ayaṃ lobho akusala-

mūlaṃ. Yaṃ dosā, ayaṃ dosoyeva. Yaṃ mohā, ayaṃ mohoyeva. Evaṃ imāni tīṇi akusalamūlāni āditoyeva upaparikkhitabbāni. Yattha ekaṃ niddisitabbaṃ, tattha ekaṃ niddisiyati. Tathā dve yathā tīṇi, na hi ādīhi anikkhitte hetu vā nissando vā phalaṃ vā niddisitabbaṃ.

Ayañcetta gāthā-

Chandā dosā bhayā mohā, yo dhammaṃ ativattati;
nihīyati § tassa yaso, kāḷapakkeva candimā.

Kattha chandā ca ayaṃ lobho yathā niddiṭṭhaṃ pubbe. Idaṃ mohādhiṭṭhānaṃ.

35. Tattha katamaṃ alobhādhiṭṭhānaṃ?

“Asubhānupassim § viharantaṃ, indriyesu susaṃvutaṃ.
bhojanamhi ca mattaññuṃ, saddhaṃ āradhaviṛiyaṃ;
taṃ ve nappasahati māro, vāto selaṃva pabbataṃ”ti.

Tattha yā asubhāya upaparikkhā, ayaṃ kāmesu ādīnavadassanena pariccāgo. Indriyesu susaṃvuto tasseva alobhassa pāripūriyaṃ mama āyatanasocitaṃ anupādāya. Bhojanamhi ca mattaññunti rasataṃhāpahānaṃ. Iti ayaṃ lobho asubhānupassitāya vatthuto dhārayati, so lobho hetu. Indriyesu guttadvāratāya gocarato dhārayati, bhojanemattaññutāya parato dhārayati, ayaṃ nissando. Taṃ ve nappasahati māro, vāto selaṃ va pabbatanti, idaṃ phalaṃ. Iti yoyeva dhammo ādimhi nikkhitto, soyeva majjhe ceva avasāne ca.

Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi asamuppannassa kāmacchandassa anuppādāya uppannassa vā pahānāya, yathayidaṃ § asubhanimittaṃ. Tattha asubhanimittaṃ (..0213) manasikarontassa anuppanno ceva kāmacchando na uppajjati, uppanno ca kāmacchando pahīyati. Idaṃ alobhassa vatthu. Yaṃ puna anuppanno kāmarāgo pariyādiyati rūparāgaṃ arūparāgaṃ, iti phalaṃ. Iti ayampi ca dhammo niddiṭṭho hetuto ca nissandato ca phalato ca. Idaṃ alobhādhiṭṭhānaṃ.

Tattha katamaṃ adosādhiṭṭhānaṃ?

Ekampi ce pāṇamadutṭhacitto, mettāyati kusalo § tena hoti.

sabbe ca pāṇe manasānukampaṃ §, pahūtamariyo pakaroti puññaṃ.

Ekampi ce pāṇamadutṭhacitto mettāyatīti ayaṃ adoso. Nigghātena assādo, kusalo tena hotīti tena kusalena dhammena saṃyutto dhammapaññattiṃ gacchati. Kusaloti yathā paññāya pañño paṇḍiccena paṇḍito. Pahūtamariyo pakaroti puññanti tassāyeva vipāko ayaṃ lokiyassa, na hi lokuttarassa. Tattha yā mettāyanā, ayaṃ hetu. Yaṃ kusalo bhavati ayaṃ nissando. Yāva abyāpajjo bhūmiyaṃ bahupuññaṃ pasavati, idaṃ phalaṃ. Iti adoso niddiṭṭho hetuto ca nissandato ca phalato ca.

Ekādasānisamsā mettāya cetovimuttīyā. Tattha yā mettācetovimutti, ayaṃ ariya-dhammesu rāgavirāgā cetovimutti, lokikāya bhūmikā hetu, yaṃ sukhaṃ āyatim manāpo hoti manussānaṃ, ime ekādasā dhammā nissando. Yañca akatāvī brahmakāye upapajjati. Idaṃ phalaṃ. Idaṃ adosādhiṭṭhānaṃ.

36. Tattha katamaṃ amohādhiṭṭhānaṃ?

Paññā hi seṭṭhā lokasmiṃ, yāyaṃ nibbedhagāminī §.

yāya sammā pajānāti, jātimaraṇasaṅkhayaṃ.

Paññā (..0214) hi seṭṭhāti vatthum. Nibbedhagāminīti nibbānagāminiyam yathābhūtaṃ paṭivijjhati. Sammā pajānāti, jātimaraṇasaṅkhayanti amoho. Paññāti hetu. Yam pajānāti ayam nissando. Yo jātimaraṇasaṅkhayo, idaṃ phalaṃ. Iti amoho niddiṭṭho hetunā ca nissandena ca phalena ca.

Tiṇimāni, bhikkhave §, indriyāni anaññātaññassāmīndriyam aññindriyam aññā-tāvindriyam. Tattha katamaṃ anaññātaññassāmīndriyam? Idha, bhikkhave, bhikkhu anabhisametassa dukkhassa ariyasaccassa abhisamayāya chandaṃ janeti vāyamati, vīriyam ārabhati, cittaṃ paggaṇhāti padahati. Evaṃ catunnaṃ ariyasaccānaṃ kātabbaṃ. Tattha katamaṃ aññindriyam? Idha, bhikkhave, bhikkhu “idaṃ dukkhaṃ ariyasaccaṃ”ti yathābhūtaṃ pajānāti, yā ca maggo, idaṃ aññindriyam. Āsavakkhayā anāsavo hoti, idaṃ vuccati aññātāvindriyam. Tathāyam paññā, ayam hetu. Yam chandaṃ janeti vāyamati, yā pajānāti, ayam nissando. Yena sabbaso āsavānaṃ khayā hetu, yaṃ khaye ñāṇamuppajjati, anuppāde ñāṇaṅca, ayam nissando. Yam arahattaṃ, idaṃ phalaṃ. Tattha khiṇā me jāti, vusitaṃ brahmacariyam, kataṃ karaṇiyanti, idaṃ khaye ñāṇaṃ. Nāparaṃ itthattāyāti pajānāmīti idaṃ anuppāde ñāṇaṃ. Iti imāni indriyāni amoho niddiṭṭho hetunā ca nissandena ca phalena ca. Imāni asādhāraṇāni niddiṭṭhāni.

Tattha katamāni kusalamūlāni sādharmaṇāni? Kusalaṅca vo, bhikkhave, dese-ssāmi kusalamūlaṅceva. Tattha katamaṃ kusalamūlaṃ? Alobho adoso amoho. Tattha katamaṃ kusalaṃ? Aṭṭha sammattāni sammādiṭṭhi yāva sammāsamādhi. Tattha yāni kusalamūlāni, ayam hetu. Yaṅca alobho tiṇi kammāni samuṭṭhāpeti saṅkappaṃ vāyāmaṃ samādhiṅca, ayam alobhassa nissando. Tattha yo adoso, ayam hetu. Yam tayo dhamme paṭṭhapeti sammāvācaṃ sammākammantaṃ sammā-ājivaṅca, ayam nissando. Tattha yo amoho hetu, yaṃ dve dhamme upa-ṭṭhapeti aviparītadassanampi ca anabhilāpanaṃ, ayam nissando. Imassa brahmacariyassa yaṃ phalaṃ, tā dve vimuttiyo rāgavirāgā cetovimutti avijjā virāgā ca paññāvimutti, idaṃ phalaṃ. Iti imāni tiṇi kusalamūlāni niddiṭṭhāni hetuto (..0215) ca nissandato ca phalato ca. Evaṃ sādharmaṇāni kusalāni paṭivijjhitabbāni.

Yattha duve yattha tiṇi. Ayañcetha gāthā.

“Tulamātulaṅca sambhavaṃ, bhavaśaṅkhāramavassaji muni;
ajjhatarato samāhito, abhindi kavacamivattasambhavan”ti.

Tulamātulaṅca sambhavanti tulaśaṅkhataṃ atulaśaṅkhataṃ. Tattha ye śaṅkhataṃ tulaṃ, te dve dhammā assādo ca ādīnavo ca tulitā bhavanti. Ettako kāmesu assādo. Ettako ādīnavo imassa, idaṃ nissaraṇanti iti nibbānaṃ pajānāti. Dvīhi kāraṇehi atulaṃ na ca sakkā tulayituṃ. Ettakaṃ etaṃ netam paramatthīti tena atulaṃ. Atha pāpuṇā ratanaṃ karitvā acchariyabhāvena atulaṃ. Tattha kusa-lassa ca abhisambhavā jānanā passanā, ayam amoho. Yam tattha ñātā osiraṇā bhavaśaṅkhārānaṃ, ayam alobho. Yam ajjhatarato samāhitoti vikkhepapaṭisaṃharaṇā, ayam adoso. Iti imāni tiṇi kusalamūlāni. Tulamatulasambhavanti ayam amoho. Yo bhavaśaṅkhārānaṃ samosaraṇaṃ lobho sammāsamādhīnaṃ assādo, ayam hetu. Yam ajjhatarato avijaṇḍakosaṃ sambhedo, ayam nissando. Sā

pavatti imāni tīṇi niddiṭṭhāni kusalamūlāni hetuto ca nissandato ca phalato ca.

Ettāvatā esā pavatti ca nivatti ca akusalamūlehi pavattati, kusalamūlehi nivattati imehi ca tīhi sabbaṃ akusalamūlaṃ samosaraṇaṃ gacchati. So dhamme vā vacanato niddiṭṭho taṇhāti vā kodhoti vā asampajaññanti vā anusayoti vā makkhoti vā paḷāsoti vā assatīti vā issāti vā macchariyanti vā aññāṇanti vā, tehi ye ca vatthūhi niddisitaṃ. Yassimāni dve vacanāni dhammapadāni niddiṭṭhāni na so atthi kilesā, yo imesu navasu padesu samodhānaṃ samosaraṇaṃ gacchati. Ayaṃ kilesa, na ca

lobho, na ca doso, na ca moho.

Yathā akusalamūlāni, evaṃ kusalāni paṭikkhepena niddisitabbāni.

Idaṃ amohādhiṭṭhānaṃ.

37. Tattha (..0216) katamaṃ kāyakammādhiṭṭhānaṃ?

Kāyena kusalaṃ kare, assa kāyena saṃvuto;

kāyaduccaritaṃ hitvā, kāyena sucaritaṃ care.

Tiṇimāni, bhikkhave, sucaritāni §. Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, idaṃ kāyakammādhiṭṭhānaṃ.

Tattha katamaṃ vācākkammādhiṭṭhānaṃ?

Subhāsitaṃ § uttamamāhu santo, dhammaṃ bhaṇe nādhammaṃ taṃ dutiyaṃ.

piyaṃ bhaṇe nāppiyaṃ taṃ tatiyaṃ, saccaṃ bhaṇe nālikaṃ taṃ catutthaṃ.

Cattārimāni ca vacīsucaritāni idaṃ vācākkammādhiṭṭhānaṃ.

Tattha katamaṃ manokammādhiṭṭhānaṃ?

Manena kusalaṃ kammaṃ, manasā saṃvuto bhava;

manoduccaritaṃ hitvā, manasā sucaritaṃ care.

Tiṇimāni manosucaritāni, anabhijjhā, abyāpādo, sammādiṭṭhi, idaṃ manokammādhiṭṭhānaṃ. Imāni asādhāraṇāni suttāni.

Tattha katamāni sādhāraṇāni suttāni?

Vācānurakkhī manasā saṃvuto, kāyena ca nākusalaṃ kayirā §.

ete tayo kammapathe visodhaye, ārādhaye maggamisippaveditaṃ.

Tisso imā, bhikkhave, pārisuddhiyo- kāyakammaṃ pārisuddhi, vācākkammaṃ pārisuddhi, manokammaṃ pārisuddhi.

Tattha katamā kāyakammaṃ pārisuddhi? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī. Tattha katamā vacīkkammaṃ pārisuddhi? Musāvādā veramaṇī ...pe... samphappalāpā veramaṇī. Tattha katamā manokammaṃ pārisuddhi? Anabhijjhā abyāpādo sammādiṭṭhi. Idaṃ sādhāraṇasuttaṃ.

Iti (..0217) sādhāraṇāni ca suttāni asādhāraṇāni ca suttāni paṭivijjhitabbāni. Paṭivijjhitvā vācāya kāyena ca suttassa attho niddisitabbo.

38. Tattha katamaṃ saddhindriyādhiṭṭhānaṃ?

Yassa saddhā § tathāgate, acalā suppatiṭṭhitā.

sīlañca yassa kalyāṇaṃ, ariyakantaṃ paṣaṃsitaṃ.

Saṅghe pasādo yassatthi, ujubhūtañca dassanaṃ;

adaliddoti taṃ āhu, amoghaṃ tassa jīvitaṃ.

Saddhā ve nandikā ārādhiko, no tassa saddhoti;

sabbaṃ siyāti bhagavantaṃ, tathārūpo dhammasampasādo.

Idaṃ saddhindriyādhiṭṭhānaṃ.

Tattha katamaṃ vīriyādhiṭṭhānaṃ?

Ārambhatha § nikkamatha, yuñjatha buddhasāsane.
dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro.

Cattārome, bhikkhave, sammappadhānā, idaṃ vīriyādhiṭṭhānaṃ.
Tattha katamaṃ satindriyādhiṭṭhānaṃ?

Satīmato sadā bhaddaṃ, bhaddamatthu satīmato;
satīmato sadā § seyyo, satīmā sukhamedhati.

Cattāro satipaṭṭhānā vitthārena kātabbā, idaṃ satindriyādhiṭṭhānaṃ.
Tattha katamaṃ samādhindriyādhiṭṭhānaṃ?

Ākañkhato te naradammaśārathi, devā manussā manasā vicintitaṃ;
sabbena jaññā kaṣiṇāpi pāṇino, santaṃ samāधिṃ araṇaṃ nisevato.

Tayome, bhikkhave, samāधि- savitakko savicāro, avitakko vicāramatto, avitakko avicāro. Idaṃ samādhindriyādhiṭṭhānaṃ.

Tattha (..0218) katamaṃ paññindriyādhiṭṭhānaṃ?

Paññā hi seṭṭhā lokasminti vitthārena.

Tisso imā, bhikkhave, paññā- sutamayī, cintāmayī, bhāvanāmayī, idaṃ paññindriyādhiṭṭhānaṃ suttaṃ, imāni indriyādhiṭṭhānāni asādhāraṇāni suttāni.

39. Tattha katamāni sādharmaṇāni indriyādhiṭṭhānāni suttāni?

Avītarāgo § kāmesu, yassa pañcindriyā mudū;
saddhā sati ca vīriyaṃ, samatho ca vipassanā;
tādisaṃ bhikkhumāsajja, pubbeva upahaññati.

Pañcimāni indriyāni. Saddhindriyādi-indriyaṃ daṭṭhabbaṃ. Tīsu aveccappaśāde vitthārena suttaṃ kātabbaṃ. Imāni sādharmaṇāni indriyādhiṭṭhānāni suttāni. Yaṃ yassa sambandhaṃ kusalassa vā akusalassa vā tena tena adhiṭṭhānena taṃ suttaṃ niddisitabbaṃ, natthañño dhammo niddisitabbo. Tattha sādharmaṇaṃ kusalaṃ nāpi kusalaṃ akusalaṃ yathā sādharmaṇāni ca kusalamūlāni sādharmaṇāni ca akusalamūlāni uppannaṃ kāmavitakkaṃ pajahati ...pe... cattāro sammappadhānā kusalaṃ akusalañca.

Tatthimā uddānagāthā

Vitakko hi mamatthiko §, dadaṃ piyo naro iti;
yo pāṇamatipāteti, tīṇi tassa bālalakkhaṇaṃ.

Satañceva sahaśānaṃ, ye ca samaṇabrāhmaṇā;
chandā dosā bhayā mohā, catūhi agatīhi ca.

Asubhānupassiṃ viharantaṃ, nimittesu asubhā ca;
ekampi ce piyaṃ pāṇaṃ, mittā sace subhāsītā.

Paññā hi seṭṭhā lokasmiṃ, anuññā tīṇi indriyāni;
kusalākusalamūlāni ca, tulamatulañca sambhavaṃ.

Kāyena kusalaṃ kare, tīṇi sucaritāni ca;
subhāsitaṃ uttamamāhu, santo vacīsucaritāni ca.

Kāyena (..0219) ca kusalaṃ kayirā, manoduccaritāni ca;
kāyānurakkhī ca sadā, tisso ca pārisuddhiyo.

Yassa saddhā tathāgate, samuppāde ca desito;
ārambhatha nikkamatha, yā ca sammappadhānatā.
Satīmato sadā bhaddaṃ, satipaṭṭhānabhāvanā;
ākaṅkhato ca anaññaṃ, ye ca tīṇi samādhayo.
Paññā hi seṭṭhā lokasmiṃ, tisso paññā pakāsītā;
avītarāgo kāmesu, tatheva pañcīndriyā.

Iti therassa mahākaccāyanassa

Jambuvanavāsino peṭakopadese

Tatīyabhūmi suttādhiṭṭhānaṃ nāma.

4. Suttavicayacatutthabhūmi

40. Tattha katamo suttavicayo?

Tattha kusalehi dhammehi akusalehi dhammehi pubbāparaso sādhukaṃ upaparikkhiyati. Kiṃnu kho idaṃ suttaṃ ārabhi ...pe... tehi suttehi saha adhisanna-
ṭṭhehi yujjati udāhu na yujjati?

Yathā bhagavā kilese ādimhi tattha deseti. Kiṃ desitaṃ? Tesāṃ kilesānaṃ pahānaṃ udāhu no desitanti upaparikkhitabbaṃ. Yadi na desitaṃ bhagavati tesāṃ kilesānaṃ pahānaṃ kusalā dhammā pariyesitabbā yattha te akusalā pahānaṃ gacchanti. Sace samannehamāno na labhati. Tattha akusalā dhammā apakaḍḍhitabbā vīmaṃsitabbā, saṃkilesabhāgiyasuttaṃ, yadi kilesā apakaḍḍhiyantā. Ye vā na denti tattha upaparikkhitabbā ariyamaggadhammā tāsū bhūmīsū kilesā pahānaṃ gacchanti, udāhu na gacchanti. Yattakā pana kilesā desitā. Na tattakā ariyadhammā desitā. Yattha kilesā pahānaṃ gacchanti, tattha ye kilesā ariyadhammānaṃ paṭipakkhena na yujjanti, te apakaḍḍhitabbā, sace apakaḍḍhiyantā yojanaṃ deti. Tattha evaṃ vīmaṃsitabbaṃ. Dve tīṇi vā taduttari vā kilesā ekena ariyamaggena pahānaṃ gacchanti. Sace evaṃ vīmaṃsiyantā yojanaṃ deti, tattha upaparikkhitabbaṃ. Paramparāya vā piṭakasampadānena vā suttassa attho ca nattho ca. Yaṃ vā na sakkā suttaṃ

niddisituṃ neva suttaṃ vicikicchitabbaṃ. Evaṃ yathā ādimhi kusalā dhammā honti. Ye kilesā (..0220) te pahīneyyāti. Te upaparikkhitabbā. Puro vā kusalo paṭipakkhena vā puro desanā, anūnā anadhikā uggahetabbā. Yathā paṭhamo uttilo yesamidāni kilesānaṃ ye ariyadhammā desitā ime kilesā imehi ariyadhammehi pahīyanti, udāhu nappahīyantīti vicinitabbā. Yadi upaparikkhiyamānā yujjanti, gahetabbā. Atha na yujjanti, ye kilesā apaṭipakkhā honti, te kilesā aparipakkhitabbā. Ye ca ariyadhammā paṭipakkhā honti, te ariyadhammā apakaḍḍhitabbā. Na hi ariyadhammā anāgāmikilesappahānaṃ gacchanti, nāpi ariyadhammā sabbakilesānaṃ pahānāya saṃvattanti. Yathā kusalā mettā akusalo rāgo na tu kusalā mettāti kāretvā akusalassa rāgassa pahānāya sambhavati byāpādo mettāya pahānaṃ gacchati. Tasmā ubho kilesā upaparikkhitabbā. Yo yo ca dhammo upadisiyati kusalo vā akusalo vā so apakaḍḍhitabbo. Sace te yujjanti apakaḍḍhiyamāno natthi upaparikkhitabbaṃ. Dve vā kilesā ekena ariyadhammena pahīneyyāti dvīhi vā ariyadhammehi eko vā kilesa pahīyatīti.

Atha vā evampi upaparikkhiyamānaṃ yujjati, tattha vīmaṃsitabbaṃ vā yathā yujjati tattha vīmaṃsitabbaṃ vā, yathā nanu sakkā suttaṃ niddisituṃ, na hi sutte vicikicchitabbaṃ. Kilesa maṃ ariyadhammesu desitesu ubhayato upaparikkhitabbaṃ. Kira ye vā ime kilesā desitā ye ca ariyadhammā desitā gāthāya vā byākaraṇena vā, kiṃ nu kho ime kilesā imehi ariyadhammehi pahīyanti, udāhu nappahīyanti? Ime vā ariyadhammā imesaṃ kilesānaṃ pahānāya saṃvattantīti. Kiñcāpi kusalehi dhammehi akusalā dhammā pahānaṃ gacchanti. Na tu sabbehi ariyadhammehi sabbākusalā pahānaṃ gacchanti. Yathā mettā kusalo akusalo ca rāgo na tu kusalā mettā akusalo rāgoti kāretvā mettāya rāgo pahānaṃ, byāpādo mettāya pahānaṃ gacchati. Evaṃ kilesoti kāretvā suttena pahānaṃ gacchati. Na sutto dhammoti kāretvā sabbaṃ kilesassa pahānāya saṃvattati. Yaṃ tu suttassa ariyadhammo saṃkilesapaṭipakkho, so tena pahānaṃ gacchatīti.

41. Tattha kusale desite sutte byākaraṇe vā saṃkilesā na yujjanti ariyadhammā vā, te mahāpadese niddisitabbāvayavena apakaḍḍhitabbā (..0221). Tattha kilesahi ca desitehi ariyadhammesu ca yadipi tena ariyadhammena te kilesā pahānaṃ gacchanti. Tatthapi uttari upaparikkhitabbaṃ. Kena kāraṇena ete kilesā pajahitabbā, kena kāraṇena ariyadhammā desitāti? Yena yena vā ākārena ariyadhammā desitā, tena tena pakārena ayaṃ kilesa ṭhito. Atthi hi eko kilesa, tena vā ariyadhammā na aññathā aññathā pahātabbo, yathā diṭṭhi rāgo avijjā ca dassanena pahātabbā. Sā ce evañca avijjā bhāvanāya bhūmi vā dhammā bhāvanāya pahātabbā. Sāyeva uddhambhāgiyaṃ asaṅkhatadassanāya vimuttiyā animittena cetosamādhinā amanasikārena pahīyati. Evaṃ sātthaṃ sabyañjanaṃ upaparikkhitabbaṃ. Ye dassanena pahātabbā kilesā dassanākārena ariyadhammo desito, bhāvanāya pahātabbā bhāvanākārena ariyadhammo desito, patisevanā pahātabbā patisevanākārena ariyadhammo desito, evaṃ vinodanapahātabbā yāva satta āsavā kātabbā, yāvaññathā. Aññathā hesa dhammo pahātabbo aññenākārena ariyadhammo desito, so ariyadhammo aññathā pariyesitabbo. Yadi ayaṃ dhammo pariyesato yo ca deseti yena yenākārena, so ariyadhammo pariye-

sitabbo, tenākārena kilesa pahīyati. So tattha upaparikkhitabbo. Atha na yujjati yadi hi tena suttena vihitam suttam vīmaṃsitabbaṃ. Yathā yujjati, tathā gahe-
tabbaṃ. Yathā na yujjati, tathā na gahetabbaṃ, addhā etaṃ bhagavatā na
bhāsitaṃ, āyasmatā vā duggahitaṃ, yathā mahāpadese niddisitabbaṃ, bhaga-
vatā yathābhūtaṃ desitaṃ, yo ca dhammo desito kusalo ca akusalo ca tassa
dhammassa paccayo pariyesitabbo. Na hi paccayā vinā dhammo appaccayo
uppajjati. Tattha ko ākāro pariyesanāya?

Tattha tathārūpaṃ sahetu sappaccayaṃ soyaṃ dhammo vuttoti idaṃ vīmaṃsi-
tabbaṃ. So ca paccayo tividho- mudu majjho adhimatto. Tattha mudumhi
paccaye mududhammo gahetabbo, evaṃ satyesa paccayo duvidho paraṃparāpa-
ccayo ca samanantarapaccayo ca. So paccayo mudutena byādhimattaṃ pariyesi-
tabbaṃ. Kiṃ kāraṇaṃ? Aññataropi paccayo aññehi paccayehi pariyattim vā pāri-
pūrim vā gacchati. Tattha yo dhammo desito, tassa dhammassa (..0222) etena vā
kāraṇena vā hetu pariyesitabbo. Yathā paccayo hetunā paccayena ca, so tassa
dhammassa nissando pariyesitabbo. Yathā niddiṭṭho adhiṭṭhāne padhānaṃ pariye-
sati, so paccayo pariyesitabbo. Na hi mudussa dhammassa adhimatto nissando
adhimattassa vā nissandassa mududhammo, atha mudussa mudu majjhāya
majjho adhimattassa adhimatto yujjati, taṃ gahetabbaṃ, atha na yujjati na gahe-
tabbaṃ. Yañca bhagavā ārabhati dhammaṃ desetum, taṃyeva dhammaṃ majjha-
ntapariyosānaṃ deseti, yathā suttādhiṭṭhāne dhammā ādimhi niddisati, taṃyeva
bahu tassa suttassa pariyosānaṃ. Tassa hi dhammassa vasena taṃ suttaṃ hoti
gāthā vā byākaraṇaṃ khuddakaṃ mahantaṃ vā, yathā pana duvidhā anurūpanti
vā thapanā ca desanāthapanā. Rūpanti dhammassa pariyesitabbā. Yathā ca
bhagavatā pañcannaṃ indriyānaṃ saṃvaraṇaṃ desitaṃ taṃhāya niggahaṇatthaṃ
icchāva hoti. Deseti yathā gopālakopame sutte aññehipi suttehi bhagavā bhāsati
icchāva hoti majjhimanikāye vitakko ayaṃ bhagavato desanānurūpanti iti so
dhammo aññesupi veyyākaraṇesu pariyesitabbo. Na hi ekaṃ hi sutte daṭṭhabbo.
Yujjanaṃ taṃ gahetabbaṃ.

42. Tattha katamaṃ anuññātaṃ? Yaṃ kiñci suttaṃ bhagavatā na bhāsitaṃ
tañca suttasuyeva ndissati, evametaṃ dhāretabbaṃ. Yathā asukena bhāsianti,
taṃ suttaṃ vīmaṃsitabbaṃ. Kiṃ nu kho imaṃ suttaṃ anuññātaṃ khamam bhaga-
vato udāhu nānuññātaṃ khamam, kiñci rūpañca suttaṃ bhagavato anuññātaṃ
khamam kiñci rūpañca nānuññātaṃ khamam? Yaṃ sabbaso anotāretvā dasabalo
gocaraṃ deseti, taṃ sabbam suttaṃ bhagavato nānuññātaṃ khamam. Atthipi so
sāvako dasabalānaṃ gocaraṃ jānāti odhiso anodhiso, taṃ pana balaṃ sabbaso
na jānāti aññathā nāma savanena, yathā āyasmatā sārīputtena yena brāhmaṇo
ovadito, tassa āyasmato natthi indriyabalavemattaññaṃ, tena puggalaparo §
parañca taṃ ajānanto sati uttarikaraṇīye uppādito, so bhagavatā apasādito.
Yathāva āyasmā mahākassapo bhāgineyyaṃ ovadati anantariyasamannāgato
iddhipāṭihīrena aṅguliyo adīpetvā (..0223) yaṃ sabbesaṃ dhammānaṃ kamma-
mādānānaṃ hetuso ṭhānaso yathābhūtaṃ ñāṇaṃ, tassa āyasmato saṃvijjate,
tena naṃ ovadati, taṃ bhagavā karoti.

“Sacepi dasa pajjote, dhārayissasi kassapa;
neva dakkhati rūpāni, cakkhu tassa na vijjati” ti.

Api ca kho yathā dūto rājavacanena sattamanusāsati, evaṃ sesānugo aññātakam ghosaṃ paresaṃ deseti. Anuññātakhamasuttaṃ gahetabbaṃ. Ananuññātakhamam na gahetabbaṃ.

Tattha katamo suttasaṅkaro? Pañcavidhaṃ suttaṃ, saṃkilesabhāgiyaṃ vāsānābhāgiyaṃ dassanabhāgiyaṃ bhāvanābhāgiyaṃ asekkhabhāgiyaṃ. Aññaṃ ārādhēyya aññaṃ deseti aññassa ca suttassa atthaṃ aññaṃhi sutte niddisati. Suttassa vā hi anekākāraṃ atthaṃ niddisati. Ariyadhammasādhane atthaṃ vivarati. Vāsānābhāgiyassa atthaṃ dassanabhāgiyesu niddisati. Orambhāgiyānaṃ saṃyojanānaṃ atthaṃ uddhambhāgiyesu niddisati. Mudumajjhānaṃ indriyānaṃ adhimattesu suttesu niddisati. Iti ayaṃ suttaṃ sambhedaṃ hetunā ca nissandena ca phalena ca niddesena ca mudumajjhādhimattatāyapi ca atthēna ca byañjanena ca yo sambhedo, ayaṃ vuccati suttasaṅkaro. Yo asambhedo, ayaṃ vuccati suttavicyo.

Tatthāyaṃ uddānagāthā

Purimānaṃ akkhaṇḍaṃ, yathābhūtassa paccayo;
nissando vāsānāsaddhi, anuññā suttasaṅkaro.

Therassa mahākaccāyanassa

Suttavicyo nāma catutthabhūmi.

5. Pañcamabhūmi

43. Tattha katamo hāravibhaṅgo? Yattha soḷasa hārā akkharaso bhedaṃ gacchanti. Tattha ādimhi desanāhāro. Tattha ayaṃ gāthā kusalā vā akusalā vā saccāni vā saccekadeso vā. Kiṃ desitanti? Sutte vīmaṃsā desanāhāro. Yathā ariyasaccāni nikkhepo cattāri saccāni (..0224) sādharmaṇāni asādharmaṇāni ca. Yāni ca aṭṭhārasa padāni dukkhato satta padāni saṅkhepena kāyikena cetasikena dukkhena, appiyasampayogena piyavippayogena ca tīhi ca saṅkhatāhi. Tattha tiṇi saṅkhatalakkaṇāni tisso dukkhatā uppādo saṅkhatalakkaṇaṃ, saṅkhāradukkhātāya dukkhatā ca saṅkhatalakkaṇaṃ, vipariṇāmadukkhātāya dukkhatāti aññathatthaṃ ca saṅkhatalakkaṇaṃ, dukkhadukkhātāya ca dukkhatā, imesaṃ tiṇṇaṃ saṅkhatalakkaṇānaṃ tīsu vedanābhūmīsu adukkhamasukhā vedanā uppādo saṅkhatalakkaṇaṃ, saṅkhāradukkhātāya ca dukkhatā tayo saṅkhatalakkaṇaṃ, sukhā vedanāya ca vipariṇāmadukkhātāya ca dukkhatāti aññathatthaṃ saṅkhatalakkaṇaṃ, dukkhāvedanā dukkhadukkhātā ca dukkhatā imamhi imesu

navapadesu paṭhamakesu sattasu padesu soḷasasu padesu dukkhā pariyesitabbā, ekādasa dukkhatāya ca lakkhaṇaṃ niddese niddiṭṭhaṃ. Pātubhāvalakkhaṇā jātiyā ca pātubhāvacutilakkhaṇo cutoti vitthārena pannarasapadāni kattabbāni, evaṃ sādharmaṇāni asādharmaṇāni ca sattasu dasasu padesu saññāsa tividhe ca sāsana-ppaṭṭhāne aṭṭhārasavidhesu ca suttādhiṭṭhānesu dasavidhesu ca suttavidheyyesu soḷasavidhesu ca hāresu ekavīsatividhāya ca pavicayavīmaṃsāyāti idaṃ desitaṃ. Yathābhūtaṅca desitanti, ayaṃ vuccati desanāhāro.

44. Tattha katamo vicayo hāro?

Paḍaṃ pañhā ca pucchā ca, kiṃ pubbaṃ kiñca pacchimaṃ;
anugīti sā ca vicayo, hāro vicayoti niddiṭṭho.

Padanti paṭhamaṃ paḍaṃ. Tassa ko attho? Yaṃ bhagavā puṭṭho āyasmataṃ aji-tena taṃ gahetabbaṃ, katipadāni puṭṭhāni yathākiṃ kenassu nivuto lokoti gāthā, imāni katipadāni cattāri iti visajjanāya pucchā. Yattakehi padehi bhagavatā visajji-tāni padāni iti pucchāya ca yā padānaṃ saṅkāsanā, idaṃ vuccati padanti.

Pañhāti imāni cattāri padāni. Kati pañhā? Eko vā dve vā taduttari vā imāni cattāri padāni eko pañho, atthānuparivatti byañjanaṃ hoti, sambahulānipi padāni ekamevatthaṃ pucchati. Imāni cattāri padāni anuparivattīni taṃ byañjanena eko pañhova hoti. Kenassu nivuto lokoti (..0225) lokaṃ sandhāya pucchati, kenassu nappakāsati kissābhilepanaṃ brūsīti taṃyeva pucchati. Kiṃsu tassa mahabbhayaṃ taṃyeva pucchati. Evaṃ atthānuparivatti byañjanaṃ eko pañho hoti, so pañho catubbidho ekaṃsabyākaraṇīyo vibhajjabyākaraṇīyo paṭipucchābyākara-ṇīyo ṭhapaniyoti. Tattha cakkhu aniccanti ekaṃsabyākaraṇīyo, yaṃ aniccaṃ taṃ dukkhanti vibhajjabyākaraṇīyo, siyā aniccaṃ na cakkhu, yānipi āyatanāni ca na cakkhu, tānipi aniccanti na cakkhuyeva, ayaṃ vibhajjabyākaraṇīyo, yaṃ cakkhu taṃ cakkhundriyaṃ neti paṭipucchābyākaraṇīyo, taṃ cakkhu tathāgatoti ṭhapaniyo. Aññatra cakkhunāti ṭhapaniyo pañho. Idaṃ pañhaṃ bhagavā kiṃ pucchito, lokassa saṃkilesa pucchito. Kiṃ kāraṇaṃ? Tividho hi saṃkilesa taṇhāsaṃkilesa ca diṭṭhisāṃkilesa ca duccharitasāṃkilesa ca. Tattha avijjāya nivutoti avijjaṃ dasseti, jappāti taṇhaṃ dasseti, mahabbhayanti akusalassa kammaṃ vipākaṃ dasseti, sotaṃ nāma sukhavedaniyassa kammaṃ dukkhavedaniyo vipāko bhavissatīti neti taṇhaṃ vijjatīti bhagavā visajjeti, catūhi yo padehi avijjāya nivuto lokoti ...pe... evaṃ vuccati.

45. Taduttari paṭipucchati, savanti sabbadhi sotāti gāthā, cattāri padāni pucchati taṃ bhagavā dvīhi padehi visajjeti.

Yāni sotāni lokasmim, sati tesam nivāraṇam;
sotānaṃ saṃvaram brūmi, paññāyete pidhiyare.

Imāni cattāri padāni dvīhi padehi visajjeti. Idaṃ padanti pucchito, tassa saṃkili-
tṭhassa lokassa vodānaṃ pucchito, sotāni cha taṇhākāyā bahulādhivacanena
niddiṭṭhā bhavanti sabbehi āyatanehi. Tāni sotāni kena nivāriyantīti pariyuṭṭhāna-
pahānaṃ pucchati, kena sotā pidhiyareti anusayasamuggahātaṃ pucchati. Tattha
bhagavā chasu dvāresu satiyā deseti, yo hi sampajāno viharati satidovārike ca
tassa indriyāni guttāni sambhavanti. Tattha guttesu indriyesu yā yā vipassanā, sā
sā tesam tesam sotānaṃ tassā ca avijjāya yo loko nivuto accantapahānāya
saṃvattati. Evaṃ sotāni pihitānīpi bhavanti tato uttari pucchati.

Paññā (..0226) ca sati ca nāmarūpassa kho tassa bhagavantaṃ puṭṭhumā-
gamma katthetaṃ upasammati imāni cattāri padāni bhagavā ekena padena visa-
jjeti.

Yametaṃ pañhaṃ apucchi §, ajita taṃ vadāmi te ...pe....
viññāṇassa nirodhena, etthetaṃ upasammati.

Iminā pañhena kiṃ pucchati? Anupādisesanibbānadhātuṃ pucchati, taṃ
bhagavā anupādisesāya nibbānadhātuyā visajjeti. Tattha paṭhamena pañhena
saṃkilesaṃ pucchati. Dutiyena pañhena vodānaṃ pucchati. Tatiyena pañhena
sopādisesanibbānadhātuṃ pucchati. Catutthena pañhena anupādisesanibbāna-
dhātuṃ paṭipucchati tato uttari paṭipucchati.

Ye ca saṅkhātadhammāse, ye ca sekhā § puthū idha.
tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisa.

Imāni cattāri padāni pucchati. Kati ca pana te pañhe saṅkhātadhammā ca ara-
hantā sekkhā ca? Kiṃ pubbaṃ kiñca pacchimanti ayamatto. Tattha kataraṃ
paṭhamaṃ pucchati, kataraṃ pacchā? Arahantaṃ paṭhamaṃ pucchati. Sekkha-
dhamme tattha kena padena saṅkhātadhammāti arahanto gahitā, puthūti sekkhā
gahitā. Tesam me nipakoti sādharmaṇaṃ padaṃ bhagavantaṃ pucchati. Tassa
sādhāraṇāni ca asādhāraṇāni ca pañhesu pucchitabbāni. Taṃ bhagavā visajjeti.
Na tathā puṭṭhaṃ, paṭhamaṃ puṭṭhaṃ, taṃ pacchā visajjeti. Yaṃ pacchā
pucchitaṃ paṭhamaṃ visajjeti. Kiñca idaṃ pucchitaṃ visuddhānaṃ visujjhantā-
nañca kā iriyāti idaṃ pucchi, taṃ kāmesu nābhigijjheyya. Manasānāvilo siyāti
pariyuṭṭhānāni vitakkena ca bhagavā nivāreti, dve pana vitakka-anāvilatāya pariyu-
ṭṭhānaṃ, yathā nīvaraṇesu niddiṭṭhaṃ. Kusalā sabbadhammesūti arahantaṃ visa-
jjeti.

Kenassu tarati oghanti gāthā, imāni cattāri padāni. Cattāroyeva pañhā. Kiṃ
kāraṇaṃ, na hi ettha atthānuparivatti byañjanaṃ § yathā paṭhamaṃ ajitapañhesu,
tassa na ekaṃsena bahūni visajjanāni, bahukā pañhā, ekova na cāpi, sabbe
pucchati, pubbe visajjito, yathā catuttho ajitopañhe, yaṃ (..0227) ettha yathā-
bhūtaṃ pariyesanāpadabandhena visajjanāyo evaṃ yathābhūtaṃ pariyesati. Yo
puna ettha yaṃ evaṃ pucchati tattha ayamākāro pucchanāyaṃ antojaṭā bahija-
ṭāti gāthā § pucchitavisajjanāya maggitabbā. Kathaṃ visajjitāti bhagavāti visajjeti?
Sīle patitṭhāya naro sapaññoti gāthā. Tattha cittabhāvanāya samathā, paññābhā-

vanāya vipassanā. Tattha evaṃ anumīyati, ye dhammā samathena ca vipassanāya ca pahīyanti, te ime antojaṭā bahijaṭā. Tattha visajjanaṃ samathena rāgo pahīyati, vipassanāya avijjā. Ajjhattavatthuko rāgo antojaṭā, bāhiravatthuko rāgo bahijaṭā. Ajjhattavatthukā sakkāyadiṭṭhi, ayaṃ antojaṭā. Ekasatṭhi diṭṭhigatāni ca bāhiravatthukāni bahijaṭā, yā hi ajjhattavatthukā yā diṭṭhibhāgiyena bhavissati, ayaṃ jaṭā. Tathā saṃkhittena yā kāci ajjhattavatthukā taṇhā ca diṭṭhi ca, ayaṃ antojaṭā. Yā kāci bāhiravatthukā taṇhā ca diṭṭhi ca, ayaṃ bahijaṭā.

Yathā devatā bhagavantaṃ pucchati “catucakkaṃ navadvāraṇaṃ”ti gāthā §. Tattha bhagavā visajjeti “chetvā naddhiṃ varattaṃ cā”ti gāthā, idaṃ bhagavā dukkhanirodhagāminiṃ paṭipadaṃ visajjeti. Imāya visajjanāya bhagavā anumīyati kilese ettha purimāya gāthāya niddisitabbena. Taṃ hi catucakkanti cattāro vā hatthapādā. Navadvāranti nava vaṇamukhāni. Yathā catucakkanti cattāro upādānā, upādānappaccayā bhavo, upādānanirodhā bhavanirodho. Navadvāranti nava mānavidhā, mānajātikāya hi dukkhaṃ seyyenamhi paraso tīṇi tikāni puṇṇaṃ. Tikenā saṃyuttaṃ hi pañcakāmaguṇiko rāgo. Tattha naddhīti taṇhā visajjīyati. Varattanti mānaṃ visajjeti, icchā lobho ca pāpakoti pañcakāmaguṇiko rāgo. Tattha visamalobho pāpakoti niddisiyati samūlataṇhanti. Aññāṇamūlakā taṇhāti aññāṇamūlakā taṇhā, taṇhāya ca diṭṭhiyā ca pahānaṃ. Ye ca puna aññepi keci catucakkayogena teneva kāraṇena ca yujjanti, saṃsāragāmino dhammā sabbe niddisitabbā. Tatthāyaṃ gāthā visajjanā pucchāya ca visajjanāya sameti §. Yaṃ yadi sandena atha saha byākaraṇena anugītiyaṃ ca so vicayoti bhagavā yattakāni padāni nikkhipati, tattakehi anugāyati.

46. Aṭṭhahi (..0228), bhikkhave, aṅgehi samannāgato bhikkhu dūteyyaṃ gantumarahati §. Imāni aṭṭha padāni nikkhittāni. Chahi padehi bhagavā anugāyati.

“Yo ve na byathati § patvā, parisamaṃ uggavādinim;

na ca hāpeti vacanaṃ, na ca chādeti sāsanaṃ.

“Asandiddhiṃ ca bhaṇati, pucchito na ca kuppanti;

sa ve tādisako bhikkhu, dūteyyaṃ gantumarahati”ti.

Tattha pana bhagavā yattakāni padāni nikkhipati, tattakehi anugāyati. Sattahi, bhikkhave, aṅgehi samannāgato kalyāṇamitto piyo garubhāvanīyoti vitthārena, idaṃ bhagavā sattahi padehi anugāyati. Iti bahussutavā anugāyati, appatara-kathaṃ padaṃ vā nikkhepo, bahussutavā nava padāni nikkhepo, appatarikā anugītiyā bahutarikā anugāyati. Ayaṃ vuccati te anugīti ca vicayo, ayaṃ vicayo nāma hāro.

Tattha katamo yuttihāro?

Sabbesaṃ hārānaṃ, yā bhūmī yo ca gocaro tesamaṃ;

yuttāyutti parikkhā, hāro yuttīti niddiṭṭho.

Hārānaṃ soḷasannaṃ yathā desanā yathā vicayo yo ca niddisiyati, ayaṃ niddeso. Ayaṃ pucchā suttesu na yujjati yā tattha vīmaṃsā, ayaṃ yutti.

Yathā hi sahetū sappaccayā sattā saṃkilissanti, atthi hetu atthi paccayo sattānaṃ saṃkilesāya, sahetū sappaccayā sattā visujjhanti, atthi hetu atthi paccayo sattānaṃ visuddhiyā. Silavatā, ānanda, puggalena na veyyākaraṇiyā

kinti me vippaṭṭisāro uppādeyya ...pe... abyākaraṇaṃ kattabbaṃ, ayaṃ visu-
ddhiyā maggo. Tassa hetu ko paccayo, silakkhandhassa cattāri cattāri hetu ca
paccayo ca. Sappurisasamaṃsevo yo ca patirūpadesavāso ca, ayaṃ upādāpaccā-
yatā sappaccayo. Yaṃ porāṇakammaṃ assa vipāko paccayo, tāya paccayāya
attasammāpaṇidhi, ayaṃ (..0229) hetu. Iti silakkhandho sahetu sappaccayoti idaṃ
lokikaṃ silaṃ.

Yaṃ pana lokuttaraṃ silaṃ, tassa tīṇi indriyāni paccayo- saddhindriyaṃ vīriyi-
ndriyaṃ samādhindriyaṃ- ayaṃ paccayo. Satindriyañca paññindriyañca hetu.
Paññāya nibbedhagāminiyā, yaṃ silaṃ jāyati. Sotāpannassa ca silaṃ tenāyaṃ
hetu ayaṃ paccayo. Yaṃ puna samādhino passaddhi ca pīti ca pāmojjaṃ
paccayo. Yaṃ sukhaṃ hetu tena samādhikkhandho sahetu sappaccayo. Yaṃ
samāhito yathābhūtaṃ pajānāti, ayaṃ paññā. Tassa paratoghoso ajjhataṃ ca
yoniso manasikāro hetu ca paccayo ca, iti ime tayo khandhā sahetū sappaccayā
evaṃ satta paññā. Sattabyākaraṇīsu ca suttesu na yujjati. Ayaṃ yuttihāro. So
catūsu mahāpadesesu daṭṭhabbo.

