

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

The Canon of Discourses - Subcommentaries (Sutta
Piṭaka - Tīkā)

5. The Collection of Minor Texts - Subcommentaries
(5. Khuddaka Nikāya - Tīkā)

2. Elucidation of the Guide (2. Nettivibhāvinī)

1. Elucidation of the Meaning of the Saṅgahavāra
(1. Saṅgahavāraatthavibhāvanā)



PaliVerse

5. The Collection of Minor Texts - Subcommentaries

2. Elucidation of the Guide

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Nettivibhāvinī

Ganthārambhakathā

Yajitabbaṃ yajitvāna, namitabbaṃ namāmahaṃ;
Yajanādyānubhāvena, antarāye jahaṃ sadā.

Yena yā racitā netti, yena sā anumoditā;
Yehi saṃvaṇṇanā katā, tesānubhāvanissito.

Kiñci kiñci saritvāna, līnālīnānusandhyādiṃ;
Karissaṃ jinasuttānaṃ, hitaṃ nettivibhāvanaṃ.

Appameyyaguṇo mahādhammarājavhayo bhava;
Acchariyo abbhuto yo, bodhisambhārapūraṇo.

Nānāraṭṭhissarissaro, seṭṭho sāsanaṃ paggaḥ;
Pāsaṃsarājapāsaṃso, narācinteyyacintako.

Cintitakārako rājā, siratṭhimālapālako;
Ajeyyajeyyako mahācetyādikārako sadā.

Assāmacceṇa byattena, jinacakkahitatthina;
Anantasutināmena, sakkaccaṃ abhiyācito.

Kāmaṃ saṃvaṇṇanā katā, therāsabhehi gambhīrā;
Gambhīrattā tu jānituṃ, jinaputtehi dukkarā.

Tasmā yācitānurūpena, karissaṃ sādaraṃ suṇa;
Sissasikkhanayānugaṃ, yottaṃ nettivibhāvananti.

1. Saṅgahavāraatthavibhāvanā

Tattha yassa sikkhattaya saṅgahassa navaṅgassa satthusāsanavarassa
atthasaṃvaṇṇanaṃ yaṃ nettippakaraṇaṃ kātukāmo, tassa nettippakaraṇassa
nissayaṃ visayabhūtaṃ saṃvaṇṇetabbasahitaṃ, saṃvaṇṇetabbaṃ eva vā
salokapālena tilokena sadā pūjetabbassa ceva namassitabbassa ca naruttamassa
satthuno sāsanaṃ varam vidūheva ñātappaṃ. Etaṃ sāsanaṃ varam tāva dassento
taṃjanakena, taṃvijānakavidūhi ca niyametum, ratanattayaguṇaparidīpanaṃ ca
kātuṃ -

“Yaṃ loko pūjayate, salokapālo sadā namassati ca;
Taseta sāsānavaraṃ, vidūhi ñeyyaṃ naravarassā”ti. - paṭhamagāthamāha;

Imāya hi paṭhamagāthāya “etaṃ sāsānavaraṃ ñeyya”nti ettakameva ekantato karaṇavisesabhāvena adhippetam. Eteneva visesakaraṇena ekantādhippetanettivisayasāsānavarassa dassitattā. Ekantādhippetasāsānavarameva nettisaṃvaṇṇanāya saṃvaṇṇetabbattā visayaṃ teneva vakkhati aṭṭhakathācariyo -

“Etaṃ idāni amhehi vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtaṃ sāsānaṃ ādikalyāṇatādiguṇasampattiyā varaṃ aggaṃ uttamaṃ nipuṇañāṇagocaratāya paṇḍitavedanīyamevā”ti ca,

“Etaṃ tividhampi ‘sāsānavara’nti padena saṅgaṇhitvā tattha yaṃ paṭhamam, taṃ itaresaṃ adhigamūpāyoti sabbasāsānamūlabhūtaṃ, attano pakaraṇassa ca visayabhūtaṃ pariyattisāsānamevā”ti ca,

“Idāni yaṃ vuttaṃ ‘sāsānavaraṃ vidūhi ñeyya’nti, tattha nettisaṃvaṇṇanāya visayabhūtaṃ pariyattidhammameva pakārantarena niyamevā dassetu”nti ca.

Tattha pariyattisāsānassāpi mūlaṃ hotīti vuttaṃ “sabbasāsānamūlabhūta”nti. Etena kammaśādhanevapi adhippetatthe siddhe nānāvidhasādhakavacanam nānāvādānam anokāsakaraṇatthāya kataṃ. Svākkhātātādidhammaguṇā pana sāsānassa visesadesakanavarasaddena vā paridīpakatthabhāvena vā dīpitā avinābhāvato. Sāsānavarassa pana janakasambandhipekhattā “naravarassā”ti vuttaṃ. Tena ca aggapuggalo sāsānavarajanako vācakatthasambandhibhāvena vutto. Anaññasādhāraṇamahākaraṇāsabbaññūtaññāṇādiguṇavisesā pana janakasambandhibhūtassa narassa visesakenavarasaddena vā paridīpakatthabhāvena vā dīpito.

