

## **Saṅghaṭṭhanavissajjanavisayānubaddha Pāvacaṇāgatavivaraṇāni**

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### **Pavesaṇaṃ**

Saṅghaṭṭhanānaṃ sambhavo pana nānāvidhehi vibudhajanehi nānākārehi yāvakālaṃ vivarito hoti. Tasmā pariyesako imsmiṃ pariyesaṇapattikāyaṃ taṃ kāraṇaṃ punapi bahulavasena vivarituṃ vā vibhajituṃ vā ussāham akaroti. Kintu saṅghaṭṭhanānaṃ vissajjane pāvacaṇāgatavivaraṇāni ca nūtana-chekakākaṇaṃ vivaraṇāni ca ānetuṃ etta abhippāyo. Tathāgatena desito dhammo yathā atthavasena saṅghaṭṭhanānaṃ vissajjane kathaṃ anucchavikaṃ iti imassa kāraṇassa vīmaṃsaṇaṃ ajjatane atyupakārī ti cintetuṃ vaṭṭti. Kasmā? Saṅghaṭṭhanaṃ pana sabbes’ evesu samājesu sulabhaṃ. paṭidinesu saṅghaṭṭhanānaṃ virūḷhabhāvaṃ eva dissate.

Pāvācane pi saṅghaṭṭhanānaṃ sambhavo ca tesāṃ vissajjanaṃ ca catuariyasaccesu y’eva paṭiṭṭhāya vivarituṃ sakkā. Tasmā Saṅghaṭṭhanavissajjanavisaye catuariyasaccānaṃ upayogībhāvaṃ pamukhaṃ katvā idaṃ kāraṇaṃ vivarituṃ pariyesakassa ussāho ti etta gahitabbo.

### **Pāvacane Saṅghaṭṭhanavissajjanassāvabodhaṃ**

Tathāgatapāvacaṇassa abhippāyo pana sattānaṃ ca samājānaṃ ca pañhānaṃ vissajjanaṃ iti ettha sallaketuṃ vaṭṭhati. Jātato paṭṭhāya yāvamaṇaṃ manussā nānāvidhasaṅghaṭṭhanāne anubandhanti. Tehi Saṅghaṭṭthanehi sattā āveṭitā priveṭitā nānādukkhadomanassupāyāsāni anubhonti. Tesāṃ gaṭṭhanānaṃ vimuttiyā eva tathāgatena dhammo deṣṭo ti cintitabbbo. Dukkhasantakiryā pana saṅghaṭṭhanānaṃ ankiriya eva.

Samājasāṅghaṭṭhanāni pana nānāsaññikāni, vemattāni. Sukhapaṭibaddhesu vatthuvīsayesu upādānaṃ ca dukkhapaṭibaddhesu vatthuvīsayesu vajjanaṃ ca tesu domanassavīsayesu attano anattamanoviññānaṃ āvedanattāya aññamaññehi saddhiṃ saṅghaṭṭhanajātā va kalahajātā va bhaṇḍanajātāva sattā jīvanti. Etesāṃ saṅghaṭṭhana-kalaha-bhaṇḍanānaṃ samatikkamāya mettā, karuṇā,

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muditā, upekkhā cāti brhamavihārā bhāvetabbā ti sogatasāsanavīmaṃsako eko buddhimanto āha. Saṅghaṭṭanādīnaṃ nivattanāya daṇḍanassa paññāpanaṃ nānāraṭṭhesu pālakā ekāyanaṃ maggaṃ ti cintentā daṇḍanakammesu anuyuñjanti. Saṅghaṭṭanavasajjanavisaye api daṇḍanaṃ pana akaraṇīyaṃ. Sabbesattā daṇḍanapaṭikkulā, daṇḍanaṃ nayicchanti. Idaṃ pana Dhammapade daṇḍavagge tathāgatena yathābhūtavasena vivarito. Sabbe tasanti daṇḍassa;

Bhikkhu Bodhi nāma vicārako Saṅghaṭṭanānubaddhāni sogatagatavivaraṇāni dassento ‘Saṅghaṭṭhanānaṃ pañhāyo’ evaṃ vivareti;

The teachings of the Buddha, while framed around the goal of individual deliverance from suffering, are also expounded for the purpose of instructing us in how we can live in harmony with others. Such harmony is desirable not only as a source of satisfaction in itself, but also because it is a prerequisite for treading the path to the higher freedom. The final peace of enlightenment can arise only in a mind that is at peace with others, and the mind can only be at peace with others when we are actively committed to a course of training that enables us, to extricate the roots of conflict that lie buried deep within our hearts.