47. Tattha katamaṃ padaṭṭhānaṃ?

Dhammaṃ deseti jino, tassa ca dhammassa yaṃ padaṭṭhānaṃ;
iti yāva sabbadhammā, eso hāro padaṭṭhāno.

Tattha pañcakāmaguṇā kāmarāgassa padaṭṭhānaṃ. Yesaṃ kesañci kāmarāgo
uppajjati uppanno vā uppajjissati vā, etesu yepi pañcasu rūpesu āyatanesu
nāññatra etehi kāmarāgassa padaṭṭhānanti. Vuccate, tena pañca kāmaguṇā kāma-
rāgassa padaṭṭhānaṃ. Pañcindriyāni rūparāgassa padaṭṭhānaṃ. Manindriyaṃ
bhavarāgassa padaṭṭhānaṃ. Pañcakkhandhā sakkāyadiṭṭhiyā padaṭṭhānaṃ. Eka-
saṭṭhi diṭṭhigatāni diṭṭhirāgassa padaṭṭhānaṃ. Kāmadhātu kāmarāgassa pada-
ṭṭhānaṃ. Arūpadhātu arūparāgassa padaṭṭhānaṃ. Sukhasaññā kāmarāgassa
padaṭṭhānaṃ. Byāpādasaññā byāpādassa padaṭṭhānaṃ. Asampajaññatā sammo-
hassa padaṭṭhānaṃ. Nava āghātavatthūni byāpādassa padaṭṭhānaṃ. Navavidhaṃ
mānaṃ § mānassa padaṭṭhānaṃ. Sukhā vedanā rāgānusayassa padaṭṭhānaṃ.
Dukkhā vedanā paṭighānusayassa padaṭṭhānaṃ. Adukkhamasukhā vedanā avijjā-
nusayassa padaṭṭhānaṃ. Attavādupādānañca musāvādo ca lobhassa pada-
ṭṭhānaṃ. Pāṇātipāto ca pisuṇavācā ca pharusavācā ca byāpādassa padaṭṭhānaṃ.
Micchattañca samphappalāpo ca mohassa padaṭṭhānaṃ. Bhavaṃ bhogañca
vokāro ahaṃkāraṃ padaṭṭhānaṃ. Bāhirānaṃ pariggaho (..0230) mamaṃkā-
rassa padaṭṭhānaṃ. Kāyassa saṅgaṃ § diṭṭhiyā padaṭṭhānaṃ. Kāyikadoso
dosassa padaṭṭhānaṃ. Kāyikakāsāvo lobhassa padaṭṭhānaṃ. Yo yo vā pana
dhammo yena yena ārammaṇena uppajjati saccādiṭṭhānena vā dhammādiṭṭhā-
nena vā anusayanena vā, so dhammo tassa padaṭṭhānaṃ. Tena sārammaṇena
so dhammo uppajjati.

Yathā manusso purimassa padassa padaṭṭhānaṃ alabhanto dutiyaṃ padaṃ
uddharati, so pacchānupadaṃ samharati. Yadi pana yo na dutiyapadassa pada-
ṭṭhānaṃ labhati, aparaṃ padaṃ uddharati. Tassa yo ceso paccayo bhavati. Evaṃ
dhammo kusalo vā akusalo vā abyākato vā padaṭṭhānaṃ alabhanto na pavattati.

Yathā payuttassa dhammassa yonilābho §, ayaṃ vuccati padaṭṭhāno hāro.

48. Tattha katamo lakkhaṇo hāro?

Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā tena;
sabbe bhavanti vuttā, so hāro lakkhaṇo nāma.

Yesañca susamāradhā, niccaṃ kāyagatāsati gāthāya vuttāya kāyagatāsatiyā vuttā vedanāgatā cittagatā dhammagatā ca sati catunnaṃ satipaṭṭhānānaṃ ekena satipaṭṭhānena. Na hi cittaṃ ekasmiṃ viññāṇaṭṭhitiyā pavattati, nānāsu gatisu pavattati, kāyagatāsatiyā vuttāya vuttā vedanāgatā cittadhammagatā ca. Na hi kāyagatāsatiyā bhāvitāya satipaṭṭhānā cattāro bhāvanāpāripūriṃ na gacchanti. Evaṃ tassadisesu dhammesu vuttesu sabbadhammā vuttā ca bhavanti.

Sacittapariyodāpanaṃ, etaṃ buddhāna sāsanti gāthā cetasi kā dhammā vuttā, citte rūpaṃ vuttaṃ. Idaṃ nāmarūpaṃ dukkhaṃ ariyasaccaṃ. Tato sacittapariyodāpanā yaṃ yaṃ odapeti, taṃ dukkhaṃ. Yena odapeti, so maggo. Yato odapanā, so nirodho. Cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ, tattha saha-jātā vedanā saññā cetanā phasso manasikāro ete te dhammā ekalakkhaṇā uppādalakkhaṇena. Yo ca rūpe nibbindati, vedanāya so

nibbindati, saññāsañkhāraviññāṇesupi so nibbindati. Iti (..0231) ye ekalakkhaṇā dhammā, tesam ekamhi dhamme niddiṭṭhe sabbe dhammā niddiṭṭhā honti, ayaṃ vuccati lakkhaṇo hāro.

Tattha katamo catubyūho hāro?

Nirutti adhippāyo ca, byañjanā desanāya ca;
suttattho pubbāparasandhi, eso hāro catubyūho.

Tattha katamā nirutti, sā kathaṃ pariyesitabbā §? Yathā vuttaṃ bhagavatā ekā-dasahi aṅgehi samannāgato bhikkhu khippaṃ dhammesu mahattaṃ pāpuṇāti, atthakusalo ca hoti, dhammakusalo ca hoti, niruttikusalo ca hoti, itthādhivacanaku-salo ca hoti, purisādhivacanakusalo ca, vipurisādhivacanakusalo ca, atītādhivaca-nakusalo ca, anāgatādhivacanakusalo ca, paccuppannādhivacanakusalo ca. Ekā-dhippāyena kusalo nānādhippāyena kusalo. Kimhi desitaṃ, atītānāgatapaccu-ppannaṃ. Itthādhivacanena purisādhivacanena vipurisādhivacanena sabbaṃ yathāsuttaṃ niddiṭṭhaṃ. Taṃ byañjanato niruttikosallato yo yaṃ suttassa sunirutti-dunniruttitam avekkhati, idaṃ evaṃ niropayitabbaṃ. Idampi na niropayitabbaṃ. Idaṃ vuccate niruttikosallaṃ.

49. Tattha katamaṃ adhippāyakosallaṃ? Yathādesitassa suttassa sabbassa vāraṃ gacchati imena bhagavatā desitabbanti. Yathā kiṃ appamādo amataṃ padaṃ, pamādo maccuno padanti gāthā. Ettha bhagavato ko adhippāyo? Ye asīti-meva ākañkhanti te appamattā viharissanti, ayaṃ adhippāyo.

Yogassa kālaṃ na nivattati yā ca, so na tattha pāpintave bhavanti;
vedanāmagga-isinā § paveditaṃ, dhutarajāsavā dukkhā pamokkhātā.

Ettha bhagavato ko adhippāyo? Ye dukkhe nāssādakā §, te vīriyamārabhi-ssanti dukkhakkhayāyāti. Ayaṃ tattha bhagavato adhippāyo. Iti gāthāya vā byāka-raṇena vā desite iminā suttena sādhakā, yo (..0232) evaṃ dhammānudhammaṃ paṭipajjati so adhippāyo, ayaṃ vuccati desanādhippāyo.

Tattha katamo pubbāparasandhi? Yaṃ gāthāyaṃ vā suttesu vā padāni asīti tāni bhavanti evaṃ vā evameti tassā gāthāya suttassa vā yāni purimāni padāni yāni ca pacchimakāni, tāni samosāretabbāni. Evaṃ so pubbāparena sandhi ṇāyati. Yā ekā samāraddhā gāthā dve tīni vā tassa mekadese bhāsītānaṃ abhāsī-tāhi gāthāhi aniddiṭṭho attho bhavati tadupadhāritabbaṃ. Yaṃva sabbā § itissa pariyesamānassa pariyesanā kañkhā, tassa vā puggalassa paññattīnaṃ apare pariyesitabbaṃ. Idaṃ vuccate pubbāparena sandhi. Kosallanti vatthuto nidānako-sallaṃ. Byañjanato niruttikosallaṃ. Desanādhippāyakosallaṃ. Pubbāparena sandhikosallaṃ. Tattha tassa gāthā pariyesitā nidānaṃ vā. Upalabbhituṃ na attho niddisitaṃ vatthuto nidānakosallaṃ atthakosallaṃ imehi catūhi padehi attho pariyesiyanto yathābhūtaṃ pariyiṭṭho hoti. Atha ca sabbo vatthuto vā nidānena vā yo adhippāyo byañjano nirutti sandhi ca anuttaro eso pubbāparena evaṃ sutta-tthena desitabbaṃ. Ayaṃ catubyūho hāro.

50. Tattha katamo āvaṭṭo hāro?

Ekamhi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ;
āvaṭṭati paṭipakkhe, āvaṭṭo nāma so hāro.

Yathā kiṃ unnaḷānaṃ pamattānanti gāthāyo. Yaṃ pamādo, idaṃ kissa padaṭṭhānaṃ? Kusalānaṃ dhammānaṃ osaggassa. Kusaladhammosaggo pana kissa padaṭṭhānaṃ? Akusaladhammapaṭisevanāya. Kissa padaṭṭhānaṃ, kusaladhammapaṭisevanāya? Kissa padaṭṭhānaṃ, kilesavatthupaṭisevanāya? Iti pamādena mohapakkhiyā diṭṭhi avijjā chandarāgapakkhiyā. Tattha taṇhā ca diṭṭhi cattāro āsavā taṇhā kāmāsavo ca bhavāsavo ca diṭṭhāsavo ca avijjāsavo ca. Tattha citte atthīti diṭṭhi cetasikesu niccanti pañcasu kāmaguṇesu ajjhāvahanena kāmāsavo, upapattisu āsatti bhavāsavo. Tattha rūpakāyo (..0233) kāmāsavassa bhavāsavassa ca padaṭṭhānaṃ. Nāmakāyo diṭṭhāsavassa avijjāsavassa ca padaṭṭhānaṃ.

Tattha allīyanāya ajjhattavāhanaṃ kāmāsavassa lakkhaṇaṃ. Patthanaganthana-abhisāṅkhārakāyasaṅkhāraṇaṃ bhavāsavassa lakkhaṇaṃ, abhiniveso ca parāmāso ca diṭṭhāsavassa lakkhaṇaṃ. Appaṭivedho dhammesu asampajaññā ca avijjāsavassa lakkhaṇaṃ. Ime cattāro āsavā cattāri upādānāni. Kāmāsavo kāmupādānaṃ, bhavāsavo bhavupādānaṃ, diṭṭhāsavo diṭṭhupādānaṃ, avijjāsavo attavādupādānaṃ, imehi catūhi upādānehi pañcakkhandhā. Tattha avijjāsavo citte pahātabbo, so citte cittānupassissa pahīyati. Diṭṭhāsavo dhammesu pahātabbo, so dhammesu dhammānupassissa pahīyati. Bhavāsavo āsattiyā pahātabbo, so vedanāsu vedanānupassissa pahīyati. Kāmāsavo pañcasu kāmaguṇesu pahātabbo, so kāye kāyānupassissa pahīyati. Tattha kāyānupassanā dukkhamariyasaccaṃ bhajati. Vedanānupassanā pañcannaṃ indriyānaṃ paccayo sukhindriyassa dukkhindriyassa somanassindriyassa domanassindriyassa upekkhindriyassa, sattakilesopacāro tena samudayaṃ bhajati. Citte cittānupassanā nirodhaṃ bhajati. Dhammesu dhammānupassanā maggaṃ bhajati. Tenassa catūsu ca dassanena tasseva sabbe pahīyanti, yena niddiṭṭhā paṭhamaṃ unnaḷānaṃ pamattānaṃ tesam vaḍḍhanti āsavā. Jānato hi passato āsavānaṃ khayō dukkhaṃ samudayo nirodho maggo hi akusalā dhammā. Evaṃ pariyesitabbā. Yāva tassa akusalassa gati tato paṭipakkhena akusale dhamme pariyesati tesam kilesānaṃ hārena āvaṭṭati. Ayaṃ vuccate āvaṭṭo hāro. Evaṃ sukkāpi dhammā pariyesitabbā. Akusaladhamme āgamissa.

Tattha āvaṭṭassa hārassa ayaṃ bhūmi sati upaṭṭhānā ca vipallāsā ca cattāri ñāṇāni sakkāyasamuppādāyagāminī ca paṭipadā sakkāyanirodhagāminī paṭipadā.

51. Tattha katamo vibhatti hāro? Yaṃ kiñci vibhajjabyākaraṇīyaṃ vuccati vibhatti hāro. Yathā kiṃ āgantvā ca puna puggalo hoti, no vāgataṃ (..0234) na paribhāsati § paripucchatāya pañhāya atiyanaṃ ekassa kiñci- ayaṃ vuccate vibhatti hāro.

Tattha katamo parivattano hāro. Yaṃ kiñci paṭipakkhaniddeso, ayaṃ vuccati parivattano hāro. Yathā vuttaṃ bhagavatā sammādiṭṭhikassa purisapuggalassa micchādiṭṭhi nijjiṇṇā hotīti vitthārena sabbāni maggaṅgāni. Ayaṃ vuccate parivattano hāro.

Tattha katamo vevacano hāro?

Vevacanehi anekehi, ekaṃ dhammaṃ pakāsitaṃ;
sutte yo jānāti suttavidū, vevacano nāma so hāro.

Yathā āyasmā sāriputto ekamhi vatthumhi vevacanena nānāvuttena bhagavatā pasamsito “mahāpañño sāriputto hāsapañño javanapañño”ti idaṃ paññāya vevacanaṃ. Yathā ca maggavibhaṅge niyyānattho ekamekaṃ maggaṅgaṃ vevacanehi niddiṭṭhaṃ. Evaṃ avijjāya vevacanaṃ. Ekaṃ akusalamūlaṃ tadeva santaṃ tesu tesu janapadesu tena tena pajānanti. Na hi anena tadevapi ālapiyanti aññaṃ bhajati. Sabbakāmajahassa bhikkhunoti kāmā ālapitā. Yassa nitthiṅṅo saṅkoti teyeva kāme saṅkāti ālapati. Suṇamānassa puretaraṃ rajjanti teyeva kāme rajjanti ālapati. Evaṃ suttamhi yo dhammo desiyati tassa pariyeṭṭhi “katamassa dhammassa idaṃ nāmaṃ katamassa idaṃ vevacanaṃ”ti. Sabbaññū hi yesaṃ yesaṃ yā nirutti hoti, yathāgāmi tena tena desetiti tassa vevacanaṃ pariyesi-ttabbaṃ. Ayaṃ vevacano hāro.

52. Tattha katamo paññatti hāro? Cattāri ariyasaccānīti suttaṃ niddisati, nikkhepapaññatti. Yā samudayapaññatti. Kabaḷikāre āhāre atthi chando atthi rāgo yāva patiṭṭhitam. Tattha viññāṇaṃ pabhavapaññattiṃ paññapeti. Kabaḷikāre āhāre natthi chando ...pe... samugghāti paññatti.

Tassa kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccatīti pahānapaññattiṃ paññapeti. Taṇhā yassa purakkhatā paññā (.02 parivattati gāthā manāpapaññattiṃ paññapeti. Evaṃ pana manāpapaññattiṃ eka-dhammaṃ bhagavā paññapeti. Na hi taṇhā dukkhasamudayoti kāretvā sabbattha taṇhāsamudayo niddisitabbo. Yathā uppannaṃ kāmavitakkaṃ nādhivāseti vinodeti pajahatīti paṭikkhepapaññatti. Evaṃ sabbesaṃ dhammānaṃ kusalānañca akusalānañca yañcassa dhammakhettaṃ bhavati, so ceva dhammo tattha pavattati. Tadavasiṭṭhā dhammā tassānuvattakā honti. Sā duvidhā paññatti- parādhīna-paññatti ca sādhinapaññatti ca. Katamā sādhinapaññatti? Samādhim, bhikkhave Ṣ, bhāvētha, samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti. “Rūpaṃ aniccān”ti yathābhūtaṃ pajānāti, ayaṃ sādhinapaññatti parādhīnapaññatti ca, sā paññatti paññāya ca silassa ca, yathā cattāri jhānāni bhāvētha. Tassa atthi samādhindriyaṃ mudūni cattāri indriyāni tāni catuparādhīnāni, tiṇi aveccappasādeti parādhīnaṃ samādhindriyaṃ cattāri indriyāni parādhīnāti catūsu ariyasaccesu aparādhīnaṃ paññindriyaṃ satipaṭṭhānesu sammappadhānesu vīriyindriyaṃ. Iti sake padaṭṭhāne sake khettsādhiṇo so dhammo, so ca tattha paññāpetabbo. Tassa paṭipakkhā nighāto niddisitabbo. Etthāyaṃ anekākārapaññatti kena kāraṇena ayaṃ dhammo paññattoti. Ayaṃ vuccate paññatti.

53. Tattha katamo otaraṇo hāro? Chasu dhammesu otāretabbaṃ. Katamesu chasu? Khandhesu dhātūsu āyatanesu indriyesu saccesu paṭiccasamuppādesu. Natthi taṃ suttaṃ vā gāthā vā byākaraṇaṃ vā. Imesu channaṃ dhammānaṃ aññatarasmiṃ na sandissati. Ettāvata esa sabbā desanā yā tā khandhā vā dhātuyo vā āyatanāni vā saccāni vā paṭiccasamuppādo vā, tattha pañcannaṃ khandhānaṃ vedanākkhandho rāgadosamohānaṃ padaṭṭhānaṃ. Tattha tisso vedanāyo tassa sukhāya vedanāya somanasso savicāro, dukkhāya vedanāya domanasso savicāro, adukkhamasukhāya vedanāya upekkho savicāro. Yaṃ puna tattha vedayitaṃ idaṃ dukkhasaccaṃ, khandhesu saṅkhārakkhandho tattha

kāyo pamattam sa-upavattati, tañca sañkhāragato dvidhā ca bhavaṅgotaraṇam kammaṃ tiṇi ca sañkhārāni puññābhisañkhārā vā apuññā vā āneñjā vā hetu sabbasarāgassa no vītarāgassa, dosassa abhisañkhārāni ca avītarāgo ceteti ca pakappeti ca, vītarāgo (..0236) pana ceteti ca no abhisañkharoti, yaṃ uḥham vajiraṃ kaṭṭhe vā rukkhe vā aññattha vā patantaṃ bhindati ca ḍahati ca, evaṃ sarāgacetanā ceteti ca abhisañkharoti ca. Yathā sataṃ vajiraṃ na bhindati na ca ḍahati, evaṃ vītarāgacetanā ceteti na ca abhisañkharoti. Tattha pañcannaṃ khandhānaṃ eko khandho anindriyasarīraṃ saññākkhandho.

Tattha dhātūnaṃ aṭṭhārasa dhātuyo. Tattha yā rūpī dasa dhātuyo, tāsū desiyamānāsū rūpakkhandho niddisitabbo, dukkhaṃ ariyasaccaṃ. Yepi ca cha viññāṇakāyā manodhātusattamā, tattha viññāṇakkhandho ca niddisitabbo, dukkhaṃ ariyasaccaṃ. Dhammadhātu pana dhammasamosaraṇā, so dhammo hetunā ca nissandena ca phalena ca kiccena ca vevacanena ca yena yena upalabbhati, tena tena niddisitabbo. Yadi vā kusalā yadi vā akusalā yadi vā abyākatā yadi vā asañkhatā. Dvādasannaṃ āyatanānaṃ dasa āyatanāni rūpāni taṃ dukkhaṃ ariyasaccaṃ niddisitabbaṃ. Rūpakkhandho ca manāyatanañca viññāṇakkhandhena niddisitabbaṃ, dukkhaṃ ariyasaccaṃ. Dhammāyatanaṃ nānādharmasamosaraṇam. Tattha ye dhammā indriyānaṃ indriyesu niddisitabbā, ye anindriyānaṃ anindriyesu niddisitabbā. Pariyāyato ca otāretabbā. Yathā sā dhammadhātu tathā dhammāyatanaṃ pariyesitabbaṃ. Yāyeva hi dhammadhātu tadeva dhammāyatanaṃ anūnaṃ anadhikaṃ.

Tattha paṭiccasamuppādo atthi tividho, atthi catubbidho, atthi duvidho. Tattha tividho paṭiccasamuppādo hetuphalanissando. Avijjā saṅkhārā taṇhā upādānaṃ ca ayaṃ hetu, viññāṇaṃ nāmarūpaṃ saḷāyatanaṃ phasso vedanā ca ayaṃ paccayo, yo bhavo ayaṃ vipāko, yā jāti maraṇaṃ ayaṃ nissando.

Kathaṃ catubbidho hetu paccayo vipāko nissando ca? Avijjā ca taṇhāsaṅkhārā ca upādānaṃ ca- ayaṃ hetu. Viññāṇaṃ nāmarūpassa paccayo. Nāmarūpaṃ upapajjati, tathā upapannassa saḷāyatanaṃ phasso vedanā ca- ayaṃ paccayo. Yo bhavo ayaṃ vipāko. Yā jāti yā ca jarāmaraṇaṃ- ayaṃ nissando.

Kathaṃ duvidho paṭiccasamuppādo? Avijjā saṅkhārā taṇhā upādānaṃ- ayaṃ samudayo. Viññāṇaṃ nāmarūpaṃ saḷāyatanaṃ phasso vedanā bhavo jāti maraṇaṃ ca (..0237)- idaṃ dukkhaṃ. Yaṃ pana avijjānirodhā saṅkhāranirodho imāni tappaṭipakkhena dve saccāni. Tasmā paṭiccasamuppādo yena ākārena niddiṭṭho, tena tena niddisitabbo.

Tathā bāvisati indriyāni. Dvādasa indriyāni cakkhundriyāni cakkhundriyaṃ yena domanassindriyaṃ, idaṃ dukkhaṃ. Purisindriyaṃ ca diṭṭhiyā ca taṇhāpadaṭṭhānaṃ. Yato puriso purisakānaṃ taṃ evaṃ kātabbatā. Atha ajjhataṃ sārājati. Ayaṃ ahaṃkāro taṃ yasā sāratto bahiddhā pariyesati, ayaṃ mamaṃkāro evaṃ itthi, tattha sukhindriyaṃ ca somanassindriyaṃ ca purisindriyassānuvattakā honti. Tassa adhippāyaparipuṇṇā lobhadhammā kusalamūle pavaḍḍhenti. Tassa ce aya- madhippāyo na pāripūriṃ gacchati. Tassa dukkhindriyaṃ ca domanassindriyaṃ ca vattati. Doso ca akusalamūlaṃ pavaḍḍhati. Sace pana upekkhā bhāveti upekkhindriyassa anuvattakāmā bhavati. Amoho ca kusalamūlaṃ pavaḍḍhati. Iti satta indriyāni kilesavatthumupādāya ananvemāni avamāni sabbassa vedanā itthi indriyaṃ purisindriyaṃ. Tattha aṭṭha indriyāni saddhindriyaṃ yāva aññātāvino indriyaṃ, ayaṃ dukkhanirodhagāminī paṭipadā. Dasannaṃ paññindriyānaṃ kāma- rāgassa padaṭṭhānaṃ. Manindriyaṃ bhavarāgassa padaṭṭhānaṃ. Paññindriyāni rūparāgassa padaṭṭhānaṃ. Itthindriyaṃ ca purisindriyaṃ ca satta paññattiyā pada- ṭṭhānaṃ. Tattha yena yena indriyena yuttaṃ vā gāthāya otāretuṃ sakkoti, tena tena niddisitabbo. Evaṃ khandhesu dhātūsu āyatanesu saccesu paṭiccasamuppā- desu ayaṃ otaraṇo hāro.

54. Tattha katamo sodhano hāro? Yo gāthā ekena ārambho bhāsissanti. Tattha ekissā bhāsītāya avasiṭṭhāsu bhāsītāsu so attho na niddisitabbo. Kiṃ kāraṇaṃ? Na hi tāva so attho bhāsito, so abhāsito na sakkā niddisituṃ. Yathā kiṃ appa- mādo amataṃ padanti gāthā ayamekā gāthā niddisitabbā. Kiṃ kāraṇaṃ, atthi- kkhātāva imassa ārambhassa anabhāsitaṃ?

Evaṃ § visesato ñatvā, appamādamhi paṇḍitā;
appamāde pamodanti, ariyānaṃ gocare ratāti.

Idaṃ (..0238) abhāsitaṃ. Imissāpi gāthāya bhāsītāya attho niddisitabbo. Kiṃ kāraṇaṃ, atthi tattha avasiṭṭhaṃ? Te jhāyino § sātatikā, niccaṃ daḷhaparakka- māti gāthā, evaṃ imā gāthāyo upadhāritā yadā bhavanti, tadā attho niddisitabbo. Evaṃ assutapubbesu suttesu byākaraṇesu vā ekuddeso bhāsito. Yā vīmaṃsā tulanā idaṃ atthi kiccaṃ, idaṃ suttaṃ bhāsitaṃ tassa vevacanaṃ niddiṭṭhaṃ vā

na vāti. Tattha yā vīmaṃsā, ayaṃ vuccate sodhano hāro.

55. Tattha katamo adhiṭṭhāno hāro? Ekattatā ca vemattatā ca. Tattha kitapaññatti ca kiccapaññatti ca. Sā ekattatā ca vemattatā ca yathā paññatti ekavevacanena vemattatā pajānātīti paññā, sā ca ādhipateyyaṭṭhena paññatti. Yaṃ anomattiyatṭhena paññattanti. Taṃ anomattiyatṭhena paññābalaṃ. Tanubhūtā gocarattavasā sevasati tīsu ratanesu anussati buddhānussati dhammānussati saṅghānussati aviparītānussaraṇatāya. Sammādiṭṭhi dhammānaṃ pavicayena dhammavicyasambojjhaṅgo abhinīhārato abhiññāti. Saṅkhepena maggā kā vatthu avikopana-tāya ekattā, yathā uṇhena saṃsaṭṭhaṃ uṇhodakaṃ, sītena saṃsaṭṭhaṃ sītodakaṃ khārodakaṃ guḥhodakanti, idaṃ ekattatā vemattatā ca.

Atthi puna dhammo nānādhammasaṅghato ekato yathārūpaṃ cattāro vāre-tabbā, tañca rūpanti ekattatā. Pathavīdhātu āpo tejo vāyodhātūti vemattatā. Evaṃ sabbā catasso dhātuyo rūpanti ekattatā, pathavīdhātu āpo tejo vāyodhātūti vemattatā. Pathavīdhātūti lakkhaṇato ekattatā, saṃkiṇṇavatthuto vemattatā. Yaṃ kiñci kakkhaḷalakkhaṇaṃ, sabbaṃ taṃ pathavīdhātūti ekattatā. Kesā lomā nakhā dantā chavi cammanti vemattatā. Evaṃ sabbaṃ catasso dhātuyo rūpanti ekattaṃ. Saddā gandhā rasā phoṭṭhabbāti vemattatā.

Atthi puna dhammo vemattatā añño nāmaṃ labhati. Yathā kāyānupassanāya navasaññā vinīlakasaññā uddhumātakasaññā, ayaṃ asubhasaññā, yā ekattatā āramaṇato vemattato, sā evaṃ saññāvedanāsu ādīnavaṃ samanupassato tathā-dhiṭṭhānaṃ samādhindriyaṃ ca sāyeva (..0239) dhammesu tattha saññābhāvanā vīriyindriyaṃ ca dhammesu dhammānupassanā citte attasaññaṃ pajahato paññi-ndriyaṃ ca citte cittānupassanā. (iti) § yo koci ñāṇapacāro sabbaso paññāya gocaro paññā, ayaṃ vemattatā, yathā kāmarāgo bhavarāgo diṭṭhirāgoti vemattatā taṇhāya. Iti yaṃ ekattatāya ca vemattatāya ca ñāṇaṃ vīmaṃsanā tulanā. Ayaṃ adhiṭṭhāno hāro.

56. Tattha katamo parikkhāro hāro? Sahetu sappaccayaṃ vodānañca saṃki-leso ca, yaṃ tadubhayaṃ pariyeṭṭhi, sa parikkhāro hāro. Iti dhammānaṃ sahetu-kānaṃ hetu pariyesitabbo, sappaccayānaṃ paccayo pariyesitabbo.

Tattha kiṃ nānākaraṇaṃ, hetussa ca paccayassa ca? Sabhāvo hetu, para-bhāvo paccayo. Parabhāvassa paccayo hetupi, sabhāvassa hetuyā parabhā-vassa kassaci paccayo avutto hetu, vutto paccayo. Ajjhattiko hetu, bāhiro paccayo. Sabhāvo hetu, parabhāvo paccayo. Nibbattako hetu, paṭiggāhako § paccayo. Nevāsiko hetu, āgantuko paccayo. Asādhāraṇo hetu, sādharāṇo paccayo. Eko-yeva hetu, aparāparo paccayo.

Hetussa upakaraṇaṃ samudānetabbo. Samudānaṃ hetu, tattha duvidho hetu. Duvidho paccayo- samanantarapaccayo ca paramparapaccayo ca. Hetupi duvidho- samanantarahetu ca paramparahetu ca. Tattha katamo paramparapa-cayo? Avijjā nāmarūpassa paramparapaccayo, viññāṇaṃ samanantarapaccaya-tāya paccayo. Yadi ādimhi avijjānirodho bhavati nāmarūpassa nirodhopi. Tattha samanantaraṃ kiṃ kāraṇaṃ paramparapaccayo samanantarapaccayo samuddā-nito, ayaṃ paccayato. Tattha katamo paramparahetu? Vijānantassa paramparahe-

tutāya hetu, aññākāro samanantarahetutāya hetu. Yassa hi yaṃ samanantaraṃ nibbattati, so tassa hetupi jātinirodhā bahi ākāranirodho, ākāranirodhā daṇḍanirodho, daṇḍanirodhā khaṇḍanirodho. Evaṃ hetupi dvidhā so tāhi passitabbo.

Paṭiccasamuppādo (..0240) yathā avijjāpaccayo tassa puna kiṃpaccayo, ayo-niso manasikāro. So kassa paccayo saṅkhārānaṃ, iti paccayo ca samuppannaṃ ca tassa ko hetu avijjāyeva. Tathā hi purimā koṭi na paññāyati. Tattha avijjānusayo avijjāpariyuṭṭhānassa hetu purimā hetu pacchā paccayo, sāpi avijjāsaṅkhārānaṃ paccayo catūhi kāraṇehi saḥajātapaccayatāya samanantarapaccayatāya abhisandanapaccayatāya patiṭṭhānapaccayatāya.

57. Kathaṃ saḥajātapaccayatāya avijjāsaṅkhārānaṃ paccayo? Yaṃ cittaṃ rāgapariyuṭṭhaṃ, tattha avijjāpariyuṭṭhānena sabbaṃ paññāya gocaraṃ hanti. Tattha saṅkhārā tipaccayaṭṭhikā addhābhūmikāramahattassa § ayaṃ avijjāsahasamuppannaṃ vuddhiṃ virūhiṃ vepullatamāpajanti catūhi kāraṇehi paññā pahīyati. Katamehi catūhi? Anusayo pariyuṭṭhānaṃ saṃyojanaṃ upādānaṃ. Tattha anusayo pariyuṭṭhānaṃ jāti pariyuṭṭhitā saṃyujjati saṃyuttā upādiyati upādānapaccayā bhavo. Evaṃ te saṅkhārā tividhā uppannā bhūmigatā nāsaññattha ayaṃ maggena vinītattāyāti § te thāmagatā apativinītātipi te saṅkhārāti vuccati, evaṃ sahetusamuppannaṭṭhena atthi meva paccayā saṅkhārānaṃ paccayo niddiṭṭhaṃ apanetvā kusalaṃ akusalaṃ kusalo ca akusalo ca pakkipitabbo, vipākadhammā apanetvā vacanīyaṃ avacanīyaṃ vacanīyañca avacanīyañca pakkipitabbaṃ, bhava-apevirittā, sabbasuttaṃ parikkhipitabbaṃ.

Dasa tathāgatabalāni cattāri vesārajāni puññāni anaññākataṃ avijjā samanantarapaccayatāya saṅkhārānaṃ paccayo yena cittaṃ saha samuppannā avijjā tassa cittassa samanantaracittaṃ samuppannanti, tassa yaṃ samanantaracittaṃ samuppannanti, tassa pacchimassa cittassa purimacittaṃ hetupaccayatāya paccayo, tena avijjā hetu tena cittaṃ upādānaṃ anokāsakatā ñāṇaṃ na uppajanti. Yā tassa appamādā dhātu abhijjhābhisaṅgātaṃ taṃ vipallāsā uppajanti “asubhe subhan”ti “dukkhe sukhan”ti, tattha saṅkhārā uppajanti rattā duṭṭhā mūlassa cetanā rāgapariyuṭṭhānena byāpādapariyuṭṭhānena avijjāpariyuṭṭhānena diṭṭhivipallāso vatthuniddese niddisitabbo (..0241), yaṃ viparītacitto vijānāti ayaṃ cittavipallāso, yā viparītasāññā upaggaṇhāti ayaṃ saññāvīpallāso. Yaṃ viparīta-dīṭṭhi abhinivisati ayaṃ diṭṭhivipallāso. Aṭṭha micchattāni vaḍḍhanti, tīṇi akusalāni ayoniso manasikāre uppannaṃ viññāṇaṃ vijjānaṃ karonti. Iti pubbāparante akusalānātaritaro saṅkhārā vuddhiṃ vepullataṃ gacchanti. Te ca mahatā ca appaṭivīditā ponobhavikā § saṅkhārā bhavanti. Iti evaṃ avijjā saḥajātapaccayatāya saṅkhārānaṃ paccayo samanantarapaccayatāya ca.

58. Kathaṃ abhisandanākārena avijjā saṅkhārānaṃ paccayo? Sā avijjā te saṅkhāre abhisanneti parippharati. Seyyathāpi nāma uppalaṃ vā padumaṃ vā taṃ udake vaḍḍhaṃ assa, sītena vārinā abhisannaṃ parisandanaṃ vuddhiṃ virūhiṃ vepullataṃ āpajati. Evaṃ abhisandanaṭṭhena avijjā saṅkhārānaṃ paccayo.

Kathaṃ patiṭṭhahanaṭṭhena avijjā saṅkhārānaṃ paccayo? Te saṅkhārā avi-

jjāyaṃ nissāya vuddhiṃ virūḷhiṃ vepullataṃ āpajjanti. Seyyathāpi nāma uppalaṃ vā padumaṃ vā pathaviṃ nissāya pathaviṃ patiṭṭhāya vuddhiṃ virūḷhiṃ vepullataṃ āpajjati. Ete saṅkhārā avijjāyaṃ patiṭṭhitā avijjāyaṃ nissāya vuddhiṃ virūḷhiṃ vepullataṃ gacchanti. Evaṃ patiṭṭhahanatṭhena avijjā saṅkhārānaṃ paccayo.

Puna rāgasahagatassa kammaṃ vipākena paṭisandhimhi bhavo nibbattati, taṃ kammaṃ § sabbaṃ abhiniviṭṭhaṃ aññāṇavasena ponobhaviṃ saṅkhārāti vuccanti, evampi avijjāpaccayā saṅkhārā atthi. Puna pañcasu ye ca sekkhā puggalā, ye ca asaṅghasamāpattiṃ samāpannā, ye ca bhavagatā, ye ca antogata-yeve saṃsedajā, ye ca vā pana añño hi koci anāgāmi bhūtā na cetenti na ca patthenti, tesam kiṃ paccayā saṅkhārā. Puna rāgā atthi tesam saṅkhārāni upādānāni cittamanussarantiyeve avipakkavipākasamūhatā asamucchinnapaccayā tesam puna ca gato bhavati. Evampi hi avijjāpaccayā saṅkhārā. Puna sā te na upādānā napi saṅkhārā atthi, puna tesam satta anusayā asamūhatā asamucchinnā tadārammaṇaṃ bhavati. Viññāṇassa patiṭṭhāya viññāṇapaccayā nāmarūpaṃ. Evampi avijjāpaccayā saṅkhārā. Puna sā yaṃ kiñci kammaṃ ācayagāmi sabbaṃ taṃ avijjāvasena abhisāṅkhariyati (..0242) taṃhāvasena ca alliyati aññāṇavasena ca tattha ādīnavampi na jānāti. Tadeva viññāṇabijaṃ bhavati, sāyeva taṃhāsiṃho bhavati. Sāyeva avijjā sammohoti. Evampi avijjāpaccayā saṅkhārā vattabbā. Iti imehi ākārehi avijjā saṅkhārānaṃ paccayo.

Tattha avijjāya hetu ayoṇiso manasikāro paccayo hoti. Tattha abhicchedo ayaṃ tattha tatiyaṃ balaṃ § nivatti, ayaṃ paṭisandhi. Tattha punabbhavo yo avecchedo asamuggātanatṭhena ayaṃ anusayo. Yathā paṭākaṃ vā sātakaṃ vā dve jānā piḷesu ca ekā vā balaṃ vā assa nivāṭṭhesu, na pana piḷesu soseyya. Tattha yaṃ sinehā āpodhātu anupullānā soṣeṭabbā. Uṇhadhātumāgama sace puna

taṃ ākāse nikkhipeyya taṃ ussāvena yebhuyyatarāṃ sinehamāpajjeyya, na hi anāgamma tejo dhātuṃ parisesaṃ gaccheyya. Evameva bhavagga paramāpi samāpatti na anurūpassa samugghātāya saṃvattati. Te hi ālayanti sammāsanti, na ca taṇhāya taṇhāpahānaṃ gacchanti. Tattha so asamugghāto. Avijjāya anu-sayo ca cittassa sampalibodho, idaṃ pariyuṭṭhānaṃ. Yathābhūtaṃ viññāṇassa appaṭivedho ayaṃ avijjā-āsavo avijjāviññāṇabijaṃ bhavati. Yaṃ bijaṃ so hetu na samucchijjati, asamucchijjanto paṭisandehati. Paṭisandehanto na samugghātaṃ gacchati. Asamugghātaṃ cittaṃ pariyonahati, pariyonaddhacitto yathābhūtaṃ nappajānāti, iti saññāṇassa sāsavatto, avijjattho, hetu-attho, avacchedattho, anivatti-attho, phalattho paṭisandhi-attho, punabbhavattho, asamugghātattho, anusa-yattho, pariyuṭṭhānattho, apaṭivedhanattho. Ettāvata avijjāya khettaṃ niddiṭṭhaṃ bhavati. Ayaṃ vuccate parikkhāro nāma hāro.

59. Tattha katamo samāropano hāro? Ugghaṭitamhi tamhi santañceva ca naṃ vitthāraṃ pana vattabbaṃ. Vitthāra vidhaṃ cittaññā ayaṃ samāropano hāro. Tattha nāmaniddeso upaghaṭakā § vatthuniddeso vevacanaṃ vatthubhūto vitthāro. Yathā kiṃ, yā bhikkhūnaṃ vattato § pahātabbo, ayaṃ upaghaṭanā.

Tattha (..0243) katamo samāropano? Kiñci na vattabbaṃ, rūparāgaṃ vā nāma-vantapahātabbaṃ §. Yāva viññāṇanti vitthārena kātabbāni. Avijjā tā opamma paññāpetabbā, ayaṃ samāropano. Nissitacittassa ca mattiko ca nissayo taṇhā ca diṭṭhi ca. Tattha diṭṭhi avijjā taṇhā saṅkhārā. Tattha diṭṭhipaccayā taṇhā ime avijjā-paccayā saṅkhārā. Tattha nissitaṃ viññāṇaṃ idaṃ saṅkhārapaccayā viññāṇaṃ yāva jarāmaṇaṃ, idaṃ saṃkhittena bhāsite avasiṭṭhaṃ paropayati.

Anissitassa § calitaṃ natthīti tassa evaṃ diṭṭhiyā taṇhāya ca pahānaṃ tattha diṭṭhi-avijjānirodhāya bhūtaṃ viññāṇaṃ sarāgaṭṭhāniyesu dhammesu taṃ taṃ dhammaṃ upecca aññaṃ dhammaṃ dhāvati makkaṭopamatāya, atha khvassa parittesu dhammesu sarāgaṭṭhāniyesu chandarāgo natthi kuto tato calanā, adhi-mattesu sattesu cittaṃ nivessayati taṃ apatiṭṭhitaṃ viññāṇaṃ anāhāraṃ nirujjhati viññāṇanirodhā nāmarūpanirodho yāva jarāmaṇanirodho. Ayaṃ samāropano.

Tattha rāgavasena viññāṇassa calitaṃ sapariggaho, tasmīṃ calite asati yo pari-kilesopacāro tividho aggi paṭippassaddho bhavati. Tenāha calite asante passaddhi hoti. Tattha yaṃ samāropanā passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. Yāva vimuttitamiti ñāṇadassanaṃ bhavati. So āsavānaṃ khayā ca vimutti no upapajjati. Tassa upapattissa āgatigatiyā asantiyā nevidha na huraṃ na ubhayamantarena. Esevanto dukkhassāti anupādisesā nibbānadhātu. Idamassa suttassa majjhe samāropitaṃ paṭiccasamuppāde ca vimuttiyaṃ ca yogo na ca etaṃ tassa saṃkhittena bhāsitassa vitthārena atthaṃ vibhajjanti. Ayaṃ vuccate samāropano hāro. Na ca saṃkilesabhāgiyena suttena saṃkilesabhāgiyo ye ca dhammā samāropayitabbā nāññe. Evaṃ vāsanābhāgiye nibbedhabhāgiye, ayaṃ samāropano hāro. Ime soḷasa hārā.

Suvīrassa mahākaccāyanassa jambuvanavāsino peṭakopadesa

Pañcamā bhūmi.

6. Suttatthasamuccayabhūmi

60. Buddhānaṃ (..0244) bhagavantānaṃ sāsanaṃ tividhena saṅgahaṃ gacchati, khandhesu dhātūsu āyatanesu ca. Tattha pañcakkhandhā rūpakkhando yāva viññāṇakkhandho. Dasa rūpa-āyatanāni cakkhu rūpā ca yāva kāyo phoṭṭhabbā ca, ayaṃ rūpakkhando. Tattha cha vedanākāyā vedanākkhandho cakkhusamphassajā vedanā yāva manosamphassajā vedanā, ayaṃ vedanākkhandho. Tattha cha saññākāyā saññākkhandho, rūpasaññā yāva dhammasaññā ime cha saññākāyā, ayaṃ saññākkhandho. Tattha cha cetanākāyā saṅkhārakkhandho, rūpasañcetanā yāva dhammasañcetanā ime cha cetanākāyā, ayaṃ saṅkhārakkhandho. Tattha cha viññāṇakāyā viññāṇakkhandho, cakkhuvīññāṇaṃ yāva manovīññāṇaṃ ime cha viññāṇakāyā, ayaṃ viññāṇakkhandho. Ime pañcakkhandhā.

Tesaṃ kā pariññā? Aniccaṃ dukkhaṃ saññā anattāti esā etesaṃ pariññā. Tattha katamo khandhattho? Samūhattho khandhattho, puñjattho khandhattho, rāsatho khandhattho. Taṃ yathā dabbakkhandho vanakkhandho dārukkhandho aggikkhandho udakkhandho vāyukkhandho iti evaṃ khandhesu sabbasaṅgahova evaṃ khandhattho.

Tattha aṭṭhārasa dhātuyo cakkhudhātu rūpadhātu cakkhuvīññāṇadhātu ...pe... manodhātu dhammadhātu manovīññāṇadhātu. Etāyo aṭṭhārasa dhātuyo. Tāsaṃ pariññā aniccaṃ dukkhaṃ saññā anattāti esā etesaṃ pariññā. Tattha ko dhātu-attho? Vuccate avayavattho dhātu-attho. Avayavoti cakkhu no pasādo cakkhudhātu. Evaṃ pañcasu dhātūsu puna rāgavavacchedattho dhātu-attho. Vavacchinnā hi cakkhudhātu. Evaṃ pañcasu punarāha ekantipakatyatthena dhātu-atthoti vuccate. Taṃ yathā, pakatiyā ayaṃ puriso pittiko semhiko vātiko sannipātikoti evaṃ pakaticakkhudhātu dasannaṃ piyā ca sabbesu indriyesu ...pe... visabhāgattho dhātu-attho.

Tattha dvādasāyatanāni katamāni? Cha ajjhātikāni cha bāhirāni. Cakkhāyatanaṃ yāva manāyatananti ajjhātikaṃ, rūpāyatanaṃ yāva dhammāyatananti bāhiraṃ. Etāni dvādasa āyatanāni. Etesaṃ kā pariññā? Aniccaṃ dukkhaṃ saññā anattāti, esā etesaṃ pariññā. Api (..0245) ca dvidhā pariññā ñātapariññā ca pahānapariññā ca. Tattha ñātapariññā nāma aniccaṃ dukkhaṃ saññā anattāti, esā ñātapariññā. Pahānapariññā pana chandarāgappahānā, esā pahānapariññā. Tattha katamo āyatanattho? Vuccate ākārattho āyatanattho. Yathā suvaṇṇākaro dubbaṇṇākaro, yathā dvīhi tehi ākārehi te te gāvā uttiṭṭhanti. Evaṃ etehi cittacetasikā gāvā uttiṭṭhanti kammakilesā dukkhadhammā ca. Punarāha āyadānattho āyatanattho. Yathā rañño āyadānehi āyo bhavati, evaṃ āyadānattho āyatanattho.