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

Ettha ca pūjananamassanacetanāvācakena vā pūjananamassanasaddena phalūpacārattho puññamahattasaṅkhāto pūjanīyabhāvo ceva āsavakkhayañānapadaṭṭhānasabbaññūtaññāṇādiguṇasaṅkhāto namassanīyabhāvo ca dīpakatthabhāvena pariggahetvā dīpito. Tenāha aṭṭhakathācariyo “bhagavato sadevakassa lokassa pūjanīyavandanīyabhāvo, aggapuggalabhāvo ca vuccamāno guṇavisitṭhataṃ dīpeti”tiādi.

Tādisassa naravarassa tādisaṃ sāsānavaraṃ kiṃ yena kenaci viññeyyanti vuttaṃ “vidūhī”ti. Tena tipitakadharā ariyabhūtaṃ paṇḍitā vācakatthabhāvena gahitā, suppaṭipannatādisaṅhaguṇā pana vandadhātuvacanena vā dīpakatthabhāvena vā dīpitāti. Evaṃ pariggahetvā dīpita ratanattayaguṇe sandhāya “evaṃ paṭhamagāthāya sātisaṃ ratanattayaguṇaparidīpanam katvā”ti vakkhati, na gāthāya niravasesatthe. Tattha evanti evaṃ sāsānavaradassanabhūtāya paṭhamagāthāyāti atthova daṭṭhabbo. Apare panācariyā “imāya paṭhamagāthāya ekantato adhippetānādhippetavacanāni ceva vācakatthadīpakatthavisesāni ca suṭṭhu

avicāretvā ‘evaṃ paṭhamagāthāya sātisaṃyamaṃ ratanattayagunaṃ aparidīpanaṃ katvā’ti vacanacchāyamaṃ nissāya sātisaṃyamaṃ ratanattayagunaṃ aparidīpanaṃ kātuṃ ‘yaṃ lokotyādimāhā’ti ca sātisaṃyamaratanattayagunaṃ dassento ‘yaṃ lokotyādimāhā’ti’ ca vadanti. Tesamaṃ vādo amhākaṃ nakkhamati. Kāraṇaṃ pana mayā heṭṭhā vuttānusārena ñātabbanti ayaṃ padānukkamaṇurūpānusandhyattho.

Atha vā ekaṃ samayaṃ jambuvanaśāṇḍe nisīditvā sissānaṃ hitaṃ cintento, attano abhinīhārasampattiṃ passanto, sammāsambuddhena paśamsito, mahākaccāyano satthārā anumoditaṃ sāsanaṃ yattaṃ navaṅgassatthavaṇṇanaṃ soḷasaḥārāḍīanekatthavidhaṃ nettippakaraṇaṃ ārabhanto, “yaṃ loko”tyādimāha. Yadi evaṃ yathāvuttappakāraṃ nettippakaraṇabhūtaṃ soḷasaḥārātyādikaṃ ārabhitabbaṃ, taṃ anārabhitvā kasmā nettippakaraṇato bahibhūtaṃ “yaṃ loko”tyādikaṃ ārabhitabbaṃ, seyyathāpi ambaṃ puṭṭho labujaṃ byākareyya, labujaṃ puṭṭho ambaṃ byākareyya, evameva nettippakaraṇamārabhanto aññaṃ ārabhatīti? Tathāpi yassa yathāvuttassa sāsanaṃ varassa atthasaṃvaṇṇanaṃ yaṃ nettippakaraṇaṃ kātukāmo yassa nettippakaraṇassa visayabhūtaṃ saṃvaṇṇetabbasahitaṃ, saṃvaṇṇetabbamaṃ eva vā taṃ sāsanaṃ vamaṃ tāva dassento taṃjanakena, taṃvijānakavidūhi ca niyametumaṃ, ratanattayagunaṃ aparidīpanaṃ kātuṃ “yaṃ loko”tyādimāha. Ayaṃ līnantaracodanāsahito anusandhyattho.

“Yaṃ loko pūjaye, salokapālo sadā namassati ca;
Taseta sāsanaṃ vamaṃ, vidūhi ñeyyaṃ naravarassā”ti. -

Niggahitalopaṃ katvā racitā gāthā ariyāsāmaññaḷakkhaṇena sampannā. Kathaṃ? Pubbaḍḍhe tiṃsa mattā, aparāḍḍhe sattavīsa mattā. Sampiṇḍitā sattapaññaṃsa mattāva bhavanti. Akkharānaṃ pana imissaṃ gāthāyaṃ sattatiṃsa. Tesu garukkharā vīsati, lahukkharā sattarasa bhavanti. “Tasetaṃ sāsanaṃ vamaṃ”nti pana sānunnāsikaṃ virujjhati.