Saṅghaṭṭanānaṃ samudayo anvesamāne idaṃ sāmāññalakkhaṇaṃ; kiṃ? Puggalā pana pañhā-saṅghaṭṭhanapaṭibaddhā eva, veriyesu okāsesu, veriyesu kārāṇesu nissāya. Kathaṅci pi sogatasamayā ghattanāni pana mānasānubaddhāni iti vadanti. Manussānaṃ cittassantesu jātā dukkhadomanassapaṭibaddhā mānasikavemattāyo sāmājikesvantareshu kāyikasāṅghaṭṭhanabhāvaṃ vā api ca vācasikasāṅghaṭṭhanabhāvaṃ vā parivattenti. micchāsamaṅkappānaṃ yāvakālinavasena samudayo ettha saṅghaṭṭhanānaṃ samudayo iti cintetuṃ sakkō. Tasmā sogatasāsanānunyaena saṅghaṭṭhanaṃ duvidhaṃ iti dassetuṃ sakkā.

1. Puggalikaṃ mānasika-saṅghaṭṭhanaṃ (Individual spiritual conflict).
2. Puggalānantare Saṅghaṭṭhanaṃ (Inter personal conflict)

Mahācariyo Jayadevo Uyangodo nāmo chekako manussā vīsesena īdisāni saṅghaṭṭhanāni yathābhūtavasena avabhujjitaḥḥaṃ iti āha; kasmā? Paccuppanepi saṅghaṭṭhanānaṃ vissajjanavisayānubaddhattaṃ idaṃ accupakārī hoti. Puggalānaṃ ākaṅkhā ca apekkhā ca aññamaññivasena visamaṃ. Tasmā attamattano ākaṅkhā ca apekkhā ca yatthāpekkhavasena āvīkātuṃ okāsaṃ alabhamānā manussā aññamaññehi saddhiṃ saṅghaṭṭhanaṃ karont.

Ettha paṭhamataraṃ saṅghaṭṭhanassa sambhavaṃ pana mānasikaṃ. ekekaṃ puggalānaṃ manassa sabhāvavasena saṅghaṭṭhanaṃ pi vividhaṃ. Attano mānasikavemattāya janitaṃ mānasikāvegaṃ asahamāno ekacco puggalo aññehi saha saṅghaṭṭhanaṃ karoti. Etta mānasikāvegaṃ pana lobha-dosa-mohādīhi akusalehi dhammehi samaṅgībhūtaṃ ti daṭṭhabbaṃ. Ācariyo John

MacCannell nāmo chekako attana Mindful Mediation potthake idaṃ kāraṇaṃ nidissati. Lobhadosānaṃ aññamaññavasena ābandhanaṃ manussacittesu vemattataṃ janayati. Tādisāni cittāni sakatthañ ca parattañ ca jānanti. Tathā pi Mahācariyo P.D. Premasiri manussānaṃ cittesvanataresu nidhībhūtāni akusalāni niassāya samājaSaṅghaṭṭanādayo sambhavanti ityāha. Yāni kāni vivaraṇāni yudhadgaṭṭanānaṃ hetūni iti dassenti, api ca tīnī akusalamūlāni eva ettha hetūni it vadatabbaṃ. Yassa kassaci maṇaṃ parisuddhaṃ vinā akusalehi so attano pañhaṃ. Saṅghaṭṭanaṃ vissajjane smattho ti tathāgato āha. Etta cittassa rakkhanaṃ guttaṃ pārisuddhaṃ eva avadhāritaṃ. Manussā pana pothujjanabhāvato kāmesu āsattā va jīvanti. Kamesu atitthā te kāmānubandhanti. Yañ kiñci kāraṇaṃ nissāya attano kāmābhippāyaṃ asampuṇṇaṃ, te tassa hetū, aññamaññehi saṅghaṭṭhayantā, kalahakarontā va jivanti. Idaṃ Majjhimanikāye Mahādukkhakkhandhesutte pi tathāgatena vivarito hoti. Mānasijā Saṅghaṭṭanā anukkamavasena, mātusu, pitusu, puttadāresu ādisu vitthārenti. Evaṃ saṅghaṭṭanakalahādayo nānasamājakulesu vitthārenti. Nat u sāmājikā sattā api ca āgamikanimmāpakā, anugāmikā, āgamantavādikā pi aññamaññehi saddhiṃ saṅghaṭṭhayanti. Sabbe manussā kāyehivasehi samasamā. Tasmā nāmagotādivasehi vibhajānaṃ nayuttaṃ ti Majjhimanikāye Vaseṭṭhasutte tathāgatena udīrito. Manussānaṃ vemattataṃ dvikāraṇāni nissāy’eva bhavati;