61. Cattāri ariyasaccāni dukkhaṃ samudayo nirodho maggo ca. Dukkhaṃ yathā samāsenā dhammācariyaṃ mānasañca, samudayo samāsenā avijjā ca taṇhā ca, nirodho samāsenā vijjā ca vimutti ca, maggo samāsenā samatho ca vipa-

ssanā ca.

Tattha sattatiṃsa bodhipakkhikā dhammā katame? Cattāro satipaṭṭhānā yāva ariyo aṭṭhaṅgiko maggo, evamete sattatiṃsa bodhipakkhikā dhammā. Ye dhammā atitānāgatapaccuppannānaṃ buddhānaṃ bhagavantānaṃ paccekabuddhānaṃ sāvakānaṃ ca nibbānāya saṃvattantīti, so maggo cattāro satipaṭṭhānā. Katame cattāro? Idha bhikkhu kāye kāyānupassī viharati, sammappadhānaṃ ...pe... iddhipādaṃ ...pe... indriyāni ...pe... balāni ...pe... tattha ko indriyattho? Indattho indriyattho, ādhipateyyattho indriyattho, pasādattho indriyattho, asādhāraṇaṃ kassa kiriyattho indriyattho anavapariyattho balattho, thāmattho balattho, upādāyattho balattho, upatthambhanattho balattho.

Tattha katame satta bojjhaṅgā? Satisambojjhaṅgo yāva upekkhāsambojjhaṅgo. Tattha katamo aṭṭhaṅgiko maggo? Sammādiṭṭhi yāva sammāsamādhī. Tattha aṭṭhaṅgiko maggoti khandho sīlakkhandho ca samādhikkhandho ca paññākkhandho ca. Tattha yā ca sammāvācā yo ca sammākammanto yo ca sammā-ājīvo, ayaṃ sīlakkhandho. Yā ca sammāsatī yo ca sammāvāyāmo yo ca sammāsamādhī, ayaṃ samādhikkhandho. Yo ca sammāsaṅkappo yā ca sammādiṭṭhi, ayaṃ paññākkhandho. Evaṃ tāyo tisso sikkhā. Evaṃ tīhākārehi dasa padāni ...pe....

Tattha (..0246) yogāvacaro sīlakkhandhe ṭhito dosaṃ akusalaṃ na upādiyati, dosānusayaṃ samūhanati, dosasallaṃ uddharati, dukkhavedanaṃ parijānāti, kāmādhātuṃ samatikkamati. Samādhikkhandhe ṭhito lobhaṃ akusalaṃ na upādiyati, rāgānusayaṃ samūhanati, lobhasallaṃ uddharati, sukkhavedanaṃ parijānāti, rūpadhātuṃ samatikkamati. Paññākkhandhe ṭhito mohaṃ akusalaṃ na upādiyati, avijjānusayaṃ samūhanati, mohasallaṃ diṭṭhisallaṅca uddharati, adukkhamasukkhavedanaṃ parijānāti, arūpadhātuṃ samatikkamati. Iti tīhi khandhehi tīṇi akusalāmūlāni na upādiyati, cattāri sallāni uddharati, tisso vedanā parijānāti, tedhātukaṃ samatikkamati.

62. Tattha katamā avijjā? Yaṃ catūsu ariyasaccesu aññāṇanti vitthārena yathā so pāṇasajjesu kathaṃkathā kātabbaṃ. Tattha katamaṃ viññāṇaṃ? Cha viññāṇakāyā vedanā saññā cetanā phasso manasikāro, idaṃ nāmaṃ. Tattha katamaṃ rūpaṃ? Cātumahābhūtikaṃ catunnaṃ mahābhūtānaṃ upādāyarūpassa paññattiṃ. Iti purimakaṅca nāmaṃ idaṅca rūpaṃ tadubhayaṃ nāmarūpanti vuccati. Tattha chaḷāyatananti cha ajjhattikāni āyatanāni, cakkhu ajjhattikaṃ āyatanānaṃ yāva mano ajjhattikaṃ āyatanānaṃ. Phassoti cha phassakāyā cakkhusamphasso yāva manosamphassoti phasso. Cha vedanākāyā vedanā. Taṇhāti cha taṇhākāyā taṇhā. Upādānanti cattāri upādānāni kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānanti upādānaṃ. Bhavoti tayo bhavā kāmabhavo rūpabhavo arūpabhavo. Tattha katamā jāti? Yā paṭhamaṃ khandhānaṃ paṭhamaṃ dhātūnaṃ paṭhamaṃ āyatanānaṃ uppatti jāti sañjāti okkanti abhini-bbatti khandhānaṃ pātubhāvo, ayaṃ jāti. Tattha katamā jarā? Jarā nāma yaṃ taṃ khaṇḍiccaṃ pāliccaṃ valittacatā pavivittaṃ catunnaṃ mahābhūtānaṃ vivaṇṇataṃ bhaggo taṃ jarā hīyanā pahīyanā āyuno hāni saṃhāni indriyānaṃ paribhedo upanāho paripāko, ayaṃ jarā. Tattha katamaṃ maraṇaṃ? Maraṇaṃ nāma yaṃ

tasmim̐ tasmim̐ sattanikāye tesam̐ tesam̐ sattānam̐ cuti cavanatā maraṇam̐ kāla-
ñkiriya uddhumātakānam̐ bhedo kāyassa jīvitindriyassa upacchedo, idaṃ
maraṇam̐. Iti purimikā ca jarā idañca maraṇam̐ tadubhayaṃ jarāmarāṇam̐.

Tattha (..0247) andhakāratimisā yathābhūtaṃ appajānanalakkhaṇā avijjā
saṅkhārānam̐ padaṭṭhānam̐ ha. Abhisāṅkharāṇalakkhaṇā saṅkhārā, upacayapu-
nabbhavābhiropanapaccupaṭṭhānā. Te viññāṇassa padaṭṭhānam̐. Vatthu saviññā-
ttilakkhaṇam̐ viññāṇam̐, taṃ nāmarūpassa padaṭṭhānam̐. Anekasannissayala-
kkhaṇam̐ nāmarūpaṃ, taṃ saḷāyatanassa padaṭṭhānam̐. Indriyavavatthāpanala-
kkhaṇam̐ saḷāyatanaṃ, taṃ phassassa padaṭṭhānam̐. Sannipātalakkhaṇo phasso,
so vedanāya padaṭṭhānam̐. Anubhavanalakkhaṇā vedanā, sā taṇhāya pada-
ṭṭhānam̐. Ajjosānalakkhaṇā taṇhā, sā upādānassa padaṭṭhānam̐. Ādānaparihana-
nalakkhaṇam̐ upādānam̐, taṃ bhavassa padaṭṭhānam̐. Nānāgativikkhepala-
kkhaṇo bhavo, so jātiyā padaṭṭhānam̐. Khandhānam̐ pātubhāvalakkhaṇā jāti, sā
jarāya padaṭṭhānam̐. Upanayaparipākālakkaṇā jarā, sā maraṇassa padaṭṭhānam̐.
Āyukkhayaḷivita-uparodhalakkhaṇam̐ maraṇam̐, taṃ dukkhassa padaṭṭhānam̐.
Kāyasampīḷanalakkhaṇam̐ dukkhaṃ, taṃ domanassassa padaṭṭhānam̐. Cittasa-
mpīḷanalakkhaṇam̐ domanassaṃ, taṃ sokassa padaṭṭhānam̐. Socanalakkhaṇo
soko, so paridevassa padaṭṭhānam̐. Vacīnicchāraṇalakkhaṇo paridevo, so upāyā-
sassa padaṭṭhānam̐. Ye āyāsā te upāyāsā.

Nava padāni yattha sabbo akusalapakkho saṅgahaṃ samosaraṇam̐ gacchati.
Katamāni nava padāni? Dve mūlakilesā, tīṇi akusalamūlāni, cattāro vipallāsā.
Tattha dve mūlakilesā avijjā ca bhavataṇhā ca, tīṇi akusalamūlāni lobho doso
moho ca. Cattāro vipallāsā §- “anicce niccan”ti saññāvipallāso cittavipallāso
diṭṭhivipallāso, “dukkhe sukhan”ti saññāvipallāso cittavipallāso diṭṭhivipallāso,
“anattani attā”ti saññāvipallāso cittavipallāso diṭṭhivipallāso, “asubhe subhan”ti
saññāvipallāso cittavipallāso diṭṭhivipallāso.

63. Tattha avijjā nāma catūsu ariyasaccesu yathābhūtaṃ aññāṇam̐, ayaṃ avijjā.
Bhavataṇhā nāma yo bhavesu rāgo sārāgo icchā mucchā patthanā nandī ajjo-
sānam̐ apariccāgo, ayaṃ bhavataṇhā.

Tattha katamo lobho akusalamūlam̐?

yyesu parapariggahitesu (..0248) lobho lubbhanā icchā mucchā patthanā nandī ajjhosānaṃ apariccāgo, ayaṃ lobho akusalamūlaṃ. Kassetamūlaṃ? Lobho lobhajassa akusalassa kāyakamma vacīkamma manokamma ca, tathā yathā taṃsampayuttānaṃ cittacetāsikānaṃ dhammānaṃ mūlaṃ.

Tattha katamo doso akusalamūlaṃ?

So sattesu āghāto akkhanti appaccayo byāpādo padoso anattakāmatā cetaso paṭighāto, ayaṃ doso akusalamūlaṃ.

Kassetamūlaṃ?

Dosajassa kāyakamma vacīkamma manokamma sampayuttānañca cittacetāsikānaṃ dhammānaṃ mūlaṃ.

Tattha katamo moho akusalamūlaṃ?

Yaṃ catūsu ariyasaccesu anabhisamayo asampajjaggāho appaṭivedho moho muyhanā sammoho sammuyhanā avijjā tamo andhakāro āvaraṇaṃ nīvaraṇaṃ chadanaṃ acchadanaṃ § apasacchāgamaṃ kusalanāṃ dhammānaṃ, ayaṃ moho akusalamūlaṃ.

Kassetamūlaṃ?

Mohajassa akusalassa kāyakamma vacīkamma manokamma ca taṃsampayuttakānañca cittacetāsikānaṃ dhammānaṃ mūlaṃ.

Tattha vipallāsā jānitabbā, vipallāsānaṃ vatthu jānitabbaṃ. Yaṃ vipallāsaṃ siyā, taṃ jānitabbaṃ. Tattha eko vipallāso tīṇi vipallāsāni cattāri vipallāsavatthūni. Katamo eko vipallāso ca, yena paṭipakkhena vipallāsitaṃ gaṇhāti?

“Anicce niccan”ti, “dukkhe sukhan”ti, “anattani attā”ti, “asubhe subhan”ti, ayaṃ eko vipallāso.

Katamāni cattāri vipallāsavatthūni?

Kāyo vedanā cittaṃ dhammā ca. Imāni cattāri vipallāsavatthūni.

Katamāni tīṇi vipallāsāni?

Saññā cittaṃ diṭṭhi ca. Imāni tīṇi vipallāsāni.

Tattha manāpīke vatthumhi indriyavatthe vaṇṇāyatane vā yo nimittassa uggāho, ayaṃ saññāvipallāso. Tattha viparītacittassa vatthumhi sati viññatti, ayaṃ cittavipallāso. Tattha viparītacittassa tamhi rūpe “asubhe subhan”ti yā khanti ruci upekkhanā nicchayo diṭṭhi nidassanaṃ santīraṇā, ayaṃ diṭṭhivipallāso. Tattha vatthubhedena kāyesu dvādasa vipallāsā bhavanti. Tayo (..0249) kāye tayo vedanāya tayo citte tayo dhamme, cattāro saññāvipallāsā cattāro cittavipallāsā cattāro diṭṭhivipallāsā, āyatanūpacayato cakkhuvīññāṇasaññāsamaṅgissa rūpesu dvādasa vipallāsā yāva mano saññāsamaṅgissa, dhammesu dvādasa vipallāsā cha dvādasakā cattāri vipallāsā bhavanti. Āramaṇanānattato hi aparimitasaṅkheyyānaṃ sattānaṃ § aparimitamasāṅkheyyā vipallāsā bhavanti hīnukkaṭṭhamajjhimatāya.

64. Tattha pañcakkhandhā cattāri attabhāvavatthūni bhavanti. Yo rūpakkhandho, so kāyo attabhāvavatthu. Yo vedanākkhandho, so vedanā attabhāvavatthu. Yo saññākkhandho ca saṅkhārakkhandho ca, te dhammā attabhāvavatthu. Yo viññāṅkkhandho, so cittaṃ attabhāvavatthu. Iti pañcakkhandhā cattāri attabhāvavatthūni.

bhāvavatthūni. Tattha kāye “asubhe subhan”ti vipallāso bhavati. Evaṃ vedanāsu ...pe... citte ...pe... dhammesu ca attavipallāso bhavati. Tattha catunnaṃ vipallā-sānaṃ samugghātanatthaṃ bhagavā cattāro satipaṭṭhāne deseti paññapeti kāye kāyānupassī viharato “asubhe subhan”ti vipallāsaṃ samugghātetī, evaṃ veda-nāsu, citte, dhammesu ca kātabbaṃ.

Tattha andhakāratimisā appaṭivedhalakkhaṇā avijjā, tassā vipallāsapada-ṭṭhānaṃ. Ajjosānalakkhaṇā taṇhā, tassā piyarūpasātarūpaṃ padaṭṭhānaṃ. Attā-sayavañcanālakkhaṇo lobho, tassa adinnādānaṃ padaṭṭhānaṃ. Idha vivādala-kkhaṇo doso, tassa pāṇātipāto padaṭṭhānaṃ. Vatthuvippaṭipattilakkhaṇo moho, tassa micchāpaṭipatti padaṭṭhānaṃ. Saṅkhatānaṃ dhammānaṃ avināsaggahaṇa-lakkhaṇā niccasaññā, tassā sabbasaṅkhārā padaṭṭhānaṃ. Sāsavaphassopagama-nalakkhaṇā sukhasaññā, tassā mamaṅkāro padaṭṭhānaṃ. Dhammesu upagama-nalakkhaṇā attasaññā, tassā ahaṅkāro padaṭṭhānaṃ. Vaṇṇasaṅgahaṇalakkhaṇā subhasaññā, tassā indriya-asamvaro padaṭṭhānaṃ. Etehi navahi padehi uddi-ṭṭhehi sabbo akusalapakkho niddiṭṭho bhavati, so ca kho bahussutena sakkā jānituṃ no appassutena, paññavatā no duppaññena, yuttēna no ayuttēna.

Nava (..0250) padāni kusalāni yattha sabbo kusalapakkho saṅgaho samosa-raṇaṃ gacchanti. Katamāni nava padāni? Samatho vipassanā alobho adoso amoho aniccasaññā dukkhasaññā anattasaññā asubhasaññā ca.

Tattha katamo samatho? Yā cittassa ṭṭhiti saṅṭhiti avatṭhiti ṭṭhānaṃ paṭṭhānaṃ upaṭṭhānaṃ samādhi samādhānaṃ avikkhepo avippaṭṭisāro vūpasamo mānaso ekaggaṃ cittassa, ayaṃ samatho.

Tattha katamā vipassanā? Khandhesu vā dhātūsu vā āyatanesu vā nāmarū-pesu vā paṭiccasamuppādesu vā paṭiccasamuppannesu vā dhammesu dukkhesu vā samudayesu vā nirodhe vā magge vā kusalākusalesu vā dhammesu sāvajja-a-navajjesu vā kaṇhasukkesu vā sevitabba-asevitabbesu vā so yathābhūtaṃ vicayo pavicayo vīmaṃsā paravīmaṃsā gāhanā aggāhanā pariggāhanā cittaena parici-tanā tulanā upaparikkhā ṇāṇaṃ vijjā vā cakkhu buddhi medhā paññā obhāso āloko ābhā pabhā khaggo nārāco § dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ, ayaṃ vipassanā. Tenesā vipassanā iti vuccati vividhā vā esā vipa-ssanāti, tasmā esā vipassanāti vuccati. Dvidhā cesā hi vipassanā dhammavipa-ssanāti vuccati, dvidhā imāya passati subhañca asubhañca kaṇhañca sukkañca sevitabbañca asevitabbañca kammañca vipākañca bandhañca vimokkhañca āca-yañca apacayañca pavattiñca nivattiñca saṃkilesañca vodānañca, evaṃ vipassa-nāti vuccati. Atha vā vi-iti upasaggo passanāti attho tasmā vipassanāti vuccate, ayaṃ vipassanā.

65. Tattha dve rogā sattānaṃ avijjā ca bhavataṇhā ca, etesaṃ dvinnaṃ rogānaṃ nighātāya bhagavatā dve bhesajjāni vuttāni samatho ca vipassanā ca. Imāni dve bhesajjāni paṭisevento dve aroge sacchikaroti rāgavirāgaṃ cetovimuttiṃ avijjāvirāgañca paññāvimuttiṃ. Tattha taṇhārogassa samatho bhesajjaṃ, rāgavi-rāgā cetovimutti arogaṃ. Avijjārogassa vipassanābhesajjaṃ avijjāvirāgā paññāvi-mutti arogaṃ. Evañhi bhagavā cāha, “dve dhammā pariññeyyā § nāmañca

rūpañca, dve dhammā pahātabbā avijjā ca bhavataṇhā ca, dve dhammā bhāve-
tabbā samatho ca vipassanā (..0251) ca, dve dhammā sacchikātabbā vijjā ca
vimutti cā”ti. Tattha samathaṃ bhāvento rūpaṃ parijānāti, rūpaṃ parijānanto
taṇhaṃ pajahati, taṇhaṃ pajahanto rāgavirāgā cetovimuttiṃ sacchikaroti, vipa-
ssanaṃ bhāvento nāmaṃ parijānāti, nāmaṃ parijānanto avijjaṃ pajahati, avijjaṃ
pajahanto avijjāvirāgā paññāvimuttiṃ sacchikaroti. Yadā bhikkhuno dve dhammā
pariññātā bhavanti nāmañca rūpañca, tathāssa dve dhammā pahīnā bhavanti
avijjā ca bhavataṇhā ca. Dve dhammā bhāvitā bhavanti samatho ca vipassanā ca,
dve dhammā sacchikātabbā bhavanti vijjā ca vimutti ca. Ettāvatā bhikkhu kata-
kicco bhavati. Esā sopādisesā nibbānadhātu. Tassa āyupariyādānā jīvitindriyassa
uparodhā idañca dukkhaṃ nirujjhati, aññañca dukkhaṃ na uppajjati. Tattha yo
imesaṃ khandhānaṃ dhātu-āyatanānaṃ nirodho vūpasamo aññesañca khandha-
dhātu-āyatanānaṃ appaṭisandhi apātubhāvo, ayaṃ anupādisesā nibbānadhātu.

Tattha katamaṃ alobho kusalamūlaṃ? Yaṃdhātuko alobho alubbhanā alubbhi-
tattaṃ anicchā apatthanā akantā anajjhosaṇaṃ. Ayaṃ alobho kusalamūlaṃ.
Kassetamaṃ mūlaṃ? Alobhajassa kusalassa kāyakammaṃ vacīkammaṃ mano-
kammaṃ taṃsampayuttānañca cittacetāsikānaṃ dhammānaṃ mūlaṃ. Atha vā
ariyo aṭṭhaṅgiko maggo kusalanti vuccati, so tiṇṇaṃ maggaṅgānaṃ mūlaṃ. Kata-
mesaṃ tiṇṇaṃ, sammāsaṅkappassa sammāvāyāmaṃ sammāsamaḍhissa ca
imesaṃ mūlanti, tasmā kusalamūlanti vuccati.

Tattha katamaṃ adoso kusalamūlaṃ? Yā sattesu vā saṅkhāresu vā anaghāto
appaṭighāto abyāpatti abyāpādo adoso mettā mettāyanā atthakāmatā hitakāmatā
cetaso pasādo, ayaṃ adoso kusalamūlaṃ. Kassetamaṃ mūlaṃ? Adosajassa kusa-
lassa kāyakammaṃ vacīkammaṃ manokammaṃ taṃsampayuttānañca citta-
cetasikānaṃ dhammānaṃ mūlaṃ. Atha vā tiṇṇaṃ maggaṅgānaṃ mūlaṃ. Kata-
mesaṃ tiṇṇaṃ? Sammāvācāya sammākammantassa sammā-ājīvassa ca imesaṃ
tiṇṇaṃ maggaṅgānaṃ mūlaṃ, tasmā kusalamūlanti vuccati.

Tattha katamaṃ amoho kusalamūlaṃ? Yaṃ catūsu ariyasaccesu yathābhūtaṃ
ñāṇadassanaṃ abhisamayo sammā ca paccāgamo paṭivedho amoho asammu-
yhanā asammo vijjāpakāso āloko anāvaraṇaṃ (..0252) sekkhānaṃ kusalānaṃ
dhammānaṃ, ayaṃ amoho kusalamūlaṃ. Kassetamaṃ mūlaṃ? Amohajassa kusa-
lassa kāyakammaṃ vacīkammaṃ manokammaṃ taṃsampayuttānañca citta-
cetasikānaṃ dhammānaṃ mūlaṃ. Atha vā dvinnaṃ maggaṅgānaṃ etaṃ mūlaṃ.
Katamesaṃ dvinnaṃ? Sammādiṭṭhiyā ca sammāsatiyā ca imesaṃ dvinnaṃ
maggaṅgānaṃ mūlaṃ, tasmā kusalamūlanti vuccati. Evaṃ imesaṃ tīhi kusalamū-
lehi aṭṭhaṅgiko maggo yojetabbo.

66. Tattha katamā aniccasaññā? “Sabbe saṅkhārā uppādavayadhammino”ti ca
yā saññā sañjānanā vavatthapanā uggāho, ayaṃ aniccasaññā. Tassā ko
nissando? Aniccasaññāya bhāvitāya bahulīkatāya aṭṭhasu lokadhammesu cittaṃ
nānusandhati na sandhati na saṅṭhahati, upekkhā vā paṭikkūlatā vā saṅṭhahati,
ayamassā nissando.

Tattha katamā dukkhasaññā? “Sabbe saṅkhārā dukkhā”ti yā saññā sañjānanā

vavatthapanā uggāho, ayam dukkhasaññā. Tassā ko nissando? Dukkhasaññāya bhāvitāya bahulikatāya ālasse saṃpamāde vimhaye ca cittaṃ nānusandhati na sandhati na saṅghahati, upekkhā vā paṭikkūlatā vā saṅghahati, ayamassā nissando.

Tattha katamā anattasaññā? “Sabbesu dhammesu anattā”ti yā saññā sañjānanā vavatthapanā uggāho, ayam anattasaññā. Tassā ko nissando, anattasaññāya bhāvitāya bahulikatāya ahaṅkāro cittaṃ nānusandhati na sandhati, mamaṅkāro na saṅghahati, upekkhā vā paṭikkūlatā vā saṅghahati, ayamassā nissando.

Tattha katamā asubhasaññā? “Satta saṅkhārā asubhā”ti yā saññā sañjānanā vavatthapanā uggāho, ayam asubhasaññā. Tassā ko nissando? Asubhasaññāya bhāvitāya bahulikatāya subhanimutte cittaṃ nānusandhati na sandhati na saṅghahati, upekkhā vā paṭikkūlatā vā saṅghahati, ayamassā nissando.

Tattha pañcannaṃ khandhānaṃ pariññā bhagavatā desitā, yo tattha asubhasaññā rūpakkhandhassa pariññattaṃ, dukkhasaññā vedanākkhandhassa pariññattaṃ, anattasaññā saññākkhandhassa saṅkhārakkhandhassa pariññattaṃ, aniccasaññā viññāṇakkhandhassa pariññattaṃ. Tattha samathena taṇhaṃ samugghātetī, vipassanā avijjaṃ (..0253) samugghātetī, adosena dosaṃ samugghātetī, amohena mohaṃ samugghātetī, aniccasaññāya niccasaññaṃ samugghātetī, dukkhasaññāya sukhasaññaṃ samugghātetī, anattasaññāya attasaññaṃ samugghātetī, asubhasaññāya subhasaññaṃ samugghātetī.

Cittavikkhepapaṭisaṃharaṇalakkhaṇo samatho, tassa jhānāni

padaṭṭhānaṃ. Sabbadhammaṃ yathābhūtaṃ paṭivedhalakkhaṇā vipassanā, tassa sabbaneyyaṃ padaṭṭhānaṃ. Icchāpaṭisaṃharaṇalakkhaṇo alobho, tassa adinnādānā veramaṇī padaṭṭhānaṃ. Abyāpādalakkhaṇo adoso, tassa paṇātipātā veramaṇī padaṭṭhānaṃ. Vatthu-appaṭihatalakkhaṇo amoho, tassa sammāpaṭi-patti padaṭṭhānaṃ. Saṅkhatānaṃ dhammānaṃ vināsaggahaṇalakkhaṇā anicca-saññā, tassa udayabbayo padaṭṭhānaṃ. Sāsavaphassasañjānanalakkhaṇā dukkhasaññā, tassa vedanā padaṭṭhānaṃ. Sabbadhamma-anupagamanalakkhaṇā anattasaññā, tassa dhammasaññā padaṭṭhānaṃ. Vinīlakavipubbaka-uddhumātakasamuggahaṇalakkhaṇā asubhasaññā, tassa nibbidā padaṭṭhānaṃ. Imesu navasu padesu upadiṭṭhesu sabbo kusalapakkho upadiṭṭho bhavati, so ca bahussutena sakkā jānituṃ no appassutena, paññavatā no duppañña, yuttena no ayuttenāti.

67. Tattha niccasaññādhimuttassa aparāparaṃ cittaṃ paṇāmento satimapaccavekkhato aniccasaññā na upaṭṭhāti, pañcasu kāmaguṇesu sukhasādādhimuttassa iriyāpathassa agatimapaccavekkhato dukkhasaññā na upaṭṭhāti, khandhadhātu-āyatanesu attādhimuttassa nānādhātu-anekadhātuvinibbhogamapaccavekkhato anattasaññā na upaṭṭhāti, vaṇṇasaṅghānābhīratassa kāye subhādhimuttassa ca vippaṭicchannā asubhasaññā na upaṭṭhāti.

Avippaṭisāralakkhaṇā saddhā, saddahanā paccupaṭṭhānaṃ. Tassa cattāri sotāpattiyaṅgāni padaṭṭhānaṃ. Evañhi vuttaṃ bhagavatā § saddhindriyaṃ bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu sotāpattiyaṅgesu kusalesu dhammesu.

Sūrā-apaṭikkhepanalakkhaṇaṃ vīriyindriyaṃ, vīriyindriyārambho paccupaṭṭhānaṃ. Tassa atitā cattāro sammappadhānā padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā § vīriyindriyaṃ, bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu sammappadhānesu.

Sati (..0254) saraṇalakkhaṇā, asammohapaccupaṭṭhānā. Tassa atitā cattāro satipaṭṭhānā padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā satindriyaṃ bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu satipaṭṭhānesu.

Ekaggalakkhaṇo samādhī, avikkhepapaccupaṭṭhāno, tassa cattāri ñāṇāni padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā samādhindriyaṃ, bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu jhānesu.

Pajānanalakkhaṇā paññā, bhūtatthasantīraṇā paccupaṭṭhānā, tassa cattāri ariyasaccāni padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā § paññindriyaṃ, bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu ariyasaccesu.

Cattāri cakkāni § patirūpadesavāso cakkāṃ, sappurisūpanissayo cakkāṃ, attasammāpaṇidhānaṃ cakkāṃ, pubbe katapuññatā cakkāṃ. Tattha ariyasannissaya-lakkhaṇo patirūpadesavāso, so sappurisūpanissayassa padaṭṭhānaṃ. Ariyasannissayalakkhaṇo sappurissūpanissayo, so attasammāpaṇidhānassa padaṭṭhānaṃ. Sammāpaṭipattilakkhaṇaṃ attasammāpaṇidhānaṃ, taṃ puññaṃ padaṭṭhānaṃ. Kusalahammopacayalakkhaṇaṃ puññaṃ, taṃ sabbasampattīnaṃ padaṭṭhānaṃ.

Ekādasasīlamūlakā dhammā sīlavato avippaṭisāro bhavati ...pe... so vimuttiñāṇadassanaṃ “nāparaṃ itthattāyā”ti pajānanā. Tattha veramaṇilakkhaṇaṃ sīlaṃ, taṃ avippaṭisārassa padaṭṭhānaṃ. Na attānuvādalakkhaṇo avippaṭisāro, so pāmo-

jjassa padaṭṭhānaṃ. Abhippamodanalakkhaṇaṃ pāmojjaṃ, taṃ pītiyā padaṭṭhānaṃ. Attamanalakkhaṇā pīti, sā passaddhiyā padaṭṭhānaṃ. Kammaniyalakkhaṇā passaddhi, sā sukhasa padaṭṭhānaṃ. Abyāpādalakkhaṇaṃ sukhaṃ, taṃ samādhino padaṭṭhānaṃ. Avikkhepanalakkhaṇo samādhī, so yathābhūtañāṇadaśsanassa padaṭṭhānaṃ. Aviparītasantīraṇalakkhaṇā paññā, sā nibbidāya padaṭṭhānaṃ anālayanalakkhaṇā nibbidā, sā virāgassa padaṭṭhānaṃ. Asaṃkilesalakkhaṇo virāgo, so vimuttiyā padaṭṭhānaṃ. Akusaladhammavivekalakkhaṇā vimutti, sā vimuttino vodānassa padaṭṭhānaṃ.

68. Catasso ariyabhūmiyo cattāri sāmāññaphalāni. Tattha yo yathābhūtaṃ pajānāti, esā dassanabhūmi. Sotāpattiphalañca so yathābhūtaṃ (..0255) pajānitvā nibbindati, idaṃ tanukāmarāgassa padaṭṭhānaṃ byāpādānaṃ. Sakadāgāmiphalañca saṇhaṃ virajjati, ayaṃ rāgavirāgā cetovimutti. Anāgāmiphalañca yaṃ avijjāvirāgā vimuccati, ayaṃ katābhūmi. Arahattañca sāmāññaphalānīti ko vacanatto, ariyo aṭṭhaṅgiko maggo sāmāññaṃ, tassetāni phalāni sāmāññaphalānīti vuccati. Kissa brahmaññaphalānīti vuccante? Brahmañña-ariyo aṭṭhaṅgiko maggo, tassa tāni phalānīti brahmaññaphalānīti vuccante.

Tattha sotāpanno kathaṃ hoti? Saha saccābhisamayā ariyasāvakaassa tīṇi saṃyojanāni pahiyanti sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso ca, imesaṃ tiṇṇaṃ saṃyojanānaṃ pahānā parikkhayā ariyasāvako hoti sotāpanno avinipāta-dhammo yāva dukkhassantaṃ karoti.

Tattha katamā sakkāyadiṭṭhi? Assutavā bālo puthujjano yāva ariyadhamme akovido, so rūpaṃ attato samanupassati yāva viññāṇasmiṃ attānaṃ, so imesu pañcasu khandhesu ataggāho vā attaniyaggāho vā esohamasmi ekasmiṃ vasa-vattiko § pakkhitto anuggaho anusayanto aṅgamaṅganti parati. Yā tathābhūtassa khanti ruci pekkhanā ākāraparivitakko diṭṭhinijjhāyanā abhippasannā, ayaṃ vuccate sakkāyadiṭṭhīti.

Tattha pañca diṭṭhiyo ucchedaṃ bhajanti. Katamāyo pañca? Rūpaṃ attato samanupassati, yāva viññāṇaṃ attato samanupassati, imāyo pañca ucchedaṃ bhajanti, avasesāyo pannarasa sassataṃ bhajanti. Iti sakkāyadiṭṭhipahānā dvāsaṭṭhiditṭhigatāni pahiyanti. Pahānā ucchedaṃ sassatañca na bhajati. Iti ucchedassa-tappahānā ariyasāvakaassa na kiñci diṭṭhigataṃ bhavati, aññā vā lokuttarāya sammādiṭṭhiyā. Kathaṃ pana sakkāyadiṭṭhi na bhavati? Idha ariyasāvako sutavā hoti, sabbo sukkaṃ kātābbo, yāva ariyadhammesu kovido rūpaṃ anattato samanupassati, yāva viññāṇaṃ ...pe... evamassa samanupassantassa sakkāyadiṭṭhi na bhavati.

Kathaṃ (..0256) vicikicchā na bhavati? Idha ariyasāvako buddhe na kaṅkhati, na vicikicchati abhippasīdati, itipi so bhagavāti sabbaṃ. Dhamme na kaṅkhati na vicikicchati sabbaṃ. Yāva taṇhakkhaya virāgo nirodho nibbānanti, iminā dutiyena ākaṅkhiyena dhammena samannāgato hoti. Saṅghe na kaṅkhati ...pe... yāva pūjā devānañca manussānañcāti, iminā tatiyena ākaṅkhiyena dhammena samannāgato hoti.

Sabbe saṅkhārā dukkhāti na kaṅkhati na vicikicchati adhimuccati abhippasīdati.

Tañhā dukkhasamudayoti na kaṅkhati na vicikicchati. Tañhānirodhā dukkhanirodhoti na kaṅkhati na vicikicchati. Ariyo aṭṭhaṅgiko maggo dukkhanirodhagāmini paṭipadāti na kaṅkhati na vicikicchati adhimuccati abhippasīdati. Yāva buddhe vā dhamme vā saṅghe vā dukkhe vā samudaye vā nirodhe vā magge vā kaṅkhāyanā vimati vicikicchā dvedhāpathā āsappanā § parisappanā anavaṭṭhānaṃ adhiṭṭhā-gamaṃ § anekamaṃso anekamaṃsikatā, te tassa pahīnā bhavanti paṇunnā ucchi-
nnamūlā tālavatthukatā anabhāvaṃkatā āyatimaṃ anuppādadhammā.

69. Tattha sīlabbataparāmāso dvidhā- sīlassa vā suddhassa vā. Tattha sīlassa sīlabbataparāmāso imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā tattha kapotapādāhi accharāhi saddhimaṃ kīlī-
ssāmi ramissāmi paricarissāmiti. Yathābhūtaḍḍassananti rucivimutti rāgo rāgapari-
vattakā diṭṭhirūpanā passanā asantussitassa sīlabbataparāmāso. Tattha katamo
suddhassa sīlabbataparāmāso? Idhekacco sīlaṃ parāmasati, sīlena sujjhanti,
sīlena nīyati, sīlena muccati, sukhaṃ vītikkamati, dukkhaṃ vītikkamati, sukha-
dukkhaṃ vītikkamati anupāpuṇāti uparimena. Tadubhayaṃ sīlavataṃ parāmasati
tadubhayena sīlavatena sujjhanti muccanti nīyanti, sukhaṃ vītikkamanti, dukkhaṃ
vītikkamanti, sukhadukkhaṃ vītikkamanti, anupāpuṇantīti avisucikaraṃ dhammaṃ
avimuttikaraṃ dhammaṃ visucito vimuttito paccāgacchantassa yā tathābhūtaḍḍassa
khanti ruci mutti pekkhanā ākāraparivitakko diṭṭhinijjhāyanā passanā, ayaṃ
suddhassa sīlabbataparāmāso. Ete ubho parāmāsā ariyasāvakaḥsa pahīnā (..0257)
bhavanti yāva āyatimaṃ anuppādadhammā, so sīlavā bhavati ariyakantehi sīlehi
samannāgato akkhaṇḍehi yāva upasamasamaṃvattanikehi. Imesaṃ tiṇṇaṃ saṃyo-
janānaṃ pahānā sutavā ariyasāvako bhavati sotāpanno avinipātadhammo,
sabbamaṃ.

Sahasaccābhisamayā, iti ko vacanatto? Cattāro abhisamayā, pariññābhisama-
mayo pahānābhisamayō sacchikiriyābhisamayō bhāvanābhisamayō.

Tattha ariyasāvako dukkhaṃ pariññābhisamayena abhisameti, samudayaṃ
pahānābhisamayena abhisameti, nirodhaṃ sacchikiriyābhisamayena abhisameti,
maggamaṃ bhāvanābhisamayena abhisameti. Kiṃ kāraṇamaṃ? Dukkhaḥsa pariññā-
bhisamayō, samudayassa pahānābhisamayō, nirodhassa sacchikiriyābhisamayō,
maggassa bhāvanābhisamayō. Samathavipassanāya kathaṃ abhisameti? Āra-
mmaṇe cittaṃ upanibandhetvā pañcakkhandhe dukkhato passati. Tattha yo upa-
nibandho, ayaṃ samatho. Yā pariyogāhanā, ayaṃ vipassanā. Pañcakkhandhe
dukkhāti passato yo pañcakkhandhesu ālayo nikanti upagamaṃ ajjhosānā
icchā mucchā paṇidhi patthanā pahīyati. Tattha pañcakkhandhā dukkhaṃ. Yo
tatha ālayo nikanti upagamaṃ ajjhosānaṃ icchā mucchā paṇidhi patthanā,
ayaṃ samudayo. Yaṃ tassa pahānaṃ, so nirodho samatho vipassanā ca maggo,
evaṃ tesamaṃ catunnaṃ ariyasaccānaṃ ekakāle ekakkhaṇe ekacitte apubbaṃ aca-
rimaṃ abhisamayō bhavati. Tenāha bhagavā “sahasaccābhisamayā ariyasāva-
kassa tīṇi saṃyojanāni pahīyanti” ti.

70. Tattha samathavipassanā yuganaddhā vattamānā ekakāle ekakkhaṇe eka-
citte cattāri kiccāni karoti, dukkhaṃ pariññābhisamayena abhisameti, yāva

maggam bhāvanābhisamayena abhisameti. Kiṃ kāraṇā? Dukkham pariññābhisamayo, yāva maggam bhāvanābhisamayo. Evaṃ diṭṭhanto yathā nāvā jalam gacchantī cattāri kiccāni karoti, pārimam tīram pāpeti, orimam tīram jahati, bhāram vahati, sotam chindati; evameva samathavipassanā yuganaddhā vattamānā ekakāle ekakkhaṇe ekacitte cattāri kiccāni karoti (..0258), dukkham pariññābhisamayena abhisameti, yāva maggam bhāvanābhisamayena abhisameti. Yathā vā sūriyo udayanto ekakāle apubbam acarimam cattāri kiccāni karoti, andhakāram vidhamati, ālokaṃ pātukaroti, rūpaṃ nidassiyati, sītam pariyādiyati; evameva samathavipassanā yuganaddhā vattamānā ekakāle ...pe... yathā padīpo jalanto ekakāle apubbam acarimam cattāri kiccāni karoti, andhakāram vidhamati, ālokaṃ pātukaroti, rūpaṃ nidassiyati, upādānam pariyādiyati; evameva samathavipassanā yuganaddhā vattamānā ekakāle ...pe....

Yadā ariyasāvako sotāpanno bhavati avinipātadhammo niyato yāva dukkhassantaṃ karoti, ayaṃ dassanabhūmi. Sotāpattiphalañca sotāpattiphale ṭhito uttari samathavipassanaṃ bhāvento yuganaddhā vattamānā kāmarāgabyāpādānaṃ yebhuyyena pahānā ariyasāvako hoti. Sakadāgāmi pariniṭṭhitattā sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti, ayaṃ tanubhūmi.

Sakadāgāmiphalañca yo sakadāgāmiphale ṭhito vipassanaṃ bhāvento kāmarāgabyāpāde sānusaye anavasesaṃ pajahati, kāmarāgabyāpādesu anavasesaṃ pahīnesu pañcorambhāgiyāni saṃyojanāni pahīnāni bhavanti sakkāyadiṭṭhi silabbataparāmāso vicikicchā kāmacchando byāpādo ca, imesaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānā § ariyasāvako hoti anāgāmī tattha parinibbāyī anāvattidhammo tasmā lokā, ayaṃ vītarāgabhūmi.

Anāgāmiphalañca anāgāmiphale ṭhito uttari samathavipassanaṃ bhāvento pañca uddhambhāgiyāni saṃyojanāni pajahati

rūparāga-arūparāgamāna-uddhacca-avijjañca. Imesaṃ pañcannaṃ uddhambhā-giyānaṃ saṃyojanānaṃ pahānā ariyasāvako arahā bhavati, khīṇāsavo vusitavā sammadaññā § vimutto parikkhīṇabhavasamyojano anuppattasadattho, ayaṃ katābhūmi.

Arahantova ayaṃ sopādisesā nibbānadhātu. Tassa āyukkhayā jīvitindriyāpa-rodhā idaṅca dukkhaṃ nirujjhati, aññaṅca dukkhaṃ na uppajjati. Yo imassa dukkhassa nirodho vūpasamo, aññassa ca apātubhāvo, ayaṃ (..0259) anupādi-sesā nibbānadhātu. Imā dve nibbānadhātuyo. Iti saccāni vuttāni. Saccābhisa-mayo vutto, kilesavavatthānaṃ vuttaṃ, pahānaṃ vuttaṃ, bhūmiyo vuttā, phalāni vuttāni, nibbānadhātuyo vuttā. Evamimesu vuttesu sabbabodhi vuttā bhavati. Ettha yogo karaṇīyo.

71. Tattha katamāyo nava anupubbasaṃpattiyo? Cattāri jhānāni catasso ca arūpasamāpattiyo nirodhasamāpatti ca. Tattha cattāri jhānāni katamāni? Idha, bhikkhave, § bhikkhu vivicceva kāmehīti vitthārena kātabbāni. Tattha katamā cattāro arūpasamāpattiyo? Virāgino vata vattabbo, yāva nirodhasamāpatti vitthā-rena kātabbā. Imāyo nava anupubbasaṃpattiyo.

Tattha katamaṃ paṭhamam jhānaṃ? Pañcaṅgavippayuttaṃ pañcaṅgasamannā-gataṃ. Katamehi pañcahi aṅgehi vippayuttaṃ? Pañcahi nīvaraṇehi. Tattha kata-māni pañca nīvaraṇāni? Kāmacchandoti vitthāretabbo. Tattha katamo kāma-cchando? Yo pañcasu kāmagaṇesu chandarāgo pemaṃ nikanti ajjhosānaṃ icchā mucchā patthanā apariccāgo anusayo pariyuṭṭhānaṃ, ayaṃ kāmacchandani-va-ṇaṃ. Tattha katamaṃ byāpādanīvaraṇaṃ? Yo sattesu saṅkhāresu ca āghāto ...pe... yathā dose tathā ni-oṭṭhānā, ayaṃ byāpādo nīvaraṇaṃ. Tattha katamaṃ middhaṃ? Yā cittassa jaḷatā cittassa garuttaṃ cittassa akammaṇiyatā cittassa nikkhepo niddāyanā pacalikatā pacalāyanā pacalāyanaṃ, idaṃ middhaṃ. Tattha katamaṃ thinaṃ §? Yā kāyassa thinatā jaḷatā kāyassa garuttā kāyassa appa-ssaddhi, idaṃ thinaṃ. Iti idaṅca thinaṃ purimakaṅca middhaṃ tadubhayaṃ thina-middhanīvaraṇanti vuccati. Tattha katamaṃ uddhaccaṃ? Yo avūpasamo cittassa, idaṃ uddhaccaṃ. Tattha katamaṃ kukkuccaṃ? Yo cetaso vilekho alaṅcanā vila-ṅcanā hadayalekho vipphaṇṣāro, idaṃ kukkuccaṃ. Iti idaṅca kukkuccaṃ purima-kaṅca uddhaccaṃ tadubhayaṃ uddhaccakukkuccanīvaraṇanti vuccati. Tattha katamaṃ vicikicchānīvaraṇaṃ? Yo buddhe vā dhamme vā saṅghe vā ...pe... ayaṃ vicikicchā. Api ca kho pana pañca vicikicchāyo samanantarāyikā desantarā-yikā samāpattantarāyikā maggantarāyikā saggantarāyikā, imāyo pañca viciki-cchāyo (..0260). Idha pana samāpattantarāyikā vicikicchā adhippetā. Ime pañca nīvaraṇā.

Tattha nīvaraṇānīti ko vacanattho, kuto nivārayantīti? Sabbato kusalapakkhikā nivārayanti. Kathaṃ § nivārayanti? Kāmacchando asubhato nivārayati, byāpādo mettāya § nivārayati, thinaṃ passaddhito nivārayati, middhaṃ vīriyārambhato nivārayati, uddhaccaṃ samathato nivārayati, kukkuccaṃ avipphaṇṣārato nivāra-yati, vicikicchā paññāto paṭiccasamuppādato nivārayati.

Aparo pariyāyo. Kāmacchando alobhato kusalamūlato nivārayati, byāpādo ado-

sato nivārayati, thinamiddham samādhito nivārayati, uddhaccakukkuccaṃ satipa-
ṭṭhānehi nivārayati, vicikicchā amohato kusalamūlato nivārayati.