Tattha niddesattho aṭṭhakathānusārena vijānitabbo. Salokapālo sabbo sattaloko sakkaccaṃ sabbaññaṇṇāḍīanekagunaṃ nussaraṇena vā pūjetabbapūjanaṃ vā paṭipattipūjanaṃ vā sadā sabbakālesu sakkaccaṃ yaṃ naravaṃ pūjaye ceva namassati ca, tassa pūjetabbassa ceva namassitabbassa ca satthuno naravarassa tilokaggassa mayā saṃvaṇṇetabbasahitaṃ, saṃvaṇṇetabbamaṃ eva vā vidūheva ñeyyaṃ ñātabbaṃ. Nipunaññaṇagocaraṃ etaṃ mayā buddhiyaṃ ṭhapitaṃ sāsanaṃ vamaṃ mayā ārabhitabbassa nettippakaraṇassa visayanti paṭhamamaṃ jānitabbaṃ dassetvā tassa atthasaṃvaṇṇanābhūtaṃ nettippakaraṇaṃ ahaṃ ārabhissāmi, taṃ tumhe sādhave suṇātha manasi karoṭhāti samudāyayojanā, avayavayojanāpi kātabbā.

Kathaṃ? “Salokapālo loko”ti visesaṃ visesitabbabhāvena yojanā. Lokapālo vajjetvā avaseso loko ca na hoti, atha kho lokapālasahito lokoti viseseti. “Loko pūjaye ceva namassati cā”ti kattukārakaākhyātakiriyābhāvena yojanā “yo karoti, sa kattā”ti vuttattā. Yo loko kārako, so kattā hotu. Yo loko pūjaye ceva namassati ca, kathaṃ so kattāti? “Yo karoti, sa kattā”ti suttassa “yo karoti kiriyaṃ nipphādeti, so kiriyānipphādako kattā”ti atthasaṃbhavato sayanabhuñjanādisabbakiriyānipphādako kattāyeva hoti. Ayaṃ loko pūjananamassanakiriyānipphādakoyevāti. Kathaṃ ayaṃ loko kiriyānipphādakoti? “Loko”ti sattapaññaṇṇattiyā paramatthato avijjamānāyapi paññaṇpetabbo santāne pavattamāno hadayaṃ vatthunissito cittuppādo gahetabbo, so

yathārahaṃ hetādhīpatisahajātādīpaccayena paccayo nipphādako bhava. Evaṃ lokassa kattukāraḥkabhāvo vijānitabboti paccayapaccayuppannabhāvena yojanā. Esa nayo tīsu piṭakesu evarūpesu ṭhānesu.

“Yaṃ naravaraṃ pūjayate ceva namassati cā”ti kammakāraḥkākhyātakiriyābhāvena yojanā “yaṃ karoti, taṃ kamma”nti vuttatā. Yaṃ kātabbaṃ, taṃ kammaṃ hotu. Yaṃ pūjayati ceva namassati ca, kathaṃ taṃ kammanti? “Yaṃ karoti, taṃ kamma”nti suttassa “yaṃ karoti kiriyāya sambajjhāti, kiriyāya sambajjhitabbaṃ kamma”nti atthasambhavato karaṇavācavacanīyādisabbakiriyāya sambajjhitabbaṃ kammaṃ hotveva. Ayañca naravaro pūjananamassanakiriyāya vācavacanīyabhāvena sambajjhitabboyevatī. Kathaṃ ayaṃ naravaro vacanīyoti? Pūjananamassanacetanāya ārammaṇakaraṇavasena naravaro vacanīyo, cetanā vācā, evaṃ vācavacitabbabhāvo hotveva. “Yaṃ naravara”nti paññattiyā paramatthato avijjamānāyapi paññāpetabbo santānavasena pavattamāno lokiyalokuttaraguṇasahito khandhapañcako vutto, so ārammaṇapaccayena paccayo, cetanā paccayuppannāti paccayapaccayuppannabhāvena yojanā. Esa nayo tīsu piṭakesu evarūpesu ṭhānesu.

“Tassa naravarassā”ti visesanavisesitabbabhāvena yojanā. Naravaro nāma nimantitabbādiko na hoti, atha kho pūjetabbo namassitabbo evāti viseseti. Tassa pūjetabbassa ceva namassitabbassa ca naravarassa sāsanaavaranti jaññajanakabhāvena yojanā. Sāsanavaraṃ nāma paccekabuddhasāvakabuddharājārājādīnaṃ sāsanavaraṃ na hoti, pūjetabbassa ceva namassitabbassa ca naravarassa tilokasseva sāsanaavaranti niyameti.