1. Puggalassa kiriyāṃ (The conduct of an individual)
2. Puggalassa ñāṇaṃ (The knowledge of an individual).

Manussānaṃ uccāvacaabhāvaṃ kammaṭṭibaddhaṃ iti Vasalasutte pi dissate.

Yadi pi puggalo mahāsammate kule uppanno pi akusalehi kaya-vacī-manokammehi samyutto so hīno. Yadi pi puggalo hīnassamate kule uppanno pi kusalehi kaya-vacī-manokammehi samyutto so uttamo. Sopākassa pavattiṃ ettha udāharaṇaṃ. Yathākathañci kāmāssāstata saṅghaṭṭanānaṃ sambhavāya āsannakāraṇaṃ ti ettha ñātābaṃ. Kāmāhetū kāmānidhānā manussā ekam eva kule jātā pi samavaṇṇā pi ekasāmayikā pi aññamaññehi Saṅghaṭṭhayanti.

### **Saṅghaṭṭhavissajjane pāvacaṇāgata kamavedhā**

Saṅghaṭṭhanehi nimmocanaṃ pana sogatasamaye paramatthaṃ uttamatthaṃ ti vatu vaṭṭati. Api ca avijjāya chādanattatāya manussā taṃ uttamatthaṃ yathābhūtavasena na passanti. Avijjāyā pahitattā pajā imasmiṃ saṃsāre jāyanti pi ca mīyanti pi ca punappunaṃ. Saṅghaṭṭanānaṃ antakiriyāya catusaccassāvabodhanaṃ avassam eva karaṇīyaṃ. Catusaccassa vivaraṇaṃ saṅghaṭṭanānaṃ nivāraṇāya nimmāṇākarena tulitūṃ sakkoti.

Dukkhaṃ – Saṅghaṭṭanaṃ/Saṅghaṭṭanāvabodhaṃ

Dukkhasamudaya – Gaṭṭhanasamudayassa hetu.

Dukkhanirodha – Saṅghaṭṭhanavissajjanāya padāni paccavekkhanaṃ

Dukkhanirodhagāminīpaṭipadā Saṅghaṭṭhanavissajjanaṃ/

(vissajjanāya kamavedhānugamaṃ)

Catusaccassa vivaraṇaṃ dassanavisayānusāreṇa vivaraṇaṃ ettha avadhāritaṃ. Vinā avabodhanena dhaṭṭanassa yathāsabhāva taṃ vissajjanaṃ pana akaraṇīyaṃ eva. Saṅghaṭṭhanānaṃ sambhavā ekahetunā pi bhivitaṃbā api ca bahuhetūhi pi. Saṅghaṭṭhanānaṃ yathāsabhāvaṃ sabbathākārehi sacchikātabbaṃ. Tathā pi saṅghaṭṭhanavissajjane hataṃ ca sacchikātabbaṃ. Kathañci pi idaṃ kāraṇaṃ pana paccuppanne saṅghaṭṭhanavissajjane niyuttā sammā avabodhitāṃ ti punappunaṃ cintetuṃ vaṭṭhati. Vane andho gajo viya te saṅghaṭṭhanānaṃ saccakāraṇaṃ bhūtakāraṇaṃ yathāsaccavasena bhūtavasena anavabodhitvā vissajjanaṃ kātuṃ te ussahanti. Paccupanne bahusaṅghaṭṭhanāni puggalabaddhāni iti ito āha. Tasmā puggalānaṃ sammā satissa upaṭṭhanaṃ pana atyupakārī bhavati. Satipaṭṭhānaṃ pana bhāvanāya sacchikātabbaṃ. Satiyaṃ pacupaṭṭhāne sati sakatthaṃ ca paratthaṃ ca jānāti. Tasmā puggalo aggamaññānaṃ sagāravaparavaso sāmaggībahulo va viharati.