Aparo pariyāyo. Tayo viharā dibbaviharo brahmaviharo ariyaviharo. Dibbavi-
haro cattāri jhānāni, brahmaviharo cattāri appamāṇāni, ariyaviharo sattatiṃsa
bodhipakkhiyā dhammā. Tattha kāmacchando uddhaccaṃ kukkuccañca dibbavi-
hāraṃ nivārayati, byāpādo brahmavihāraṃ nivārayati, thinamiddham vicikicchā ca
ariyavihāraṃ nivārayati.

Aparo pariyāyo. Kāmacchando byāpādo uddhaccakukkuccañca samathaṃ nivā-
rayanti, thinamiddham vicikicchā ca vipassanaṃ nivārayanti, ato nivarāṇanti
vuccante. Imehi pañcahi aṅgehi vippayuttaṃ paṭhamamaṃ jhānaṃ.

Katamehi pañcahi aṅgehi sampayuttaṃ paṭhamamaṃ jhānaṃ? Vitakkavicārehi
pītiyā sukhena ca cittekaggatāya ca. Imesaṃ pañcannaṃ aṅgānaṃ uppādapaṭilā-
bhasamannāgamo sacchikiriyamaṃ paṭhamamaṃ jhānaṃ paṭiladdhanti vuccati. Imāni
pañca aṅgāni uppādetvā viharatīti, tena vuccate paṭhamamaṃ jhānaṃ upasampajja
viharatīti dibbena viharēna.

Tattha dutiyaṃ jhānaṃ caturaṅgasamannāgataṃ pītisukhena cittekaggatāya
ajjhattaṃ sampasādanena imāni cattāri aṅgāni uppādetvā sampādetvā viharati,
tena vuccati dutiyaṃ jhānaṃ upasampajja viharatīti.

Tattha (..0261) pañcaṅgasamannāgataṃ tatiyaṃ jhānaṃ satiyā sampajaññe
sukhena cittekaggatāya upekkhāya imāni pañcaṅgāni uppādetvā sampādetvā
viharati, tena vuccati tatiyaṃ jhānaṃ upasampajja viharatīti.

Tattha catutthaṃ jhānaṃ caturaṅgasamannāgataṃ upekkhāya satipārisu-
ddhiyā adukkhamasukhāya vedanāya cittekaggatā ca, imehi catūhaṅgehi sama-
nnāgataṃ catutthaṃ jhānaṃ. Iti imesaṃ catunnaṃ aṅgānaṃ uppādo paṭilābho
samannāgamo sacchikiriyā catutthaṃ jhānaṃ paṭiladdhanti vuccati. Imāni cattāri
jhānāni uppādetvā sampādetvā upasampajja viharati, tena vuccati dibbena viharē-
na viharatīti.

Tattha katamo aniccaṭṭho? Piḷanaṭṭho aniccaṭṭho pabhaṅgaṭṭho sampāpanaṭṭho
vivekaṭṭho aniccaṭṭho, ayaṃ aniccaṭṭho.

Tattha katamo dukkhaṭṭho? Piḷanaṭṭho dukkhaṭṭho sampiḷanaṭṭho saṃvegaṭṭho
byādhinaṭṭho, ayaṃ dukkhaṭṭho.

Tattha katamo suññaṭṭho? Anupalitto suññaṭṭho, asamabhājanaṭṭho gatapaṭṭho Ṣ
vivaṭṭaṭṭho, ayaṃ suññaṭṭho.

Tattha katamo anattaṭṭho? Anissariyaṭṭho anattaṭṭho, avasavattanaṭṭho, akāma-
kāriṭṭho parividaṭṭho, ayaṃ anattaṭṭhoti.

Suttatthasamuccayo nāma saṃvattisantikā peṭakabhūmi samattā.

7. Hārasampātabhūmi

72. Jhānaṃ virāgo. Cattāri jhānāni vitthārena kātabbāni. Tāni duvidhāni; bojja-

ṅgavippayuttāni ca bojjaṅgasampayuttāni ca. Tattha bojjaṅgavippayuttāni bāhirakāni, bojjaṅgasampayuttāni ariyapuggalāni. Tattha yena cha puggalamūlāni tesam nikkhipetvā rāgacarito, dosacarito, mohacarito, rāgadosacarito, rāgamohacarito, dosamohacarito, samabhāgacarito, iti imesam puggalānaṃ jhānaṃ samāpajjitānaṃ pañca nīvaraṇāni paṭipakkho tesam paṭighātāya yathā asamatto tīṇi akusalamūlāni (..0262) niggaṇhāti. Lobhena akusalamūlena abhijjhā ca uddhaccañca uppilavataṃ alobhena kusalamūlena niggaṇhāti, kukkuccañca vicikicchā ca mohapakkho, taṃ amohena niggaṇhāti. Doso ca thinamiddhañca dosapakkho, taṃ adosena niggaṇhāti.

Tattha alobhassa pāripūriyā nekkhammavitakkaṃ vitakketi. Tattha adosassa pāripūriyā abyāpādavitakkaṃ vitakketi. Tattha amohassa pāripūriyā avihimsāvitakkaṃ vitakketi. Tattha alobhassa pāripūriyā vivitto hoti kāmehi. Tattha adosassa pāripūriyā amohassa pāripūriyā ca vivitto hoti pāpakehi akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Vitakkāti tayo vitakkā- nekkhammavitakko abyāpādavitakko avihimsāvitakko. Tattha paṭhamābhiniṭṭhā vitakko, paṭiladdhassa vicāraṇaṃ vicāro. Yathā puriso dūrato purisaṃ passati āgacchantaṃ, na ca tāva jānāti eso itthi vā purisoti vā yadā tu paṭilabhati itthi vā purisoti vā evaṃ vaṇṇoti vā evaṃ saṅghānoti vā ime vitakkayanto uttari upaparikkhanti kiṃ nu kho ayaṃ silavā udāhu dussilo aḍḍho vā duggatoti vā. Evaṃ vicāro vitakke appeti, vicāro cariyati ca anuvattati ca. Yathā pakkhī pubbaṃ āyūhati pacchā nāyūhati yathā āyūhanā evaṃ vitakko, yathā pakkhānaṃ pasāraṇaṃ evaṃ vicāro anupālati vitakketi vicarati vicāreti. Vitakkaṃ yati vitakketi, anuvicarati vicāreti. Kāmasaññāya paṭipakkho vitakko, byāpādasaññāya vihiṃsasaññāya ca paṭipakkho vicāro. Vitakkānaṃ kammaṃ akusalla amanasikāro, vicārānaṃ kammaṃ jeṭṭhānaṃ saṃvāraṇā. Yathā paliko tuṅhiko sajjhāyaṃ karoti evaṃ vitakko, yathā taṃyeva anupassati evaṃ vicāro. Yathā aparīṇṇā evaṃ vitakko. Yathā pariṇṇā evaṃ vicāro. Niruttiṭṭhisambhidāyañca paṭibhānapaṭisambhidāyañca vitakko, dhammapaṭisambhidāyañca atthapaṭisambhidāyañca vicāro. Kallitā kosallattaṃ cittassa vitakko, abhinīhāraṃkosallaṃ cittassa vicāro. Idaṃ kusalaṃ idaṃ akusalaṃ idaṃ bhāvetabbaṃ idaṃ pahātabbaṃ idaṃ sacchikātabbanti vitakko, yathā pahānañca bhāvanā ca sacchikiriyaṃ ca evaṃ vicāro. Imesu vitakkavicāresu tṭhitassa duvidhaṃ dukkhaṃ na uppajjati kāyikañca cetasañca; duvidhaṃ sukhaṃ uppajjati kāyikañca (..0263) cetasañca. Iti vitakkajaniṭṭhaṃ cetasañca sukhaṃ pīti kāyikaṃ sukhaṃ kāyikoyeva. Yā tattha cittassa ekaggatā, ayaṃ samādhi. Iti paṭhamaṃ jhānaṃ pañcaṅgavippahīnaṃ pañcaṅgasamannāgataṃ.

Tesaṃyeva vitakkavicārānaṃ abhikkhaṇaṃ āsevanāya tassa tapponāmasaṃ hoti. Tassa vitakkavicārā oḷārikā khāyanti. Yañca pītisukhañca nekkhammañca oḷārikaṃ bhavati. Api ca samādhijā pīti rati ca jāyati. Tassa vicārāmmaṇaṃ. Tesaṃ vūpasamā ajjhattaṃ ceto sampasīdati. Ye vitakkavicārā dve dhammānu-ssaritabbā. Paccuppannā daraṇitabbaṃ. Tesaṃ vūpasamā ekodibhāvaṃ citteka-

ggataṃ hoti. Tassa ekodibhāvena pīti pāripūriṃ gacchati. Yā pīti, taṃ somanassindriyaṃ, yaṃ sukhaṃ, taṃ sukhindriyaṃ. Yā cittekaggatā, ayaṃ samādhi. Taṃ dutiyaṃ jhānaṃ caturaṅgasamannāgataṃ. So pītiyā virāgā yāti ojahi jallasahagataṃ.

73. Tattha somanassacittamupādānanti ca so taṃ vicinanto upekkhameva manasikaroti. So pītiyā virāgā upekkhako viharati. Yathā ca pītiyā sukhamānitaṃ, taṃ kāyena paṭisaṃvedeti sampajāno viharati. Yena satisampajaññaena upekkhāpāripūriṃ gacchati. Idaṃ tatiyaṃ jhānaṃ caturaṅgasamannāgataṃ.

Tathā kāyikassa sukhasa pahānāya paṭhame jhāne somanassindriyaṃ nirujjhati. Dutiye jhāne dukkhindriyaṃ nirujjhati. So sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Tattha catūhi indriyehi upekkhā pasādā hoti, dukkhindriyena domanassindriyena sukhindriyena somanassindriyena ca. Tesāṃ nirodhā upekkhāsampajaññaṃ hoti, tattha sukkhindriyena somanassindriyena ca asati hoti, tesāṃ nirodhā satimā hoti, dukkhindriyena domanassindriyena ca asampajaññaṃ, tesāṃ nirodhā sampajaññaṃ hoti, iti upekkhāya ca saññā, sato sampajāno cittekaggatā ca idaṃ vuccate ca catutthaṃ jhānaṃ.

Tattha yo rāgacarito puggalo tassa sukhindriyañca somanassindriyañca; yo dosacarito puggalo tassa dukkhindriyañca domanassindriyañca; yo mohacarito puggalo tassa asati ca asampajaññañca.

Tattha (..0264) rāgacaritassa puggalassa tatiye jhāne catutthe ca anunayo nirujjhati, dosacaritassa paṭhame jhāne dutiye ca paṭighaṃ nirujjhati, mohacaritassa puggalassa paṭhame jhāne dutiye ca asampajaññaṃ nirujjhati. Tatiye jhāne catutthe ca asati nirujjhati, evameva tesāṃ tiṇṇaṃ puggalānaṃ cattāri jhānāni vodānaṃ gamissanti.

Tattha rāgadosacaritassa puggalassa asampajaññañca anunayo ca paṭighañca, tena hānabhāgiyaṃ § jhānaṃ hoti. Tattha

rāgamohacaritassa puggalassa anunayattaṃ ca ādīnavaṃ dassitā, taṃ tassa hānabhāgiyaṃ jhānaṃ hoti. Tattha dosamohacaritassa puggalassa paṭigho ca asati ca asampajaññaṃca ādīnavaṃ dassitā tena tassa hānabhāgiyaṃ jhānaṃ hoti.

Tattha rāgadosamohasamabhāgacaritassa puggalassa visesabhāgiyaṃ jhānaṃ hoti, imāni cattāri jhānāni sattasu puggalesu niddisitabbāni. Catūsu ca samādhisu chandasamādhinā paṭhamaṃ jhānaṃ, vīriyasamādhinā dutiyaṃ jhānaṃ, cittasamādhinā tatiyaṃ jhānaṃ, vīmaṃsāsamādhinā catutthaṃ jhānaṃ. Appaṇihitena paṭhamaṃ jhānaṃ, suññatāya dutiyaṃ jhānaṃ, animittena tatiyaṃ jhānaṃ, ānāpānassatiyā catutthaṃ jhānaṃ. Kāmavitakkabyāpādānaṃca taṃ taṃ vūpasamena paṭhamaṃ jhānaṃ hoti, vitakkavicārānaṃ vūpasamena dutiyaṃ jhānaṃ, sukhiṇdriyasomanassindriyānaṃ vūpasamena tatiyaṃ jhānaṃ, kāyasaṅkhārānaṃ vūpasamena catutthaṃ jhānaṃca. Cāgādhiṭṭhānena paṭhamaṃ jhānaṃ, saccādhiṭṭhānena dutiyaṃ jhānaṃ, paññādhiṭṭhānena tatiyaṃ jhānaṃ, upasamādhiṭṭhānena catutthaṃ jhānaṃ. Imāni cattāri jhānāni saṅkhepaniddesena niddiṭṭhāni, tattha samādhindriyaṃ pāripūriṃ gacchati. Anuvattanakāni cattāri, tattha yo paṭhamaṃ jhānaṃ nissāya āsavakkhayaṃ pāpuṇāti, so sukhāya paṭipadāya dandhābhiññāya domanassindriyapaṭipakkhena. Yo dutiyaṃ jhānaṃ nissāya āsavānaṃ khayam pāpuṇāti, so sukhāya paṭipadāya khippābhiññāya dukkhindriyapaṭipakkhena. Yo tatiyaṃ jhānaṃ nissāya āsavānaṃ khayam pāpuṇāti, so sukhāya paṭipadāya dandhābhiññāya somanassindriyapaṭipakkhena. Yo catutthaṃ jhānaṃ nissāya āsavānaṃ khayam pāpuṇāti, so sukhāya paṭipadāya khippābhiññāya sukhiṇdriyapaṭipakkhena gato.

Pakiṇṇakaniddeso.

74. Yāni (..0265) cattāri jhānāni, tesam jhānānaṃ imāni aṅgāni, tesam aṅgānaṃ samūho § assa aṅgā, ayaṃ jhānabhūmi ko visesoti assa viseso. Ime sambhārā tehi ayaṃ samudāgamo, tassa samudāgamassa ayaṃ upanisā, tāya upanisāya ayaṃ bhāvanā. Tassā bhāvanāya ayaṃ ādīnavo. Tena ayaṃ parihāni. Kassa parihānīti tadupagajjhāyino §. Taṃ yathā bhaṇitaṃ paccavekkhanto ayaṃ viseso. Tena visesena ayaṃ assādo, so kassa assādo ajhāniyā jhāyino, tassā ajhāniyā jhāyino, idaṃ kallitā kosalle ṭhitajjhānaṃ anomaddiyataṃ gacchati jhānabalaṃ, jhānabale ṭhitassa ayaṃ pāramippattassa imāni jhānaṅgāni anāvīlāsāṅkappo paṭhame jhāne jhānaṅgāni bhāvī. So pīti tadanusārittāva paṭhame jhāne jhānaṅgaṃ tassaṅgūno ca dhammā tadabhisannitāya ca. Pīti dutiye jhāne jhānaṅgadhammatā kho pana tathā pavattassa saḥagataṃ jhānaṅgadhammaṃ sasukhatāya ajjhattaṃ sampasādo dutiye jhāne jhānaṅgaṃ manosampasādanatāya tadabhisannitāya ca. Pīti dutiye jhāne jhānaṅgaṃ ajjhattaṃ sampasādanaṃ samādhitā § pīti dutiye jhāne jhānaṅgaṃ, cetaso ekodibhāvo dutiye jhāne jhānaṅgaṃ, upekkhā phassatā tatiye jhāne jhānaṅgaṃ, sukhaṃ tassa aṅganti ca. Cetaso ekodibhāvo catutthe jhāne jhānaṅgaṃ, upekkhā adukkhamasukhā catutthe jhāne

jhānaṅgaṃ, abhinisābhūmi upekkhāsati pārisuddhi catutthe jhāne jhānaṅgaṃ. Satipārisuddhi ca anekajjhābhūmīsu jhānaṅgasamāyuttā pīti cetaso ekodibhāvo catutthe jhāne jhānaṅgaṃ.

Tattha katamā jhānabhūmi? Savitakke savicāre vivekā anugatā paṭhame jhāne jhānabhūmi. Avitakke avicāre ajjhataṃ sampasādanaṃ janitaṃ pītimanugatā dutiye jhāne jhānabhūmi. Sukhasātasamohitā sappītikā tatiye jhāne jhānabhūmi. Tassa sukhadukkhasahagatā abhinīhārasahagatā catutthe jhāne jhānabhūmi. Appamāṇasahagatā sattārammaṇā paṭhame jhāne jhānabhūmi. Abhibhūmi-āyatanasahagatā rūpasaññīsu dutiye jhāne jhānabhūmi. Vimokkhasahagatānaṃ vimokkhesu tatiye jhāne jhānabhūmi. Anupassanāsahagatā kāyasañkhārā sammā catutthassa jhānassa bhūmi.

75. Tattha (..0266) katame jhānavisesā? Vivicceva kāmehi vivicca pāpakehi akusalehi dhammehi cittacetasikasahagatā kāmādhātusamatikkamanatāpi, ayaṃ jhānaviseso. Avitakkā ceva avicārā ca sappītikāya satisahagatāya pītisahagatā saññāmanasikārā samudācaranti. Ayaṃ jhānaviseso. Avitakkāya bhūmiyā avicāreyeva sati anugatā upekkhāsahagatā manasikārā samudācaranti. Tadanudhammatāya ca sati saṇḍahati §. Tañca bhūmiṃ upasampajja viharati, ayaṃ jhānaviseso. Satipārisuddhisahagatā saññāmanasikārā samudācaranti, tañca bhūmiṃ upasampajja viharati, ayaṃ jhānaviseso. Viññāṇaṅcāyatanasahagatāya bhūmiyaṃ ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti, tañca bhūmiṃ upasampajja viharati, ayaṃ jhānaviseso.

Jhānasambhārā nekkhammavitakko sambhāro kāmavitakkavinodanādhippāyatā. Abyāpādavitakko sambhāro byāpādavitakkapaṭivinodanādhippāyatā. Avihimsāvitakko sambhāro vihiṃsāvitakkapaṭivinodanādhippāyatā. Indriyesu guttadvāratā appicchatā sambhāro parisuddhājīvo catunnaṃ samāpattīnaṃ sambhāro akammaṃsa viharitā. Maggasambhāro samāpattipajjanatā. Phalāsambhāro jhānani-bbattitāya jhānasamudāgamo. Kusalahetu yaṃ jhānaṃ samudayaṃ gacchanti ko ca § na kutoci nekkhammappattā samudāgacchanti. Ālambanīrodhasamādhi santo samudāgacchanti. Avitikkantā samudāgacchanti. Sukhindriyaṃ somanassīndriyaṃ pahānāya te ca abyāpajjatāya samudāgacchanti. Taṃ pana sandhāya samudāgacchanti. Aparidāhanāya samudāgacchanti. Ayaṃ ṇāṇasamudāgamo.

76. Tattha katamā upanisā? Kalyāṇamittatā jhānassa upanisā. Kalyāṇasampavañkatā jhānassa upanisā. Indriyesu guttadvāratā jhānassa upanisā. Asantuṭṭhitā kusalesu dhammesu jhānassa upanisā. Saddhammassavanaṃ jhānassa upanisā. Saṃvejaniye ṭhāne saṃviggassa yoniso padhānaṃ. Ayaṃ jhānopanisā.

Tattha (..0267) katamā bhāvanā? Mettāsevanā abyāpādavitakkabhāvanā. Karuṇāsevanā avihimsāvitakkabhāvanā. Muditābhāvanā pītisukhasampajaññā kāritā. Upekkhābhāvanā passavatā upekkhābhāvanā apassavatā upekkhā ca ajjhuppekkhā ca, asubhasaññābhāvanā dukkhāpaṭipadā dandhābhiññā bhavasandhābhiññā bhavasandhānaṃ, sā chabbidhā bhāvanā bhāvitā bahulikatā anuṭṭhitā vatthukatā yānikatā paricitā susamāraddhā. Ayaṃ bhāvanā.

Evam bhāvayantassa ayaṃ ādīnavo. Paṭhame jhāne sañkhārasamannāgato

eso dhammo assuto sāsavo. Sace esa dhammo ayaṃ silo āsannapaṭipakkho ca esa dhammo kāmo pativāro pativāro samāpattīnaṃ ca sabboḷāriko esa dhammo vitakkavāro ca. Tattha cittaṃ khobhenti, kāyo cettha kilamati, kāyamhi cettha kilante cittaṃ vihaññati. Anabhinīhārakkhamova abhiññānaṃ ime ādīnavā paṭhame jhāne.

Dutiye jhāne ime ādīnavā pītipharāṇasahagato ca eso dhammo, na samudācārasseti cittaṃ. Asodhayaṃ upagamo cesa dhammo upagamiparissayo § domanassapaccatthiko cesa dhammo. Tattha tattha yuttīnaṃ pīti parajjato cesa dhammo dukkaraṃ hoti, avattasantāsabhūmiparivajjayanto catūsu dukkhatāsu esa dhammo anuviddhāpanasaddhāya § dukkhatāya ca na palibodhadukkhatāya ca abhiññādukkhatāya ca rogaḍukkhatāya ca, ime ādīnavā dutiye jhāne.

Tattha katame ādīnavā tatiye jhāne? Upekkhāsukhasahagatāya tattha sātāvīnaṃ pañcannaṃ upekkhāsukhaṃ parivattito esa dhammo tena niccasaññītānañca yaṃ hoti. Dukkhopaniyaṃ sukhaṃ cittassa sañkhobhataṃ upādāya sukhadukkhaṃ gato savati. Sukhadukkhanukatañca upādāya anabhihārakkhamaṃ cittaṃ hoti. Abhiññāya sacchikiriyāsu sabbepi cete dhammā tisu jhānasamāpattisu catūhi ca dukkhatāhi anuviddhānaṃ sā bhayā dukkhatāya palibodhadukkhatāya ca abhiññāya dukkhatāya ca ime ādīnavā tatiye jhāne.

Tattha (..0268) katame ādīnavā catutthe jhāne? Ākiñcaññāsamāpattikā te dhammānusamāpattikā etissā ca bhūmiyaṃ sātānaṃ bālaputhujjanānaṃ aneka-vidhāni diṭṭhigatāni uppajjanti. Oḷārikā sukhumehi ca rūpasaññāhi anuvidhāni etāni jhānāni sadā anudayamettājhānakalānudanukalāya sādharāṇā, dukkarā ca sabbe cattāro mahāsambhārā samudāgatāni ca etāni jhānāni aññamaññaṃ nissāya samudāgacchanti. Ettha samudāgatā ca ete dhammā na samattā honti. Asamuggahitanimittā ca ete dhammā parihāyanti. Nirujjhanti ca ete dhammā na upādiyanti nirujjhaṅgāni ca, etesaṃ dhammānaṃ jhānāni nimittāni na jhānanimittasaññā vokitati. Appaṭiladdhapubbā ca jhāyīvasena ca bhavati §. Imehi ādīnavehi ayaṃ jhānaparihāni.

77. Nirodhasamāpattiyā apaṭisañkhāya avasesasaññino ākiñcaññāyatana-sahagatā saññāmanasikārā samudācaranti, so nirodhasamāpattito parihāyati. Āneñja-saññino asaññāyatanaṃ samāpannassa ākiñcaññāyatana-sahagatā manasikārā samudācaranti, tañca bhūmiṃ na pajānāti, so tato parihāyati. Ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatana-saññā manasikārā samudācaranti, tañca bhūmiṃ na pajānāti, so tato parihāyati. Viññāṇañcāyatanaṃ samāpannassa rūpasaññā-sahagatā. Vitthārena ...pe... yāva paṭhame jhāne kāmasaññā-sahagatā kātabbā. Sakassa § parihāyati, kalañkajjhāne kalañkaṃ jhāyati, parisamantato jhāyati, bhindanto jhāyati, na sajjhāyati, āyūhanto jhāyati, kiñci ca niparicito jhāyati. Atividhāvanto jhāyati, atimaññanto jhāyati, kāyasañkhāre appaṭisambhāre jhāyati, pariyuṭṭhānassa nissaraṇaṃ ajānanto jhāyati, nīvaraṇābhībhūto jhāyati, assāpattimanasikaronto jhānassa assādo kāmarāgapariyuṭṭhānaṃ pahānaṃ jhānassa assādo kāmarāgahetūnaṃ dhammānaṃ udayanti, nirujjhaṅgāni etesaṃ dhammānaṃ jhānāni uparimā sukhupekkhā kāmakammakilesānaṃ pahānaṃ

assādo, evaṃ kho puna jhānassa assādo mahāsaṃvāsamappīḷite lokasaṃnivāse asamboḍhokāsā vigamessamidaṃ jhānappahānā. Ayaṃ palirodhamappalirodhalokasannivāse esanidhamidaṃ jhānaṃ anamataggasaṃsārasamāpannaṃ sattānaṃ saṃsārappahānaṃ ānisaṃso, yamidaṃ jhānassa (..0269) assādo kāyassa ajhāniyajhāyino bhavati. Ajhāniyajhāniyajhāyīhi aparāmasanto ajhāniyajhāyitaṃ jhāyati, yāni kalaṅkajjhāyino padāni, tāni anudhitāni paṭipakkhe.

78. Tattha katamaṃ jhānakosallaṃ? Samāpattikosallaṃ jhānakosallaṃ, jhānavisesakosallaṃ jhānakosallaṃ, jhānantarikakosallaṃ jhānakosallaṃ, samāpattivuttjhānakosallaṃ jhānakosallaṃ, jhāne sabhāvakosallaṃ jhānakosallaṃ, jhāne ādīnavakosallaṃ jhānakosallaṃ, jhāne nissaraṇakosallaṃ jhānakosallaṃ, jhānaphalena upādāya kosallaṃ, jhānaphalena paṭisaṅkhānaphale aparihānadhammatā nibbattijhāne ca kīḷitāpi visesabhāgiyaṃ jhānaṃ paṭilabbhati. Idaṃ panassāti bhavahāritā ca ārammaṇānimittaggāho anabhinīhārabalaṃ, cittekaggatā nimittāsu gatisahitā samathabalena asaṃsīdanañca jhāne maggaphalaṃ samathaṃ pavatte samādhino upekkhāpalipubbāparanimittāsayo paggāhino § satibalaṃ taṃ pavattitānañca vipassanānaṃ samaññābale.

Tattha katamā jhānapāramitā? Supāramitā mettā kāmesu sattā kāmasaṅgasattāti § yamhi sutte desanāya vohārena dve saccāni niddiṭṭhāni, dukkhañca samudayo ca, vicayena hārena ye saṃyojanīyesu dhammesu vajiṃ na passanti, te oghaṃ tarissantīti netam ṭhānaṃ vijjati. Na tarissantīti atthi esā yutti ca vicayo ca idaṃ nu kissa padaṭṭhānaṃ, kāmesu sattāti pañca kāmaguṇā, taṃ kāmataṇhāya padaṭṭhānaṃ. Saṃyojane vajjamapassamānāti avijjāya padaṭṭhānaṃ, na hi jātu saṃyojanasaṅgasattā oghaṃ tareyyuṃ vipulaṃ mahantanti upādānassa padaṭṭhānaṃ. Kāmesu sattāti kāmā dvidhā- vatthukāmā ca kilesakāmā ca, tattha kilesakāmā kāmataṇhā kāmataṇhāya yuttā bhavanti rūpataṇhā bhavataṇhā lakkhaṇena hārena, saṃyojane vajjamapassamānāti saṃyojanassa. Yo tattha chandarāgo tassa kiṃ padaṭṭhānaṃ? Sukhā vedanā dve ca indriyāni- sukhindriyañca somassa indriyañca. Iti sukhāya vedanāya gahitāya tayopi vedanā gahitā honti. Vedanākkhandhe gahite sabbe pañcakkhandhā gahitā honti. Rūpasaddagandharasaphoṭṭhabbā gahitā, vatthukāmesu (..0270) gahitesu sabbāni cha bāhirāni āyatanāni gahitāni honti. Ajjhattikabāhiresu āyatanesu yo sato, ayaṃ vuccate lakkhaṇo hāro, tattha yo oḷārikamhi kilese ajjhāvasito sabbakilesesu yo na tato sukhumataresu na vītarāgo bhavati. Tattha bāhiraṃsaṃyojanaṃ mamanti ajjhattasaṃyojanaṃ ahanti. Tattha bhagavato ko

adhippāyo? Ye oghaṃ taritukāmā te saṃyojanīyesu dhammesu ādīnavānupa-
ssino viharissantīti ayamettha bhagavato adhippāyo. Kāmesu sattāti yesu ca sattā
yena ca sattā yesañca sattā ayaṃ catubbidho ākāro sabbesaṃ hārabhāgiyo.

79. Tattha katamāni tīṇi vipallāsāni padaṭṭhānāni ca? Cittavipallāsassa diṭṭhivipa-
llāsassa saññāvipallāsassa tayo vipallāsā tīṇi akusalamūlāni padaṭṭhānaṃ. Tīṇi
akusalamūlāni hīnappaṇītakāriyakammaṃ padaṭṭhānaṃ. Catunnañca upādā-
nānaṃ doso akusalamūlaṃ dissati. Hīnappaṇītakāriyakammaṃ padaṭṭhānaṃ.
Yathā mātuyā vā pituno vā aññatarassa vā puna uḷārassa bhikkhuno abhayaṃ
deti. Tattha añño micchā paṭipajjeyya kāyena vā vācāya vā. Tattha so byāpādamu-
pādāya tesam uḷārānaṃ rakkhāvaraṇaguttiyā anupālayanto yo uḷārānaṃ abhayaṃ
deti. Tesam abhaye dinne yo tattha micchā paṭipajjeyya. Tattha so byāpādaṃ upā-
dāyanto dosajaṃ kammaṃ karoti. Yo tattha asādhu indriyā nīvaraṇaṃ yaṃ tesam
abhayaṃ dakkhiṇato saññaṃ idaṃ paṇītaṃ kāraṇaṃ mayā puna tattha micchāpa-
ṭipatti ayaṃ byāpādo hīnagamivakammaṃ lobho moho ca imāni nīvaraṇāni vaca-
nāni tāni cattāri upādānāni tehi catūhi upādānehi yo so upādāno itthī vā puriso vā
tesam pañcakkhandhānaṃ teyeva upādāno samudayo idaṃ dukkhañca samu-
dayo ca soyeva desanāhāro.

Tattha kāmesu ye na pajjanti, te ādīnavānupassanāya pajjanti. Itissā kāmadhā-
tuyā nikkhamitukāmatā, ayaṃ vuccati nekkhammacchando. Yo tattha anabhisa-
ñkhārānaṃ kiñci visodheti tassa dhāvarā vā, ayaṃ abyāpādacchando. Kiñci vihiṃ-
sati, ayaṃ vihiṃsācchando. Iti nekkhammābhinihatā tayo chandā- nekkhamma-
cchando abyāpādacchando avihiṃsācchando. Tattha (.0271) nekkhamma-
cchando alokho; abyāpādacchando adoso; avihiṃsācchando amoho. Imāni tīṇi
kusalamūlāni aṭṭhasu sampattesu parahitāni, tesameva catunnaṃ upādānānaṃ
nirodhāya saṃvattanti. Sace vā puna kammaṃ kareyya kaṇhaṃ vā sukkaṃ vā
tassa vipākahānāya saṃvattanti. Idaṃ kammaṃ akaṇhaṃ asukkaṃ kammakkha-
yāya saṃvattati. Tattha yo tiṇṇaṃ akusalamūlānaṃ nirodho, ayaṃ nirodho.
Soyeva maggo tattha paṭipadāni imāni dve saccāni imāni cattāri saccāni āvaṭṭo
hāro.

Kāmesu sattāti ye sekkhā, te ekenevākārena sattā. Ye puthujjanā, te dvīhākā-
rehi sattā, tassāyaṃ pañho vibhajjabyākaraṇīyo vattabbo. Kiñcāpi sotāpanno paṭi-
sevanāya, no ca kho abhinivese satto yo hi apacayāya padahati, na upacayāya.
Sekkho hi kilesavasena kāme paṭisevati. Puthujjano pana kilesasamuṭṭhānāya
kāme paṭisevati. Tattha kāmesu sattānaṃ catu-oghaṃ tarissantīti vibhajjabyākara-
ṇīyo, ayaṃ vibhatti.

80. Parivattanoti kāme ye neva sajjanti na ca saṃyojanehi saṃyuttā, te oghaṃ
tarissantīti vipulaṃ mahantanti. Ayaṃ suttassa paṭipakkho.

Vevacananti yo kāmesu satto yo ca tattha kāmānaṃ guṇo, tattha viso satto.
Yepi kāmānaṃ āhārā dhammā, tattha viso satto. Tatthimaṃ kāmānaṃ vevacanaṃ
pāko rajo sallaṃ gaṇḍo itī upaddavoti. Yāni vā pana aññāni vevacanāni tattha viso
sattoti vevacanaṃ. Satto bandho mucchito gadhito ajjhosito kāme ajjhāpannā
parimutto tabbahulavīhārīti. Yāni vā pana aññāni vevacanāni, ayaṃ vevacano

nāma. Kāmappacārapaññattiyā kilesagocarapaññattiyā paññattā cittanti vevacanaṃ. Satto tabbahulavihārīti yāni vā pana aññāni. Ime kāmappacārapaññattiyā kilesagocara paññattiyā paññattā, bijapaññattiyā paññattā, saṅkhārā saṃyojana-paññattiyā paññattā, upādānaṃ hetupaññattiyā paññattaṃ, puggalo puthupaññattiyā paññatto.

Otaṇoti imāya paṭiccasamuppādo dukkhañca samudayo ca. Ye kilesā ye saṅkhārā saṃyojanāni ca pañcasu khandhesu saṅkhārakkhandho dhammāyatanesu (..0272) akusalā dhammāyatanāni indriyesu sukhindriyañca, somanassindriyañca, ayaṃ indriyotaraṇo.

Sodhanoti ettako. Eseva ārambho niddisitabbo suttattho.

Adhiṭṭhānoti ime dhammā atthi ekattatāya paññattā atthi vemattatāya. Ye saññā bāhiro kāme, te vemattatāya paññattā. Pañcasu kāmaguṇesu sattāti pariyuṭṭhānavipallāsā vemattatāya paññattā oghaṃ tareyyuṃ. Vipulaṃ mahantanti avijjā ekattatāya paññattā.

Parikkhāroti tassa ko hetu ko paccayo? Ārammaṇapaccayatāya paccayo. Ayo-niso ca manasikāro sannissayassa paccayatāya paccayo. Avijjā samanantarapaccayatāya paccayo. Rāgānusayo hetupaccayatāya paccayo. Ayaṃ hetu, ayaṃ paccayo.

Samāropano paccayoti ye kāmesu sattā sugatā surūpāti ayaṃ kāmadhātuyā chando rāgo te apuññamayā saṅkhārā. Te kiṃ paccayā? Avijjā paccayā. Te kissa paccayā? Viññāṇassa paccayā. Iti avijjāpaccayā saṅkhārā. Saṅkhārapaccayā viññāṇaṃ yāva jarāmaraṇaṃ evametassa kevalassa mahato dukkhakkhandhassa samudayo hoti ekaṃ suttaṃ gataṃ. Pañcanīvaraṇikaṃ suttaṃ kātabbaṃ.

81. Tattha katamo desanāhāro nāma? Yā ca abhijjhā yo ca byāpādo yañca uddhaccaṃ, ayaṃ taṇhā. Yañca thinamiddhaṃ, yañca kukkuccaṃ yā ca vicikicchā, ayaṃ diṭṭhi. Yā pana kāyassa akammaniyatā kiñcāpi taṃ middhaṃ no tu sabhāvakilesatāya kilesa, iti yā ca cittasallīyanā yā ca kāyākammaniyatā, ayaṃ pakkhopakilesa na tu sabhāvakilesa. Tattha attasaññānupacittaṃ kilamatho kukkuccānupacittaṃ thinaṃ yā cittassa līyanā, iti ime pañca nīvaraṇā cattāri nīvaraṇāni sabhāvakilesā thinamiddhaṃ nīvaraṇapakkhopakilesa. Yathā cattāro āsavā sabhāva-āsavatāya āsavā no tu cittasāsavatāya āsavā. Sabhāvatāya āsavā. Pakkhe āsavatāya āsavā. Atha panāha suttantaṃ yena te sampayuttā vā vippayuttā vā āsavā, teyeva ete vattabbā sāsavā vā anāsavā vā.

Tattha (..0273) katamo vicayo. Abhijjhā kāmataṇhā rūpataṇhā bhavataṇhā. Yaṃ vā pana kiñci ajjhosānagataṃ sāsavā abhijjhitaṃ mettānupassiya yo anattaṃ carati. Tattha yo byāpādaṃ uppādeti, acari carissatīti. Evaṃ nava āghātavattūni kattabbāni, tassevaṃ byāpādānupassissa kilesa yo paridāho kāyakilamatho akammaniyatā middhaṃ. Cittānupassissa paṭighātena khiyanā, idaṃ thinamiddhaṃ. Tattha adhikaraṇa-avūpasamo, idaṃ uddhaccaṃ. Yaṃ kiṃ kasathamīti § idaṃ kukkuccaṃ. Yaṃ yathā idaṃ santīraṇaṃ, ayaṃ vicikicchā. Tattha avijjā ca taṇhā ca atthi, idaṃ pariyuṭṭhānaṃ. Āvaraṇaṃ nīvaraṇaṃ chadanaṃ upakkilesa ca atthi, idaṃ kāmaccando kāmārāgapariyuṭṭhānassa padaṭṭhānaṃ. Byāpādo

byāpādapariyuṭṭhānassa padaṭṭhānaṃ. Thinamiddhaṃ thinamiddhapariyuṭṭhānassa padaṭṭhānaṃ. Uddhaccakukkuccaṃ avijjāpariyuṭṭhānassa padaṭṭhānaṃ. Vicikicchā vicikicchāpariyuṭṭhānassa padaṭṭhānaṃ. Kāmarāgapariyuṭṭhānaṃ anu-sayasamyojanassa padaṭṭhānaṃ. Byāpādapariyuṭṭhānaṃ paṭighasamyojanassa padaṭṭhānaṃ. Thinamiddhapariyuṭṭhānaṃ mānasamyojanassa padaṭṭhānaṃ. Avijjāpariyuṭṭhānañca vicikicchāpariyuṭṭhānañca diṭṭhisamyojanassa padaṭṭhānaṃ.

Tattha katamo lakkhaṇo hāro? Kāmarāgapariyuṭṭhāne vutte sabbāni pariyuṭṭhānāni vuttāni hontīti. Samyojanesu vuttesu sabbasamyojanāni vuttāni hontīti. Ayaṃ lakkhaṇo hāro.

82. Tattha katamo catubyūho hāro? Ye ime pañca nīvaraṇā jhānapaṭipakkho so dukkhasamudayo. Yaṃ phalaṃ, idaṃ dukkhaṃ. Tattha kāmacchandassa nekkhammavitakko paṭipakkho; byāpādassa abyāpādavitakko paṭipakkho; tiṇṇaṃ nīvaraṇānaṃ avihimsāvitakko paṭipakkho. Iti ime tayo vitakkā. Nekkhammavitakko samādhikkhandhaṃ bhajati. Abyāpādavitakko sīlakkhandhaṃ bhajati. Avihimsāvitakko paññākkhandhaṃ bhajati. Ime tayo khandhā. Ariyo aṭṭhaṅgiko maggo nīvaraṇappahānāya samvattati. Yaṃ nīvaraṇappahānaṃ, ayaṃ nirodho. Imāni cattāri saccāni. Ayaṃ catubyūho hāro.

Tattha katamo āvaṭṭo hāro? Pañca nīvaraṇāni dasa bhavanti. Yadapi ajjhattaṃ sārājati, tadapi nīvaraṇaṃ. Yadapi bahiddhā sārājati, tadapi nīvaraṇaṃ, evaṃ (..027 yāva vicikicchā ime dasa nīvaraṇā. Ajjhattabahiddhā kilesā imāni dve samyojanāni ajjhattasamyojanañca bahiddhāsamyojanañca. Tattha ahanti ajjhattaṃ, mamanti bahiddhā. Sakkāyadiṭṭhi ajjhattaṃ, ekasaṭṭhi diṭṭhigatāni bahiddhā. Yo ajjhattaṃ chandarāgo rūpesu avitarāgo bhavati avitacchando. Evaṃ yāva viññāṇe, ayaṃ ajjhattā taṇhā. Yaṃ chasu bāhiresu āyatanesu tisu ca bhavesu ajjhosānaṃ, ayaṃ bahiddhā taṇhā. Imāni dve saccāni samyojanāni samyojanīyā ca dhammā. Tattha samyojanesu dhammesu yā nibbidānupassanā ca, ayaṃ maggo. Yaṃ samyojanappahānaṃ, ayaṃ nirodho. Ayaṃ āvaṭṭo hāro.

Tattha katamo vibhattihāro? Samyojananti na etaṃ ekaṃsena. Mānasamyojanaṃ diṭṭhibhāgiyanti na taṃ ekaṃsena adiṭṭhamānaṃ nissāyamānaṃ na pajahati. Yo pañca uddhambhāgiyo māno kiñcāpi so diṭṭhipakkhe siyā. Na tu orambhāgiyaṃ samyojanaṃ tassa pahānāya samvattatīti. Yo ca ahaṃkāro na paviddhoyaṃ panassa evaṃ hoti. Kadāsu nāmāhaṃ taṃ santaṃ āyatanaṃ sacchikatvā upasampajja viharissāmi, yaṃ ariyā santaṃ āyatanaṃ upasampajja viharissantīti, ayaṃ abhijjhā na ca taṃ nīvaraṇaṃ. Atthi pana arahato kāyakilesamiddhañca okkamati na ca taṃ nīvaraṇaṃ tassa thinamiddhaṃ nīvaraṇanti. Na ekaṃsena. Ayaṃ vibhattihāro.

Parivattanoti pañca nīvaraṇā pañcaṅgikena jhānena pahānaṃ gacchanti. Ayaṃ tesam paṭipakkho nīvaraṇo asukassa pahīnāti na aññānuminitabbaṃ, paramatthamajjhattaṃ, ayaṃ parivattanā.

Tattha katamo vevacano? Kāmacchando chandarāgo pemaṃ nikantīti vevacanaṃ. Nīvaraṇaṃ chadanaṃ upakkilesa pariyuṭṭhānanti vevacanaṃ.

Paññattīti avijjāpaccayā kiccapaññattiyā § paññatti, byāpādo vikkhepapañña-

ttiyā paññatti, thinamiddhaṃ asamugghātapaññattiyā paññatti. Evaṃ sabbepe ete pañca nīvaraṇā imamhi sutte vikkhepapaññattiyā paññatti.

Tattha katamo otaraṇo? Ime pañca nīvaraṇā avijjā ca taṇhā ca tattha avijjāmūlā nīvaraṇā. Yā taṇhā ime saṅkhārā, te avijjāpaccayā ime (..0275) dve dhammā pañcasu khandhesu saṅkhārakkhandhapariyāpannā, āyatanesu dhammāyatanaṃ, dhātūsu dhammadhātu, indriyesu imesaṃ dhammānaṃ padaṭṭhānaṃ sukhindriyassa ca somanassindriyassa ca itthindriyassa ca purisindriyassa ca.

Tattha katamo sodhano hāro? Idaṃ suttaṃ yathā ārabba nikkhattaṃ so attho bhāsito imehi pañcahi padehi.

Tattha kāmacchando ca byāpādo ca vicikicchā ca na ekattatāya paññattā, kāmāti na ekattatāya paññattā, atha khalu vemattatāya paññattā. Ayaṃ adhiṭṭhāno hāro.

Tattha katamo parikkhāro? Kāmacchandassa ayoniso manasikāro subhāraṃmaṇapaccayo; subhanimittaṅca hetu. Byāpādassa ayoniso manasikāro āghāta-vatthūni ca paccayo; paṭighānusayo hetu. Thinamiddhassa paṭisaṃhāro paccayo; pavattiyā kilamathā calanā taṅca hetu. Uddhaccakukkuccassa rajanīyaṃ ārammaṇiyaṃ assādiyākindriyaṃ tāva aparipuṇṇaṅca ñāṇaṃ paccayo; kāmasaññā ca diṭṭhi-anusayo ca hetu. Vicikicchāya nava mānavidhā ārammaṇaṃ mānānusayo, sova paccayo; vicikicchānusayo hetu. Ete pañca dhammā sahetu sappaccayā uppajjanti.

Tattha katamo samāropano hāro? Ime pañca nīvaraṇā cattāropi ete āsavā gaṇḍāpi § ete sallāpi ete upādānāni ete.

Tesu eva bāhiresu dhammesu saṃkilesabhāgiyaṃ suttanti paññattiṃ gacchati. Ayaṃ samāropano hāro.

Niddiṭṭhaṃ saṃkilesikabhāgiyaṃ suttaṃ.