“Vidūhi ñeyya”nti kattukāraḥkakitakiriyābhāvena yojanā. Kattubhāvo heṭṭhā vuttova. “Vidūhī”ti sattapaññattiyā paramatthato avijjamānāyapi paññāpetabbo santāne pavattamāno sāsanaavare sammohadhamśakaññasahito hadayavatthunissito cittuppādo vutto, so yathārahaṃ hetādhīpatisahajātādīpaccayena paccayo nipphādako bhava. Ñā-itidhātuyā atthabhūtaṃ ñāṇaṃ paccayuppannaṃ nipphādeyyaṃ bhava, evaṃ paccayapaccayuppannabhāvena yojanā.

“Ñeyyaṃ sāsanavara”nti visesanavisesyabhāvena yojanā. Sāsanavaraṃ nāma na yena kenaci ñeyyaṃ, atha kho vidūheva saṇhasukhumaññāne ñeyyaṃ sāsanaavaranti viseseti.

“Etaṃ sāsanavara”nti visesanavisesyabhāvena yojanā. Sāsanavaraṃ nāma mayā buddhiyaṃ atṭhapitaṃ appavattetabbaṃ hoti, mayā idāni nettippakaraṇassa visayabhāvena buddhiyaṃ viparivattamānaṃ ṭhapetabbaṃ pavattetabbaṃ sāsanaavaranti viseseti. Etaṃ sāsanavaraṃ nettippakaraṇassa visayanti yojanā kātabbā. Tenāha “etaṃ idāni amhehi vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtaṃ sāsana”nti. Iccevaṃ nettiyā paṭhamagāthāya saṅkhepena yojanattho samatto.

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

Lokaṃ pārentīti lokapālā, puññāpuññānañceva tabbipākassa ca pavattanādhārattā lokā ca. Ke te? Cattāro mahārājāno, indayamavarūṇakuverā vā, khattiyacatumahārājasakkasuyāmasantusitasunimmitaparanimmitavasavattimahābrahmādayo vā. Pālanañcettha issariyādhapaccena taṃtaṃsattalokassa aññaṃaññavihesananivāraṇādiṇāpavattāpanayasaparivāraṭṭhānantarādinīyādanā, saha lokapālehi yo vattatīti salokapālo. Atha vā ye hirottappā lokaṃ pārenti, iti pālanato te hirottappā lokapālā. Tenāha bhagavā “dveme, bhikkhave, sukkā dhammā lokaṃ pārentī”ti. Lokapālehi hirottappehi samannāgato loko salokapālo nāma. Hirottappasampanno hi sappuriso loko sakkaccaṃ sadā sabbakālesu pūjayati ceva namassati ca pāpahirijigucchanato, dhammacchandavantatāya ca.

Aññe pana pūjentā namassantāpi kadāciyeva pūjenti namassanti, na sabbadāti. Sadāti pūjananamassanakālavācakaviggahavirahitaṃ vikappanāmaṃ, sabbanāmaṃ vā. Namassatīti viggahavirahitaṃ ākhyātapadaṃ, sakkaccaṃ namassanaṃ karoti. Tassetāti ettha tassāti niyamavācakaṃ payogavantasabbanāmaṃ viggahavirahitameva. Niyamo ca pūjananamassanakiriyāya visesito. Tasmā tassa pūjananamassanakiriyāya niyamitabbassa pūjetabbassa namassitabbassa naravarassāti attho yuttova. Sesaniyamesu aññesupi eseva nayo. Etanti ācariyena vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtassa sāsanaavaraparāmasanaṃ payogavantasabbanāmaṃ viggahavirahitaṃ.

Sāsati etenāti sāsanaṃ, etena navavidhasuttantena, navavidhasuttantasahitena vā varena sabbena samatthe veneyye diṭṭhadhammikasamparāyikaparamatthehi tividhayānamukhena yathārahaṃ satte sāsati anusāsati vineti. Iti sāsanaṇusāsanaṇakiriyānusārena veneyyasattānaṃ jānanaṇapaṭipajjanādhigamassa kāraṇakaraṇattā “etenā”ti padena niddiṭṭhaṃ navavidhasuttantaṃ, navavidhasuttantasahitaṃ vā varaṃ sabbaṃ sāsanaṃ nāma. Navavidhasuttantadesanāya hi veneyyānaṃ jānanaṃ purimajānanaṇena pacchimajānanaṃ, jānanaṇena paṭipajjanaṇena pacchimapaṭipajjanaṇena adhigamo, purimādhigamaṇena pacchimādhigamo hoti. Tena vuttaṃ “saddhā sīlaṃ suttaṃ cāgo pañña saddhāya sīlassa sutassa cāgassa paññāyā”ti ca “paṭhamassa jhānassa parikammaṃ paṭhamassa jhānassa”tyādi ca. Sāsadhātuyā desanāsaddo ca taṃjanako desanāññaṇasampayuttacittuppādo ca mukhyattho, taṃupanissayapaccayā veneyyānaṃ atthajānanaṇapaṭipajjanaadhigamaṇādi kāraṇūpacārattho, “etenā”ti padena vuttāya sāsanaṇbhūtāya nāmapaññaṇattiyā karaṇasattisaṇkhātā upanissayapaccayasatti phalūpacārattho. Iti-saddopi tameva nāmapaññaṇattiyā upanissayapaccayasattiṃ hetubhāvena parāmasati, tassā sattiya ādhārabhūtā nāmapaññaṇatti yu-paccayattho. Eseva nayo tīsu piṭakesu evarūpesu ṭhānesu.