Api ca iadaṃ pana na sukaraṃ. Saṅghaṭṭanaparavasā sabbe manussā jayaṃ eva appekkhanti, na parājayaṃ. Yo jayaṃ paṭilabhati so santuṭṭhiparavaso bhavissati, yo parājayaṃ labhati so dukkhadomanassappatto vilapissati. Idaṃ kāraṇaṃ pana Samyuttanikāye paṭhamasaṅgāmasutte vitharavasena dassituṃ sakkoti. Tathā pi dhammapade ca.

Paccuppanne manussā yaddhādihi saṅghaṭṭanehi pi ca aññehi pi samājasaṅghaṭṭanehi ca nissāya vinā santuṭṭhena jīvanti. Etādīsu saṅghaṭṭanesu visajjanakamavedhaṃ Veludvārasutte sammā amhākaṃ tathāgatena vivaritaṃ hoti. tasmim̐ sutte tathāgatena dhammajīvikassa gahapatissa jīvikaṃ kathaṃ bhavitaṃbā itti vitthāreṇa viviramāno tathāgato pañsilānaṃ rakkhanaṃ pana avadhārito hoti. Gahapati attānaṃ upamaṃ katvā paresaṃ vattaṃbā itti āha.

What house holders, is the Dhamma exposition applicable to oneself, here, house holders, a noble disciple reflects thus; I am one who wishes to live, who does not wish to die, I desire happiness, and am verse to suffering., I someone were to take from me what I have not given, that is, to commit theft. That would not be pleasing and agreeable to me. If someone were to commit adultery with my wives, that would not be able pleasing and agreeable to me. If someone were to damage my welfare with false speech, if someone to divide me from my friends by divisive speech, if someone address me with harsh speech, if someone address me

with frivolous speech and idle chatter, that would not be pleasing and agreeable to me.

Evaṃ so purisapuggalo dhammajivino bhavissati. Tādisehi purisapuggalehi samannāto samājo pi vinā Saṅghaṭṭanehi, vinākalahehi yathicchitākarehi jīvanti. Sāmājikā aññamaññavasena sakkarontā garukarontā va jīvanti. Tadesesu samājesu sāmaggim dassitum sakkoti. Tathāgato sāmaggiyaṃ upayogibhāvaṃ nānākārehi nānāṭhānesu vivarito ca vibhajito ca hoti.

Mā vivadatha samaggā hotha

Samaggā hotha bhikkhave

Sukhā saṅghassa sāmaggi – Samaggānam tapo sukho

Tathāgato sāmākāmitā attano dassanavisaye pamukhavasena vivarito ca aññehi samajīvikataṃ apekkhako ca ahaosi. Licchavīnaṃ sāmākāmitā tathāgatena aṭṭhāpasannahanyena pamoditahadayena Mahāprinibbānasutte āyasmato ānandassa udāharito’ si. Yāvata licchavīsvanataresu sāmaggim saṃvijjāti te aparājikāva jīvanti iti tasmim suttee tathāgato āha. Tasmā sattānaṃ sāmaggibhūtakāraṇāni pālakehi avassam eva karaṇīyāni yadi manussā Saṅghaṭṭanānaṃ vissajanaṃ apekkhanti.