83. Manopubbaṅgamā dhammāti gāthā.

Tattha katamo desanā hāro? Imamhi sutte ko attho khandhavavatthānena viññāṅakkhandhaṃ deseti, dhātuvavatthānena manoviññāṇadhātuṃ, āyatanavavatthānena manāyatanaṃ, indriyavavatthānena manindriyaṃ. Tassa kiṃ pubbaṅgamā dhammā? Saṃkhittena cha dhammā pubbaṅgamā dhammā kusalamūlāni ca akusalamūlāni ca animittaṃ imamhi sutte kusalamūlaṃ desitaṃ. Tattha katamā manopubbaṅgamā dhammā? Mano tesaṃ pubbaṅgamaṃ, yathāpi balassa rājā pubbaṅgamo, evameva (..0276) dhammānaṃ manopubbaṅgamā. Tattha tividhānaṃ pubbaṅgamānaṃ nekkhammacchandena abyāpādacchandena avihiṃsāchandena. Alobhassa nekkhammacchandena pubbaṅgamā. Adosassa abyāpādacchandena pubbaṅgamā. Amohassa avihiṃsāchandena pubbaṅgamā. Tattha **manoseṭṭhāti** manasā ime dhammā ussaṭṭā manena vā nimmitā. Manova imesaṃ dhammānaṃ seṭṭhoti manova imesaṃ dhammānaṃ seṭṭhajeṭṭhoti manova imesaṃ dhammānaṃ ādhipaccaṃ karotīti manoseṭṭhā. **Manojavāti** yattha mano gacchati. Tattha ime dhammā gacchantīti manojavā. Yathā vāto sīghaṃ gacchati añño vā koci sīghaṃ gāmaṃ vuccate vātajavoti pakkhigāmikoti, evameva ime dhammā manena sampajāyamānā gacchanti, tattha ime dhammā gacchantīti manojavāti. Te tividhā chandasamudānitā anāvilatā ca saṅkappo. Sattavidhā ca kāyikaṃ sucariṭṭaṃ vācasikaṃ sucariṭṭaṃ, te dasa kusalakammaṃ pathā. Tattha **manasā ce pasannēti** manokammaṃ. **Bhāsati vāti** vacīkammaṃ. **Karoti vāti** kāyikammaṃ. Imehi imasmiṃ sutte dasa kusalakammaṃ pathā paramāpi santā sīlavatā paramā. So bhavati vivattiyaṃ na lokaniyyānāya vāsanābhāgiyaṃ suttaṃ bhavati. Ayaṃ desanā.

Tattha katamo vicayo hāro? Manopubbaṅgamā dhammāti kusalamūlāni ca aṭṭhaṅgasammattāni. Idaṃ suttaṃ.

Yuttīti dasannaṃ kusalakammaṃ pathānaṃ yo vipāko, so sukhavedaniyo abyāpā-dassaṅgamāno. **Chāyāva anapāyinīti** anugacchati atthi esā yutti.

Padaṭṭhānanti aṭṭhārasannaṃ manopavicārānaṃ padaṭṭhānaṃ. Manopubbaṅgamā dhammāti sabbakusalapakkhassa ime dhammā padaṭṭhānaṃ. **Manasā ce pasannēti** yo cetaso pasādo, idaṃ saddhindriyassa padaṭṭhānaṃ. **Bhāsati vāti** sammāvācāya. **Karoti vāti** sammākamantassa ca sammāvāyāmassa ca padaṭṭhānaṃ.

Lakkaṇoti iti pubbaṅgamā dhammāti vedanāpubbaṅgamāpi ete, saññāpubbaṅgamāpi ete, saṅkhārapubbaṅgamāpi ete. Ye keci dhammā saṃhātā sabbe pubbaṅgamā etesaṃ dhammānaṃ. **Tato naṃ sukhamanvetīti** somanassamapi naṃ anveti yaṃ susukhacchāyā tadāpi naṃ sukhaṃ tadapi anveti.

84. Tattha (..0277) katamo catubyūho hāro? Manopubbaṅgamāti na idaṃ ekā-

divacanaṃ. Kiṃ kāraṇā? Sabbe yeva ime chaviññāṇakāyā, imamhi bhagavato ko adhippāyo? Ye sukkena atthikā, te manaṃ pasādentīti ayaṃ imamhi sutte bhagavato adhippāyo. Attho pubbeyeva niddiṭṭho.

Yāni hi kusalamūlāni, tāni aṭṭhānisamsamattā hetu, ayaṃ aṭṭhaṅgiko maggo. Dasa ṭhānāni desanāhetūni desanāpaccayā niddesanā ca. Tattha yaṃ maññe dukkhena saha nāmarūpaṃ viññāṇasaccanti aṅgena kusalamūlaṃ pahiyati, ayaṃ appahīnabhūmiyaṃ samudayo. Yaṃ tesam pahānā, ayaṃ nirodho. Imāni cattāri saccāni. Ayaṃ āvaṭṭo hāro.

Vibhattīti-

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
manasā ce pasannena, bhāsati vā karoti vā;
tato naṃ sukhamanveti, chāyāva anapāyinīti.

Taṃ na ekamsena samaṇassa vā brāhmaṇassa vā pana hoti. Tassa vā micchādiṭṭhikassa sakasatthe cittaṃ pasādeti, tena ca pasannena cittaṃ bhāsati byākaroti na taṃ sukhamanveti na chāyāva anugāminī, dukkhameva taṃ anveti. Yathā vahantaṃ cakkam padamanveti, idaṃ taṃ vibhajjabyākaraṇiyaṃ. Manasā ce pasannena kāyakammaṃ vacīkammaṃ sukhavedanīyanti samaggate sukhavedanīyaṃ micchaggate dukkhavedanīyaṃ, ayaṃ vibhatti.

Tattha katamo parivattano hāro? Manopubbaṅgamā dhammāti yaṃ manasā paduṭṭhena bhāsati vā karoti vā dukkhamassānugāminī, etānīyeva dve suttāni bhāsītāni esa eva ca paṭipakkho. Vevacananti yadidaṃ manocittaṃ viññāṇaṃ manindriyaṃ manoviññāṇadhātu.

Paññattīti manopubbaṅgamā dhammāti ayaṃ mano kiñci paññattiyā paññattaṃ. Dhammāti kusalakammaṃ pathapaññattiyā paññattaṃ. Manoseṭṭhāti viṣiṭṭhapaññattiyā paññattaṃ. Manojavāti sahapaññattiyā paññattaṃ. Cittanti nekkhammapaññattiyā paññattaṃ. Manasā ce pasannenāti saddhindriyapaññattiyā paññattaṃ. Manasā ce pasannenāti anāvilasaṅkappadutiyaṃ jhānapaññattiyā paññattaṃ. Manasā ce pasannenāti (..0278) assaddhānaṃ paṭipakkhapaññattiyā paññattaṃ. Bhāsati vāti sammāvācāpaññattiyā paññattaṃ. Karoti vāti sammākamantapaññattiyā paññattaṃ. Tato naṃ sukhamanveti jhānasamādhānaṃ. Indriyesu manindriyaṃ. Paṭiccasamuppāde viññāṇaṃ. Manopubbaṅgamā dhammāti mettā ca mudutā ca jhānesu dutiyaṃ jhānaṃ tatiyaṃ ca. Khandhesu saṅkhārakkhandhapariyāpanno. Dhātūsu dhammadhātu, āyatanesu dhammāyatanaṃ. Yaṃ kusalaṃ indriyesu sukhindriyaṃ ca somanassindriyaṃ ca padaṭṭhānaṃ. Imesaṃ dhammānaṃ paṭiccasamuppānaṃ phassaṃ paccayā sukhavedanīyo phasso sukhavedanā manopavicāresu somanassavicāro chattiṃsesu paṭhamapadesu cha somanassanekkhāmassitā. Iti ayaṃ otaṇṇo hāro.

Tattha katamo sodhano hāro? Yaṃ atthaṃ ārabha idaṃ suttaṃ bhāsitaṃ. So attho niyutto etamatthaṃ ārabha suttaṃ. Ayaṃ sodhano hāro.

85. Tattha katamo adhiṭṭhāno hāro? Manopubbaṅgamā dhammāti vevacanapaññatti, na ekattapaññatti. Dhammāti ekato na vevacanapaññatti. Manasā ce pasannenāti so pasādo dvidho ajjhātāṅca abyāpādāvikkhambhanabahiddhā ca oka-

ppanato. So ajjhappasādo dvidho. Samuggahātapasādo ca vikkhambhanapasādo ca byāpādapariyuṭṭhānaṃ. Vighāto na mūlapasādo jātamūlāpi vā. Pasādo sabyāpādaṃ vighātena. Tato naṃ sukhamanvetīti sukhaṃ kāyikañca cetasikañca appiyavippayogopi piyasampayogopi nekkhammasukhampi puthujjanasukhampi pītisambojjhaṅgampi cetasikaṃ sukhaṃ. Yampi passaddhakāyo sukhaṃ vedeti, tampi kāyikaṃ sukhaṃ bojjhaṅgā ca cetasikaṃ sukhaṃ. Yampi passaddhakāyo sukhaṃ vedesi, tampi tañca sukhapadaṭṭhānaṃ paññattiyā yathāvuttaṃ taṃ aparāmaṭṭhaṃ kusalanāṃ dhammānaṃ. Anvetīti appanā sandissati na cāyaṃ vā pattabhūto anveti. Tadidaṃ suttaṃ dvīhi ākārehi adhiṭṭhātabbaṃ. Hetunā ca yo pasannamānaso vipākena ca yo dukkhavedaniyo.

Parikkhāroti bhagavā pañcasatena bhikkhusaṅghena nagaraṃ pavisati rājagahaṃ. Tattha manusso puggalo bhagavantaṃ parivisati, tassa pasādo uppanno kusalamūlapubbayogāvacaropi. So aññesañca akkhāti, idaṃ vācaṃ bhāsati (..0279) lābhā tesāṃ, yesāṃ nivesanaṃ bhagavā pavisati, amhākampi yadi bhaveyya mayampi bhagavato saṃpasādaṃ lacchamhāti. Yena bhagavā tenañjaliṃ paṇāmetvā “namo bhagavato namo bhagavato”ti abyāpādamaṇo ekamante aṭṭhāsī. Tadanantare bhagavā imaṃ suttaṃ abhāsīttha “manopubbaṅgamā dhammā”ti. Sabbaṃ suttaṃ tathā yaṃ paresāṃ bhāsati idaṃ vācākkammaṃ. Yaṃ añjaliṃ paṇāmeti, idaṃ kāyakammaṃ. Yo manopasādo, idaṃ manokammaṃ. Tattha yaṃ paresāṃ pakāseti bhāsati vaṇṇaṃ. Yesāṃ bhagavā nivesanaṃ gacchatīti. Sabbaṃ tassa alokho kusalamūlaṃ. Yaṃ bhagavati mettacitto, tassa adoso kusalamūlaṃ. Yaṃ añjaliṃ paṇāmeti mānañca niggaṇhāti, tathassa amoho kusalamūlaṃ pātubhavati. Yaṃ uḷārapaññaṃ paṭilabhati, idamassa diṭṭhivipallāsappahānaṃ. Yaṃ tathāyeva saṃvaro hoti, idamassa saññāvipallāsappahānaṃ. Yaṃ manassa pasādanaṃ, idamassa cittavipallāsappahānanti akusalavipallāsānaṃ vikkhambhanaṃ pahānaṃ paccayo. Tiṇi kusalamūlāni yo anāvilacittasaṅkappo, so tassa manasikāroti vuccati. Yaṃ kilesehi vikkhambhanaṃ iti vipallāsā ca ārammaṇā sappaccayatāya paccayo kusalamūlāni ca sandissayatāya paccayo, so ca manasikāro hetunā iminā paccayena cittaṃ uppannaṃ. Tattha yaṃ sasatthārammaṇaṃ cittaṃ pavattaṃ ayaṃ buddhānussati. Yampi bhagavato guṇe manasi karoti, ayamassa dhammānussati. Tattha satisampajaññaṃ hetu, ayañca paccayo. Vācā paññā hetu vitakkavicārā paccayo. Kāyasaṅkhārā kammaṃsa abhisāṅkhāro nāma hetu vā appaccayo sukhavedaniyassa kammaṃsa upacayo hetukā kammaṃsa paccayo.

86. Tattha katamo samāropano hāro? Manasāyeva pasannena satoyevettha pasanno api ca cittavodānā sattā vimuccantīti tena sattā cittapubbaṅgamā cittena pasannena cetanāpi tattha cittabhūtā bhavantīti paṭighā ayaṃ cetanānaṃ pasādena kāyo cassa pasādo, so ca ārabhati pasādena pasanno saññānanti cassa aviparītā, so pañcavidho vikkhambhanā, kāyapassambhanāyevā pasādo cittaṃ pana pubbaṃyeva pasannaṃ. Ayaṃ samāropanā. Evaṃ pañcannampi pasādo. Tato naṃ sukhamanvetīti katamaṃ bhagavā niddisati? Na hi attasaccaṃ tassa kammaṃsa vipāko anveti. Tassa upāyo anugacchati yadā sitapaccayā uppa-

jjate (..0280) somanassaṃ avippaṭṭisāropi anveti. Ayaṃ samāropano hāro.

Mahānāma sakkassa suttaṃ §. Tasmim ce samaye assato asampajāno kālaṃ kareyya kāme bhavati. Assato abhisamāhāro yo mā bhāyi, mahānāma, yaṃ taṃ cittaṃ dīgharattaṃ saddhāparibhāvitaṃ sīlaparibhāvitaṃ sutacāgaparibhāvitaṃ vitthārena kātabbaṃ. Cāgena ca paññāya ca kiṃ dasseti? Yā saddhā, sā cetaso pasādo. Yā anāvilasaṅkappitā, sā saddhā. Kiṃ kāraṇā? Anāvilalakkhaṇā. Anāvilalakkhaṇā hi saddhā. Apare āhu guṇaparisuddhiniṭṭhāgamānalakkhaṇā, yañca apare vā vacanapaṭṭiggaḥalakkhaṇā saddhā. Aparo pariyāyo attānaṃ yadi evaṃ okappeti “nāhaṃ kiñci jānāmīti esā ahaṃ tattha anuññattā anaññatā”ti. Ayaṃ saddhāti. Aparo pariyāyo ekasaṭṭhiyā diṭṭhigatānaṃ ādīnavānupassanā aniccaṃ dukkhamānattāti. Tena ca paḍiṭṭhaṃ bhavati yathā gambhīre udapāne udakaṃ cakkhunā passati na ca kāyena abhisambhunāti. Evamassa ariyā nijjhānakkhāntiyā diṭṭhi bhavati, na ca sacchikatā. Ayaṃ vuccati saddhā. Sā ca lokikā. Aparo pariyāyo khamati puthujjanabhūtaṃ vīsati cāti ko sakkāyādhiṇā na niveso. Na etaṃ ekanti nayasaññā yathābhūtaṃ diṭṭhiyā tu khalu mudūhi pañcahi indriyehi dassanamaggena pahīnā bhavanti. Diṭṭhekaṭṭhā ca kilesā, ayaṃ saddhā.

Sotāpattaṅgamadukkhāyaṃ bhūmiyaṃ paripuṇṇā vuccati. Tasmimyeva bhūmiyaṃ sekkhasīlaṃ ariyā dhāranti vuccati. Tasmimyeva bhūmiyaṃ mudupaññā paññindriyanti vuccati. Tasmimyeva bhūmiyaṃ khandhehi anattikatā, ayaṃ cāgo. Tasmā saddhā cāgādhiṭṭhānena niddisittabbā. Yatikenā § bhiyyo manena sā hissa viparītā diṭṭhikā assaddhā, sā nayana-upadhīsu pamattā samādinā. Tattha saddhindriyaṃ yo kāmaṃ parivissanti iti santapāpapaṭṭinissaggā na cāgādhiṭṭhānaṃ paññindriyena paññādhiṭṭhānaṃ, sīlena upasamādhiṭṭhānaṃ. Ime cattāro dhammā sīlaṃ paribhāvayanti saddhā sīlaṃ cāgo ca paññāti. Tattha saddhāya oghaṃ tarati. Yaṃ sīlaṃ, ayaṃ appamādo. Yo cāgo, idaṃ paññāya kammaṃ. Yā paññā, idaṃ paññindriyaṃ, tattha yaṃ saddhindriyaṃ. Taṃ tisu aveccappasādesu. Yaṃ sīlaṃ, taṃ saddhindriyesu. Yo cāgo, so catūsu (..0281) jhānesu. Yā paññā, sā saccesu, sati sabbatthagāmini. Tassa sekkhassa bhaddikā bhati, bhaddiko abhisamparāyo. Tassa sammuṭṭhassatikassa sīlaṃ karontassa na kāyasammūṭṭhassatitāya tāni vā indriyāni taṃ vā kusalamūlaṃ kammavipākaṃ bhavati. Tassa tikassa atthaniddeso. Tattha

saddhā sīlaṃ cāgo paññā cattāro dhammā. Yā saddhā yā ca paññā, idaṃ manosu-caritaṃ. Yaṃ sīlaṃ, idaṃ kāyikaṃ vācasikaṃ sucaritaṃ. Yo cāgo, idaṃ cetasikaṃ alobho sucaritaṃ. Iti citte gahite pañcakkhandhā gahitā bhavanti. Imehi dhammehi sucaritaṃ idaṃ dukkhañca ariyasaccaṃ padaṭṭhānaṃ maggassa.

87. Tattha katamo vicayo hāro? Yā ca saddhā yañca sīlaṃ. Taṃ kissa karoti? Yā saddhā tāya bhagavantaṃ anussarati mattenapi hatthinā samāgatā, assa bho kukkurā sabbaṃ sīlena nappaṭipajjati kāyena vā vācāya vā ṭhānaṃ visārado bhavatīti avippaṭisārī paññā yassa paññattaṃ upaṭṭhabeti. Tassa akhaṇḍassa sīlaṃ yaṃ na pacchi tassaṃ mohassa akusalacittaṃ uppajjati micchādītṭhisahagataṃ vā, ayaṃ vicayo hāro. Dhammavādino bhaddikārāti bhavissati atthi esā yutti.

Tattha katamo padaṭṭhāno hāro? Yamidaṃ cittaṃ dīgharattaṃ paribhāvitaṃ saddhāya sīlena cāgena paññāya samādhinā paṭhamajjhānassa padaṭṭhānaṃ. Yā saddhā assa anāvīlāsāṅkappo, taṃ dutiyajjhānassa padaṭṭhānaṃ. Tīṇi ca aveccappasādā yaṃ sīlaṃ, taṃ ariyakantaṃ, taṃ sīlakkhandhassa padaṭṭhānaṃ. Yā paññā, sā paññākkhandhassa padaṭṭhānaṃ. Ime ca dhammā idañca cittaṃ ekodibhūtasamādhissa padaṭṭhānaṃ. Saddhā saddhindriyassa padaṭṭhānaṃ. Cāgo samādhindriyassa padaṭṭhānaṃ. Paññā paññindriyassa padaṭṭhānaṃ. Saddhā ca paññā ca vipassanā padaṭṭhānaṃ. Sīlañca cāgo ca samathassa padaṭṭhānaṃ. Saddhā ca paññā ca avijjā virāgāya paññāvimuttiyā padaṭṭhānaṃ. Sīlañca cāgo ca rāgavirāgāya cetovimuttiyā padaṭṭhānaṃ.

Tattha katamo lakkhaṇo hāro? Viññāṇe vutte saddhāsati bhāvite sabbe pañcakkhandhā vuttā bhavanti. Saddhāya bhaṇitāya sabbāni satta dhanāni bhaṇitāni honti saddhādhanam ...pe... sīlakkhandhe vutte samādhikkhandho ca paññākkhandho ca vuttā bhavanti. Yaṃ taṃ cittaṃ dīgharattaṃ paribhāvitaṃ pacchimakke (..0282) kāle na tadanuparivatti bhavissatīti netam ṭhānaṃ vijjati. Tattha saññāpi tadanuparivattinī bhavati. Yepi tājñatikā dhammā, tepi tadanuparivattino bhavanti. Rūpasaññā rūpasaññācetanānupassanamanasikāro evaṃ channaṃ āyatanānaṃ viññāṇakāye, ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Idha sutte bhagavato ko adhippāyo? Ye bhaddikaṃ bhatim ākaṅkheyya bhaddikañca abhisamparāyaṃ, te saddham sīlaṃ cāgaṃ paññañca manasi karissanti, ayaṃ adhippāyo. Ye caññepi sattā tathāgata tassa sammukhaṃ na paṭiyujjhante, imaṃ dhammaṃ sotā avippaṭisārato kālaṃ karissantīti, ayaṃ adhippāyo.

88. Tattha katamo āvaṭṭo hāro? Idampi cattāro dhammā saddhā ca paññā ca assaddhiyañca avijjañca hananti. Sīlañca cāgo ca taṇhā ca dosañca hananti. Tassa dve mūlāni pahiyanti. Dukkhaṃ nivatteti appahīnabhūmiyañca dvimūlāni pañcakkhandhā. Dve ariyasaccāni samatho ca vipassanā ca. Dvinnaṃ mūlānaṃ pahānaṃ. Imāni dve saccāni nirodho ca maggo ca. Ayaṃ āvaṭṭo hāro.

Tattha katamo vibhatti? Yaṃ taṃ cittaṃ saddhāparibhāvitaṃ ...pe... sace puthujjanassa tassapi bhaddikā bhati bhavissatīti na ekaṃsena tassa kammaṃ dītṭheya eva dhamme vipākanti paccessati, aparamhi vā pariyāye bhavissati. Yaṃ

vā atītaṃ vipākāya paccupaṭṭhitam, tappaccayāni cetāni, ye yathā mahākammavi-
bhaṅge “tenāyaṃ vibhajjabyākaraṇiyo niddeso dhammacārino yā bhaddikā bhāti”-
ti.

Tattha katamā parivattanā? Assaddhiyaṃ dussīlyaṃ yaṃ maccheraṃ
duppaññaṃ ca § yañca paṭipakkhena pahīnā bhavanti, ayaṃ parivattanā.

Tattha katamaṃ vevacanaṃ? Yaṃ taṃ cittaṃ dīgharattaṃ paribhāvitaṃ cittaṃ
manoviññāṇaṃ ...pe... yaṃ saddhābalaṃ saddhindriyaṃ, yaṃ sīlaṃ taṃ suca-
ritaṃ, saṃyamo niyamo damo khandhatā imāni tassa vevacanaṃ. Yo cāgo so
paṭinissaggo alobho vosaggo cāgoyiṭṭhānaṃ. Yā paññā sā paññattā pañña-
ppabhā paññindriyaṃ paññābalaṃ.

Tattha (..0283) katamā paññatti? Yaṃ taṃ cittaṃ bījaṃ paññattiyā paññattaṃ.
Paribhāvanā vāsanā paññattiyā paññatti. Saddhā pasādapaññattiyā paññattā.
Sīlaṃ sucaritapaññattiyā paññattaṃ. Cāgo puññakiriyapaññattiyā paññatto.
Paññā vīmaṃsapaññattiyā paññattā. Ime tayo dhammā saddhā sīlaṃ cāgo pañña-
vato pārisuddhiṃ gacchanti.

Tattha katamo otaraṇo? Yaṃ cittaṃ, taṃ khandhesu viññāṇakkhandho,
dhātūsu manoviññāṇadhātu, āyatanesu manāyatanaṃ. Ye cattāro dhammā, te
khandhesu saṅkhārakkhandhe pariyāpannā ...pe... dhātūsu āyatanesu.

Tattha katamo sodhano hāro? Idaṃ bhagavato bhāsitaṃ mahānāmena
sakkena pucchitena sabbaṃ taṃ niyuttaṃ.

Tattha katamo adhiṭṭhāno? Idaṃ cittaṃ vemattatāya paññattaṃ akusalehi
cittehi aparibhāvitehi paribhāvitaṃ yāni puna paribhāvitaṃ aññesampi tattha upā-
dāya paññattaṃ sabbepe cattāro dhammā ekattatāya paññattā. Bhaddikā
bhatīti kāmabhogino teva rūpadhātu arūpadhātu manussāti sabbā bhaddikā bhāti
tadeva kathāya paññattaṃ, ayaṃ paññatti.

Tattha katamo parikkhāro? Cittassa indriyāni paccayo āhipateyyapaccayatāya
manasikāro. Hetupaccayatāya paccayo. Saddhāya lokikā paññā hetupaccayatāya
paccayo. Yoniso ca manasikāro paccayo. Sīlassa patirūpadesavāso paccayo.
Attasammāpaṇidhānañca hetu. Cāgassa alobho hetu. Avippaṭṭisāro ca hetupa-
ccayo. Paññā parato ca ghoso ajjhatañca yoniso manasikāro hetupaccayo ca.

Tattha katamo samāropano? Yaṃ taṃ cittaṃ dīgharattaṃ paribhāvitaṃ cetasi-
kāpi. Ettha sabbe dhammā paribhāvitaṃ bhaddikā te bhāti bhavissati, bhaddikā upa-
pattiko abhisamparāyo. Iti ye keci manussakā upabhogaparibhogā sabbe
bhaddikā bhātiyeva, ayaṃ samāropano.

89. Uddhaṃ (..0284) adho sabbadhi vītarāgoti gāthā §. Tattha kiṃ uddhaṃ
nāma? Yaṃ ito uddhaṃ bhavissati anāgāmī, idaṃ uddhaṃ. Adho nāma yamati-
kkantamatītaṃ, idamavoca apadānatanti uddhaṃ. Tattha atītena sassatadiṭṭhi
pubbantākappikānaṃ aparantadiṭṭhi kesañci, ucchedadiṭṭhiṃ yaṃ § vuttakappi-
kānaṃ imā ceva diṭṭhiyo ucchedadiṭṭhi ca sassatadiṭṭhi ca. Tatthāyaṃ sassata-
diṭṭhi imāni pannarasa padāni sakkāyadiṭṭhi sassataṃ bhajanti. Rūpavantaṃ me
attā, attāni me rūpaṃ, rūpaṃ me attāti yaduccate paññaṃ paridahanti. Yā ucche-
dadiṭṭhi sā pañcasatāni ucchedaṃ bhajanti. Te “taṃ jīvaṃ taṃ sarīraṃ”ti passanti,

rūpaṃ me attāti tathārūpā catubbidhā sakkāyadiṭṭhi ucchedena ca sassatena ca. Evaṃ pañcasu khandhesu vīsativatthukāya diṭṭhiyā pannarasa padāni pubbantamaṃ bhajanti. Sassatadiṭṭhiyā pañca padāni aparantaṃ bhajanti ucchedadiṭṭhiyā. Tattha “ayamahamasmī”ti passantā rūpaṃ attato samanupassati, so uccheda-vādī rūpavantañca attānaṃ, attani ca rūpaṃ, rūpasmiṃ vā attāti so passati cāti iti ucchedadiṭṭhi ca, attato paṭissarati sassatadiṭṭhi pubbantato ca paṭissarati. “Ayamahamasmī”ti na samanupassati. Tassa diṭṭhāsavā pahānaṃ gacchanti. Yo tīsu addhāsu pubbante ca aparante ca tena tena niddiṭṭhānena uddhaṃ adho sabbadhi vītarāgo “ahamasmī”ti na anupassatiti iminā dvārena iminā payogena iminā upāyena idaṃ dassanabhūmi ca sotāpattiphalañca so ariyo payogo anabhāvaṃgatena saṃsārena apunabbhavāti yo koci ariyo payogo punabbhavāya mudūni vā pañcindriyāni majjhāni adhimattāni vā sabbaṃ apunabbhavappahānāya saṃvattanti. Ahanti diṭṭhogho kāmogho bhavogho avijjogho ca odhiso. Tattha desanāhārena cattāri saccāni pañcahi indriyehi sotāpattiphalaena ca dve saccāni maggo ca nirodho ca. Sakkāyasamudayaena dve saccāni dukkhañca samudayo ca, ayaṃ desanā hāro.

Tattha katamo vicayo? “Ayamahamasmī”ti asamanupassanto tīni dassanappahātabbāni saṃyojanāni pajahati. Ayaṃ vicayo.

Tattha katamā yutti? Tividhā puggalā koci ugghaṭitaññū koci vipaṅcitaññū koci neyyo. Ugghaṭitaññū tikkhindriyo ca tato vipaṅcitaññū mudindriyo tato mudindriyehi neyyo. Tattha ugghaṭitaññū tikkhindriyatāya dassanabhūmimāgama (..0285) sotāpattiphalaṃ pāpuṇāti, ekabījako bhavati. Ayaṃ paṭhama sotāpanno. Vipāṅcitaññū mudūhi indriyehi dassanabhūmimāgama sotāpattiphalaṃ pāpuṇāti, kolaṃkolo ca hoti. Ayaṃ dutiyo sotāpanno. Tattha neyyo dassanabhūmimāgama sotāpattiphalaṃ pāpuṇāti, sattakkhattuparamo ca bhavati. Ayaṃ tatiyo sotāpanno.

Atthi esā yutti mudumajjhādhimattehi indriyehi mudumajjhādhimattaṃ bhūmiṃ sacchikareyya sakkāyadiṭṭhippahānena vā diṭṭhigatāni pajahati. Ayaṃ yutti.

Tattha katamo padaṭṭhāno? Tattha sakkāyadiṭṭhi sabbamicchādiṭṭhiyā padaṭṭhānaṃ. Sakkāyo nāmarūpassa padaṭṭhānaṃ. Nāmarūpaṃ sakkāyadiṭṭhiyā padaṭṭhānaṃ. Pañca indriyāni rūpīni rūparāgassa padaṭṭhānaṃ. Saḷāyatanaṃ ahaṃkāraṃ padaṭṭhānaṃ. Tattha katamo lakkhaṇo? Dvīsu diṭṭhīsu pahīnāsu tattha ekā diṭṭhi diṭṭhigatāni pahānaṃ gacchanti. Uddhaṃ ca adho ca vītarāgo sabbarajaniyesu vītarāgo hoti. Tajjā parabhūmiyaṃ, idaṃ paccayanti yathābhūtaṃ passati. So sabbapaṭiccasamuppādaṃ āmasati. Ayaṃ lakkhaṇo hāro.

90. Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Ye sattā ye nābhiraṃsanti, te diṭṭhippahānāya vāyamissanti. Ayamettha bhagavato adhippāyo. Ayaṃ catubyūho hāro.

Tattha katamo āvaṭṭo hāro? Yānimāni mudūni pañcindriyāni tāni orambhāgiyāni pañcindriyāni. Sabbena sabbaṃ samūhananti abhijjhābyāpādo ca bhāvanā-kārena sekkhāya vimuttiyā balaṃ saddhā, uddhambhāgiyāni diṭṭhivasena balaṃ saddhā, vīriyindriyaṃ ārabhitattā satindriyaṃ paggaḥhitattā accantaṃ niṭṭhaṃ gacchanti. Tattha yāni indriyāni, ayaṃ maggo saṃkilesappahānaṃ. Ayaṃ nirodho

āyatiṃ anuppādadhammo, idaṃ dukkhaṃ. Ayaṃ āvaṭṭo hāro.

Tattha katamo vibhatti hāro? “Ayamahamasmi”ti yo samanupassati, so ca kho adhimattena lokikā yaṃ bhūmiyaṃ na tu ariyena payogena so sakkāyadiṭṭhi pajahati. Yaṃ vuccati tajjāya bhūmiyā adhimattāya. Tattha tajjāya bhūmiyaṃ pañcahi ākārehi adhimattataṃ paṭilabhati sīlena vatena bāhussaccena samādhinā nekkhammasukhena. Tattha appatte pattasaññī (..0286) adhimānaṃ gaṇhāti. Etasmiṃyeva vatthuppattiyaṃ bhagavā idaṃ suttaṃ bhāsatī. Sīlavā vatamattenāti. Tattha yo appatte pattasaññī tassa yo samādhi, so sāmiso kāpurisasevito pana so kāpurisā vuccanti puthujjanā. Āmisaṃ yañca ariyamaggamāgamma lokikā anariyaṃ tena samādhi hoti anariyo kāpurisasevito. Yo pana ariyākārena yathābhūtaṃ na jānāti na passati §, so adhigamaṃ pajahati yo ariyena samādhinā akāpurisasevitena nirāmisena nīyati, tattha akāpurisā vuccanti ariyapuggalā. Yo tehi sevito samādhi, so akāpurisasevito. Tasmā ekaṃ vibhajjabyākaraṇīyaṃ “ayamahamasmi”ti asamanupassanto tathā pātetī.

Tattha katamā parivattanā? Imāya dassanabhūmiyā kilesā pahātabbā, tehi pahīyanti aniddiṭṭhāpi bhagavatā niddisitabbā yo.

Tattha katamaṃ vevacanaṃ? Yā sakkāyadiṭṭhiyā attadiṭṭhiyā. Ayaṃ bhūmi. Ye kilesā pahātabbā. Te appahīyanti aniddiṭṭhāpi bhagavatā sassatadiṭṭhi ca ucchedadiṭṭhi ca, sā pariyantadiṭṭhi ca. Yā apariyantadiṭṭhi ca, sā sassatadiṭṭhi ca. Yā ucchedadiṭṭhi, sā natthikā diṭṭhi. Yā sassatadiṭṭhi, sā akiriyadiṭṭhi. Idaṃ vevacanaṃ.

Tattha katamā paññatti? Taṇhā saṃyojanapaññattiyā paññattā. Maggo paṭilābhapaññattiyā paññatto. Indriyā paṭilābhapaññattiyā

paññattāti. Tattha katamo otaraṇo? Sakkāyo dukkhaṃ dassanappahātabbo. Samudayo maggo. Indriyāni tāni ca niddiṭṭhāni khandhadhātu-āyatanesu.

Tattha katamo sodhano hāro? Yañhi ārabba bhagavatā idaṃ suttaṃ bhāsitaṃ, so ārabba niddiṭṭho. Tattha katamo parikkhāro? Nāmarūpassa hetupaccayopi viññāṇaṃ hetu bijaṃ. Tena avijjā ca saṅkhārā ca paccayo. Nivattinayo na aparo pariyāyo sabbabhavo, ye ca sabbabhavassa hetu parabhaṇḍapaccayo iti sammādiṭṭhi parato ca ghoso yoniso ca manasikāro paccayo. Yā paññā uppādeti, esā hetu sammādiṭṭhiyā sammāsaṅkappo bhavati, yā sammāsamādhi §, ayaṃ parikkhāro.

Tattha (..0287) katamo samāropano? “Ayamahasmī”ti asamanupassī dukkhato rogato ...pe... pannarasa padāni. Sīlāni bhagavā kimatthiyāni kimāni-saṃsāni. Sīlāni, ānanda, avipparisāratthāni yāva vimutti. Tattha duvidho attho-purisasattho ca vacanasattho ca.

91. Tattha katamo purisasattho? Yāyaṃ na pacchānutāpitā ayaṃ avipparisāro, ayaṃ purisasattho. Yathā koci brūhayati imatthamāsevati so bhaṇeyya, kiñci mamettha adhīnaṃ tassatthāya idaṃ kiriyāṃ ārabhāmiti. Ayaṃ purisasattho.

Tattha katamo vacanasattho? Sīlāni kāyikaṃ vā vācasikaṃ vā sucariṭṭhaṃ avipparisāroti. Tattha sīlassa vatassa ca bhāsoyeva. Anaññā sugatakammaṭṭā sucariṭṭhaṃ ayaṃ avipparisāro. Evaṃ yāva vimuttīti ekamekasmimṃ pade dve atthā- purisasattho ca vacanasattho ca, yathā imamhi sutte evaṃ sabbesu suttesu dve dve atthā. Ayaṃ hi paramattho uttamattho ca. Yaṃ nibbānasacchikaṃ nissāya yaṃ sakaṃ sacchikātabbaṃ bhavati, so vuccati katassa § katthoti. Ayaṃ puna vevacanaṃ sampajānāti. Iminā niyuttatthamabhilabbhanti vacanasattho. Tattha yaṃ atthaṃ sāvako abhikaṅkhati. Tassa yo paṭilābho, ayaṃ purisasattho. Yaṃ yaṃ bhagavā dhammaṃ deseti, tassa tassa dhammassa yā atthaviññatti. Ayaṃ attho, tattha sīlaṇaṃ avipparisāro atthopi ānisaṃsopi. Eso ca ānisaṃso yaṃ duggatiṃ na gacchati. Yathā taṃ bhagavatā esānisaṃso dhamme suciṅṅe na duggatiṃ gacchati dhammacārī, ayaṃ attho.

Yaṃ puriso bhāvanābhūmiyaṃ sīlāni ārabba sīlena saṃyutto hoti evaṃ yāva vimutti tathā sīlakkhandho. Tattha yo ca avipparisāro anusayavasena niddiṭṭho, tañca sīlaṃ ayaṃ sīlakkhandho. Pāmojjapītipassaddhīti ca samādhindriyena, ayaṃ samādhikkhandho. Yaṃ samāhito yathābhūtaṃ pajānāti, ayaṃ paññākkhandho. Ime tayo khandhā sīlaṃ samādhi paññā ca tathā sīlaṃ paripūreti yaṃ vīriyindriyaṃ tena kāraṇena so sīlaṃ paripūreti, anuppannaṃ ca akusalassa anuppādāya vāyamati, uppannaṃ ca pahānāya anuppannaṃ ca kusalassa uppādāya, uppannaṃ ca kusalassa bhīyyobhāvāya (..0288) iti vīriyindriyaṃ niddiṭṭhaṃ. Tattha yo samādhikkhandho, idaṃ samādhindriyaṃ. Paññākkhandho paññindriyaṃ, taṃ catūsu sammappadhānesu daṭṭhabbaṃ. Tathā yo anuppannaṃ ca akusalassa anuppādāya vāyamati, idaṃ paṭhamāṃ sammappadhānaṃ. Yaṃ uppannaṃ, idaṃ dutiyaṃ. Cattāri sammappadhānāni catūsu jhānesu passitabbāni. Tathā sīlakkhandhena nekkhammadhātu ca adhikā §, tayo ca vitakkā nekkhammavitakko abyāpādavitakko avihiṃsāvitakko ca. Sādhāraṇabhūtā. Yā piyāyamānassa pāmo-

jjena idaṃ kāyikaṃ sukhaṃ ānitaṃ aniyamītipemena, idaṃ dukkhaṃ. Yo tattha avikkhepo, ayaṃ samādhī. Idaṃ pañcaṅgikaṃ paṭhamaṃ jhānaṃ. Yā cetasikā passaddhi savitakkaṃ savicāraṃ virodhanaṃ, yo kilesa ca paridāho, so paṭhame jhāne niruddho. Tathā yā ca kilesapassaddhi yā ca vitakkavicārānaṃ passaddhi, ubhayepi ete dhamme passaddhāyaṃ. Tattha kāyassa cittassa ca sukhaṃ sukhāyanā, idaṃ pītisukhino passaddhi. Yopi ekodibhāvo cittassa, tena ekodibhāvena yaṃ cittassa ajjhattaṃ sampasādanaṃ, idaṃ catutthaṃ jhānaṅgaṃ. Iti ajjhattañca sampasādo cetaso ca ekodibhāvo pīti ca sukhañca, idaṃ dutiyaṃ jhānaṃ caturaṅgikaṃ. Yo passaddhakāyo sukhaṃ vedeti, tena adhimattena sukkena pharivā sukhaṃ cetasikaṃ yaṃ, so pītivītarāgo evaṃ tassa pītivītarāgatāya upekkhaṃ paṭilabhati. So pītiyā ca virāgā upekkhaṃ paṭilabhati. Sukhañca paṭisaṃvedeti. Sati ca sammā paññāya paṭilabhati. Sace sati ekaggatā idaṃ pañcaṅgikaṃ tatiyaṃ jhānaṃ. Yaṃ sukhino cittaṃ samādhīyati, ayaṃ ekaggatāya parāvidhāna-bhāgiyā, paṭhame jhāne atthi cittekaggatā no cakkhussa vedanā sabbaṃ pāri-pūriṃ gacchati. Yathā catutthe jhāne, tathā yā upekkhā passambhayaṃ satisa-mpajaññaṃ cittekaggatā ca, idaṃ catutthaṃ jhānaṃ.

92. Yathā samādhī dassayitabbaṃ, tathā paññindriyaṃ taṃ catūsu ariyasa-ccesu passitabbaṃ. Yaṃ samāhito yathābhūtaṃ pajānāti, sā pajānanā catu-bbidhā asubhato dukkhato anattato ca, yadārammaṇaṃ taṃ dukkhaṃ ariya-saccaṃ, yaṃ pajānanto nibbindati vimuccati tathā yaṃ kāmāsavassa pahānaṃ bhavāsavassa diṭṭhāsavassa avijjāsavassa, ayaṃ nirodho appahīnabhūmiyaṃ (.028 āsavasamudayo. Imāni cattāri ariyasaccāni yathā paññindriyaṃ passitabbaṃ. Yathāyaṃ samāhito yathābhūtaṃ pajānāti, ayaṃ dassanabhūmi. Sotāpatti-phalañca yathābhūtaṃ pajānanto nibbindatīti, idaṃ tanukañca. Kāmarāgabyāpādaṃ sakadāgāmiphalañca yaṃ nibbindati virajjati, ayaṃ paṭhamajjhānabhāvanābhūmi ca rāgavirāgā cetovimutti anāgāmiphalañca. Yaṃ vimutti vimuccati, ayaṃ avijjāvirāgā paññāvimutti arahattañca. Ime avippaṭṭisārā ca vīriyindriyañca cattāro samma-ppadhānā avippaṭṭisārā tañca upari yāva samādhī, evaṃ te cattāri jhānāni samādhindriyañca yaṃ samāhito yathābhūtaṃ pajānāti. Ime cattāro satipaṭṭhānā sīlapā-ripūrimupādāya cāgasamhitena ca nibbedhikānañca nimittānaṃ anāvilamanā, idaṃ satindriyaṃ cattāro satipaṭṭhānā. Yaṃ puna imāya dhammadesanāya tisu ṭhānesu diṭṭhogamanakindriyaṃ kilesapahānena ca sekkhasīlaṃ, idaṃ saddhi-ndriyaṃ. Cattāri ca sotāpattiyaṅgāni phalāni. Samādhindriyāni sopeniyāhārīni sabbasuttesu niddisitabbāni. Yaṃ jhānaṃ paṭilabhanaṃ vīriyagahitaṃyeva ñāṇaṃ paṭissarato, ayaṃ sutamayī paññā. Yo samādhī pubbāparanimittābhāso anomaga-titāya yathākāmo, ayaṃ cintāmayī paññā, yaṃ tathāsamāhito yathābhūtaṃ pajā-nāti, ayaṃ bhāvanāmayī paññā. Ayaṃ suttaniddeso.

Imaṃ suttaṃ nibbedhabhāgiyaṃ bujjhakāradhikaṃ bujjhitabbaṃ. Yehi aṅgehi samannāgataṃ taṃ bujjhissanti tassa aṅgāni bujjhissanti, tena bojjhaṅgā. Tathā ādito yāva sīlaṃ vataṃ cetanā karaṇīyā, kissa sīlāni pāripūreti. Anuppannassa ca akusalassa anuppādāya uppannassa ca akusalassa pahānāya anuppannassa kusalassa uppādāya uppannassa ca kusalassa bhīyyobhāvāya, idaṃ vīriyaṃ

tassa tassa bujhitassa aṅganti. Ayaṃ vīriyasambojjhaṅgo. Iminā vīriyena dve dhammā ādito avippaṭṭisāro pāmojjañca yā puna pīti avippaṭṭisārapaccayā pāmojja-paccayā, ayaṃ pītisambojjhaṅgo. Yaṃ pītimanassa kāyo passambhati. Ayaṃ passaddhisambojjhaṅgo. Tena kāyikasukhamānitaṃ yaṃ sukhino cittaṃ samā-dhiyati, ayaṃ samādhisambojjhaṅgo. Yaṃ samāhito yathābhūtaṃ pajānāti, ayaṃ dhammavicayasambojjhaṅgo. Yā sīlamupādāya pañcannaṃ bojjhaṅgānaṃ upādā-yānulomatā nimittāyanā pītibhāgiyānañca visesabhāgiyānañca (..0290) apilāpa-natā sahatatā hoti anavamaggo, ayaṃ satisambojjhaṅgo. Yaṃ yathābhūtaṃ pajā-nāti, accāraddhavīriyaṃ karoti. Uddhaccabhūmīti katā abhipatthitaṃ peseti. Kosa-jjabhūmīti garahito rahitehi aṅgehi bujhati yaṃ cakkhusamathapathaṃ, sā upe-kkhāti. Tena sā upekkhā tassa bojjhaṅgassa aṅganti karitvā upekkhāsambojjha-ṅgoti vuccate. Eso suttaniddeso.

93. Tattha katamā desanā? Asmiṃ sutte cattāri ariyasaccāni desitāni. Tattha katamo vicayo? Sīlavato avippaṭṭisāro yāva vimutti imissāya pucchāya minikima-tthassamīti dve padāni pucchā dve padāni visajjanāni dvīhi padehi dve abhiññaṃ dvīhi ceva padehi visajjanā kiṃ pucchati nibbādhikaṃ kāyabhūmiṃ kammaṣṣa tathā hi patiṭṭhā ca asekkhe dhamme uppādeti. Tattha katamā yutti? Sīlavato avi-ppaṭṭisāro bhavati kiṃ nicchandassa ca virāgo atthi esā yutti. Tattha katamaṃ padaṭṭhānaṃ? Vīriyaṃ vīriyindriyassa padaṭṭhānaṃ. Samādhī samādhindriyassa padaṭṭhānaṃ. Paññā paññindriyassa padaṭṭhānaṃ. Vīriyaṃ adosassa pada-ṭṭhānaṃ. Samādhī alobhassa padaṭṭhānaṃ. Paññā amohassa padaṭṭhānaṃ. Vīri-yindriyaṃ tiṇṇaṃ maggaṅgānaṃ padaṭṭhānaṃ, sammāvācāya sammākamma-ntassa sammā-ājīvassa. Samādhindriyaṃ tiṇṇaṃ maggaṅgānaṃ padaṭṭhānaṃ, sammāsaṅkappassa sammāvācāya sammāsamādhino. Paññindriyaṃ dvinnaṃ maggaṅgānaṃ padaṭṭhānaṃ, sammāsatīyā sammādiṭṭhiyā ca.