Ekantaniyyānaṭṭhena, anaññaṇasādhāraṇaguṇatāya ca uttamaṭṭhena varaṃ uttamaṃ, pariyattisāsanamhi phalaṇiyyādanato, maggaṇiyyānaṇhetubhāvato ca niyyānaṭṭhena, sāvakādīhi ajaniyattā asādhāraṇaṭṭhena ca uttamaṭṭhena varaṃ, varitabbanti vā varaṃ. Yathāvuttassa sāsanaṇsa paṇḍitehi abhipatthitasamiddhihetutāya varitabbattā patthetabbattā sāsanaṇvaraṃ nāma, yathāvuttaṭṭhena vā sāsanaṇca taṃ varaṇcāti sāsanaṇvaraṃ. Ca-saddena sattibhedam, taṃ-saddena atthābhedaṃ desseti.

Vidantīti vidū. Ye paṇḍitā yathāsabhāvato kammakammaphalāni, kusalādhībhedo ca dhamme vidanti, iti vidanato te paṇḍitā vidū nāma, tehi. Nātabbanti ñeyyaṃ. Nā-

dhātuyā nippariyāyato ārammaṇikaṃ ñāṇaṃ vuttaṃ, ṭhānūpacārato sāsanaavarassa ārammaṇapaccayabhāvo dassito, iti-saddena ārammaṇapaccayabhāvo parāmasito. Tassa iti-saddena parāmasitabbassa ārammaṇapaccayabhāvassa ādhāraṃ sāsanavaraṃ ñya-paccayatthoti daṭṭhabbaṃ. Ñāṇaṃ arahatīti vā ñeyyaṃ, vidūnaṃ ñāṇaṃ jānaṇaṃ ārammaṇabhāvena arahatīti attho. Imasmiṃ naye taddhitapadaṃ daṭṭhabbaṃ.

Narati netīti naro. Yo puriso attānaṃ itthīnaṃ uccaṭṭhānaṃ narati neti, iti naranato nayanato so puriso naro nāma. So hi puttabhūtopi mātuyā pituṭṭhāne tiṭṭhati, kaniṭṭhabhātubhūtopi jeṭṭhabhaginīnaṃ pituṭṭhāne tiṭṭhati. Atha vā naritabbo netabboti naro. So hi jātakālato paṭṭhāya yāva attano sabhāvena attānaṃ dhāretuṃ samattho na hoti, tāva parehi netabbo, na tathā añño tiracchānādikoti. Ettha pana satthuvisayatāya narati veneyyasatteti naroti attho adhippeto. Satthā hi satte apāyādito sugatiṃ vā maggaphalanibbānaṃ vā netīti.

Sabbaññutaññāṇādiānekaguṇasamannāgatattā varo uttamo, varitabbo patthetabboti vā varo, tilokaggo. Pakatiyā uccaṭṭhānaṭṭho naro guṇuttamena samannāgato varo, naro ca so varo cāti naravaro. Ca-ta-saddānaṃ atthabhedo vuttova, visenanaparapadasamāsoyaṃ. Yena vuttaṃ “aggapuggalassāti attho”ti. Aññe pana “narānaṃ, naresu vā varoti naravaro”ti vadanti, taṃ vacanaṃ “aggapuggalassāti attho”ti aṭṭhakathāvacanena virujjhati maññe. Tassa naravarassāti. Iccevaṃ nettippakaraṇassa ādigāthāya samāsenā ca vacanaṭṭho samatto.

Sarūpattho yojanattavacanattānusārena vijānitabbo. Tathāpi visuṃ suṭṭhu jānanattāya puna vattabbo. “Ya”nti padassa anaññasādhāraṇasabbaññutaññāṇādiānekaguṇasampanno salokapālena lokena pūjetabbo ceva namassitabbo ca sāsanaavaradesako tilokaggo sarūpattho. “Loko”ti padassa yathāvuttalokapālasahito saddhācāgādisampanno sabbasattaloko sarūpattho. Lokasaddo ekavacanayuttopi jātisaddattā niravasesato satte saṅgaṇhāti yathā “mahājano”ti. Kāmañcettha lokasaddo “lokavidū”tyādīsu saṅkhārabhājanesupi pavatto, pūjananamassanakiriyāsādhanaṭṭhā pana sattalokeva vācakabhāvena pavattoti. Tenāha “pūjanakiriyāyogyabhūtatāvasenā”ti.