### **Saṅghaṭṭanavissajjanānubaddha nūtanapadanvayā**

Saṅghaṭṭanānaṃ sambhāvaṃ vivaraṇākārikā nūtanavibhudhajānā tesam nānattabhāvaṃ ca vemattabhāvaṃ ca upadassenti. Sampattīnaṃ sīmāsahitabhāvaṃ, bhāyāpanenapālanaṃ, desapālanikaviyākūlabhāvaṃ ādikāraṇāni ettha pamukhākāraṇāni iti vattum arahati. Tathā pi samājagatasāmājikānaṃ appiccatā maheccatādi vemattataṃ ca. Āgamikantavādiṃ pana ghattanassa sambhavāya hetubhūtaṃ aparaṃ kāraṇaṃ. Sabbesu raṭṭhesu pālakā ca pālītā ca ghattanavissajjanaṃ apekkhamānā nānāvidhāni samantanāni samvidhahanti. Te aññamaññehi sadhim sammantenti. Etasmim kāraṇe nānāsamayāgatāni dassanavivaraṇāni atyupakāriṇī ti ekaccā vibhudhajānā vadanti.

Christopher Mitchell ca Michael Blanks ghattanavijjanavisaye tīnikāraṇāni upayojitabbaṃ it vadanti.

Tani pana;

1. Saṅghaṭṭanakāraṇānaṃ antare aññamaññasammukhīkaraṇattāya upadesākānaṃ upasevanaṃ (Representative of the parties in dispute should meet in the presence of a panel of ‘consultants’ who facilitate the exchange)

2. Upadesakānaṃ bāhusaccatā (The consultants should be fully competent and properly qualified in relevant disciplines and practical experience)

Saṅghaṭṭanānubaddha-sabbakāraṇāni yathā atthavasena upaparikkhettabbāni. Tathāpi ghattanavissajjanayojanāni yathakkamena anuyojitabbāni honti. (The objectives of the meeting should be to analyze the conflict in all aspects that the party representatives deem relevant, and to examine options for moving the conflicts towards an acceptable solution).

Nūtanasaṅghaṭṭanavissajjanavisayaṃ pana dutiyalokayuddhato pacchā saṃvidhitaṃ iti idaṃ pākaṭaṃ. Idaṃ vissajjanakamavedhaṃ pana siddhāntamayaṃ iti vohārite. Samājavīmaṃsakā nūtanakamavedhā pana saddhāntamayaṃ iti vadanti. Saṅghaṭṭanānaṃ sambhavahetuivaraṇaṃ ca pacchā tesāṃ vissajjanaṃ ca ityādīni duve-kāraṇāni te pamānatthavasena gaṇhanti. Saṅghaṭṭanavissajjanakamavedhaṃ pana chahi ākārehi nūtanapariyesakā dassenti. Te pana nūtanā itit voharito pi tesāṃ lakkhaṇānaṃ sogatasāsanapaṭibaddhehi kamavedhehi saddhiṃ sadisabhāvaṃ avahantā iti vattum vaṭṭati. Yato nidassamāna samuddālekhaṃ tesama samabhāvaṃ nirūpeti.

1. Manussānaṃ pamukhāvassakāni sampādanaṃ Pamukhāvassakāni asamukhībhāvaṃ/alabhanāṃ saṅghaṭṭanānaṃ pabhavakāraṇaṃ iti nītabbamaṃ
2. Sammā sākacchā/katikā Pañhānaṃ/saṅghaṭṭhanānaṃ vissajjanakamavedhaṃ
3. Samājasambandhanānaṃ ujukaraṇaṃ Sāmājikānaṃ appasambandhā saṅghaṭṭanānaṃ ekaṃ pabhavakāraṇaṃ
4. Sammā sambhāsanaṃ Nānāvemattakānaṃ sāmājikānaṃ appasambhāsanaṃ / micchāsambhāsanaṃ saṅghaṭṭanānaṃ aparaṃ pabhavakāraṇaṃ.
5. Yathābhūtaparivattanaṃ Sāmājikānaṃ yathānusārena kamavedhassa upayojanaṃ
6. Aññaṃaññāvabodhaṃ Saṅghaṭṭanānaṃ yathāsabhāvaṃ ca sāmājikānaṃ aññaṃaññavasena-avabodhaṃ ca

### **Manussānaṃ pamukhāvassakāni sampādanaṃ**

Pālitānaṃ pamukhāvassakāraṇāni sampādanaṃ pana pālakehi avassam eva karaṇīyaṃ. Tathāakrumāne sati pālita adinnādānādīhi dukkaṭakammesu niyojenti. Idaṃ pana Kūṭadantasutte yathāvitthāreṇa dissate. Itaretarānaṃ puggalānaṃ sakkāsakkabhāvaṃ nītvā kammantesu poyojetabbā. Itaretarehi icchitakammante labhamānā janā santuṭṭhiparavasā tesu tesu kammantesu ussukā bhavanti, na

parassa bhoge nissāya saṅghaṭṭanti.