Tattha katamo lakkhaṇo? Sīlakkhandhe vutte sabbe tayo khandhā vuttā bhavanti, sīlameva hi selopamatā yathā selo sabbapaccatthikehi akaraṇīyo evaṃ taṃ cittaṃ sabbakilesehi na kampaṭṭiti, ayaṃ amoho. Virattaṃ § rajanīyesūti ayaṃ alobho. Kopaneyye na kuppaṭṭiti ayaṃ adoso. Tattha paññā amoho kusalamūlaṃ, alobho alobhoyeva, adoso adosoyeva. Imehi tīhi kusalamūlehi sekkhabhūmiyaṃ ṭhito asekkhamaggaṃ uppādeti. Sekkhabhūmi sampattikammadhamme uppādeti, sā ca sammāvīvimutti, yañca vimuttirasaññadassanaṃ ime dasa asekkhānaṃ ara-hattaṃ dhammā. Tattha aṭṭhaṅgikena maggena catubbidhā bhāvanāpi labbhati. Sīlabhāvanā kāyabhāvanā cittabhāvanā (..0291) paññābhāvanā ca. Tattha sammākammantena sammā-ājīvena ca kāyo bhāvito. Sammāvācāya sammāvāyā-mena ca sīlaṃ bhāvitaṃ. Sammāsaṅkappena sammāsamādhinā ca cittaṃ bhāvitaṃ. Sammādiṭṭhiyā sammāsatīyā ca paññā bhāvitā. Imāya catubbidhāya bhāvanāya dve dhammā bhāvanāpāripūriṃ gacchanti cittaṃ paññañca. Cittaṃ bhāvanāya samatho, paññā bhāvanāya vipassanā. Tattha paññā avijjāpahānena cittaṃ upakkilesehi amissīkatanti. Paññā bhāvanāya cittabhāvanāya eva paripū-reti. Evaṃ yassa subhāvitaṃ cittaṃ kuto taṃ dukkhamessatīti. Api ca kho pana tassa āyasmato abyāpādadhātu adhimuttā, na so petaṃ samāpanno tassa

saṅkhāpahāraṃ deti, saṅkhāvitakkite sarīre dukkhaṃ na vediyati, ayaṃ suttattho.

94. Tattha katamā desanā? Imamhi sutte dasa asekkhā arahattadhammā desitā appamāṇā ca sammā vibhāvanā. Tattha katamo vicayo? Selopamatā ye ye dhammā vedanīyasukhadukkhopagatā, te sabbe nirūpaṃ vānupassantānaṃ vūpa-gatā kāyato vedayitaparikkhāro appavattito dukkhaṃ na vediyati. Tattha katamā yutti, yassevaṃ bhāvitaṃ cittaṃ kuto taṃ § dukkhamessatīti. Tīsu bhāvanāsu dukkhaṃ nakkhamati cittaṃ cittabhāvanāya ca. Nirodhabhāvanāya ca ānantarikā samādhibhāvanāya ca. Iti yassevaṃ bhāvitaṃ cittanti samādhi phalassa pada-ṭṭhānaṃ.

Tattha katamo lakkhaṇo? Yassevaṃ bhāvitaṃ § cittanti cittāni bhāvitāni yathā paṭhamaṃ niddiṭṭhāni paññā sīlaṃ kāyo cittaṃ, sīlampi subhāvitaṃ kāyikacetasi-kañca ṭhitattā nānupakampatīti vedanāpi tathā saññāpi saṅkhārāpi. Kuto taṃ dukkhamessatīti sukhampi nānugacchati, adukkhamasukhampi nāgatanti.

Tattha katamo catubyūho hāro? Idha bhagavato ko adhippāyo? Ye dukkhena adhikā bhavissanti, te evarūpāhi samāpattīhi virahissanti. Ayamettha bhagavato adhippāyo. Ye ca appasannā, te hi bhavissanti, pasannānañca (..0292) pītipā-mojjaṃ bhavissati, ayaṃ tattha bhagavato adhippāyo. Āvaṭṭoti natthi āvaṭṭanassa bhūmi.

Vibhattīti yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkhamessatīti duvidho niddeso-dukkhahetuniddeso ca paṭipakkhaniddeso ca. Ko so dukkhahetu? Yato dukkhaṃ āgacchati paṭipakkhe vutte sesadhammānaṃ sīlaṃ hetu ca paccayo ca, te sabbe dhammā vuttā honti. Ekabodhipakkhiye dhamme vutte sabbe bodhagamaniyā dhammā vuttā bhavanti.

Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Ye avi-ppaṭisārena chandikā, te sīlapāripūrī bhavanti pāmojjachandikā avippaṭisārīpāri-pūrī, ayamettha bhagavato adhippāyo ...pe... ayaṃ catubyūho hāro.

Tattha katamo āvaṭṭo? Idaṃ suttaṃ nibbedhabhāgiyaṃ. Yo nibbedho, ayaṃ nirodho. Yena nibbijjhati, so maggo. Yaṃ nibbijjhati, taṃ dukkhaṃ. Yaṃ nibbedha-gāminā maggena pahiyati, samudayoyaṃ vutto.

Tattha katamā vibhatti? Sīlavato avippaṭisāroti

vibhajjabyākaraṇīyaṃ, parāmasantassa natthi avippaṭṭisāro yāva dosakataṃ kāyena vā vācāya vā akusalaṃ ārabhati. Kiñcipissa evaṃ hoti “sukatametaṃ sucaritametaṃ no cassa tena avippaṭṭisārena pāmojjaṃ jāyati yāva vimutti, tassa sīlavato avippaṭṭisāro”ti vibhajjabyākaraṇīyaṃ, ayaṃ vibhattihāro.

Tattha katamā parivattanā? Imehi sattahi upanisāsampattīhi ekādasa upanisā vibhattiyaṃ pajahānaṃ pajahanti, ayaṃ parivattanā.

Tattha katamā vevacanā? Imesaṃ ariyadhammānaṃ balabojjhaṅgavimokkhasamādhisamāpattīnaṃ imāni vevacanāni.

Tattha katamā paññatti? Sīlavato avippaṭṭisāroti sīlakkhandhe nekkhammapaññattiyā paññattaṃ, nisajjapaññatti ca evaṃ dasa aṅgāni dvīhi dvīhi aṅgehi paññattāni.

Tattha katamo otaraṇo? Idaṃ nibbedhabhāgiyasuttaṃ pañcasu otiṇṇaṃ yathā yaṃ paṭhamaṃ niddiṭṭhaṃ evamindriyādikhandhadhātu-āyatanesu niddisita-bbāni.

Tattha (..0293) katamo sodhana hāro? Sīlavato avippaṭṭisāroti na tāva suddho ārambho avippaṭṭisārino pāmojjanti na tāva suddho ārambho yāni ekādasa padāni desitāni yadā tadā suddho ārambho, ayaṃ sodhana.

Tattha katamo adhiṭṭhāno? Sīlavemattatāya paññattaṃ evaṃ dasa padāni sabbāni sīlakkhandhassa ānisaṃso, te ca patirūpadesavāso ca paccayo attasammāpaṇidhānañca hetu, samādhikkhandhassa sukhaṃ hetu passaddhi paccayo, yena jhānasahajāti ca ṭhānanti jhānaṅgā aparō pariyāyo kāmesu ādīnavānupassanā samādhino paccayo nekkhamme ānisaṃsadassāvitā hetu.

Tattha katamā samāropanā? Yaṃ vīriyindriyaṃ, so sīlakkhandho. Yaṃ sīlaṃ, te cattāro dhammā padhānā. Yaṃ dhammānudhammapaṭipatti, so pātīmokkhasaṃvaro.

95. Yassa selopamaṃ cittanti gāthā §, selopamanti upamā yathā selo vātena na kampaṭi na uṇhena na sītena saṃkampaṭi. Yathā anekā acetanā, te uṇhena milāyanti, sītena avasussanti, vātena bhajanti. Na evaṃ selo virattaṃ rajanīyesu dosanīye na dussatīti kāraṇaṃ dosanīye domanassantaṃ, na duṭṭhena vā kampaṭi uṇhena vā, so milāyati sītena vā avasussati, evaṃ cittaṃ rāgena nānussati sītena kampaṭīti. Kiṃ kāraṇaṃ? Virattaṃ rajanīyesu dosanīye na dussati. Kiṃ kāraṇaṃ? Dosanīye panassanti na dussati, aduṭṭhaṃ taṃ na kosissanti, tena kuppanīye na kuppaṭi, yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkhaniddeso ca kuto evarūpassa dukkhaṃ āgamissatīti niddiṭṭhaṃ.

Parivattanāti kuto taṃ dukkhamessatīti yaṃ cetasaṃ sukhaṃ anupādisesā ayaṃ natthi sopādisesā ayaṃ atthi. Puna evamāhaṃsu taṃ khaṇaṃ taṃ muhuttaṃ ubhayameva avedayitaṃ sopādisesaṃ yañca anupādisesaṃ yañca taṃ khaṇaṃ taṃ muhuttaṃ anupādisesaṃ yañca sopādisesaṃ ca avedayitaṃ. Sukhamāpannassa anāvattikanti ayamettha viseso parivattanā.

Tattha (..0294) katamo vevacano? Yassevaṃ bhāvitaṃ cittaṃ vā bhāvitaṃ subhāvitaṃ anuṭṭhitaṃ vatthukataṃ susamāraddhaṃ. Cittanti mano viññāṇaṃ manindriyaṃ manoviññāṇadhātu.

Tattha katamā paññatti? Cittam mano saṅkhārā vūpasamapaññattiyā paññattam. Samādhi asekkhapaññattiyā paññatto. Dukkham ucchinnapaññattiyā paññattam.

Tattha katamo otaraṇo? Citte niddiṭṭhe pañcakkhandhā niddiṭṭhā honti, ayaṃ khandhesu otaraṇo, manoviññāṇadhātuyā niddiṭṭhāya aṭṭhārasa dhātuyo niddiṭṭhā honti, ayaṃ dhātūsu otaraṇo. Manāyatane niddiṭṭhe sabbāni āyatanāni niddiṭṭhāni honti. Tattha manāyatanaṃ nāmarūpassa padaṭṭhānaṃ. Nāmarūpapaccayā saḷāyatanaṃ. Tathā paṭiccasamuppāde. Ayaṃ otaraṇo. Tattha katamo sodhano suddhoyeva ārambho.

Tattha katamo adhiṭṭhāno? Chaḷindriyaṃ bhāvanā ekattāyaṃ paññatti chaṭṭhi-tena kāyo ekattāya paññatto.

Tattha katamo parikkhāro? Cittassa pubbahetu samuppādāya manasikāro ca tapponatā ca yaṃ asamāhitabhūmiyaṃ ca visesadhammaṃ abhāvitattā cittasatataṃ gacchati, sace samādhino sukhaṃ hetu avippaṭisāro paccayo, ayaṃ hetu ayaṃ paccayo parikkhāro.

Tattha katamā samāropanā? Yassevaṃ bhāvitanti tassa dhammā samāropayitabbā. Kāyo sīlaṃ paññā bhāvitacittanti anabhirataṃ anapaṇataṃ anekaṃ anutaṃ anāpajjāsattaṃ ayaṃ samaññāyatanā na tassa sekkhassa sammāsamādhi sabbe asekkhā dasa arahantadhammā niddiṭṭhā honti. Asekkhabhāgiyāni suttāni.

96. Yassa nūna, bhante, kāyagatāsati abhāvitā, ayaṃ so aññataraṃ sabrahmacāriṃ § āsajja samāpajja appaṭinisajja janapadacārikaṃ pakkameyya, so āyasmā imasmiṃ vippaṭijānāti dve pajāni paṭijānāti cittabhāvanāyañca diṭṭhiyā pahānaṃ, kāyabhāvanāyañca diṭṭhippahānaṃ, kāyabhāvanāyañca taṇhāpahānaṃ, yaṃ paṭhamaṃ upamaṃ karoti. Asucināpi sucināpi pathavī neva aṭṭiyati na jigucchati na pītipāmojjaṃ paṭilabhāti, evameva (..0295) hi pathavīsamena so cetasā anvayena appakena averena abyāpajjena viharāmīti. Iti so āyasmā kiṃ paṭijānāti, kāyabhāvanāya sukhindriyapahānaṃ paṭijānāti, cittabhāvanāya somanassindriyapahānaṃ paṭijānāti. Kāyikā vedanā rāgānusayamanugātānaṃ sukhindriyaṃ paṭikkhipati. Na hi vedanākkhandhaṃ yā cetasikā sukhavedanā tattha ayaṃ paṭilābhapaccayā uppajjati sukhaṃ somanassaṃ. Sotaṃ paṭikkhipati, na hi manosamphassaṃ vedanaṃ. Tattha catūsu mahābhūtesu rūpakkhandhassa anusaya- paṭighapahānaṃ bhaṇāti. Kāme rūpañca tañca asekkhabhūmiyaṃ. Kāye kāyānupassanā diṭṭhadhammasukhavihārañca. Balena ca ussāhena ca sabbaṃ manasi katattānaṃ pahānaṃ medaṃ katālikāya ca purisena ca maṇḍanakajātikena ca, etehi imassa mātāpitusambhūtaṃ paccavekkaṇaṃ, so kāyena ca kāyānupassanāya ca cittaṃ ca cittānupassanāya ca dve dhamme dhāreti. Kāyakilesavatthuṃ cittaṃ ca cittasannissaye cittaṃ subhāvitena sattannaṃ ca samāpattīnaṃ viharitū paṭijānāti.

Gahapatiputtupamatāya ca yathā gahapatiputtassa nānāraṅgānaṃ vatthakaraṇḍako puṇṇo bhavēyya, so yaṃ yadeva vatthayugaṃ pubbaṇhasamaye ākaṅkhati, pubbaṇhasamaye nibbāpeti, evaṃ majjhanhikasamaye, sāyanhasamaye, evameva so āyasmā cittassa subhāvitattā yathārūpena vihārena ākaṅkhati pubba-

ṇhasamayaṃ viharituṃ, tathārūpena § pubbaṇhasamayaṃ viharati, majjhanhika-samaye, sāyanhasamaye. Tena vesa āyasmatā upamāya me āsitāya pathavī vā anuttarā indriyabhāvanā bhāvitacittena. Tena so āyasmā idaṃ aṭṭhavidhaṃ bhāvanaṃ paṭijānāti catūsu mahābhūtesu, kāyabhāvanaṃ upakacaṇḍālaṃ purisa-metakaṃ bhavatalākāsu cittabhāvanaṃ, imāhi bhāvanāhi tāya bhāvanāya ca samathā pāripūrimantehi. Imehi catūhi paññāpāripūrimantehi.

97. Kathaṃ upakacaṇḍālaṃ paṭikūlesu dhammesu appaṭikūlasaññī viharati? Kāyo pakatiyā appaṭikūlaṃ kāye uddhumātakasaññā saṃkhittena nava saññā ime paṭikūlā dhammā ceso āyasmā paṭikūlato ajigucchito kāyagatāsatiyā bhāvanā-nuyogamanuyutto viharati, na hi tassa jigucchappahāya cittaṃ paṭikūlati.

Kathaṃ (..0296) appaṭikūlesu dhammesu paṭikūlasaññī viharatīti? Kāyo sabbalo-kassa appaṭikūlo taṃ so āyasmā asubhasaññāya viharati. Evaṃ appaṭikūlesu dhammesu paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca appaṭikūlesu ca appaṭikūlasaññī viharatīti api sabboyaṃ lokassa yamidaṃ muṇḍo pattapāṇi kulesu piṇḍāya vicarati, tena ca so āyasmā suvaṇṇadubbaṇṇena appaṭikūlasaññī cittena ca kāyena nibbidāsahagatena appa-ṭikūlasaññī, evaṃ paṭikūlesu appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca dhammesu appaṭikūlasaññī viharati? Paṭikūlesu ca dhammesu subhasaññino itthirūpe paṭikūlesu ca jigucchino vinīlakavipubbake tattha so āyasmā paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu dhammesu tadubhayaṃ abhinivajjayitvā upekkhako viharati sato ca sampajāno ca? Appaṭikūlesu ca dhammesu subhasaññino itthirūpe paṭikū-lesu ca jigucchino vinīlakavipubbake tadubhayaṃ abhinivajjayitvā ‘netam mama’-‘nesohamasmī’‘neso me’ attāti viharati. Evaṃ tadubhayaṃ abhinivajjayitvā upe-kkhako viharati sato sampajāno.

Aparo pariyāyo. Tedhātuko lokasannivāso sabbabālaputhujjanānaṃ appaṭikūla-saññā. Tattha ca āyasmā sārīputto appaṭikūlasaññī viharati. Evaṃ appaṭikūlesu dhammesu paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu dhammesu appaṭikūlasaññī viharati? Paṭikūlasaññino sabba-sekkhā idha kā tedhātuke sabbaloke. Tattha katamo bhūmippatto samādhiphale sacchikato appaṭikūlasaññī viharati? Kiṃ kāraṇaṃ? Na hi taṃ atthi yassa lokassa pahānāya paṭikūlasaññī uppādeyya.

Kathaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu paṭikūlasaññī viharati? Tedhā-tuke lokasannivāse yāva kāmalokabhūmatā hi rāgānaṃ vītarāgānaṃ paṭikūlasa-matā rūpārūpadhātuṃ appaṭikūlasamatā. Tattha ca āyasmā sārīputto paṭikūla-saññī viharati. Evaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu paṭikūlasaññī viha-rati.

Kathaṃ (..0297) paṭikūlesu ca appaṭikūlesu ca dhammesu appaṭikūlasaññī viha-rati? Yaṃ kiñci parato duruttānaṃ durāgatānaṃ vacanapathānaṃ taṃ vacanaṃ appaṭikūlaṃ yāvatā vācaso appatirūpā tathā janassa appaṭikūlasaññā. Tattha āyasmā sārīputto abhiññāya sacchikato appaṭikūlasaññī viharati, evaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati.

98. Kathaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu tadubhayaṃ abhinivajjayitvā upekkhako ca viharati sato ca sampajāno? Yañca nesaṃ samanupassati ye dhammā duccharitā, te dhammā appaṭikūlā. Tattha āyasmā sāriputto iti paṭisañcikkhati ye dhammā duccharitā, te dhammā aniṭṭhavipākā. Ye dhammā sucharitā, te ācayagāmino. So ca sucharitaṃ ācayagāminiṃ karitvā duccharitaṃ aniṭṭhavipākaṃ karitvā tadubhayaṃ abhinivajjayitvā upekkhako viharati.

Atha paṭikūlesu ca dhammesu appaṭikūlesu ca paṭikūlasaññī viharati. Taṇhā paṭikūladhammā kiṃ kāraṇaṃ? Taṇhāvasena hi sattā dvīhi dhammehi sattā, kabalīkāre āhāre rasataṇhāya sattā, phasse sukhasaññāya sattā. Tatthāyasmā sāriputto kabalīkāre ca āhāre paṭikūlasaññī viharati, phasse ca dukkhasaññī viharati. Evaṃ paṭikūlesu ca appaṭikūlesu ca paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca dhammesu appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati? Taṇhākkhayaṃ anuttaraṃ nibbānaṃ tathā bālaputhujjanānaṃ paṭikūlasaññā pahatasaññā ca. Tatthāyasmato sāriputtassa appaṭikūlasaññā abyāpādasaññā ca sāmaṃ paññāya passitvā evaṃ paṭikūlesu ca dhammesu appaṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati? Tatiye ca nibbāne paṭikūlasaññīno yasena ca kittini ca appaṭikūlasaññīno. Tatthāyasmā sāriputto

assādañca ādīnavañca nissaraṇañca yathābhūtaṃ sammāpaññāya paṭijānanto paṭikūlañca appaṭikūlañca dhammaṃ tadubhayaṃ abhinivajjayitvā appaṭikūlasaññī viharati.

Kathaṃ (..0298) paṭikūlaṃ appaṭikūlañca dhammaṃ tadubhayaṃ abhinivajjayitvā upekkhako viharati? Sato ca sampajāno ca, yañca samanupassati anunayo appaṭikūlo dhammo paṭigho ca paṭikūlo dhammo, tathāyasmā sārīputto anunayassa paṭighappahīnattā upekkhako viharati sato sampajāno ca. Yañcassa samanupassati ayaṃ pañcavidhā anuttarā indriyabhāvanā. Ayaṃ suttaniddeso.

99. Tattha katamo desanāhāro? Imamhi sutte kiṃ desitabbaṃ? Tattha vuccate, imamhi sutte diṭṭhadhammasukhavihāro desito, tathā vimuttaṃ cittaṃ paccavekkhaṇā ca adhipaññādhammaṃ desitaṃ.

Tattha katamo vicayo? Ye kāye kāyānupassino viharanti, tesam cittaṃ anunayaappaṭighena na viharati anunayappaṭighena cābhiramamānassa cittaṃ samaggataṃ bhavissatīti bhāvanāya balametaṃ, ayaṃ vicayo hāro.

Tattha katamo yuttihāro? Kāyabhāvanāya ca cittabhāvanāya ca na kiñci sabrahmacārī atimaññissatīti. Atthi esā yutti, ayaṃ yuttihāro.

Tattha katamo padaṭṭhāno hāro? Kāyabhāvanāya paṭhamassa sati upaṭṭhānassa padaṭṭhānaṃ. Yā pathavīsamacittatā, sā aniccānupassanāya padaṭṭhānaṃ.

Tattha katamo lakkhaṇo? Yaṃ pathavīsamena cetasā viharati attānupassī pathavīsamena gihī viharati. Ko attho pathavīsamenāti? Yathā ye ca selopamattāya akammayuttā evameva pathavīsamo ayaṃ hiriyatāya. Ayaṃ lakkhaṇo.

Tattha katamo catubyūho hāro? Imamhi byākaraṇe ko tassa āyasmato adhippāyo? Ye keci arahantā indriyabhāvanaṃ ākaṅkhiyanti, te pathavīsamataṃ uppādayissatīti. Ayaṃ adhippāyo.

Tattha katamo āvaṭṭoti? Natthi āvaṭṭassa bhūmi.

Tattha (..0299) katamo vibhatti? Yo kāyānupassī viharati, so pathavīsamacittataṃ paṭilabhissatīti na ekaṃsena. Kiṃ kāraṇaṃ? Ye khaṇḍakādichinnakādino, na te pathavīsamacittataṃ paṭilabhanti. Sabbā kāyagatāsati sekkhabhāvanāya nibbānaṃ phalaṃ, ayaṃ vibhatti.

Tattha katamo parivattano hāro? Ye kāyānupassino viharissanti, tesameva kāyapaccayā uppajjeyya āsavā vighātapariḷāhā, ayaṃ parivattano hāro.

Tattha katamo otaraṇo? Pañcakkhandhā § avitīṇṇā § bāvisatindriyāni, tathā yaṃ manindriyaṃ, taṃ manodhātu manāyatanañca. Yaṃ samādhindriyaṃ, taṃ dhammadhātu dhammāyatanañca. Ayaṃ otaraṇo hāro.

Tattha katamo sodhano hāro? Ye ca manasā cattāro bhāvetabbā, te sabbe bhāvitā yaṃ taṃ manena pahīne pattabbaṃ sabbattha etassa ca atthāya ārambho, so attho suddho. Ayaṃ sodhano hāro.

Tattha katamo adhiṭṭhāno? Ayaṃ samādhī ekattatāya paññatto, cha kāyā ekattatāya paññattā. Pañcindriyāni rūpīni rūpakāyo. Cha vedanākāyā vedanākāyo. Cha saññākāyā saññākāyo. Cha cetanākāyā cetanākāyo. Cha viññāṇakāyā viññāṇakāyo. Sabbepi ete dhammā dhammakāyotiyeva saṅkhaṃ gacchanti. Ayaṃ adhiṭṭhāno.

Parikkhāroti samāpattikosallañca vīthikosallañca § hetu. Yañca gocarakosallaṃ yañca kallaṃ taṃ kosallaṃ paccayo. Vodānakosallaṃ hetu, kallaṃ paccayo. Sukhaṃ hetu, abyāpajjaṃ paccayo. Ayaṃ parikkhāro.

Tattha katamo samāropanoti? Yathā pathavī sucimpi nikkhīpante asucimpi nikkhitte tādiseyeva evaṃ kāyo manāpikēhipi phassehi amanāpikēhipi phassehi tādisoyeva paṭighasamphassena vā sukhāya vedanāya tādisaṃ yo cittaṃ. Idaṃ suttaṃ vibhattaṃ sa-opammaṃ ugghaṭitaññussa puggalassa vibhāgena. Tattha samāropanāya avakāso natthi.

100. Tattha (..0300) katamaṃ suttaṃ saṃkilesabhāgiyaṃ? Yato ca kusalehi dhammehi na virodhati, na vaḍḍhati, imaṃ ādīnavaṃ bhagavā deseti, tasmā channaṃ vivareyya, vivaṭaṃ nātivassati, tato ādīnavato vivareyyāti taṃ tīhi dhammehi nābhidhaṃsitāti asubhasaññāya rāgena nābhidhaṃsiyati. Mettāya dosena nābhidhaṃsiyati. Vipassanā mohena nābhidhaṃsiyati. Evañcassa yo yo dhammo paṭipakkho tamhi tamhi dhamme paripūrissati. Yo tassa dhammassa akusalo dhammo paṭipakkho, tena nādhivāsiyati.

Aparo pariyāyo. Ye ime dhammā attanā na sakkoti vuṭṭhānaṃ, te ete dhammā desitā. Channamativassatīti tehi vitakkaṃ yena ca sakkā puna desitaṃ cittaṃ vibhāvetuṃ pariyodāpetuṃ vivekaninnassa vivekaṇaṃ vivekapabbhārasa vuddhiṃ virūhiṃ vepullataṃ āpajjati kusalesu dhammesu, seyyathāpi nāma uppalaṃ vā kumudaṃ vā padumaṃ vā udake sukkaṃ cando yāvaratti yāva-divaso āgacchati, tassa vuddhiyeva pāṭikañkhitaṃ, na parihāni, evaṃvidhaṃ taṃ cittaṃ nābhidhaṃsiyati. Aparopettha yo akūṭo asaṭho amāyāvī uju puriso yathābhūtaṃ attānaṃ āvikaroti. Tattha yo chādeti tassa akusalā dhammā cittaṃ anudhāvanti. Channamativassatīti yo pana hoti asaṭho akūṭo amāyāvī uju puriso yathābhūtaṃ attānaṃ āvikaroti. Tassa cittaṃ akusalehi dhammehi na viddhaṃsiyati, ayaṃ suttaṃ.

101. Tattha katamā desanā? Idha desitā dasa akusalakammaṃ pathā adhivassanatāya dasa kusalakammaṃ pathā anadhivassanatāya akusalehi na visujjhati. Yathā vuttaṃ bhagavatā “cittasaṃkilesā, bhikkhave, sattā saṃkilissanti”ti.

Tattha katamo vicayo? Yassevaṃ cittaṃ adhivāsiyati, tassa bujjhitassa yaṃ bhavēyya kūṭeyya, taṃ ānantariyenapi satthari vā guṇānukampanatāya, ayaṃ vicayo.

Tattha katamā yuttīti? Evaṃ anadhivasiyantaṃ cittaṃ vuṭṭhāti. Vuṭṭhitaṃ patiṭṭhahati kusalesu dhammesūti atthi esā yutti.

Paḍaṭṭhānanti (..0301) channamativassatīti channaṃ asaṃvarānaṃ paḍaṭṭhānaṃ, vivaṭaṃ nātivassatīti achannaṃ saṃvaraṇānaṃ. Tasmā channaṃ vivareyya vivaṭaṃ nātivassatīti desanāya paḍaṭṭhānaṃ.

Lakkhaṇoti channamativassatīti ye keci vicittena channena ekalakkhaṇā dhammā sabbe te aviddhaṃsiyanti. Tasmā channaṃ vivareyya. Vivaṭaṃ nātivassatīti ye keci tena acchannena ekalakkhaṇā dhammā sabbe te nātivassantīti lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Yesaṃ

kesañci cittaṃ akusalā dhammā adhipaṭidesitā te yathādhammaṃ paṭikarissantīti
ayaṃ tattha bhagavato adhippāyo. Ayaṃ catubyūho hāro.

Āvaṭṭoti yaṃ channaṃ taṃ duvidhaṃ kampamaṇaṃ samucchitabbo. Ānantari-
yasamādhīnaṃ. Tattha passaddhiyañca māno āsave vaḍḍheti, assaddhiyena ca
pamādaṃ gacchati, pamādena onamati, unnaḷabhāvaṃ gacchati. Vuttaṃ cetaṃ
bhagavatā “unnaḷānaṃ pamattānaṃ tesam vaḍḍhanti āsavā”ti cattāri tāni upādā-
nāni, yāni cattāri upādānāni, te pañcupādānakkhandhā bhavanti. Imāni saccāni
dukkhañca samudayo ca. Tasmā channaṃ vivareyyāti yena hetunā, te āsavā
vaḍḍhanti. Tesam pahīnattā āsavā pahiyante. Tattha appamādena assaddhiyaṃ
pahiyati uddhaccakukkuccappahānena oḷārikatā tassa dve dhammā na samatho
ca bhāvanā ca pāripūriṃ gacchanti. Yo tesam āsavānaṃ khayō, ayaṃ nirodho.
Imāni cattāri saccāni, ayaṃ āvaṭṭo.

Tattha katamo vibhatti hāro? Channamativassatīti na ekaṃso. Kiṃ kāraṇaṃ?
Yassa assā nivattanā yathāpi sekkhānaṃ. Yathāvuttaṃ bhagavatā-

“Kiñcāpi sekkho pakareyya pāpaṃ, kāyena vācāya uda cetasā vā;
abhabbo hi tassa pariguhanāya, abhabbatā diṭṭhapadassa hotī”ti.

Kiñcāpi (..0302) tesam nivāraṇaṃ cittaṃ hoti. Api tu appaccayā samāye ca te
niddisittabbā, ayaṃ vibhattihāro.

Tattha katamo parivattano hāro. Channamativassatīti yassa ye dhammā
sabbaṃ anavivaṭaṃ ativassiyati, vivaṭaṃ nātivassati, avaguṇantaṃ nātivassati.
Ayaṃ parivattano hāro.

Tattha katamo vevacano hāro. Channanti āvutaṃ nivutaṃ pihitaṃ paṭikujjitaṃ
sañchannaṃ parodhaṃ, vivaṭaṃ nātivassatīti yassa te dhammā pabbajjitā
vinodaṃ nādhivassitā vantikatātī, ayaṃ vevacano hāro.

Tattha katamo paññatti hāro. Channamativassatīti kilesabhāgiyapaññattaṃ
vivaṭaṃ nātivassatīti sadhammakiccaṃ yaṃ paṭipadā paññattiyā paññattaṃ,
tasmā hi channaṃ vivareyyāti anusāsanapaññattiyā paññattaṃ, vivaṭaṃ nātiva-
ssatīti niddhānapaññattiyā paññattaṃ, ayaṃ paññatti hāro.

Tattha katamo otaraṇo hāro? Channamativassatīti tayo kilesā rāgo doso moho,
te khandhesu sañkhārakkhandho ...pe... te purā yathā niddiṭṭhaṃ khandhadhā-
tu-āyatanesu, ayaṃ otaraṇo hāro.

Tattha katamo sodhano hāro? Yenārambhena idaṃ suttaṃ bhāsati so ārambho
niyutto.

Adhiṭṭhānoti channamativassatīti ekattatāya paññattaṃ. Kiṃkāraṇaṃ? Idaṃ hi
ativassatīti imassa ca ativassati evañca ativassatīti ayaṃ vemattatāya yā suṇasā-
dhāraṇehi lakkhaṇehi paññāpiyati, sā ekattapaññatti.

Tattha katamo parikkhāro? Yañca taṃ ativassiyanti, tassa dve hetū dve
paccayā akusalapasuteva vācakattābhirati ca. Ime dve ayonisomanasikāro ca
kusalā dhammā vopasaggā ca, ime dve paccayā.

Tattha katamo samāropano? Channamativassatīti vemati passatīti channaṃ
yaṃ pariggahituṃ yaṃ adesituṃ appassutaṃ yaṃ kathaṃkathā vibhūtena akusa-
lamūlena yaṃ taṇhāya ca te vaḍḍhati dosāti sannivā te appasakkhayena

saṅkhārā. Saṅkhārapaccayā viññāṇaṃ yāva jarāmaraṇaṃ, ayaṃ samāropano (..030).
Yaṃ puna tathā desanā, tasseva akusalā dhammā vuddhiṃ virūhiṃ vepullatamā-
pajjati tassa saṅkhārā nirodhā, ayaṃ samāropano.

102. Cattāro puggalā § tamo tamaparāyanoti ...pe... tattha katamo vuccate
tamo nāma? Yo tamo andhakāro, yathā vuttaṃ bhagavatā “yathā andhakāre
tasmim bhayānake sakampidhātupuriso na passati, evameva aññāṇato tamopana-
ndhakāro pāpakasakammasavipākaṃ na saddho hoti. Iti evaṃ lakkhaṇatā
aññāṇaṃ tamo avijjā moho, yena sattā yathābhūtaṃ nappajānanti, iti vuccati
tamoti. So tiṇṇaṃ cakkhūnaṃ tamo maṃsacakkhuno dibbacakkhuno paññāca-
kkhuno, imesaṃ cakkhūnaṃ idha tamo niddisiyati aññāṇanti. Tattha katamaṃ
aññāṇaṃ adassanaṃ? Atha nissaye yaṃ pubbante aññāṇaṃ aparante aññāṇaṃ

pubbantāparante aññāṇaṃ hetumhi aññāṇaṃ paccayamhi aññāṇaṃ tassa aññā-
ṇino samādhībhūtaṃ eso nissando. Yaṃ na jānāti idaṃ sevitabbaṃ idaṃ na
manasikātabbanti. So tena tamena niddisiyati tamopi yathā vuccati. Mūḷhoti evaṃ
cetanā. Tena tamena so puggalo vuccati. Tamoti so tena tamena asamūhatena
asamucchinnena tapparamo bhavati tapparāyano, ayaṃ vuccati puggalo tamo
tamaparāyanoti. Parāyanoyeva dhammo manasikātabbo so tamo dahati añña-
cittaṃ upaṭṭhapeti. Te cassa dhammā nijjhānakkhamanti. So sutamayāya
paññāya samanupassati.

Tattha katamo tamo jotiparāyano? So tena paññāvasena iriyati evaṃ tasseva
iriyantassa parāyano bhavati. Ayaṃ vuccate puggalo tamo jotiparāyano.

Tattha katamo puggalo joti jotiparāyano §? Tattha vuccati joti nāma yaṃ tassa
ce tamassa paṭipakkhena ye ca dhamme antamaso ñāṇāloko, so suṇadhammo
puggalo tamo jotiparāyano, tattha vuccate, yoyaṃ puggalo tamo jotiparāyano, so
yadi tathārūpaṃ kalyāṇamittaṃ paṭilabhati, yo naṃ akusalato ca nivāreti (..0304)
bhāvitakusalatāva bhāvī niyojetīti. Evañca saddhammaṃ deseti. Ime dhammā
kusalā, ime dhammā akusalā. Ime dhammā sāvajjā, ime dhammā anavajjā. Ime
dhammā sevitabbā, ime dhammā na sevitabbā. Ime dhammā bhajitabbā, ime
dhammā na bhajitabbā. Ime dhammā upasampajja vihātabbā, ime dhammā na
upasampajja vihātabbā. Ime dhammā manasikātabbā, ime dhammā na manasikā-
tabbāti. Paccate saññāya yathā saññāyati satindriyāni, so evaṃ pajānāti. Ime
dhammā kusalā, ime dhammā akusalā. Ime dhammā sāvajjā, ime dhammā ana-
vajjā. Ime dhammā sevitabbā, ime dhammā na sevitabbā. Ime dhammā bhāve-
tabbā, ime dhammā na bhāvetabbā. Ime dhammā upasampajja vihātabbā, ime
dhammā na upasampajja vihātabbā. Ime dhammā manasikātabbā, ime dhammā
na manasikātabbāti. So te dhamme susuyyati, sotaṃ odahati, aññaṃ cittaṃ upa-
ṭṭhapeti, te cassa dhammā nijjhānakkhamanti, so sutamayāya paññāya samannā-
gato so tena paccayavasena iriyati evaṃ tasseva iriyanti tapparamo bhavati tappa-
rāyano. Ayaṃ vuccate puggalo tamo tamaparāyano.

Tattha katamo puggalo joti tamaparāyano? Joti nāma yā tasseva tamassa paṭi-
pakkhena ye dhammā antamaso ñāṇāloko, so puna dhammo. Katamā uccate?
Paññāyato paṇḍitoti vuccate, so evaṃ pajānāti. Ime dhammā kusalā, ime
dhammā akusalā. Ime dhammā sāvajjā, ime dhammā anavajjā. Ime dhammā sevi-
tabbā, ime dhammā na sevitabbā. Ime dhammā bhāvitabbā, ime dhammā na
bhāvitabbā. Ime dhammā upasampajja vihātabbā, ime dhammā na upasampajja
vihātabbā. Ime dhammā manasikātabbā, ime dhammā na manasikātabbā. Idha
pana pāpamittasaṃsevāno pāpamittavasānugo akusale dhamme abhivaḍḍheti,
kusale dhamme pajahati. So tena pamādena paccayasaññā amanasikatvā assa-
ti-asampajaññaṃ āsevati. Tayā yo paṭipakkho tamo, so pavaḍḍheti. So tamābhi-
bhūto parāyano tamaparamo ceva bhavati. Ayaṃ vuccati puggalo joti tamaparā-
yano.

103. Tattha katamo puggalo joti jotiparāyano? Tattha vuccate soyaṃ puggalo
kalyāṇamittassa sannissito bhavati sakkā saṃyogī kusalaṃ (..0305) gavesī, so

kalyāṇamitte upasaṅkamtivā paripucchati, paripañhayati: kiṃ kusalaṃ, kiṃ akusalaṃ? Kiṃ sāvajjaṃ, kiṃ anavajjaṃ? Kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ? Kiṃ bhāvitabbaṃ, kiṃ na bhāvitabbaṃ? Kiṃ upasampajja vihātabbaṃ, kiṃ na upasampajja vihātabbaṃ? Kiṃ manasikātabbaṃ, kiṃ na manasikātabbaṃ? Kathaṃ saṃkilesa hoti, kathaṃ vodānaṃ hoti? Kathaṃ pavatti hoti, kathaṃ nivatti hoti? Kathaṃ bandho hoti, kathaṃ mokkho hoti? Kathaṃ sakkāyasamudayo hoti, kathaṃ sakkāyanirodho hoti? So ettha desitaṃ yathā upaṭṭhitaṃ tathā sampaṭipajjanto so evaṃ pajānāti. Ime dhammā kusalā, ime dhammā akusalā. Evaṃ ...pe... yāva kathaṃ sakkāyasamudayo hoti, kathaṃ sakkāyanirodho hoti vitthārena kātabbaṃ. So te dhamme adhipāṭikaṅkhāti evaṃ lakkhaṇaṃ ñāṇaṃ vijjā ālokaṃ vaḍḍhenti. So puggalo tapparamo bhavati tapparāyano, ayaṃ vuccate puggalo joti jotiparāyano.

Tattha katamo puggalo tamo tamaparāyano? Yo akusalaṃ dhammaṃ dīpeti. Taṃ bhāvanāya hīnāsu gatīsu upapattiṃ dasseti, tapparamo bhavati tapparāyano. Ayaṃ vuccate puggalo tamo tamaparāyano.

Tattha yo puggalo tamo jotiparāyano? So tamena akusalassa kammaṃ vipākaṃ dasseti. Tameti yaṃ cakkhu kalyāṇamittassa yena akusale dhamme pajahati, kusale dhamme abhivaḍḍhati.

Tattha yo ca paṇītāsu gatīsu upapattiṃ dasseti, tapparamo tena vuccate tamo jotiparāyano.

Tattha yo puggalo joti tamaparāyano? Kusalassa kammavipākaṃ dasseti. Yaṃ cakkhu pāpamittasaṃsaggena pāpamittupasevena pāpamittavasānugo akusalaṃ dhammaṃ abhivaḍḍhati, taṃ bhāvanāya hīnāsu gatīsu upapattiṃ dasseti. Tapparamo tena vuccate joti tamaparāyano.

Tattha yo puggalo joti jotiparāyano so jotitā pabhātā § yāva paṇītāsu gatīsu upapattiṃ dasseti. Tapparamo tenāha joti jotiparāyano.

Jotitamaparāyanena (..0306) dasa akusalānaṃ kammānaṃ udayaṃ dasseti. Tamena puggalena akusalānaṃ kammānaṃ vipākaṃ dasseti. Na akusalānaṃ dhammānaṃ vipākaṃ dasseti. Tamena aṭṭha micchattāni dasseti. Jotinā aṭṭha sammattāni dasseti. Jotinā tamaparāyanena dasa akusalakammapathe dasseti. Jotinā paṇītattaṃ dasseti. Tamena jotiparāyanena atapanīyaṃ dhammaṃ dasseti. Jotinā tamaparāyanena tapanīyaṃ dhammaṃ dasseti. Ayaṃ suttattho.

104. Tattha katamo desanā hāro? Imamhi sutte kiṃ desitaṃ? Tattha vuccate imamhi sutte kusalākusalā dhammā desitā. Kusalākusalānañca dhammānaṃ vipāko desito. Hīnappaṇītānañca sattānaṃ gati nānākāraṇaṃ desitaṃ. Ayaṃ desanā hāro.

Tattha katamo vicayo hāro? Akusalassa kammaṃ yo vipākaṃ paccaṇubhoti. Tattha ṭhito akusale dhamme uppādiyati vicayantaṃ yujjati. Kusalassa kammaṃ yo vipākaṃ paccaṇubhoti. Tattha ṭhito kusale dhamme uppādiyati vicayantaṃ yujjati. Ayaṃ vicayo yutti ca.

Tattha katamo padaṭṭhāno hāro? Yo puggalo joti, so paccavekkhaṇāya padaṭṭhānaṃ. Yo puggalo tamo, so tamādinnaṃ vānupassanāya padaṭṭhānanti

dasseti. Tamena jotiparāyanena appamādassa padaṭṭhānaṃ dasseti, tamo avijjāya ca diṭṭhiyā ca padaṭṭhānaṃ dasseti. Jotinā tamaparāyanena pamādassa ca diṭṭhiyā ca padaṭṭhānaṃ dasseti. Ayaṃ padaṭṭhāno.

Tattha katamo lakkhaṇo hāro? Tamena tamaparāyanena tamoti avijjāya niddiṭṭhāya sabbakilesadhammā niddiṭṭhā honti. Tamena jotiparāyanena jotivijjāya niddiṭṭhāya sabbe bodhipakkhiyadhammā niddiṭṭhā honti. Jotitamaparāyanena pamādo niddiṭṭho hoti. Tamena jotiparāyanena appamādo niddiṭṭho hoti. Ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Ye sattā nīcakulino, na te imaṃ sutvā kusale dhamme samādāya vattissanti. Ye sattā uccakulino, te imaṃ dhammadesanaṃ sutvā (..0307) bhiiyoso mattāya kusale dhamme samādāya vattissantīti. Ayaṃ catubyūho hāro. Bhūmiyaṃ upadeso.

Tattha katamo āvaṭṭo hāro? Yā avijjāto pabhūti taṇhā, ayaṃ samudayo. Yo tamo tamaparāyano, idaṃ dukkhaṃ. Imāni dve saccāni dukkhaṅca samudayo ca joti yena suttena dhammena paññāpiyati, so dhammo paññindriyassa padaṭṭhānaṃ. Tena amohena tiṇi kusalamūlāni pāripūriṃ gacchanti saggassa padaṭṭhānaṃ.

Tattha katamā vibhatti? Tamo tamaparāyanoti na ekaṃsena. Kiṃ kāraṇaṃ? Atthi tamo ca bhavo aparāpariyavedaniyena ca kusalena jotinā puggalena sahopattibhāve. Atthi joti ca bhavo aparāpariyavedaniyena ca akusalena tamena puggalena sahopattibhāve parivattanā tamesu paṭipakkhoti jotinā tamaparāyano.

Tattha katamo vevacano? Yo tamo, so evaṃ attabyāpādāya paṭipanno, so assaddhāya bālo akusalo abyatto anādīnavadassī. Yo joti, so attahitāya paṭipanno paṇḍito kusalo byatto ādīnavadassī. Ayaṃ vevacano.

Tattha katamā paññatti? So puggalo vipākapaññattiyā paññāpiyati, akusale pariyādinnatā paññāpiyati. Jotikusalahammupapattipaññattiyā paññāpiyati kusalahammavipākapaññattiyā cāti.

Otaṇoti ye avijjāpaccayā saṅkhārā yaṅca jarāmaṇaṃ yā ca avijjā, taṃ padaṭṭhānaṃ, niddesena vijjuppādo avijjānirodho yo yāva jarāmaṇanirodho, ime dve dhammā saṅkhārakkhandhapariyāpannā. Dhammadhātu dhammāyatanaṅca padaṭṭhānaṃ niddesena dhātūsu.