Pūjayateti ettha pūjanakiriyāya mukhyato pūjanasaṅkhāto pūjentānaṃ cittuppādo sarūpattho, phalūpacārena taṃcittuppādassa ārammaṇapakatūpanissayabhūta vuttappakārā sabbe buddhaguṇā sarūpatthā. Te-vibhattipaccayassa pūjanakiriyāsādhako vuttappakāro loko ca sarūpattho, evaṃ sati atthabhedābhāvato dvīsu vācakesu ekova vācako vattabbo, kasmā ekasmiṃ atthe dve vācakā vuttātī? Nāyaṃ doso dvinnaṃ vācakānaṃ sāmāññavisesavācakattā. Lokasaddo hi pūjanakiriyāsādhako, aññakiriyāsādhako ca vadatīti sāmāññavācako ca hoti. Pūjayate-saddo

lokapūjanaitthipūjanapurisapūjanatiracchānapūjanādikiriyāsādhakañca vadatīti sāmāññavācako. Tasmā pūjayate-saddo lokasaddassa sarūpattho, pūjanakiriyāsādhako ca na aññakiriyāsādhakoti niyameti. Lokasaddo ca pūjayatesaddassa sarūpattho pūjanakiriyāsādhako. Loko pana pūjanakiriyāsādhako itthipurisatiracchānādikoti niyameti. Tīsu piṭakesu aññesupi evarūpesu ṭhānesu eseva nayo.

“Salokapālo”ti padassa yathāvuttaseṭṭhalokapālasahagato, pūjananamassanakiriyāsādhako ca sattanikāyo sarūpattho. “Sadā”ti padassa rattidivasakālo atītabhagavato dharmānakālo tato parakālo abhinīhārato yāva

sāsanantaradhānā kālo tato parakālo sarūpattho. So pana anāgatabuddhuppajjanakālo atītasammāsambuddhe idāni pūjayanti namassanti viya pūjayissati ceva namassissati ca. Namassatīti ettha namassanakiriyāya mukhyato namassanasāṅkhāto cittuppādo sarūpattho, phalūpacārena taṃcittuppādassa ārammaṇapakatūpanissayabhūtā vuttappakārā sabbe buddhaguṇā sarūpattho. Ti-vibhattipaccayassa namassanakiriyāsādhako yathāvuttasattanikāyo loko ca sarūpattho, atthabhedābhāvepi dvīnaṃ vācakānaṃ pavattabhāvo heṭṭhā vuttova. “Cā”ti padassa idhekacco pūjentopi na namassati, namassantopi na pūjeti ca, ayaṃ pana sattanikāyo loko pūjayati ceva namassati cāti samuccayattho sarūpattho.

Tassāti ettha taṃ-saddassa sabbaññūtaññāṇāḍianekaguṇasamannāgato pūjetabbo namassitabbo tilokaggo satthā sarūpattho, chaṭṭhivibhattiyā janakassa naravarassa jaññaena sāsanavarena sambandho padhānasarūpattho, jaññasāsanavarassa janakena naravarena sambandho apadhānasarūpattho. Tīsu piṭakesu evarūpesu aññesupi eseṇa nayo.

“Eta”nti padassa ācariyena vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtaṃ sāsaṇaṃ sarūpattho. “Sāsanavara”nti padassāpi tameva sarūpattho, etaṃ sāsanavaraṃ pariyattipaṭipattipaṭivedhabhedena tividhampi pariyattisāsaṇameva sabbasāsaṇamūlabhūtattā, nettippakaraṇassa visayabhūtattā ca visesato adhippetam tassa mūlabhūtabhāvato vinayasaṃvaṇṇanādīsu bahūpakārena dassitoti amhehi na vattabbo. Vadantopi aññaṃ racitabbaṃ racitum asamatthova hutvā vadatīti gahitabbo vadeyya.

Taṃ pana pariyattisāsaṇaṃ vimuttirasavasena ekavidham, dhammavinayavasena duvidham, vinayapiṭakasuttantapiṭakaabhidhammapiṭakavasena tividham, āṇādesanāvohāradesanāparamatthadesanāvasena tividham, yathāparādhāsāsanāyathānulomasāsanāyathāddhammasāsaṇābhedenapi tividham, saṃvarāsaṃvarakathādiṭṭhiviniveṭhanakathānāmarūpaparicchedakathābhedenapi tividham. Ettha ca desanā desakādhīnā, sāsaṇaṃ sāsītābhāyattaṃ, kathā kathetabbatthāpekkhāti viseso. Dīghanikāyo, majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti nikāyabhedenā pana pañcavidham; suttageyyaveyyākaraṇagāthāudānaitivuttakajāṭakaabbhutadhammavedallabhedenā pana navavidham; dhammakkhandhabhedena pana caturāsītiddhammakkhandhasahassavidham;

