

Pupphasuttavaṇṇanā (SN 22.94)

94. Dutiye **vivadati**’ti “*Aniccaṃ dukkhaṃ anattā asubhan*”ti yathāsabhāvena vadantena saddhiṃ “*Niccaṃ sukhaṃ attā subhan*”ti vadanto vivadati.

Vivadati means one argues saying thus: ‘*niccaṃ sukhaṃ attā subhan*’ with someone who speaks as it is thus: ‘*Aniccaṃ dukkhaṃ anattā asubhan*’.

Vivadati means one argues (*vivadati*) saying (*vadanto*) thus: ‘*niccaṃ sukhaṃ attā subhan*’ with someone who correctly (*yathāsabhāvena*) speaks thus: ‘*Aniccaṃ dukkhaṃ anattā asubhan*’.

vivadati’ti = *vivadati* means; this is a *padattha-vipallāsa iti* and *vivadati* is *sadda-padatthaka*.
asubhan = unpleasant;
yathāsabhāvena = according to *sabhāva*= something that really exists in its own characteristic. *Sa* in *sabhāva* means ‘in its own characteristic’. It just means correctly.
vadantena = with someone speaking
vadanto = the speaker

Lokadhammo’ti *khandhapañcakam*. *Taṃ hi lujjanasabhāvattā¹ lokadhammo*’ti *vuccati*.

Lokadhamma means the set of five aggregates. That (set of five aggregates) is called *lokadhamma* because it has the nature of dissolution.

Lokadhammo’ti = *lokadhamma* means;
khandhapañcakam = the set of five khandhas
taṃ = that; it refers to the set of five aggregates
lujjanasabhāvattā: *lujjana*=crumbling; dissolution. *Sabhāvattā* = *sabhāva* (having the nature) + *ttā* (5th form *hetu*) (because of) → because having the nature of dissolution.

Kinti karomī’ti *kathaṃ karomi*. ‘*Mayhaṃ hi paṭipattikathanameva bhāro, paṭipattipūraṇaṃ pana kulaputtānaṃ bhāro*’ti *dasseti*.

Kathaṃ karomi implies that: How can I help? my responsibility is just teaching the practice but the completion of the practice is the responsibility of good people”.

kinti = *kathaṃ*; *kathaṃ* = how. This is to show that *kinti* is not *kiṃ iti* but *kinti=kathaṃ*
hi = let me elaborate; this is an elaboration sentence, *vitthāra vākya*.
mayhaṃ = my
paṭipattikathanameva = *paṭipatti* + *kathanam eva*, just practice-teaching
bhāro = responsibility
paṭipattipūraṇaṃ pana = **but** the completion of the practice
kulaputtānaṃ bhāro = responsibility of good people
*dasseti*² = implies

¹ *Lujjana*, nt. crumbling; dissolution. *Sabhāvattā* = *sabhāva* (having the nature) + *ttā* (because of)

² *Dasseti* (*dis* + *e*; *dis* is changed to *das*), to show; to exhibit. aor. *~esi*. pp. *dassita*, pr.p. *dassenta*, abs. *dassetvā*;

Katham karomi implies that: How can I help? my responsibility is just teaching the practice but the completion of the practice is the responsibility of good people”. (this is an elaboration sentence, *vitthāra vākya*).

Imasmim sutte tayo lokā kathithā. In this sutta, three lokas are mentioned.

“*Nāhaṃ bhikkhave lokenā*”*ti ettha hi sattaloko kathito* – in this case ‘*Nāhaṃ bhikkhave lokenā*’ *sattaloka* is mentioned.

“*Atthi bhikkhave loke lokadhammo*”*ti ettha saṃkhāraloko* - in the case “*Atthi bhikkhave loke lokadhammo*” *saṃkhāraloka* is mentioned.

“*Tathāgato loke jāto loke saṃvaḍḍho*”*ti ettha okāsaloko kathito*. in the case “*Tathāgato loke jāto loke saṃvaḍḍho*” *okāsaloko* is mentioned.