Tattha katamo sodhano? Imassa suttassa desitassa ārambho. Adhiṭṭhānoti tamoti bhagavā bravīti, na ekaṃ puggalaṃ deseti. Yāvatā sattānaṃ gati, tattha ye duccharitadhammena upapannā, te bahulādhivacanena tamo niddisati. Yā joti sabbasattesu kusalahammopapatti sabbaṃ taṃ jotīti abhilapati ayamekatā paccayo yonisomanasikārapaññatti catunnaṃ mahābhūtānaṃ puggalānaṃ.

Tattha (..0308) katamo parikkhāro? Akusalassa pāpamittatā paccayo, ayoniso manasikāro hetu. Kusalassa kalyāṇamittatā paccayo, yoniso manasikāro hetu.

Tattha katamā samāropanāti? Idhekacco nīce kule paccājāto hotīti nīce kule paccājāto rūpesu saddesu gandhesu rasesu phassesu, so upapanno sabbamhi mānussake upabhogaparibhoge. Joti paṇītesu kusalesu upapanno sabbamhi mānussake upabhogaparibhoge upapannoti.

105. Tattha katamaṃ saṃkilesabhāgiyaṃ nibbedhabhāgiyaṃ ca suttaṃ? Na taṃ daḷhaṃ bandhanaṃ māhu dhīrāti gāthā. Kena kāraṇena taṃ bandhanaṃ daḷhaṃ? Catūhi kāraṇehi issariyena sakkā mocetuṃ dhanena vā aññaṃ vā yācanaṃ vā parāyanena vā. Yesu ca ayaṃ rāgo maṇikuṇḍalesu puttesu dāresu ca yā apekkhā, idamassa cetasikabandhanaṃ. Taṃ na sakkā issariyena vā dhanena vā aññaṃ vā yācanaṃ vā parāyanena vā mocetuṃ. Na ca tattha koci atthi pāṭibhogo. Iminā bandhanato mocayitthāti devo vā manusso vā tadidaṃ bandhanaṃ rāgānusayena ca chasu bāhiresu ca āyatanesu bandhati. Rūpesu rūpataṇhā bandhati, yāva dhammesu dhammataṇhā. Yo idha loke bandho paralokasmiṃ bandho nīyati. So bandho jāyati, bandho mīyati. Bandho asmā lokā paraṃ lokaṃ gacchati. Na sakkā mocetuṃ aññaṃ ariyamaggena imaṅca bandhanaṃ. Maraṇabhāvaṅca upapattibhāvaṅca bhayato veditvā chandarāgaṃ pajahati. So imaṃ chandarāgaṃ pajahitvā atikkamati. Ayaṅca loko ito paraṃ dutiyo.

Tattha yaṃ bandhanāsaṅkhārānaṃ pahānaṃ idaṃ vuccati ubhayesu ṭhānesu vīriyaṃ, gandhaparivāto § sumuni nopalimpati. Tatheva pariggahesu puttesu dāresu ca avūḷho salloti tasseva taṇhāya pahānaṃ dasseti. Ayaṃ taṇhāmūlassa pahānā vare § appamattoti kāmo pamādavattati pahānāya nekkhammābhirato appamādavahārī bhavati. Tassa āsayaṃ pahānāya neva imaṃ lokaṃ āsīsati na paralokaṃ. Na idhalokaṃ nissitaṃ, piyarūpaṃ sātārūpaṃ ākaṅkhati. Nāpi paralokaṃ nissitaṃ piyarūpaṃ sātārūpaṃ (..0309) ākaṅkhati, tena vuccate “nāsīsate lokamimaṃ paraṃ lokaṅcā”ti. Yaṃ tassa pahānaṃ taṃ chedanaṃ aṭṭhakavaggiyesu muni niddiṭṭho. So idha virodho aṭṭhakavaggiyesu nāsīsanāṃ idha anāthā. Tathāyaṃ taṇhāya tassa pariggahassa vatthukāmassa ekagāthāya ete sabbe

kāmā dassitā. Tena bhagavā deseti “etampi chetvāna paribbajanti anapekkhino sabbakāme pahāyā”ti. Imissā gāthāya dvidhā niddeso saṃsandananiddeso ca samayaniddeso ca, yathā ayaṃ gāthā saṃkilesabhāgiyañca nibbedhabhāgiyañca, evaṃ tāya gāthāya saṃkilesabhāgiyañca nibbedhabhāgiyañca visajjanā. Evaṃ gāthā sabbagāthāsu byākaraṇesu vā niddiṭṭhaṃ suttaṃ.

106. Tattha katamā desanā? Imaṃ suttaṃ kenādhippāyena desitaṃ. Ye rāgacaritā sattā, te kāme pajahissantīti ayaṃ tattha bhagavato adhippāyo.

Tattha katamo vicayo? Yassa dasavatthukā kilesā uttiṇṇā vantā viditā. Katame dasavidhāti, kilesakāmā ca orambhāgiya-uddhambhāgiyā ca saṃyojanā dasavatthukāni āyatanāni, ayaṃ vicayo.

Tattha katamā yutti? Ye sārattā te gāḷhabandhanena bandhanti atthi esā yutti.

Tattha katamo padaṭṭhāno? Sāratto maṇikuṇḍalesu mamaṃkāraṃssa padaṭṭhānaṃ. Apekkhāti atītavatthussa sarāgassa padaṭṭhānaṃ. Etampi chetvāti bhāvanāya padaṭṭhānaṃ.

Tattha katamo lakkhaṇo? Sārattacitto maṇikuṇḍalesu yo ahaṃkāre visatto mamaṃkāre visatto, yo puttadāre sāratto. Khettaṃvatthusmiṃ sāratto. Ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Idha sutte bhagavato ko adhippāyo. Ye nibbānena chandikā bhavissantī, te puttadāre taṇhaṃ pajahissantī. Ayaṃ tattha bhagavato adhippāyo. Imāni cattāri saccāni.

Tattha katamo āvaṭṭo? Yā puttadāre taṇhā, ayaṃ samudayo. Ye upādinnakkhandhā, te ye ca bāhiresu rūpesu rūpapariggaho, idaṃ dukkhaṃ, yaṃ (..0310) tattha chedanīyaṃ, ayaṃ nirodho. Yena bhijjati, ayaṃ maggo. Vibhattīti natthi vibhattiyā bhūmi, parivattanoti paṭipakkho niddiṭṭho.

Tattha katamo vevacano? Niddiṭṭho vevacano. Tattha katamo otaraṇo? Atthi taṇhā eko satto otiṇṇo tappaccayā viññānaṃ yāva jarāmarāṇaṃ. Yā tattha vedanā, ayaṃ avijjā vijjuppādā avijjānirodho yāva jarāmarāṇanirodho.

Tattha katamo sodhanaṃ? Suddho gāthāya ārambho. Tattha katamo adhiṭṭhāno? Na taṃ daḷhaṃ bandhanamāhu dhirāti ekattatāya paññattā, na vemattatāya. Cattāro rāgā kāmarāgo rūparāgo bhavarāgo diṭṭhirāgo cāti ekattatāya paññattā.

Tattha katamo parikkhāro? Yesaṃ rāgo maṇikuṇḍalesu tassa subhasaññā hetu, anubyañjanaso ca nimittaggāhitā paccayo. Yāya te chinnāni tassa asubhasaññā hetu, nimittaggahaṇa-anubyañjanaggahaṇavinodanaṃ paccayo.

Tattha katamo samāropano? Sāratto maṇikuṇḍalesu sammūḷhavidho duṭṭhātipi etampi § chetvāna paribbajantīti taṃ pariññātatthaṃ parivaḷḷitattaṃ pajahitā, ayaṃ samāropano.

107. Yaṃ cetasiṃkaṃ yaṃ pakappitaṃ vitthārena paccayo, yaṃ vā cetasiṃkaṃ kāyikaṃ cetasiṃkaṃ kammaṃ. Kiṃkāraṇā? Cetasiṃkā hi cetanā manokammāti vuccate, sā cetanākammaṃ, yaṃ cetasiṃkaṃ imaṃ kāyikañca vācasikañca imāni tīṇi kammāni niddiṭṭhāni. Kāyakammaṃ vacīkammañca tāni kusalāni piyaṃ kāyena ca vācāya ca ārabhati parāmasati, ayaṃ vuccati silabbataparāmāso. Saṅkappanā te tividhā saṅkhārā puññamayā apuññamayā āneñjamayā, tappa-

ccayā viññāṇaṃ te ārammaṇametamaṃ hoti viññāṇassa ṭhitiyā. Yā subhasaññā sukhasaññā attasaññā ca. Idamaṃ cetasikaṃ. Yaṃ rūpūpagaṃ viññāṇaṃ tiṭṭhati rūpārammaṇaṃ rūpapatitṭhitaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullataṃ gacchati, ayaṃ saṅkappaṇā, iti yaṃ viññāṇatṭhitisu (..0311) ṭhitaṃ paṭhamābhini-bbatti-ārammaṇavasena upādānaṃ, idamaṃ vuccati cetasikanti.

Tattha ṭhitassa arūpassa yā nikanti ajjhosaṇaṃ, idampi sakampitaṃ manāpi-kesu rūpesu piyarūpasātarūpesu ābhogo, idamaṃ cetasikaṃ. Yaṃ ceteti sattesu § manāpikesu abhijjhākāyagantho paṭighānusayesu byāpādakāyagantho sabbe cattāro ganthā, ayaṃ pañcasu kāmagaṇesu paṭhamābhini-pāto cittassa yā cetanā yassa tattha assādānupassissa anekā pāpakā akusalā dhammā cittaṃ arūpava-tiyo honti. Puggalo rāgānubandhibhūto tehi kilesakāmehi yathā kāmakaraṇiyo, ayaṃ vuccate kāmesu pakappaṇā. Evaṃ sabbe cattāro oghā. Yaṃ tehi kāmehi saṃyutto viharati bhāvito ajjhosanna, ayaṃ cetanā. Yassa tathāyaṃ avītarāgassa adhigatapemassa tassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkha-domanassupāyāsā dukkhānuparivattitaṃ viññāṇaṃ hoti saritassa vayadhamma-samuppādo cittaṃ pariyādiyati, idamaṃ vuccati pakappitanti.

Ekamekassa ceteti ca pakappeti ca viññāṇassa ṭhiti yā hoti, sā ca ṭhiti dvidhā ārammaṇatṭhiti ca āhāraṭṭhiti ca. Tattha yā ārammaṇatṭhiti, ayaṃ nāmarūpassa paccayo. Yā āhāraṭṭhiti yā punabbhavābhini-bbattikā ṭhiti yā ca ponobhavikā ṭhiti, ayaṃ vuccati ārammaṇaṃ. Taṃ hoti viññāṇassa ṭhitiyā tassa viññāṇapaccayā nāmarūpaṃ yāva jarāmarāṇaṅca ceteti, atha ca puna patthayate yato na ponobha-vikā anāgatavattumhi, ayaṃ paṭipakkho niddiṭṭho. Na ceteti na patthayati atha ca dūsetīti duvidho niddeso. Assa pubbe hoti taṃ cetasikaṃ taṃ pakappitaṃ asamū-hataṃ tappaccayā, ayaṃ viññāṇassa ṭhiti hoti.

108. Atha vā tassa anusayā āvibhavanti tappaccayā tassa punabbhavo nibba-ttati. Atha vā naṃ saṃkiyate appetu āgāre vā, sukhumā vā santi vā na saṃkiyate kāme taṃ evaṃ niccesupi āgāresu jāto hoti. Taṃ nayati yaṃ no kappetuṃ evaṃ saṅkhārā cetitā pakappitā ca ārammaṇabhūtā (..0312) honti, yā ca cetanā yā ca pakappaṇā yaṅca vatthu nibbattaṃ, ubhopi ete ārammaṇaṃ viññāṇassa tathā cetanāya ca saṅkappaṇāya ca patthanāya ca bhūtā sattā ceteti ca saṅkappeti ca. Yaṃ gavesanā na ca ceteti na ca saṅkappeti. Katame ca sattā bhūtā? Ye ca tanu-jāta-aṇḍajāpi aṇḍakā anubhinnā saṃsedajā na ca sambhinnā ime bhūtā. Katame sambhavesino gabbhagatā aṇḍagatā saṃsaranto ime na ceteti na pattheti na ca saṅkappeti. Anusaye na ca punabbhavo nibbattīti? Ye bhūtā sattā ye sambhave-sino, te thāvarā. Ye vā sato cetenti patthenti ca ye thāvarā. Te na ca cetenti, na ca patthenti, na ca saṅkappenti, anusayena ca saṃsaranti.

Aparo pariyāyo. Ye ariyapuggalā sekkhā, tattha te na ca cetenti, na ca saṅka-ppentī, anusayena puna uppajjanti.

Aparo pariyāyo. Sukhumā pāṇā bhūmigatā udakagatā cakkhuno āpāthaṃ nāga-cchanti, te na ca cetenti, na ca saṅkappenti, anusayena ca saṃsaranti.

Aparo pariyāyo. Bāhikā sabbe bhikkhū abhimānikā, te na ca cetenti, na ca patthayanti, anusayena ca saṃsaranti, na ca cetenti, na ca saṅkappenti, na ca

anusenti. Ārammaṇampetaṃ na hoti viññāṇassa ṭhitiyā.

Na ca cetetīti pariyuṭṭhānasamugghātaṃ dasseti. Na ca anusetīti anusayasamu-
gghātaṃ dasseti. Na ca cetetīti oḷārikānaṃ kilesānaṃ pahānaṃ dasseti. Na ca
anusetīti sukhumānaṃ kilesānaṃ pahānaṃ dasseti. Na ca cetetīti yena bhūmi ca
na ca patthayantīti sakadāgāmī anāgāmī, na ca anusetīti arahaṃ, na ca cetetīti sīla-
kkhandhassa paṭipakkhena pahānaṃ dasseti, na ca patthayatīti samādhikkha-
ndhassa paṭipakkhena pahānaṃ dasseti, na ca anusayatīti paññākkhandhassa
paṭipakkhena pahānaṃ dasseti, na ca cetetīti apuññamayānaṃ saṅkhārānaṃ
pahānaṃ dasseti, na ca patthayatīti puññamayānaṃ saṅkhārānaṃ pahānaṃ
dasseti, na ca anusetīti āneñjamayānaṃ saṅkhārānaṃ pahānaṃ dasseti, na ca
cetetīti anaññātāññassāmīndriyaṃ, na ca patthayatīti aññindriyaṃ, na ca anusa-
yatīti aññātāvino indriyaṃ. Na ca cetetīti mudukā indriyabhāvanā, na ca patthaya-
tīti (..0313) majjha-indriyabhāvanā, na ca anusetīti adhimattā indriyabhāvanā.
Ayaṃ suttattho.

109. Tattha katamā desanā? Idha sutte cattāri saccāni desitāni. Yañca ceta-
yitaṃ yañca pakappitaṃ atthi etaṃ ārammaṇaṃ cittaṃ patiṭṭhati vicinati § yujjati.
Na ca cetetīti na ca patthayatīti atthi evaṃ ārammaṇaṃ anusaye viññāṇamīti vici-
niyati yujjati na ca ceteti na ca patthayati. Anusayappahānā viññāṇaṭṭhitim na
gavesanti, viciyantaṃ yujjati. Ayaṃ yuttivicayo.

Tattha katamo padaṭṭhāno? Cetanā pariyuṭṭhānaṃ cetanāpariyuṭṭhānassa pada-
ṭṭhānaṃ. Saṅkappanaṃ upādānassa padaṭṭhānaṃ. Anusayo pariyuṭṭhānassa
padaṭṭhānaṃ. Tesam chandarāgavināsāya bhāvanā bhavarāgassa pahānaṃ.

Tattha katamo lakkhaṇo? Yaṃ cetasikanti vedayitaṃ pakappitaṃ uggahitaṃ
viññātaṃ tabbiññāṇaṃ ārammaṇampi paccayopi.

Tattha katamo catubyūho? Idha sutte bhagavato ko adhippāyo? Ye puna-
bbhavaṃ na icchanti, te na cetayissanti na ca patthayissantīti, ayaṃ adhippāyo.

Āvaṭṭoti yā ca cetanā patthanā ca anusayo ca viññāṇaṭṭhitipahānā ca, imāni dve
saccāni. Vibhattīti natthi vibhattiyā bhūmi. Parivattanā pana paṭipakkhaṃ suttaṃ.

Tattha katamo vevacano? Cetanā rūpasañcetanā yāvadhammasañcetanā. Yo
anusayo, te satta anusayā.

Paññattīti cetanāpariyuṭṭhānaṃ paññattiyā paññattā. Saṅkappanaṃ upādānapa-
ññattiyā paññattaṃ. Anusayo hetupaññattiyā paññatto. Viññāṇaṭṭhiti upapattihetu-
paññattiyā paññattā. Cetanā saṅkappanā anusayo samucchedo chandarāgavina-
yapaññattiyā paññatto. Paṭhame keci dvīhi parivattakehi paṭiccasamuppādo ida-
ppaccayatāya majjhapaññatti.

Otaṇoti (..0314) dvīhi parivattakehi dukkhañca samudayo ca majjhimatekehi
maggo ca nirodho ca. Sodhanoti sutte suttassa ārambho.

Adhiṭṭhānoti yañcetaṃ sabbhaṃ adhiṭṭhānena ekattāya paññattaṃ. Saṅka-
ppitanti upādānekattāya paññattaṃ. Viññāṇaṃ ekattāya paññattaṃ.

Parikkhāroti subhañca ārammaṇaṃ ayoniso manasikāro cetanā hetupaccaya-
tāya paccayo. Viññāṇassa patiṭṭhāno dhammo ārammaṇapaccayatāya paccayo.
Tassa manasikāro hetupaccayatāya paccayo.

Tattha katamo samāropano? Idaṃ suttaṃ saññitaṃ tattha ceteti visajjanā iti niddisitabbā. Tassa diṭṭhiyā viññāṇapaccayā nāmarūpaṃ yāva jarāmaraññaṃ, ayaṃ samāropano. Ārammaṇametaṃ na hoti viññāṇassa ṭhitiyā, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā yāva jarāmaraññanirodho.

110. Tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ? Ayaṃ loko § santāpajāto yāva ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vippamokkhamāhaṃsu. Saṃkilesabhāgiyaṃ upadhiṃ hi paṭicca dukkhamidaṃ sambhoti, yā tā pana taṇhā pahīyanti, bhavaṃ nābhinanda-tīti nibbedhassa nibbutassa § bhikkhuno anupādāya punabbhavo na hoti. Upaccagā sabbabhavāni tādīti asekkhabhāgiyaṃ.

dasseti. Loko santāpajātoti phasso tividho sukhavedaniyo dukkhavedaniyo adukkhamasukhavedaniyo. Tattha sukhavedaniyo phasso rāgasantāpo, dukkhavedaniyo dosasantāpo, adukkhamasukhavedaniyo mohasantāpo. Yathā ca bhagavā āha paṭhamakassa valāhakassa gomagge § yehi gahapatiputta rāgajehi dosajehi mohajehi santāpehi dukkhaṃ supati, te mama santāpā na santi.

Rogaṃ (..0315) vadati attatoti tehi santāpehi santāpito tividhaṃ vipallāsaṃ paṭilabhati saññāvipallāsaṃ cittavipallāsaṃ diṭṭhivipallāsaṃ. Tattha asubhe subhanti saññāvipallāso. Dukkhe sukhanti cittavipallāso. Anicce niccanti anattani attāti diṭṭhivipallāso.

Yathā cittassa vipallāso saññādiṭṭhite tividhā vitakkā- cittavitakko vipallāso saññāvitakko vipallāso diṭṭhivitakko vipallāso. Tattha avijjā vipallāso gocarā gati-pateyyabhūmi, yathā hi taṃ sañjānāti yathā vijānāti yathā sañjānāti ca vijānāti ca. Yathā khanti ceteti ime cattāro vipallāsā sattā yehi catubbidhaṃ attabhāvavattumaṃ rogabhūtaṃ gaṇḍabhūtaṃ “attā”ti vadanti. Rogaṃ vadati attatoti ayaṃ āvaṭṭo. Yena yena hi maññati tato taṃ hoti aññathāti subhanti maññati na tathā hoti. Evaṃ sukhanti niccaṃ attāti so aññathā bhavameva santaṃ anāgataṃ bhavaṃ patthayati, tena vuccati “bhavarāgo”ti. Bhavamevābhinandati, yaṃ abhinandati, taṃ dukkhanti pañcakkhandhe niddisiyati. Yañca tappaccayā sokaparidevadukkhantaṃ tassa hi bhāvēssati. Ettāvataṃ saṃkilesa hoti. Pahānattaṃ kho pana brahmacariyaṃ vussati. Tiṇṇaṃ santāpānaṃ chandarāgavinayo hoti.

Upadhiṃ hi paṭicca dukkhamidaṃ bhavati ye bhavamevābhinandanti yassa bhāvēssati, taṃ dukkhaṃ tassa dukkhassa pahānamāha. Sabbaso upādānañca yaṃ natthi dukkhassa sambhavoti cattāro vipallāsā yathā niddiṭṭha-upādānamāha. Tassa paṭhamo vipallāso kāmupādānaṃ, dutiyaṃ diṭṭhupādānaṃ, tatiyaṃ silabbatupādānaṃ, catutthaṃ attavādupādānaṃ, tesam yo khayā natthi dukkhassa sambhavo upadhi nidānaṃ dukkhanirodhamāha. Evametam yathābhūtaṃ sammappaññāya passato vibhavataṇhā na hoti. Vibhavaṃ nābhinandatīti dassana-bhūmiṃ manteti sabbaso taṇhakkhayaṃ nibbānanti dve vimuttiyo katheti rāgavirāgañca avijjāvirāgañca. Tassa bhikkhunoti anupādisesanibbānadhātumaṃ manteti. Ayaṃ suttassa atthaniddeso.

111. Tattha katamo vicayo? Yassa yattha pariḷāheti tassa pariḷayhantassa so yathābhūtaṃ natthi nibbindati ca, ayaṃ vicayo ca yutti ca. Padaṭṭhāno (..0316) rāgajo pariḷāho sukhindriyassa domanassindriyassa ca padaṭṭhānaṃ. Dosajo pariḷāho sukhindriyassa domanassindriyassa ca padaṭṭhānaṃ. Mohajo pariḷāho upekkhindriyassa domanassindriyassa ca padaṭṭhānaṃ.

Tattha katamo lakkhaṇo hāro? Phassapareto vedanāpareto saññāparetopi sañkhāraparetopi yena yena maññati yadi subhanimittena yadi sukhanimittena yadi niccanimittena yadi attanimittena asubhe subhanti maññati, evaṃ sabbam rāgaje pariḷāhe vutte cattāro pariḷāhā vuttā bhavanti. Rāgajo dosajo mohajo diṭṭhijo ca rāgaṃ vadāmiti attato vadati. Sabbāni pannarasa padāni aniccaṃ dukkhanti.

Tattha katamo catubyūho? Idha sutte bhagavato ko adhippāyo? Ye pariḷāhena

na acchanti te bhavaṃ nābhinandanti. Ye bhavaṃ nābhinandanti, te parinibbāyissanti. Ayaṃ adhippāyo.

Tattha katamo āvaṭṭo? Saṃkilesabhāgiyena dukkhañca samudayañca niddisati. Nibbedhabhāgiyena maggañca nirodhañca.

Tattha katamā vibhatti? Santāpajāto rogajāto rogaṃ vadati attato taṃ na ekaṃsena hoti amanasikārā santāpajāto kho na ca rogaṃ attato vadati.

Tattha katamo parivattano? Pakkhapaṭipakkhanidassanattaṃ bhūmi parivattanāya.

Tattha katamo vevacano hāro? Rogañca attato vadati sallaṃ attato vadati. Pannarasa padāni sabbāni vattabbāni.

Tattha katamā paññatti? Santāpajātoti domanassapadaṭṭhānaṃ. Sabbe vacanapaññattiyā paññapeti. Rogaṃ vadati attato vipallāso saṃkilesapaññattiyā paññapeti. Yaṃ nābhinandati, taṃ dukkhanti vipallāsanikkhēpapaññattiyā paññattā. Te akatasattā lokā majjhena vemattatāya paññattā.

Tattha katamo otaraṇo? Santāpajātoti tiṇi akusalamūlāni, te saṅkhārā saṅkhāra-kkhandhapariyāpannā, dhātūsu dhammadhātu, āyatanesu dhammāyatanaṃ. Indriyesu itthindriyaṃ purisindriyañca padaṭṭhānaṃ.

Tattha (..0317) katamo sodhano? Suddho suttassa ārambho.

Tattha katamo adhiṭṭhāno hāro? Pariḷāhoti ye sattā lokā ekattapaññattiyā paññattā, te akatasattā lokā majjhena vemattatāya paññattā.

Tattha katamo parikkhāro? Santāpajātoti ayoniso manasikāro hetu, vipallāsañca paccayo. Tattha dvīhi dhammehi attā abhiniviṭṭhā cittañca cetasikañca dhamme ubhayāni tassa viparītena parāmasato. Aparo pariyāyo, cetasikehi dhammehi attasaññā anattasaññā samugghātetī. Aparo pariyāyo. Aniccasaññā cetasikesu dhammesu, na tu attasaññā. Idaṃ vuccati cittanti vā manoti vā viññāṇanti vā idaṃ dīgharattaṃ abhuggataṃ etaṃ mama, esohamasmi, eso me attāti. Tattha cetasikā dhammānupassanā esāpi dhammasaññā. Tassa ko hetu, ko paccayo? Ahaṃkāro hetu, mamaṃkāro paccayo.

Tattha katamo samāropano? Ayaṃ loko santāpajātoti akusalaṃ manteti viññāṇaṃ nāmarūpassa paccayo yāva jarāmaraṇanti, ayaṃ samāropano.

112. Evametaṃ yathābhūtaṃ, sammappaññāya passati akusalamūlānaṃ pahānaṃ. Tattha avijjānirodho avijjānirodhā yāva jarāmaraṇanirodho, ayaṃ samāropano.

Cattāro puggalā §- anusotagāmī paṭisotagāmī ṭhitatto, tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇoti.

Tattha yo anusotagāmī ayaṃ kāme sevati. Pāpañca kammaṃ karoti yāva kāme paṭisevati. Idaṃ lobho akusalamūlaṃ, so yeva taṇhā, so tehi kāmehi vuyhati anusotagāmīti vuccati. Yo puggalo tāhi gamito tappaccayā tassa hetu akusala-kammaṃ karoti kāyena ca vācāya ca, ayaṃ vuccati pāpakammaṃ karotīti. Tassa tiṇi sotāni sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso. Imehi tihi sotehi (..0318) tividhadhātuyaṃ uppajjati kāmādhātuyaṃ rūpadhātuyaṃ arūpadhātuyaṃ. Tena paṭipakkhena yo kāme na paṭisevati. Yo sīlavataṃ na parāmasati. Yo sakkāyadi-

ṭṭhīnaṃ pahānāya kāmesu yathābhūtaṃ ādīnavaṃ passati. Yena ca te dhamme paṭisevati. Yañca tappaccayā tiṭṭhati brāhmaṇoti arahaṃ kira. Tattha arahaṃ tassa pāraṅgato hoti, pāraṅgatassa thale tiṭṭhati sopādisesā nibbānadhātu. Anusotagāminīti dassanappahātabbānaṃ saṃyojanānaṃ appahānamāha. Paṭisotagāminīti phale diṭṭhekaṭṭhānañca kilesānaṃ pahānamāha, ṭhitattena pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānamāha. Tattha anusotagāminā maggarūpimāha. Paṭisotagāminā ṭhitattena ca maggamitimāha. Pāraṅgatena sāvakā asekkhā ca sammāsambuddhā ca vuttā. Anusotagāminā sakkāyasamudayagāminiṃ paṭipadamāha. Paṭisotagāminā ṭhitattena sakkāyanirodhagāminiṃ paṭipadamāha. Pāraṅgatena dasa asekkhā arahantā dhammā vuttā. Ayaṃ suttattho.

113. Tattha katamā desanā? Imasmiṃ hi sutte cattāri ariyasaccāni desitāni. Tedhātukalokasamatikkamanañca.

Tattha katamo vicayo hāro? Yo kāme paṭisevati pāpaṃ § kareyyāti yo ca kāme na paṭisevati so pāpakammaṃ na kareyyāti yo ca imehi dvīhi bhūmīhi uttiṇṇo pāraṅgatoti yā vīmaṃsā ayaṃ vicayo.

Yuttīti yujjati suttesu, nāyujjati yā vīmaṃsāya, ayaṃ yutti. Padaṭṭhānoti anusotagāminā sattannaṃ saṃyojanānaṃ padaṭṭhānaṃ. Akusalassa kiriyā akusalassa mūlānaṃ padaṭṭhānaṃ. Paṭisotagāminā yathābhūtaḍḍassanassa padaṭṭhānaṃ. Ṭhitattena asaṃhāriyāya § padaṭṭhānaṃ. Pāraṅgatoti kadāci bhūmiyā padaṭṭhānaṃ.

Tattha katamo lakkhaṇo hāro? Yo anusotaṃ gacchati taṇhāvasena. Sabbesampi kilesānaṃ vasena gacchati. Yo paṭisotaṃ vāyamati. Taṇhāya sabbesampi so kilesānaṃ vāyamati paṭisotaṃ. Yo (..0319) attanā ṭhito kāyenapi so ṭhito vācācittanapi so ṭhito. Ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho? Idha sutte bhagavato ko adhippāyo? Ye anusotagāminiyā paṭipadāya nābhiraṃsanti, te paṭisotaṃ vāyamissantīti yāva kadāci bhūmiyaṃ, ayaṃ adhippāyo. Āvaṭṭoti idha sutte cattāri suttāni desitāni.

Tattha katamo vibhatti hāro? Yo kāme paṭisevati pāpañca kammaṃ karoti. So anusotagāminīti na ekaṃsena sotāpannapi kāme paṭisevati. Taṃ bhāgiyañca pāpakammaṃ karoti. Kiñcāpi sekkhopi kareyya pāpaṃ yathā sutte niddiṭṭho na ca so anusotagāminī, idaṃ vibhajjabyākaraṇiyaṃ. Na ca kāme paṭisevati na ca pāpakammaṃ karoti paṭisotagāminī na ca ekaṃsena sabbe bāhirako kāmesu vitarāgo na ca kāme paṭisevati, tena ca pāpakammaṃ karoti anusotagāminī paṭisotagāminī, ayaṃ vibhatti.

Tattha katamo parivattano hāro? Niddiṭṭho paṭipakkho. Vevacanoti kāmesu vatthukāmāpi kilesakāmāpi rūpasaddagandharasaphassaputtadāradāsakamma-karaporisañca pariggahā.

Paññattīti sabbe puthujjanā ekattāya paññattā. Anusotagāminīti kilesasamudācārapaññattiyā paññattā. Ye pana sekkhā puggalā, te nibbānapaññattiyā § paññattā. Ye pana anāgāminī, te asaṃhāriya paññattiyā paññattā, ayaṃ paññatti.

Otaṇoti yo anusotagāminī, so dukkhaṃ. Ye tassa dhammā, te dukkhassa samudayo. Yaṃ rūpaṃ, ayaṃ rūpakkhandho, evaṃ pañcapi khandhā paṭiccasamu-

ppādo, te kilesā saṅkhārakkhandhapariyāpannā dhammāyatanaṃ dhammadhātu indriyesu ca paññattā.

Sodhanoti yenārambhena idaṃ suttaṃ desitaṃ, so ārambho sabbo suddho.

Adhiṭṭhānoti (..0320) paṭisotagāminā sabbe sotāpannā ekattena vā niddiṭṭhā rāgānusayapaṭisotagāmino sekkhāva maggo ca sekkho ca puggalo ṭhitattoti.

Vītarāgo ekattāya paññatto. Pāraṅgatoti sabbe arahanto sabbe paccekabuddhā sammāsambuddhā ca ekattāya paññattā.

Parikkhāroti anusotagāmino pāpamittapaccayo kāmapariyuṭṭhānaṃ hetu. Paṭisotagāmino dve hetū dve paccayā ca yāva sammādiṭṭhiyā uppādāyaditṭhi §, tassa paṭiladdhamaggo hetu ārambho paccayo kāyiko cetasikassa koṭṭhāso ca. Samāropanoti vibhatti idaṃ suttaṃ natthi samāropanāya bhūmi.

114. Pañcānisaṃsā sotānugatānaṃ dhammānaṃ § yāva diṭṭhiyā suppaṭividdhānaṃ suttamaṃ vitthārena kātabbaṃ. Yuñjato ghaṭentassa vāyamato gilāno maraṇakāle devabhūto paccekabodhiṃ pāpuṇāti. Sotānugatāti saddhammassava-
 nena kataṃ hoti. Na ca adhipaññādharmavipassanāya tassa cittaṃ tasitaṃ hoti,
 na ca anibbiddhattaṃ, idaṃ ca suttamaṃ pañcannaṃ puggalānaṃ desitaṃ, saddhā-
 nusārino mudindriyassa tikkhindriyassa ca dhammānusārino tikkhindriyassa
 mudindriyassa ca. Yo pana mohacarito puggalo na sakkoti yuñjituṃ ghaṭituṃ
 vāyamituṃ yathābhūtaṃ yathāsamādhikā vimutti taṃ khaṇaṃ taṃ layaṃ taṃ
 muhuttaṃ phalaṃ dasseti. Sādhu parihāyati paro taṃ duyhati, no tu sukha-avipā-
 kinī bhavati. Tassa diṭṭhe yeva ca dhamme upapajja-aparāpariyavedaniyaṃ.
 Tattha yo puggalo dhammānusārī tassa yadi sotānugatā dhammā honti so
 yuñjanto pāpuṇāti. Yo dhammānusārī mudindriyo, so gilāno pāpuṇāti. Yo saddhā-
 nusārī tikkhindriyo, so maraṇakālasamaye pāpuṇāti. Yo mudindriyo, so devabhūto
 pāpuṇāti. Yadā devabhūto na pāpuṇāti, na so teneva dhammarāgena tāya
 dhammanandiyā paccekabodhiṃ pāpuṇāti. Yo sotānugatesu yuñjati ghaṭeti vāya-
 mati, so pubbāpanna visesaṃ sañjānāti, sañjānanto pāpuṇāti. Sace pana gilā-
 nassa manasikāro hoti, tattha yuñjanto pāpuṇāti. Sace panassa maraṇakāle
 saṃviggo hoti, tattha (..0321) yuñjanto pāpuṇāti. Sace pana na katthaci §
 saṃvego hoti, tassa devabhūtassa sukhino dhammabhūtā pādā evaṃ avilapati.
 So evaṃ jānāti “ayaṃ so dhammavinayo yattha mayaṃ pubbe manussabhūtā
 brahmacariyaṃ carimhā”ti. Atha devabhūto pāpuṇāti. Dibbesu vā pañcasu kāma-
 guṇesu ajjhosito hoti pamādavihārī, so tena kusalamūlena paccekabodhiṃ pāpu-
 ṇāti.

Yā paratoghosena vacasā supericitā, ayaṃ sutamayī paññā. Ye pana dhammā
 honti manasā anupekkhitā, ayaṃ cintāmayī paññā. Yaṃ diṭṭhiyā suppaṭividdhā,
 ayaṃ bhāvanāmayī paññā. Yaṃ sotānugatā vacasā paricitā honti, so ca diṭṭhe
 yeva dhamme parinibbāyī, ayaṃ arahaṃ puggalo. Yo upapajjati devabhūto pāpu-
 ṇāti, tattha ca parinibbāyati, ayaṃ anāgāmī. Yo tena kusalamūlena pacceka-
 bodhiṃ pāpuṇāti, ayaṃ pubbayogasambhārasambhūto puggalo.

Sotānugatā dhammāti paṭhamaṃ vimuttāyatanaṃ, vacasā paricitāti dutiyaṃ
 tatiyaṃca vimuttāyatanaṃ, manasā anupekkhitāti catutthaṃ vimuttāyatanaṃ
 diṭṭhiyā suppaṭividdhāti pañcamaṃ vimuttāyatanaṃ.

Sotānugatāya vimuttiyā vacasā yā vācā suppaṭividdhā anupubbaddhammassa
 sotena sutvā sīlakkhandhe paripūreti, manasā anupekkhitā samādhikkhandhaṃ
 paripūreti, diṭṭhiyā suppaṭividdhā paññākkhandhaṃ paripūreti.

Sotānugatā dhammā bahussutā hontīti vitthārena kātabbaṃ. Idaṃ paṭhamaṃ
 saddhāpadānaṃ manasā anupekkhitāti paṭisallānabahulo viharati, vitthārena
 kātabbaṃ. Idaṃ dutiyaṃ saddhāpadānaṃ diṭṭhiyā suppaṭividdhāti anāsavā ceto-
 vimuttiyā nāparaṃ itthattāyāti pajānātīti. Idaṃ tatiyaṃ saddhāpadānaṃ.

Sotānugatā dhammāti sekkhaṃ satthā dasseti. Manasā anupekkhitāti arahattaṃ
 satthā dasseti. Diṭṭhiyā suppaṭividdhāti tathāgataṃ arahantaṃ sammāsa-
 mbuddhaṃ satthā dasseti.

Sotānugatā (..0322) dhammāti kāmānaṃ nissaraṇaṃ dasseti. Manasā anupekkhitāti rūpadhātuyā nissaraṇaṃ dasseti. Diṭṭhiyā suppaṭividdhāti tedhātukānaṃ nissaraṇaṃ dasseti. Ayaṃ suttattho.

115. Tattha katamo desanāhāro? Imamhi sutte tayo esanā desitā sotānugatehi dhammehi vacasā paricitehi kāmesanāya samathamaggo. Diṭṭhiyā suppaṭividdhehi brahmacariyesanāya samathamaggo.

Vicayoti yathā suttaṃ manasikaronto vicinanto sutamayipaṇṇaṃ paṭilabhati. Yathā ca so manasikarotīti yathā sutadhammā tadā cintāmayipaṇṇaṃ paṭilabhati. Yathā diṭṭheva dhamme manasikaroti tadā bhāvanāmayipaṇṇaṃ paṭilabhati. Ayaṃ vicayo.

Sutena sutamayipaṇṇaṃ paṭilabhati. Cintāya cintāmayipaṇṇaṃ bhāvanāya bhāvanāmayipaṇṇaṃ paṭilabhati. Atthi esā yutti.

Padaṭṭhānoti sotānugatā dhammāti dhammassavanassa padaṭṭhānaṃ. Vacasā paricitāti yuñjanāya padaṭṭhānaṃ. Manasā anupekkhitāti dhammānudhammāya vipassanāya padaṭṭhānaṃ. Diṭṭhiyā anupekkhitāti paṇṇāyapi anupekkhitā diṭṭhiyāpi anupekkhitā.

Catubyūhoti imamhi sutte bhagavato ko adhippāyo? Ye imāhi dvīhi paṇṇāhi samannāgatā tehi....

Sa nibbutoti maggaphalaṃ anupādisesañca nibbānadhātuṃ manteti, dānena oḷārikānaṃ kilesānaṃ pahānaṃ manteti. Sīlena majjhimānaṃ, paṇṇāya sukhuma-kilesānaṃ manteti, rāgadosamohakkhayā sa nibbutoti katā ca bhūmi.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati;

kusalo ca jahāti pāpakanti maggo vutto;

rāgadosamohakkhayā sa nibbutoti maggaphalamāha.

Dadato (..0323) puññaṃ pavaḍḍhati, saṃyamatotīti tīhi padehi lokikaṃ kusalamūlaṃ vuttaṃ. Rāgadosamohakkhayā sa nibbutoti lokuttaraṃ kusalamūlaṃ vuttaṃ.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyatīti puthujjanabhūmiṃ manteti. Kusalo ca jahāti pāpakanti sekkhabhūmiṃ manteti. Rāgadosamohakkhayā sa nibbutoti asekkhabhūmi vuttā.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyatīti magganiyā paṭipadā vuttā. Kusalo ca jahāti pāpakanti sekkhavimutti. Rāgadosamohakkhayā sa nibbutoti asekkhavimutti.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyatīti dānakathaṃ sīlakathaṃ maggakathaṃ lokikānaṃ dhammānaṃ desanamāha. Kusalo ca jahāti pāpakanti loke ādīnavānupassanā. Rāgadosamohakkhayā sa nibbutoti sāmukkaṃsīkāya dhammadesanāyapi paṭividdhā.

Dadato puññaṃ pavaḍḍhatīti pāṇānaṃ abhayadānena pāṇātipātā veramaṇisa-ttānaṃ abhayaṃ deti. Evaṃ sabbāni sikkhāpadāni kātabbāni. Saṃyamato veraṃ na cīyatīti sīle patiṭṭhāya cittaṃ saṃyameti, tassa saṃyamato pāripūriṃ gacchati. Rāgadosamohakkhayā sa nibbutoti dve vimuttiyo. Ayaṃ suttaniddeso.

116. Tattha katamā desanā? Imamhi sutte kiṃ desitaṃ? Dve sugatiyo devā ca

manussā ca, dibbā ca pañcakāmaguṇā, mānussakā ca. Dvīhi padehi niddeso. Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati, kusalo ca jahāti pāpakanti maggo vutto. Rāgadosamohakkhayā sa nibbutoti dve nibbānadhātuyo desitā sopādisesā ca anupādisesā ca. Ayaṃ desanā.

Vicayoti dadato puññaṃ pavaḍḍhatīti iminā paṭhamena padena dānamayikapuññakiriyavatthu vuttaṃ. Tenassa ānantariyānaṃ kusalānaṃ dhammānaṃ. Dutiyaena padena... yanti, niyyānikaṃ sāsanti, ayaṃ adhippāyo. Assavanena ca amanasikārena ca appaṭivedhena ca sakkāyasamudayagāminī paṭipadā vuttā. Savanena (..0324) ca manasikārena ca paṭivedhena ca sakkāyanirodhagāminī paṭipadā vuttā. Ayaṃ āvaṭṭo.

Vibhattīti ekaṃsabyākaraṇīyo. Natthi tattha vibhattiyā bhūmi. Parivattanāti ye pañcānisaṃsā, te pañcādinā paṭipakkhena teneva diṭṭheva dhamme pāpuṇāti, taṃ upapajjamānā aparō pariyāyo.

Vevacananti sotānugatā dhammāti yaṃ suttaṃ diṭṭhampi paññindriyaṃ viññattampi diṭṭhiyā suppaṭividdhampi vibhāvitampi.

Paññattīti sotānugatādhammāti desanā avijjāpaññattiyā paññattaṃ. Manasikāro pāmojjapaññattiyā paññatto, diṭṭhadhammāpi ānisaṃsapaññattiyā paññattā.

Oturaṇoti tisso paññā vacasā paricitesu sutamayīpaññā manasā anupekkhitesu cintāmayīpaññā diṭṭhiyā suppaṭividdhāsu bhāvanāmayīpaññā. Imāni ariyasaccāni indriyāni vijjuppādā avijjānirodho paṭiccasamuppādo indriyesu tīṇi indriyāni, āyatanesu dhammāyatanapariyāpannā dhātūsu dhammadhātupariyāpannāti. Sodhanoti yo ārambho suttassa paveso niyutto.

Adhiṭṭhānoti pañcānisaṃsāti vemattatāya paññattā ānisaṃsā sotā anugatāti vemattatāya ariyavohāro paññatto, dhamme ca savananti ekattatāya paññattaṃ.

Parikkhāroti dhammassavanassa payirupāsanā paccayo, saddhā hetu. Manasā anupekkhitāti atthappaṭisaṃveditā paccayo, dhammappaṭisaṃveditā hetu, diṭṭhiyā suppaṭividdhāti saddhammassavanañca manasikāro ca paccayo, sutamayī cintāmayī paññā hetu. Samāropanoti vibhattaṃ suttaṃ aparō pariyāyo nibbatti bale natthi. Tattha samāropanāya bhūmi.

117. Tattha katamaṃ vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ? Dadato puññaṃ pavaḍḍhatīti gāthā. Dadatoti dānamayikapuññakiriyavatthu vuttaṃ. Saṃyamato veraṃ na cīyatīti silamayikapuññakiriyavatthu vuttaṃ. Kusalo ca jahāti pāpakanti lobhassa ca mohassa ca byāpādassa ca pahānamāha. Rāgadosamohakkhayā sa nibbutoti lobhassa ca mohassa ca byāpādassa (..0325) ca chandarāgavinayamāhāti. Dadato puññaṃ pavaḍḍhatīti gāthā alobho kusalamūlaṃ bhavati. Saṃyamato veraṃ na cīyatīti adoso kusalamūlaṃ bhavati. Saṃyamato veraṃ na cīyatīti averā asapattā abyāpādatāya sadā. Kusalo ca jahāti pāpakanti nāṇuppādā aññāṇanirodho. Catutthapadena rāgadosamohakkhayena rāgavirāgā cetovimuttimohakkhayena avijjāvirāgā paññāvimutti, ayaṃ vicayo.

Yuttīti dāne ṭhito ubhayaṃ hi paripūreti. Macchariyañca pajahati. Puññañca pavaḍḍhati. Atthi esā yutti.

Paḍaṭṭhānanti dadato puññaṃ pavaḍḍhatīti cāgādhiṭṭhānassa paḍaṭṭhānaṃ.

Samyamato veraṃ na cīyatīti paññādhiṭṭhānassa padaṭṭhānaṃ kusalo ca jahāti pāpakanti saccādhiṭṭhānassa padaṭṭhānaṃ. Rāgadosamohakkhayā sa nibbutoti upasamādhiṭṭhānassa padaṭṭhānaṃ. Ayaṃ padaṭṭhāno.