Evam, bho'ti kho, brāhmaṇa, rājā mahāvijito purohitassa brāhmaṇassa paṭissutvā ye rañño janapade ussaḥimsu kasigorakkhe, tesam rājā mahāvijito bījabhattam anuppadāsi. Ye ca rañño janapade ussaḥimsu vāṇijjāya, tesam rājā mahāvijito pābhattam anuppadāsi. Ye ca rañño janapade ussaḥimsu rājaporise, tesam rājā mahāvijito bhattavetanam pakappesi. Te ca manussā sakammapasutā rañño janapadam na viheṭṭimsu, mahā ca rañño rāsiko ahosi. Khemaṭṭhitā janapadā akaṇṭakā anuppiḷā manussā mudā modamānā ure putte naccatā apārutagharā maññe viharimsu

Ito nidassitākārena, sattānam yathākammavasena anuggaḥam dātabbam. Tathā kārite, te yathāsukham sakasakesu kammesu viniyuttā aññamaññehi saddhiṃ sukhena, khantiparavasā va jīvanti.

Dīghanikāye Cakkavattisīhanādasuttānusārena saṅghaṭṭhanañ ca tassa vissajjanakamavedhañ ca evam samāsenā dassetu sakkoti.

- Saṅghaṭṭhanam, appabhogattā/dukkham
- Saṅghaṭṭanasamudayam , dāḷijjam
- Phala-vipākā, adinnādānābhivaḍḍhanam, ghaṭṭanam, Pāṇaghātam, tesam sattānam jīvitaḥāniṃ ca bhogaḥāniṃ ca
- Vissajjanakamavedhā, dhammānusāsanam ca āyatanapariṭālanam, abhivuddhikāradesapālakanam upadesā, sammā dhanapālanavijjā, sukham, ariya-khantī.

### **Sammā sākacchā / Katikā**

yaṃkiñchi saṅghaṭṭane sati aññamaññehi saṅghaṭṭanahetuṃ sākaccātabbam. Paccuppanne idaṃ pana Peace Talk iti vadati. Idaṃ kāraṇam pana Majjhimanikāye Kosambbiyasutte pi tathāgatena avadhārito hoti. Samājagatasāmājikā yathākāraṇavasena ghaṭṭanakalahahetuyo sammā gavesitvā tā nivāraṇatthāya aññehi saddhiṃ sākacchā kātabbā. Sammā vācā iti idaṃ ariyaṭṭhaṅgikesu maggesu aññathākārena dassituṃ sakkā. Sākya-koliyānam saṅghaṭṭane sañjāte sati tathāgato tesu ubhesvantaresu ṭhatvā sammā taṃ saṅghaṭṭhanam nivāresi adaṇḍena asatthena api ca sākacchāya.

### **Samājasambandhānānam ujukaraṇam**

Sāmājikānantare aññamaññavasena avamānam vā appasambandham saṅghaṭṭanam sambhavāyāhetuṃ bhavati. Sāmājikānam paṭiccasamuppannabhāvam ettha avadhāritam. Mayaṃ ekako hutvā jīvituṃ na sakkonti. Mātā-pitu-ñātisālohita-

puttadāra-mittādihi vasehi mayā sambandhā. Tasmā paresaṃ sādhubhāvaṃ ca yuttiyuttabhāvaṃ ca sallakketvā sagāravaparavaso va jīvitaṃ kappetuṃ vaṭṭhati. Vattamāne nānāhetunissāya samājagatasattesuvantaresu appasambandhassa pātubhāvaṃ dissate. Mātā-pitā puttadārānaṃ pamukhatthaṃ na dadanti. Aññe pi that' eva. Tathāgato sattānaṃ jāti-kula-samayādivasehi vemattataṃ na sallakkesi, api ca samāpaṭṭinaṃ adhigamavasena so sattānaṃ vemattaṃ upanīto ahoṣi. Majjhimanikāye Vāseṭṭhasutte idaṃ kāraṇaṃ vitthāravasena dasseti. Sabbe sāmājikā samānā, natthi vemattatā jātyādivasena, api ca kammaṃ. Sabbe manussā sukhakāmā, dukkhapaṭikkulā ti cintetabbaṃ. Sigālakasutte pi samājasambandhānaṃ mahopakāribhāva tathāgatena sammā avadhāritaṃ. Manussā aññamaññaṃ sammā vattabbā, garukāretabbā, mānetabbā.