“saṃkilesabhāgiyavāsanābhāgiyanibbedhabhāgiyaasekkhabhāgiyāti amissāni cattāri; saṃkilesabhāgiyavāsanābhāgiyasamkilesabhāgiyanibbedha bhāgiyasamkilesabhāgiyaasekkhabhāgiyavāsanābhāgiyanibbedhabhāgiyāti missakadukāni cattāri;

saṃkilesabhāgiyavāsanābhāgiyaasekkhabhāgiyasamkilesabhāgiyavāsanā bhāgiyanibbedhabhāgiyāti missakatikāni dve; taṇhāsaṃkilesadiṭṭhisamkilesaduccaritasamkilesataṇhāvodānabhāgiyadiṭṭhiva-udānabhāgiyaduccaritavodānabhāgiyāticā”ti soḷasannaṃ suttānaṃ bhedenā soḷasavidham;

“lokiyalokuttaralokiyalokuttarasattādhīttānādharmādhīttānasattadhammādhīttā naññaṇaṇeṇa-

ññaṇaṇeṇyadassanabhāvanāḍassanabhāvanāsakavacanaparavacanasakavacanaparavacana

vissajjanīyaavissajjanīyavissajjanīyaavissajjanīyakammavipākakammavipākakusala

“Vidūhi”ti padassa yathāvuttasāsanavarassa
sapaṛasantānapavattanapavattāpanādivasena vijānanasamattho
saṅhasukhumaññāḍiguṇasampanno kalyāṇaputhujjanasotāpannādiko puggalo
sarūpattho. “Ñeyya”nti padassa tādisehi vidūhi saṅhasukhumaññāḍinā vijānitabbaṃ
sāsanavaraṃ sarūpattho. “Naravarassā”ti padassa ekavidhādibhedassa
sāsanavarassa janako anekaguṇasampanno tilokaggo sarūpattho. Iccevaṃ nettiyā
ādigāthāya sarūpattho saṅkhepena vijānitabbo.

Ettha ca “pūjayate, namassatī”ti etehi pūjananamassanakiriyāya hetubhūta
sabbaññutaññāṇādayo aneke lokiyalokuttaraguṇā pakāsītā honti te guṇe āgamma
sabbalokassa pūjananamassanacetanāya pavattanato. Tesu hi kiñci sarūpato, kiñci
anumānato sārīputtattherādayo anussaranti, pūjenti, namassanti. Tena vuttaṃ
“anussaretha sambuddha”nti. Ekadesaguṇāpi pūjārahā namassanārahā, kasmā
sabbepi guṇā pakāsītā? Sabbaguṇadassanena
bodhisambhārasambharaṇamahākaraṇāyogasaṅkhātahetuñāṇapahāna-
ānubhāvarūpakāyasampattisaṅkhātaphalahitajjhāsayaṇdriya-
pākakālāgamanadesanāññāsaṅkhātasattu- pakārasampadāvasena thomanā dassitā
Tena attahitapaṭipatti, parahitapaṭipatti ca nirupakkilesūpagamanāpagamanañca
lokasamaññānupapavatti, tadanatidhāvanañca caraṇasampatti, vijjāsampatti ca
attādhīpatitā, dhammādhīpatitā ca lokanāthaattanāthatā ca pubbakārikataññutā ca
aparantapatā, anattantapatā ca buddhakaranadhammabuddhabhāvasiddhi ca

paratāraṇaattatāraṇaṇca sattānuggahacittatā, dhammavirattacittatā ca pakāsītā bhavanti. Tena sabbappakārena anuttaradakkhiṇeyyatāuttamapūjanīyanamassanīyabhāvapūjananamassanakiriyāya ca khettaṅgatabhāvaṃ pakāseti. Tena pūjanakanamassanakānaṃ yathicchitabbapayojanasampatti pakāsītāti sabbaguṇā pakāsītāti.

Ādikalyāṇatādiguṇasampattiyā varam aggaṃ uttamaṃ, nipuṇañāṇagocarātāya paṇḍitavedanīyaṇca, tasmā “varam ñeyya”nti vacanehi svākkhātātādayo sabbe dhammaguṇā pakāsītā. Ariyasaccapaṭivedhena samugghātakilesasammohāyeva paramatthato paṇḍitā bālyādisamatikkamanato, tasmā bhāvitalokuttaramaggā, sacchikatasāmaññaphalā ca puggalā visesato “vidū”ti vuccanti. Te hi yathāvuttasāsanavaram aviparītato ñātum, netuṇca saparasantāne sakkuṇanti. Tasmā ye suppaṭipannatādayo anekehi suttapadehi saṃvaṇṇitā, te ariyaśaṅhaguṇāpi niravasesato “vidūhi”ti padena pakāsītāti. Evaṃ nettiyā paṭhamagāthāya “etaṃ sāsanaṃ”nti padena sāsanaṃ attayaṃ saṅgaṇhitvā tattha itaresaṃ dvinnam adhigamūpāyabhāvato sabbasāsanamūlabhūtaṃ, attano nettippakaraṇassa ca visayabhūtaṃ pariyattisāsanavarassa dassanamukhena sabbe ratanattayaṃ guṇāpi thomaṇāvasena nayatova pakāsītā honti. Nayato hi dassitā sabbe guṇā niravasesā gahitā bhavanti, na sarūpato. Tenāha bhagavantaṃ ṭhapetvā paññavantānaṃ aggabhūto dhammasenāpatisāriputtattheropi buddhaguṇaparicchedanamanuyutto “apica me dhammanvayo vidito”ti bhagavatāpi -