Tattha katamo lakkhaṇo? Dadato puññaṃ pavaḍḍhati samyamato veraṃ na cīyati. Dadatopi veraṃ na kariyāti kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto rūpakkhayāpi vedanakkhayāpi, yena rūpena diṭṭhaṃ, tena tathāgato paññapento paññapeyya rūpassa khayā virāganirodhāti evaṃ pañcakkhandhā.

Catubyūho idha bhagavato ko adhippāyo? Ye mahābhogānaṃ patthayissanti? Te dānaṃ dassanti parissayapahānāya, ye averābhichandakā, te pañca verāni pajahissanti, ye kusalābhichandakā, te aṭṭhaṅgikaṃ maggaṃ bhāvessanti aṭṭhannaṃ micchattānaṃ pahānāya. Ye nibbāyitukāmā, te rāgadosamohaṃ pajahissantīti ayaṃ bhagavato adhippāyo.

Āvaṭṭoti yañca adadato macchariyaṃ yañca asamyamato veraṃ yañca akusallaṃ pāpassa appahānaṃ, ayaṃ dukkhaniddeso na samudayo. Alobhena ca adosena ca amohena ca kusalena imāni tīṇi kusalamūlāni. Tesam paccayo aṭṭha sammattāni, ayaṃ maggo. Tesam

rāgadosamohānaṃ khayā, ayaṃ nirodho.

Vibhattitī dadato puññaṃ pavaḍḍhatīti na ekaṃsena yo rājadaṇḍabhayena deti, yo ca akappiyassa paribhogena sīlavantesu deti, na tassa puññaṃ (..0326) pavaḍḍhatīti so cetam dānaṃ akusalena deti, daṇḍadānaṃ satthadānaṃ apuñña-mayaṃ pavaḍḍhati, na puññaṃ. Saṃyamato veraṃ na cīyatīti na ekaṃsena kiṃ kāraṇaṃ yañca yo padaṃ diṭṭhadhammikaṃ passati yadi mama rājāno gahetvā hatthaṃ vā chindeyya ...pe... na tena saṃyamena veraṃ na karoti. Yo tu evaṃ samādiyati pāṇātipātassa pāpako vipākoti, diṭṭhe yeva dhamme abhisamparāye ca evaṃ sabbassa akusalassa hetuto ārati. Iminā saṃyamena veraṃ na cīyati.

Parivattanāti dadato puññaṃ pavaḍḍhatīti adadato puññaṃ na pavaḍḍhati. Yaṃ dānamayaṃ, taṃ saṃyamato veraṃ na cīyati, asaṃyamato veraṃ kariyati. Kusalo ca jahāti pāpakaṃ akusalo na jahāti. Rāgadosamohakkhayā sanibbutoti dūtaṃ pesetvā paṇītaṃ pesetvāpi na pakkosāmi, so sayameva pana mahābhikkhusaṅghaparivāro amhākaṃ vasanaṭṭhānaṃ sampatto amhehi ca santhāgārasālā § kārītā, ettha mayaṃ dasabalaṃ ānetvā maṅgalaṃ bhaṇāpemaṭi cintetvā upasaṅkamiṃsu. Yena santhāgāraṃ tenupasaṅkamiṃsūti taṃ divasaṃ kira santhāgāre cittakammaṃ niṭṭhāpetvā aṭṭakā muttamattā honti. Buddhā nāma araṇṇajjhāsaya āraṇṇārāmā antogāme vaseyyuṃ vā no vāti tasmā bhagavato manaṃ jānitvāva paṭijaggissāmāti cintetvā te bhagavantaṃ upasaṅkamiṃsu. Idāni pana manaṃ labhitvā paṭijaggitukāmā yena santhāgāraṃ, tenupasaṅkamiṃsu. Sabbasantharinti yathā sabbam santhataṃ hoti evaṃ yena bhagavā tenupasaṅkamiṃsūti. Ettha pana te mallarājāno santhāgāraṃ paṭijaggitvā nagaravīthiyopi sammajjāpetvā dhaje ussāpetvā suvaṇṇaghaṭikadaliyo ca ṭhapāpetvā sakalanagaraṃ dīpamālāhi vippakiṇṇatāraṃ viya katvā khīrapake § dārake khīraṃ pāyetha, dahare kumāre lahuṃ lahuṃ bhojāpetvā sayāpetha, uccāsaddaṃ mākarī, ajja ekarattiṃ satthā antogāmeva vasissati, buddhā nāma appasaddakāmā hontīti bheriṃ carāpetvā sayam daṇḍakadīpikā ādāya yena bhagavā tenupasaṅkamiṃsu. Bhagavantaṃ yeva purakkhatvāti bhagavantaṃ purato katvā, tattha bhagavā bhikkhūnañceva upāsakānañca majjhe nisinno ativiya virocati. Samantapāsādiko suvaṇṇavaṇṇo abhirūpo dassanīyo puratthimakāyato (..0327) suvaṇṇavaṇṇā rasmi utṭhahitvā gaganatale asītihatthaṃ ṭhānaṃ gaṇhāti. Pacchimakāyato dakkhiṇahatthato vāmahatthato suvaṇṇavaṇṇā heṭṭhā pādātalehi pavāḷavaṇṇarasmi utṭhahitvā ghanapathaviyaṃ asītihatthaṃ ṭhānaṃ gaṇhāti, evaṃ samantā asītihatthamattaṃ ṭhānaṃ chabbaṇṇabuddharasmiyo vijjotamānā vitaṇḍamānā vidhāvanti, sabbe disābhāgā suvaṇṇacampakapupphehi vikiriyamānā viya suvaṇṇaghaṭato nikkhantasuvaṇṇarasadhārāhi siñcamānā viya pasāritasuvaṇṇapaṭaparikkhittā vviya verambhavātasamuṭṭhitakiṃsukakiṃsukārakaṇikārapupphacuṇṇasamokiṇṇā viya vippakasantaṃ asīti-anubyañjanabyāmapabhā dvattiṃsavaralakkhaṇasamu-jjalaṃ sarīraṃ samuggatatāraṃ viya gaganatalaṃ vikasitamiva padumavanaṃ sabbaphāliphullo viya yojanasatiko pāricchattako paṭipāṭiyā ṭhapitānaṃ dvattiṃsacandānaṃ dvattiṃsasūriyānaṃ dvattiṃsacakkavattīnaṃ dvattiṃsadevarājānaṃ dvattiṃsamahābrahmānaṃ nibbuto asekkhassa natthi nibbuti.

Vevacananti dadato puññaṃ pavaḍḍhati, anumodatopi puññaṃ pavaḍḍhati. Cittassa samādahatopi veyyāvaccakiriyāyapi puññaṃ pavaḍḍhatīti.

Paññattīti dadato puññaṃ pavaḍḍhati, alobhassa paṭinissayaghātapaññattiyā paññattaṃ. Saṃyamato veraṃ na cīyatīti adosassa paṭinissayaghātapaññattiyā paññattaṃ kusalo ca jahāti pāpakanti amohassa paṭinissayaghātapaññattiyā paññattaṃ.

Otaṇoti pañcasu indriyesu dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati saṃyamena sīlakkhandho. Otiṇṇo chasu indriyesu saṃvaro, ayaṃ samādhi-kkhandho, yaṃ kusalo ca jahāti pāpakaṃ, ayaṃ paññākkhandho, rāgadosamohakkhayā sa nibbutoti vimuttikkhandho. Dhātūsu dhammadhātu, āyatanesu manāyatanaṃ.

Sodhanoti yenārambhena idaṃ suttaṃ desitaṃ so ārambho suddho.

Adhiṭṭhāno dānanti ekattatāya paññattaṃ. Cāgo pariccāgo dhammadānaṃ āmisadānaṃ, aṭṭha dānāni vitthārena kātabbāni, ayaṃ vemattatā. Na ca dadato (.0328) ekattapaññattiyā paññattaṃ. Khantī anavajjanti paññattiyā paññattaṃ. Rāgadosamohakkhayā sa nibbutoti rodhavīriyapaññattiyā § paññattā.

Parikkhāroti dānassa pāmojjaṃ paccayo, alobho hetu. Saṃyamato yoniso manasikāro hetu, pariccāgo paccayo. Kusalo ca jahāti pāpakanti yathābhūtada-ssanaṃ paccayo, ñāṇappaṭilābho hetu. Rāgadosamohakkhayā sa nibbutoti parato ca ghoso ajjhattañca yoniso manasikāro maggo ca hetu ca paccayo ca.

Samāropanoti dadato puññaṃ pavaḍḍhatīti gāthā tassa sīlampi vaḍḍhati. Saṃyamopi vaḍḍhati. Saṃyamato veraṃ na cīyatīti. Aññepi kilesā na cīyanti yepissa tappaccayā uppajjeyyūṃ āsavā vighātā, tepissa na uppajjanti. Rāgadosamohakkhayā sa nibbutoti rāgadosassāpi khayā rāgānusayassāpi khayā dosassa mohassāpi sa nibbutoti sopādisesā nibbānadhātu anupādisesāpi. Ayaṃ samāropano.

Therassa mahākaccāyanassa peṭakopadese

Hārassa sampātabhūmi samattā.

8. Suttavebhaṅgiyaṃ

118. Pubbā koṭi na paññāyati avijjāya ca bhavataṇhāya ca. Tattha avijjānīvara-ṇānaṃ taṇhāsaṃyojanānaṃ sattānaṃ pubbakoti na paññāyati. Tattha ye sattā taṇhāsaṃyojanā, te ajjhosānabahulā mandavipassakā. Ye pana ussannadiṭṭhikā sattā, te vipassanābahulā mandajjhosānā.

Tattha taṇhācaritā sattā sattasaññābhiniṭṭhā anuppādavayadassino. Te pañcasu khandhesu attānaṃ samanupassanti “rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmim vā attānaṃ” ti. Evaṃ pañcakkhandhā. Aññehi khandhehi attānaṃ

samanupassanti tassa ussannadiṭṭhikā sattā vipassamānā khandhe ujum attato samanupassanti. Te rūpaṃ attako samanupassanti. Yaṃ rūpaṃ, so attā. Yo ahaṃ, taṃ rūpaṃ. So rūpavināsaṃ passati, ayaṃ ucchedavādī (..0329). Iti pañcannaṃ khandhānaṃ paṭhamābhiniṭṭhikā sakkāyadiṭṭhiyo pañca ucchedaṃ bhajanti “taṃ jīvaṃ taṃ sarīraṃ”ti. Ekamekamhi khandhe tīhi padehi pacchimakehi sassataṃ bhajati “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti. Ito bahiddhāte pabbajitā taṇhācaritā kāma-sukhallikānuyogamanuyuttā viharanti. Tena ye ca nissandena diṭṭhicaritā attakila-mathānuyogamanuyuttā viharanti. Tena yeva diṭṭhisukhena ettāvatā bāhirako payogo.

Tattha diṭṭhicaritā sattā ye ariyadhammavinayaṃ otaranti, te dhammānusārino honti. Ye taṇhācaritā sattā ariyaṃ dhammavinayaṃ otaranti, te saddhānusārino honti.

Tattha ye diṭṭhicaritā sattā, te kāmesu dosadiṭṭhī, na ca ye kāmesu anusayā samūhatā, te attakilamathānuyogamanuyuttā viharanti. Tesaṃ satthā dhammaṃ deseti. Añño vā sāvako kāmehi natthi atthoti te ca pubbeyeve kāmehi anatthikā iti kāme appakasirena paṭinissajjanti. Te cetasikena dukkhena anajjhositā. Tena vuccati “sukhā paṭipadā”ti. Ye pana taṇhācaritā sattā, te kāmesu ajjhositā, tesaṃ satthā vā dhammaṃ deseti. Aññataro vā bhikkhu kāmehi natthi atthoti, te piya-rūpaṃ dukkhena paṭinissajjanti. Tena vuccati “dukkhā paṭipadā”ti. Iti ime sabba-sattā dvīsu paṭipadāsu samosaraṇaṃ gacchanti dukkhāyañca sukhāyañca.

Tattha ye diṭṭhicaritā sattā, te dvidhā mudindriyā ca tikkhindriyā ca. Tattha ye diṭṭhicaritā sattā tikkhindriyā sukhena paṭinissajjanti, khippañca abhisamenti, tena vuccati “khippābhiññā sukhā paṭipadā”ti. Tattha ye diṭṭhicaritā sattā mudindriyā paṭhamaṃ tikkhindriyaṃ upādāya dandhataraṃ abhisamenti, te sukhena paṭinissajjanti, dandhañca abhisamenti. Tena vuccati “sukhā paṭipadā dandhābhiññā”ti. Tattha taṇhācaritā sattā dvidhā tikkhindriyā ca mudindriyā ca. Tattha ye taṇhācaritā sattā tikkhindriyā dukkhena paṭinissajjanti, khippañca abhisamenti. Tena vuccati “dukkhā paṭipadā khippābhiññā”ti. Tattha ye taṇhācaritā sattā mudindriyā paṭhamaṃ tikkhindriyaṃ upādāya dandhataraṃ abhisamenti, te dukkhena paṭinissajjanti, dandhañca abhisamenti. Tena vuccati “dukkhā paṭipadā dandhābhiññā”ti. Imā catasso paṭipadāyo apañcamā achaṭṭhā. Ye hi keci nibbutā nibbāyissanti (..03 vā imāhi catūhi paṭipadāhi anaññāhi ayaṃ paṭipadācatukkena kilese niddisati. Yā catukkamaggena ariyadhammesu niddisitabbā, ayaṃ vuccati sīhavikkīlito nāma nayo.

119. Tatrime cattāro āhārā. Cattāro vipallāsā upādānā yogā ganthā āsavā oghā sallā viññāṇaṭṭhitiyo agatigamanāti, evaṃ imāni sabbāni dasa padāni. Ayaṃ suttassa saṃsandanā.

Cattāro āhārā. Tattha yo ca kabalīkāro āhāro yo ca phasso āhāro, ime taṇhācaritena pahātabbā. Tattha yo ca manosañcetanāhāro yo ca viññāṇāhāro, ime diṭṭhicaritena pahātabbā.

Paṭhamo āhāro paṭhamo vipallāso, dutiyo āhāro dutiyo vipallāso, tatiyo āhāro tatiyo vipallāso, catuttho āhāro catuttho vipallāso. Ime cattāro vipallāsā apañcamā

achaṭṭhā. Idañca pamāṇā cattāro āhārā.

Tattha paṭhame vipallāse ṭhito kāme upādiyati, idaṃ kāmupādānaṃ. Dutiye vipallāse ṭhito anāgataṃ bhavaṃ upādiyati, idaṃ sīlabbatupādānaṃ. Tatiye vipallāse ṭhito viparīto diṭṭhiṃ upādiyati, idaṃ diṭṭhupādānaṃ. Catutthe vipallāse ṭhito khandhe attato upādiyati, idaṃ attavādupādānaṃ.

Tattha kāmupādāne ṭhito kāme abhijjhāyati ganthati, ayaṃ abhijjhākāyagantho. Sīlabbatupādāne ṭhito byāpādaṃ ganthati, ayaṃ byāpādakāyagantho. Diṭṭhupādāne ṭhito parāmāsaṃ ganthati, ayaṃ parāmāsakāyagantho. Attavādupādāne ṭhito papañcanto ganthati, ayaṃ idaṃsaccābhiniveso kāyagantho.

Tassa ganthitā kilesā āsavanti. Kiñci pana vuccati vippaṭṭisāro. Ye vippaṭṭisārā Ṭ te anusayā. Tattha abhijjhākāyaganthena kāmāsavo, byāpādakāyaganthena bhavāsavo, parāmāsakāyaganthena diṭṭhāsavo, idaṃ saccābhinivesakāyaganthena avijjāsavo.

Te (..0331) cattāro āsavā vepullabhāvaṃ gatā oghā honti, tena vuccanti “oghā” - ti. Tattha kāmāsavo kāmogho, bhavāsavo bhavogho, avijjāsavo avijjogho, diṭṭhāsavo diṭṭhogho.

Te cattāro oghā āsayamanupaviṭṭhā anusayasahagatā vuccanti. Sallāti hadaya-māhacca tiṭṭhantā. Tattha kāmogho rāgasallaṃ, bhavogho dosasallaṃ, avijjogho mohasallaṃ, diṭṭhogho diṭṭhisallaṃ.

Imehi catūhi sallehi pariyādinnaṃ viññāṇaṃ catūsu dhammesu tiṭṭhati rūpe vedanāya saññāya saṅkhāresu. Imā catasso viññāṇaṭṭhitiyo. Tattha rāgasallena nandūpasecanaṃ rūpūpagaṃ viññāṇaṃ tiṭṭhati. Dosasallena vedanūpagaṃ mohasallena saññūpagaṃ diṭṭhisallena nandūpasecanaṃ saṅkhārūpagaṃ viññāṇaṃ tiṭṭhati.

Catūhi viññāṇaṭṭhitīhi catubbidhaṃ agatiṃ gacchanti chandā dosā bhayā mohā. Rāgena chandā agatiṃ gacchati, dosena dosā agatiṃ gacchati, mohena mohā agatiṃ gacchati, diṭṭhiyā bhayā agatiṃ gacchati. Iti idañca kammaṃ ime ca kilesā. Ayaṃ saṃsārassa hetu.

120. Tatthimā catasso disā kabaḷikārāhāro “asubhe subhan”ti vipallāso kāmupādānaṃ kāmāyogo abhijjhākāyagantho kāmāsavo kāmogho rāgasallaṃ rūpūpagā viññāṇaṭṭhiti chandā agatigamaṃ. Ayaṃ paṭhamā disā.

Phasso āhāro “dukkhe sukhan”ti vipallāso silabbatupādānaṃ bhavayogobyāpādo kāyagantho bhavāsavo bhavogho dosasallaṃ vedanūpagā viññāṇaṭṭhiti dosā agatigamaṃ, ayaṃ dutiyā disā.

Manosañcetanāhāro “anattani attā”ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagantho diṭṭhāsavo diṭṭhogho diṭṭhisallaṃ saññūpagā viññāṇaṭṭhiti bhayā agatigamaṃ. Ayaṃ tatiyā disā.

Viññāṇāhāro “anicce niccan”ti vipallāso attavādupādānaṃ avijjāyogo idaṃsa-ccābhiniveso kāyagantho avijjāsavo avijjogho mohasallaṃ sañkhārūpagā viññāṇaṭṭhiti mohā agatigamaṃ, ayaṃ (..0332) catutthī disā. Iti imesaṃ dasannaṃ suttānaṃ paṭhamena padena paṭhamāya disāya ālokanāṃ. Ayaṃ vuccati disālokanā.

Catūhi vipallāsehi akusalapakkhe disāvilokanā kilesaṃ saṃyojetvā ayaṃ akusalapakkhe disāvilokanāya bhūmi pañcannaṃ dasannaṃ suttānaṃ yāni paṭhamāni padāni imesaṃ dhammānaṃ ko attho? Eko attho, byañjanameva nānaṃ. Evaṃ dutiyā evaṃ tatiyā evaṃ catutthī. Ayaṃ paṭhamā saṃsandana.

Iminā peyyālena sabbe kilesā catūsu padesu pakkhipitabbā. Tato kusalapakkhe catasso paṭipadā cattāri jhānāni cattāro satipaṭṭhānā cattāro vihārā dibbo brahmā ariyo āneñjo cattāro sammappadhānā cattāro acchariyā abbhutadhammā cattāro adhiṭṭhānā cattāro samādhayo chandasamādhi vīriyasamādhi cittasamādhi vīmaṃsāsamādhi. Cattāro dhammā sukhabhāgiyā nāññatra bojjaṅgā nāññatra tapasā nāññatindriyasamvarā nāññatra sabbanissaggā cattāri appamāṇāni.

Tattha dukkhā paṭipadā dandhābhiññā bhāviyamānā bahulikariyamānā paṭhamaṃ jhānaṃ paripūreti, paṭhamaṃ jhānaṃ paripuṇṇaṃ paṭhamaṃ satipaṭṭhānaṃ paripūreti, paṭhamaṃ satipaṭṭhānaṃ paripuṇṇaṃ paṭhamaṃ vihāraṃ paripūreti, paṭhamo vihāro paripuṇṇo paṭhamaṃ sammappadhānaṃ paripūreti, paṭhamaṃ sammappadhānaṃ paripuṇṇaṃ paṭhamaṃ acchariyaṃ abbhutadhammaṃ paripūreti, paṭhamo acchariyo abbhuto dhammo paripuṇṇo paṭhamaṃ adhiṭṭhānaṃ paripūreti, paṭhamaṃ adhiṭṭhānaṃ paripuṇṇaṃ chandasamādhiṃ paripūreti, chandasamādhi paripuṇṇo indriyasamvaraṃ paripūreti, indriyasamvaro paripuṇṇo paṭhamaṃ mettā-appamāṇaṃ paripūreti. Evaṃ yāva sabbanissaggo catutthaṃ appamāṇaṃ paripūreti.

Tattha paṭhamā ca paṭipadā paṭhamañca jhānaṃ paṭhamañca satipaṭṭhānaṃ paṭhamo ca vihāro paṭhamañca sammappadhānaṃ paṭhamo ca acchariyo abbhuto dhammo saccādhīṭṭhānañca chandasamādhi ca indriyasamvaro ca mettā ca appamāṇaṃ. Ayaṃ paṭhamā disā.

Dukkhā ca § paṭipadā khippābhiññā dutiyaṃ jhānaṃ dutiyañca satipaṭṭhānaṃ dutiyo ca vihāro dutiyañca sammappadhānaṃ dutiyo ca acchariyo abbhuto (..0333) dhammo cāgādhiṭṭhānaṃ cittasamādhi cattāro iddhipādā karuṇā ca appamāṇaṃ, ayaṃ dutiyā disā.

Sukhā ca § paṭipadā dandhābhiññā tatiyañca jhānaṃ tatiyañca satipaṭṭhānaṃ tatiyo ca vihāro tatiyañca sammappadhānaṃ tatiyo ca acchariyo abbhuto dhammo paññādhiṭṭhānañca vīriyasamādhi ca bojjaṅgā ca muditā ca appamāṇaṃ. Ayaṃ tatiyā disā.

Sukhā ca § paṭipadā khippābhiññā catutthaṃ jhānaṃ catutthañca satipaṭṭhānaṃ catuttho ca vihāro catutthañca sammappadhānaṃ catuttho ca acchariyo abbhuto dhammo upasamādhiṭṭhānañca vīmaṃsāsamādhi ca sabbanissaggo ca upekkhā appamāṇañca. Ayaṃ catutthī disā. Imāsaṃ catassannaṃ disānaṃ ālokanā. Ayaṃ vuccati disālokano nāma nayo.

Tatthāyaṃ yojanā. Cattāro ca āhārā catasso ca paṭipadā, cattāro ca vipallāsā cattāro ca satipaṭṭhānā, cattāri ca upādānāni cattāri ca jhānāni cattāro ca yogā vihārā ca, ganthā ca sammappadhānā ca, āsavā ca acchariyā abbhutadhammā ca, oghā ca adhiṭṭhānāni ca, sallā ca samādhayo, viññāṇaṭṭhitiyo cattāro ca sukha-bhāgiyā dhammā, cattāri ca agatigamanāni cattāri ca appamāṇāni iti kusalākusalānaṃ paṭipakkhavasena yojanā, ayaṃ vuccati disālokano nayo.

Tassa cattāri sāmāññaphalāni pariyosānaṃ, yo ca dhammo kusalākusalani-ddese paṭhamo disāniddeho, imassa sotāpattiphalaṃ pariyosānaṃ dutiyaṃ saka-dāgāmiphalaṃ, tatiyaṃ anāgāmiphalaṃ, catutthaṃ arahattaphalaṃ.

Tattha katamo tipukkhalo nayo? Ye ca dukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti dve puggalā, ye ca sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti dve puggalā.

Imesaṃ catunnaṃ puggalānaṃ yo puggalo sukhāya paṭipadāya dandhābhiññāya niyyāti, yo ca puggalo dukkhāya paṭipadāya khippābhiññāya niyyāti. Ime dve puggalā bhavanti. Tattha yo sukhāya paṭipadāya khippābhiññāya niyyāti (.0334 ayaṃ ugghaṭitaññū. Yo pacchimo puggalo sādharmaṇo, ayaṃ vipaṇcitaññū. Yo puggalo dandhābhiññāya dukkhāya paṭipadāya niyyāti, ayaṃ neyyo. Ime cattāro bhavitvā tīṇi honti, tattha ugghaṭitaññussa samathapubbaṅgamā vipassanā, neyyassa vipassanāpubbaṅgamo samatho, vipaṇcitaññussa samathavipassanā yuganaddhā. Ugghaṭitaññussa mudukā desanā, neyyassa tikkhā desanā, vipaṇcitaññussa tikkhamudukā desanā.

Ugghaṭitaññussa adhipaññāsikkhā, neyyassa adhicittasikkhā, vipaṇcitaññussa adhisīlasikkhā. Iti imesaṃ puggalānaṃ catūhi paṭipadāhi niyyānaṃ.

Tattha ayaṃ saṃkilesa, tīṇi akusalamūlāni tayo phassā tisso vedanā tayo upavicārā tayo saṃkilesā tayo vitakkā tayo pariḷāhā tīṇi saṅkhatalakkhaṇāni tisso dukkhatāti.

Tīṇi akusalamūlānīti lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ. Tayo phassāti sukhavedanīyo phasso, dukkhavedanīyo phasso, adukkhamasukhavedanīyo phasso. Tisso vedanāti sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā. Tayo upavicārāti somanassopavicāro domanassopavicāro upekkhopavicāro. Tayo saṃkilesāti rāgo doso moho. Tayo vitakkāti kāmavitakko byāpādavitaṅko vihiṃsāvitakko. Tayo pariḷāhāti rāgajo dosajo mohajo. Tīṇi saṅkhatalakkhaṇānīti uppādo ṭhiti vayo. Tisso dukkhatāti dukkhadukkhatā vipari-

ṇāmadukkhatā saṅkhatadukkhatā.

Tattha lobho akusalamūlaṃ kuto samuṭṭhitam? Tividham ārammaṇam manāpikam amanāpikam upekkhāṭhāniyañca. Tattha manāpikena ārammaṇena lobho akusalamūlaṃ samuṭṭhahati. Iti manāpikā ārammaṇā sukhavedaniyo phasso, sukhavedaniyam phassaṃ paṭicca uppajjate sukhavedanā, sukhavedanam paṭicca uppajjate somanassūpavicāro, somanassūpavicāram paṭicca uppajjate rāgo, rāgam paṭicca uppajjate kāmavitakko, kāmavitakkaṃ paṭicca uppajjate rāgajo pariḷāho rāgajam pariḷāham paṭicca uppajjate uppādo saṅkhatalakkhaṇo, uppādam saṅkhatalakkhaṇam paṭicca uppajjate vipariṇāmadukkhatā.

Doso (..0335) akusalamūlaṃ kuto samuṭṭhitam? Amanāpikena ārammaṇena doso akusalamūlaṃ samuṭṭhitam. Iti amanāpikā ārammaṇā dukkhavedaniyo phasso, dukkhavedaniyam phassaṃ paṭicca uppajjate dukkhavedanā, dukkhavedanam paṭicca uppajjate domanassūpavicāro, domanassūpavicāram paṭicca uppajjate doso, dosam paṭicca uppajjate byāpādavitakko, byāpādavitakkaṃ paṭicca uppajjate dosajo pariḷāho, dosajam pariḷāham paṭicca uppajjate ṭhitassa aññathattam saṅkhatalakkhaṇam, ṭhitassa aññathattam saṅkhatalakkhaṇam paṭicca uppajjate dukkhadukkhatā vedanā.

Moho akusalamūlaṃ kuto samuṭṭhitam? Upekkhāṭhāniyena ārammaṇena moho akusalamūlaṃ samuṭṭhitam. Iti upekkhāṭhāniyā ārammaṇā adukkhamasukhavedaniyo phasso, adukkhamasukhavedaniyam phassaṃ paṭicca uppajjate adukkhamasukhā vedanā, adukkhamasukhavedanam paṭicca uppajjate upekkhūpavicāro, upekkhūpavicāram paṭicca uppajjate moho, moham paṭicca uppajjate vihiṃsāvitakko, vihiṃsāvitakkaṃ paṭicca uppajjate mohajo pariḷāho, mohajam pariḷāham paṭicca uppajjate vayo saṅkhatalakkhaṇam, vayam saṅkhatalakkhaṇam paṭicca uppajjate saṅkhatadukkhatā, iti ayam tiṇṇam kilesānam niddeso, ayam vuccate kusalapakkhe tipukkhalo nayo.

Iti tiṇi akusalamūlāni na catutthāni na pañcamāni, tayo phassāti tisso vedanā yāva saṅkhatadukkhatāti, yo koci akusalapakkho, sabbo so tisu akusalamūlesu samosarati.

Tattha katamo kusalapakkho? Tiṇi kusalamūlāni, tisso paññā sutamayī paññā cintāmayī paññā bhāvanāmayī paññā. Tayo samādhi savitakkasavicāro ...pe... tisso sikkhā adhisīlasikkhā ...pe... sikkhā. Tiṇi nimittāni samathanimittam pagghanimittam upekkhānimittam. Tayo vitakkā nekkhammavitakko ...pe... avihimsāvitakko. Tiṇi indriyāni anaññātaññassāmītidriyanti vitthāro. Tayo upavicārā nekkhammūpavicāro abyāpādūpavicāro avihimsūpavicāro. Tisso esanā kāmesanā bhavesanā brahmacariyesanā. Tayo khandhā silakkhandho samādhi-kkhandho paññākkhandho.

Tattha (..0336) yaṃ alobho kusalamūlaṃ, taṃ sutamayipaññaṃ paripūreti, sutamayī paññā paripuṇṇā savitakkaṃ savicāram samādhiṃ paripūreti, savitakko savicāro samādhi paripuṇṇo adhicitasikkham paripūreti, adhicitasikkhā paripuṇṇā samathanimittam paripūreti, samathanimittam paripuṇṇam nekkhammavitakkaṃ paripūreti, nekkhammavitakko paripuṇṇo anaññātaññassāmītidriyam

paripūreti, anaññātaññassāmīndriyaṃ paripuṇṇaṃ nekkhammūpavicāraṃ paripūreti, nekkhammūpavicāro paripuṇṇo kāmesanaṃ pajahati, kāmesanappahānaṃ samādhikkhandhaṃ paripūreti.

Adoso kusalamūlaṃ cintāmayipaññaṃ paripūreti, cintāmayī paññaṃ paripuṇṇā avitakkavicāramattaṃ samādhiṃ paripūreti. Avitakkavicāramatto samādhi paripuṇṇo adhisīlasikkhaṃ paripūreti, adhisīlasikkhā paripuṇṇā upekkhānimittaṃ paripūreti, upekkhānimittaṃ paripuṇṇaṃ abyāpādavitakkaṃ paripūreti, abyāpādavitakko paripuṇṇo aññīndriyaṃ paripūreti, aññīndriyaṃ paripuṇṇaṃ abyāpādūpavicāraṃ paripūreti, abyāpādūpavicāro paripuṇṇo bhavesanaṃ pajahati, bhavesanappahānaṃ sīlakkhandhaṃ paripūreti.

Amoho kusalamūlaṃ bhāvanāmayipaññaṃ paripūreti, bhāvanāmayīpaññaṃ paripuṇṇā avitakka-avicāraṃ samādhiṃ paripūreti, avitakko avicāro samādhi paripuṇṇo adhipaññāsikkhaṃ paripūreti, adhipaññāsikkhā paripuṇṇā paggahanimittaṃ paripūreti, paggahanimittaṃ paripuṇṇaṃ aññātāvino indriyaṃ paripūreti, aññātāvino indriyaṃ paripuṇṇaṃ avihimsūpavicāraṃ paripūreti, avihimsūpavicāro paripuṇṇo brahmacariyesanaṃ paripūreti, brahmacariyesanā paripuṇṇā paññākkhandhaṃ paripūreti.

Iti ime tayo dhammā kusalapakkhikā sabbe kusalā dhammā tīhi tikaniddesehi niddisiyanti tīhi vimokkhamukhāni tassa pariyosānaṃ. Tattha paṭhamena appaṇihitaṃ, dutiyena suññataṃ, tatiyena animittaṃ. Ayaṃ vuccati dutiyo tipukkhalo nāma nayo.

Tattha ye ime tayo puggalā ugghaṭitaññū vipañcitaññū neyyoti.

Imesaṃ tiṇṇaṃ puggalānaṃ ye ca puggalā sukhāya paṭipadāya khippābhiññāya, sukhāya paṭipadāya dandhābhiññāya ca niyyanti, te dve puggalā. Ye ca dve puggalā dukkhāya paṭipadāya khippābhiññāya, dukkhāya paṭipadāya dandhābhiññāya ca niyyanti (..0337), ime cattāro tena visesena dve bhavanti diṭṭhicarito ca taṇhācarito ca. Ime cattāro bhavitvā tayo bhavanti, tayo bhavitvā dve bhavanti. Imesaṃ dvinnaṃ puggalānaṃ ayaṃ saṃkilesa, avijjā ca taṇhā ca, ahirikañca anottappañca, assati ca asampajaññañca, nīvaraṇāni ca saṃyojanāni ca, ajjhosānañca abhiniveso ca, ahaṃkāro ca mamaṃkāro ca, assaddhiyañca dovassañca, kosajjañca ayoniso ca manasikāro, vicikicchā ca abhijjhā ca, asaddhammassavanañca asamāpatti ca.

Tattha avijjā ca ahirikañca assati ca nīvaraṇāni ca ajjhosānañca ahaṃkāro ca assaddhiyañca kosajjañca vicikicchā ca asaddhammassavanañca, ayaṃ ekā disā.

Taṇhā ca anottappañca asampajaññañca saṃyojanāni ca abhiniveso ca mamaṃkāro ca dovacassatā ca ayoniso manasikāro ca abhijjhā ca asamāpatti ca, ayaṃ dutiyā disā. Dasannaṃ dukānaṃ dasa padāni paṭhamāni kātābbāni. Saṃkhittena atthaṃ ñāpentī paṭipakkhe kaṇhapakkhassa sabbesaṃ dukānaṃ dasa padāni dutiyakāni, ayaṃ dutiyā disā.

Iti akusalānaṃ dhammānaṃ dukkhaniddeso, ayaṃ samudayo. Yaṃ taṃ dhammaṃ ajjhāvasati nāmañca rūpañca idaṃ dukkhaṃ iti ayañca samudayo, idañca dukkhaṃ, imāni dve saccāni dukkhañca samudayo ca nandiyāvaṭṭassa nayassa paṭhamaniddeso.

Tattha katamo kusalapakkho? Samatho ca vipassanā ca, vijjā ca caraṇañca, sati ca sampajaññañca, hirī ca ottappañca, ahaṃkārapahānañca mamaṃkārapahānañca, sammāvāyāmo ca yoniso ca manasikāro, sammāsati ca sammāsamādhi ca, paññā ca nibbidā ca, samāpatti ca saddhammassavanañca, somanassañca dhammānudhammappaṭipatti ca.

Tattha samatho ca vijjā ca sati ca hirī ca ahaṃkārapahānañca sammāvāyāmo ca sammāsati ca paññā ca samāpatti ca somanassañca, ime dhammā ekā disā. Vipassanā ca caraṇañca sampajaññañca ottappañca mamaṃkārapahānañca yoniso manasikāro ca sammāsamādhi ca nibbidā ca saddhammassavanañca dhammānudhammappaṭipatti ca, ayaṃ dutiyā disā. Iti kusalapakkhe ca akusalapakkhe ca nandiyāvaṭṭassa pana nayassa catasso disā.

Tāsu (..0338) yāni akusalapakkhassa paṭhamāni padāni akusalāni kusalehi pahānaṃ gacchanti, tāni kusalapakkhe dutiyehi padehi pahānaṃ gacchanti. Tesāṃ pahānā rāgavirāgā cetovimutti yāni akusalapakkhassa dutiyāni akusalapadāni pahānaṃ gacchanti, tāni kusalapakkhassa paṭhamehi padehi pahānaṃ gacchanti. Tesāṃ pahānā avijjāvirāgā paññāvimutti pariyosānaṃ. Imesaṃ tiṇṇaṃ nayānaṃ paṭhamo nayo sīhavikkīḷito nāma. Aṭṭha padāni cattāri ca kusalāni cattāri ca akusalāni imāni aṭṭha padāni mūlapadāni, atthanayena dutiyo tipukkhalo. So chahi dhammehi neti kusalamūlāni ca neti akusalamūlāni ca, iti imāni cha padāni purimakāni ca aṭṭha mūlapadāni imāni cuddasa padāni aṭṭhārasannaṃ mūlapadānaṃ. Tattha yo pacchimako nayo nandiyāvaṭṭo, so catūhi dhammehi

neti. Avijjāya ca taṇhāya ca samathena ca vipassanāya ca, ime cattāro dhammā imāni aṭṭhārasa mūlapadāni tīsu nāyesu niddiṭṭhāni.

Tattha yāni nava padāni kusalāni, tattha sabbaṃ kusalaṃ samosarati. Tesañca navannaṃ mūlānaṃ cattāri padāni sīhavikkīḷitanāye tīni tipukkhale dve nandiyāvaṭṭe, iccete kusalassa pakkhā. Tattha yāni nava padāni kusalāni, tattha sabbaṃ kusalaṃ yujjati. Tattha sīhavikkīḷite nāye cattāri padāni tīni tipukkhale dve nandiyāvaṭṭe imāni nava padāni kusalāni niddiṭṭhāni.

Tattha yāni nandiyāvaṭṭe nāye cattāri padāni, tattha aṭṭhārasa mūlapadāni samosaranti. Yathā kathaṃ, samatho ca alobho ca adoso ca asubhasaññā ca dukkhasaññā ca imāni kusalapakkhe pañca padāni samathaṃ bhajanti. Vipassanā ca amoho ca aniccasaññā ca anattasaññā ca imāni cattāri padāni vipassanaṃ bhajanti. Imāni nava padāni kusalāni dvīsu padesu yojitāni, tattha akusalapakkhe navannaṃ akusalamūlapadānaṃ yā ca taṇhā yo ca lobho yo ca doso yā ca subhasaññā yā ca sukhasaññā, imāni pañca padāni taṇhaṃ bhajanti. Yā ca avijjā yo ca moho yā ca niccasaññā yā ca attasaññā, imāni cattāri padāni avijjaṃ bhajanti. Etāni nava padāni akusalāni susaṃkhittāni. Iti tayo nayā ekaṃ nayaṃ na pavitṭhā. Evaṃ aṭṭhārasa mūlapadāni nandiyāvaṭṭanāye niddisitabbāni.

Kathaṃ (..0339) aṭṭhārasa mūlapadāni, tipukkhale nāye yujjanti? Navannaṃ padānaṃ kusalānaṃ, vipassanā ca amoho ca aniccasaññā ca anattasaññā ca, imāni cattāri padāni; amoho ca samatho ca alobho ca asubhasaññā ca, imāni cattāri padāni; lobho ca doso ca, evaṃ imāni nava padāni tīsu kusalesu yojeta-bbāni. Tattha navannaṃ padānaṃ akusalānaṃ taṇhā ca lobho ca subhasaññā ca sukhasaññā ca, imāni cattāri padāni lobho akusalamūlaṃ; avijjā ca moho ca niccasaññā ca attasaññā ca ayaṃ moho ayaṃ doso, ye ca imāni nava padāni tīsu kusalesu yojitāni. Evaṃ aṭṭhārasa mūlapadāni kusalamūlesu ca yojetvā tipukkhalena nayena niddisitabbāni.

Kathaṃ aṭṭhārasa mūlapadāni sīhavikkīḷite nāye yujjanti? Taṇhā ca subhasaññā ca, ayaṃ paṭhamo vipallāso. Lobho ca sukhasaññā ca, ayaṃ dutiyo vipallāso. Avijjā ca niccasaññā ca, ayaṃ tatiyo vipallāso. Moho ca attasaññā ca, ayaṃ catuttho vipallāso. Iti nava padāni akusalamūlāni catūsu padesu yojitāni. Tattha navannaṃ mūlapadānaṃ kusalānaṃ samatho ca asubhasaññā ca, idaṃ paṭhamaṃ satipaṭṭhānaṃ. Alobho ca dukkhasaññā ca, idaṃ dutiyaṃ satipaṭṭhānaṃ. Vipassanā ca aniccasaññā ca, idaṃ tatiyaṃ satipaṭṭhānaṃ. Amoho ca anattasaññā ca, idaṃ catutthaṃ satipaṭṭhānaṃ. Imāni aṭṭhārasa mūlapadāni sīhavikkīḷitanayaṃ anupavitṭhāni. Imesaṃ tiṇṇaṃ nayānaṃ yā bhūmi ca yo rāgo ca yo doso ca ekaṃ nayaṃ pavisati. Ekassa nayassa akusale vā dhamme kusale vā dhamme viññāte paṭipakkho anvesitabbo, paṭipakkhe anvesitvā so nayo niddisitabbo, tamhi nāye niddiṭṭho. Yathā ekamhi nāye sabbe nayā pavitṭhā tathā niddisitabbā. Ekamhi ca nāye aṭṭhārasa mūlapadāni pavitṭhāni, tamhi dhamme viññāte sabbe dhammā viññātā honti. Imesaṃ tiṇṇaṃ nayānaṃ sīhavikkīḷitanayassa cattāri phalāni pariyoṣānaṃ. Paṭhamāya disāya paṭhamaṃ phalaṃ, dutiyāya disāya dutiyaṃ phalaṃ, tatiyāya disāya tatiyaṃ phalaṃ, catutthāya disāya

catuttham phalam. Tipukkhalassa nayassa tīṇi vimokkhamukhāni pariyoṣānaṃ. Paṭhamāya disāya appaṇihitaṃ, dutiyāya disāya suññataṃ, tatiyāya disāya animittaṃ. Nandiyāvaṭṭassa nayassa rāgavirāgā cetovimutti avijjāvirāgā ca paññāvimutti pariyoṣānaṃ (..0340). Paṭhamāya disāya rāgavirāgā cetovimutti, dutiyāya disāya avijjāvirāgā paññāvimutti. Ime tayo nayā imesaṃ tiṇṇaṃ nayānaṃ aṭṭhārasannaṃ mūlapadānaṃ ālokanā, ayaṃ vuccati disālokano § nayo. Āloketvāna jānāti “ayaṃ dhammo imaṃ dhammaṃ bhajati”ti sammā yojanā. Kusalapakkhe akusalapakkhe ca ayaṃ nayo aṅkuso nāma. Ime pañca nayā.

Tatthimā uddānagāthā

Taṇhā ca avijjāpi ca, lobho doso tatheva moho ca;
cattāro ca vipallāsā, kilesabhūmī nava padāni.
Ye ca satipaṭṭhānā, samatho ca vipassanā kusalamūlā;
etaṃ sabbaṃ kusalaṃ, indriyabhūmī nava padāni.
Sabbakusalaṃ navahi padehi yujjati, navahi ceva akusalaṃ;
ete te mūlapadā, ubhato aṭṭhārasa padāni.
Taṇhā ceva avijjā ca, samatho ca vipassanā;
yo neti sabbesu yogayutto, ayaṃ nayo nandiyāvaṭṭo.
Yaṃ kusalamūlehi, nayati kusala-akusalamūlehi;
bhūtaṃ tathaṃ avitathaṃ, tipukkhalam taṃ nayaṃ āhu.
So neti vipallāsehi, kilesa-indriyehi ca;
dhamme taṃ nayaṃ vinayamāhu, sīhavikkīlitaṃ nāma.
Veyyākaraṇe vutte, kusalatāhi akusalatāhi ca;
tayo ālokeyati, ayaṃ nayo disālocano nāma.
Oloketvā disālocanena, ukkhipiya yaṃ samāneti;
sabbe kusalākusale, ayaṃ nayo aṅkuso nāma.

Nayasamuṭṭhānaṃ.

Peṭakopadese mahākaccāyanassa therassa suttavibhaṅgassa

§ Dassanaṃ samattaṃ.

Yāni (..0341) catukkāni akusalāni kusalāni ca sīhavikkīlīte naye niddiṭṭhāni, tikāni kusalāni ca akusalāni ca tipukkhalā naye niddiṭṭhāni, dukāni kusalāni ca akusalāni ca nandiyāvaṭṭe naye niddiṭṭhāni. Yesu dvīsu dhammesu § kusalesu so attho tikesu vibhajjamānassa bhavabhūmi, atha ca sabbo § ca attho tīhi byañjanahehi niddisati. Tattakāni vuccati. Yo attho catūhi padehi aṭṭhavīsati bhāgehi natthi bhūmi niddisitaṃ, avacarantova catūhi padehi niddisati. Iti yaṃ yathāniddiṭṭhassa avikosānā idaṃ pamāṇaṃ. Yathā sabbe samādhayo tīsu samādhīsu pariyesi tabbā, savitakkasavicāre avitakkavicāramatte avitakka-avicāre idaṃ pamāṇaṃ,

natthi catuttho samādhī. Tathā tisso paññā cintāmayī sutamayī bhāvanāmayī sabbāsu paññāsu niddisati, natthi catutthī paññā na cintāmayī na sutamayī na bhāvanāmayī, paññā nāssa atthi imesaṃ dhammānaṃ yā avikkhepanā, idaṃ vuccati pamāṇanti.

Therassa mahākaccāyanassa jambuvanavāsino peṭakopadeso

Samatto.

Peṭakopadesapakaraṇaṃ niṭṭhitaṃ.