### **Sammā sambhāsaṇaṃ**

Micchābhāsaṇaṃ bahunnaṃ saṅgaṭṭanānaṃ hetum itī vattuṃ sakkoti. Manussā jāti-sadācāra-sāmayikādīhi vasehi vemattā itī ito pi avadiṃ. Tasmā te aññamaññehi sāvadhānena vacanapathaṃ anuyojitabbaṃ. Aññacetanā khaṇḍanākārena vacanāni vācetaḥḥāni honti. Tathāgato yathāsāvadhānena parasāmaykācariyehi saddhiṃ sammodi, vinā ghaṭṭanena. Tathāgatena vacanapathā rakkhaṇaṃ sammānīto ahoṣi. Dhammapade;

Vacīpakopaṃ rakkheyya – vācā samvuto siyā

Vācā samvuto dhīro – sabbadukkhā pamuccati

Tahāpi Majjhimanikāye Araṇavibhaṅgasutte pi sammā vācāyopayo-gībhāvaṃ kathā kātabbaṃ ti tassa sāvakānaṃ ovādānusāreṇa desesi. Kīdsam pi vācāpaṭibaddhaṃ saṅgaṭṭanaṃ tathāgo okāsa nādadi. Puggalāntarasambhāsaṇaṃ saccapaṭibaddhaṃ bavitaḥḥaṃ. Vattamāne manussā vinā sallakkena parāvamaṇakāriṇī vacanapathāni voharanti. Tasmā samājasāṅgaṭṭanādayo paṭidīne abhivaḍḍhenti. Ghaṭṭanavissajjanavisaye sammā sambhāsaṇaṃ tasmā samājesu sāmājikehi sammā bhavetaḥḥaṃ.

### **Yathābhūtaṃ parivattanaṃ**

Samājavemattatañ ca samāja-asādhāraṇaṃ ca ghaṭṭanānaṃ sambhāvāya hetūyo ti vattabbaṃ. Samājaparivattanaṃ pana sadācārānubaddhā bhavitaḥḥaṃ. Vinā sadācāreṇa saṃvidhīyamāna parivattanaṃ sabbesaṃ sāmājikānaṃ anattāya ca ahitāya ca samvattanti. Sāmājikā aññamaññaṃ gāravena saṃvattitaḥḥā. Taṃ Sigālakasutte vitthāravasena tathāgatena vivarito hoti. Samājaparivattanaṃ dīgharattaṃ hitāya sukhāya bhavitaḥḥaṃ. Chaṇḍa-aṅgulimālo ti vissuto poṣo tathāgatena yathānusāreṇa parivattito ahoṣi tassa dayāparavasena cetasā. Idaṃ pavattiṃ pamukhodāharaṇaṃ puggalānaṃ yathābhūtavasena karīyamānaṃ

parivattanaṃ samājasanḡhaṭṭanānaṃ vissajjane atyupakāri bhavati.

### Aññamaññāvabodhaṃ

Aññamaññāvabodhaṃ saḡhaṭṭanavissajjanavisaye avassam eva bhāvetabbaṃ kāraṇaṃ. Tass hetu aññamaññehi saddhiṃ sammantaṇaṃ, sāmīcīkathaṃ, sammodanīyakathaṃ saṃvidhitabbaṃ. Ajjatane nānājātikā, nānaratṭhikā saḡhaṭṭanavissajjanābhilāsenā nana jaccantarāsabhādayo saṃvidahanti. Api ca saḡhaṭṭanāna yathā pubbaṃ tathā paccā pi samvijjanti. Tasmā ekā ratṭhikā saḡhaṭṭanānaṃ vissajjanatthāya yuddhaṃ eva karaṇīyanti cintenti. Aññamañña-avabodhanaṃ paṭibaddhaṃ saḡhaṭṭanavissajjanakamavedhaṃ evaṃ saṅkhepena dassituṃ sakkoti