“Evaṃ acintiyā buddhā, buddhadhammā acintiyā;
Acintīye pasannānaṃ, vipāko hoti acintīyo”ti. -

Gāthā vuttā. Tattha buddhadhammāti buddhaguṇā. Amhākaṃ pana yāvajīvaṃ ratanattayaṃ aparidīpane atīussāhantānaṃpi sarūpato nīharitvā dassetuṃ asamatthabhāvo pageva paṇḍitehi veditabboti.

Icevaṃ -

“Yaṃ loko pūjayate, salokapālo sadā namassati ca;
Tassetā sāsanaṃ, vidūhi ñeyyaṃ naravarassā”ti. -

Niggahitalopavasena vuttāya gāthāya saṅkhepena kathito anusandhyādiko samattoti.

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

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

Viggahatthopi viseso. Imasmiṇhi naye lokaṃ pārentīti lokapālā, yathāvuttacatumahārājādayo. Tehi lokapālehi sahitaṃ sabbalokaṃ pāleti lokagganāyakattāti lokapālote bhagavāpi lokapālasaddena vutto. So hi “tassā”ti ettha taṃ-saddena parāmasīyati, tasmā tassa lokapālassa satthuno naravarassāti attho

Te hārādayo kenaṭṭhena netti nāma? Veneyyasatte ariyadhammaṃ netīti nettīti evamādi attho saṃvaṇṇanāsu vuttova. Imāya tatiyagāthāyapi “mahākaccānena niddiṭṭhā”ti pāṭho sundaro. “Mahākaccāyanena niddiṭṭhā”ti vā pāṭho, na sundaro. Lakkhaṇañhi mayā heṭṭhā vuttanti. “Soḷasahārādisamudāyā nettī”ti vuttā, te hārā suttassa byañjanavicayo vā honti, atthavicayo vā, nayā ca byañjanavicayo vā honti, atthavicayo vāti vicāraṇāyaṃ sati “ime imassa vicayo”ti niyāmetvā dassetuṃ “hārā byañjanavicayo”tiādimāha. Tattha hārā suttassa byañjanavicayo honti, na atthavicayo soḷasahārānaṃ mūlapadaniddhāraṇaṃ vajjetvā byañjanamukheneva saṃvaṇṇanābhāvato. Tayo pana nayā suttassa atthavicayo honti, tiṇṇaṃ nayānaṃ mūlapadasaṅkhātāavijjādisabhāvadhammaniddhāraṇamukheneva suttassa atthasaṃvaṇṇanābhāvatoti.

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

“Hārādisamudāyabhūtaṃ nettisaṅkhātāṃ suttaṃ kathaṃ saṃvaṇṇetabbaṃ suttaṃ saṃvaṇṇeti”ti vattabbabhāvato vuttaṃ “vuccati suttaṃ yathāsutta”nti. Nettisaṅkhātāṃ saṃvaṇṇanāsuttaṃ saṃvaṇṇetabbasuttānurūpaṃ yathā yena yena desanāhārena vā aññena vā saṃvaṇṇetabbaṃ, tena tena vuccati saṃvaṇṇeti attho. Atha vā “nettisaṅkhātāṃ suttaṃ kittakaṃ saṃvaṇṇetabbaṃ suttaṃ saṃvaṇṇeti”ti vattabbabhāvato vuttaṃ “vuccati suttaṃ yathāsutta”nti. Tattha yathāsuttaṃ yaṃ yaṃ suttaṃ bhagavatā vuttaṃ, taṃ taṃ sabbāṃ suttaṃ nettisaṅkhātāṃ suttaṃ vuccati vadati assādādīnavadassanavasena saṃvaṇṇeti. Tena vuttaṃ “nettinayena hi saṃvaṇṇetuṃ asakkuṇeyyaṃ nāma suttaṃ natthī”ti.

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

Saṅgahavārassa atthavibhāvanā niṭṭhitā.



ABOUT THIS TRANSLATION

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PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). Subcommentaries. The Canon of Discourses - Subcommentaries. 5. The Collection of Minor Texts - Subcommentaries. 2. Elucidation of the Guide. 1. Elucidation of the Meaning of the Saṅgahavāra Retrieved from paliverse.org

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