- Sambhavo, vibhajaṇaṃ, saḡhaṭṭanaṃ, kalahaṃ
- Saḡhaṭṭanaheṭū, kāmā, domanassakkhandhā, hatthapādehi kalahakaraṇaṃ, daṇdehi kalahakaraṇaṃ, āyudhehi kalahakaraṇaṃ.
- Saḡhaṭṭanānaṃ vikākā, maraṇaṃ vā maraṇamattā vā dhakkhaṃ
- Saḡhaṭṭanānaṃ vūpasamaṇaṃ, sammāsatiyāya, sampajaññāya kāmānaṃ ādīnavā manasikātabbā, aññamaññāvabodhaṃ, samānattatā, ajjhattika-bāhiraṇṭi.
- Saḡhaṭṭanānaṃ vūpasamaṇapaṭipadā, averaṃ, sadācārasampannaṃ kaya-vacī-mano kammaṃ, samādhī, paññā, samāpattīnaṃ adhigamo.

### Samālocanaṃ

Sabbe sattā sukhapekkhā ca sakhāya jīvitum icchanti. Te attano sukhaṃ apekkhamānā nānāhetukāraṇāni nissāya aññamaññehi saha saḡhaṭṭayanti. Tasmā paccuppanne loke saḡhaṭṭanāni bahulāni bhavanti. Sammāsambuddho pana santiparavaṇo saḡhaṭṭanavirodho. Kena heṭū pi ghaṭṭanaṃ akaraṇīyaṃ dhammaṃ itī tassānusāsaṇaṃ. Saḡhaṭṭanānaṃ vissajjanāya ‘attanūpamaṃ’ karaṇīyaṃ. Attano sukhāṃ esano manussā parehi saddhiṃ saḡhaṭṭayati so pacchā sukhaṃ na adhigacchatī ti tathāgato āha. Mallikā Sutte pi kathaṃ puggalabaddhasinehaṃ yāva ghaṭṭanāya abhivaḍḍanākāraṇaṃ yathānukkamena dasseti.

Pāvacaṇe saḡhaṭṭanavissanāya upakāribhūtāni bahudesanāni santi. Api ca ettha katipayāni eva ito nidassitāni honti. Tāni vissajjanakamavedhāni paccuppannasāḡhaṭṭanavissajjane pi atyupakāri bhavanti itī cintetum vaṭṭati. Saddhammo pana akāliko.

Saḡhaṭṭanavissajjanāyopakārāni katipayāni Suttāni etta samuddālekhanaṇusāreṇa dassetuṃ Sakkā

1	Mahādukkhakkhanda Suttaṃ	Kāmaṃ	kāmānaṃ ādīnaṃ disvā te pahātabbā
2	Mahānidāna Suttaṃ	Saṅghattanānaṃ paṭiccasamuppānabhāvaṃ	Paṭiccasammuppādassa yathābhūtavasena avabodhanaṃ
3	Sakkapañña Suttaṃ	Akusalamūlāni	kusalāmūlānaṃ bhāvanaṃ
4	Vatthūpama Suttaṃ	Cittapaṭibaddhakilesā	kilesānaṃ ādīnaṃ disvā te vinodanaṃ
5	Kalahavivāda Suttaṃ	Piyasaṅkappo	Sāmaggiṃ ca kalahānaṃ vinodanañ ca
6	Cakkavattisīhanāda Suttaṃ	Dālijjaṃ/Sāmājavemattaṃ	Sallahukavuttīnaṃ abhivaḍḍanaṃ
7	Māgandiya Sutta	Akusalasaḥagataatthaniruttiṃ	Kusalāmūlānaṃ bhāvanaṃ
8	Vāseṭṭha Sutta	Jāti-gottavasehi vemattatā	Ucchinnaṃ jātyādi vemattatātyo
9	Kulāvaka Sutta	Balasenāyo	Dhammavijayasaṅkappo
10	Metta Sutta	Aññaṃaññaṃvasena anādaraṃ, akaruṇaṃ	Mettaṃ
11	Mallikā Sutta	Attasukhapaṭibaddhasaṅkappā	Attasukhamicchanāṃ vinā daṇḍena

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