

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

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

1. The Collection of the Long Discourses -
Subcommentaries (1. Dīgha Nikāya - Tīkā)

3. Subcommentary on the Chapter on Pāthika
(3. Pāthikavaggaṭīkā)

11. Commentary on the Discourse Enumerating Categories up to
Ten (11. Dasuttarasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

3. Subcommentary on the Chapter on Pāthika

11. Dasuttarasuttavaṇṇanā

350. Āvuso bhikkhavi sāvakaṇaṃ ālapananti sāvakaṇaṃ āmantanavasena ālapanasamudācāro, na kevalaṃ “bhikkhave”ti, so pana buddhānaṃ ālapanam. Tenāha “buddhā hī”tiādi. Satthusamudācārasena asamudācāro evettha satthu uccaṭṭhāne ṭhapanam. Sampati āgatattā katthaci na nibaddho vāso etesanti anibaddhavāsā, antevāsikā. Kammatṭhānaṃ gahetvā sappāyasenaṇaṃ gavesantā yaṃ kiñci disaṃ gacchantīti disāgamaṇiyā. Idāni tamatthaṃ vitthārato dassetuṃ “buddhakāle”tiādi vuttaṃ.

Asubhakammatṭhānanti ekādasavidhaṃ asubhakammatṭhānaṃ. Tatthāpi puggalavemattataṃ ñatvā tadanurūpaṃ tadanurūpameva deti. Mohacaritassapi kāmānaṃ ānāpānassatikammatṭhānaṃ sappāyaṃ, kammatṭhānabhāvanāya pana bhājanabhūtaṃ kātuṃ sammohavigamāya paṭhamam uddesaparipucchādhammassavanadhammasākacchāsu niyojetabboti vuttaṃ “mohacaritassa...pe... ācikkhati”ti. Saddhācaritassa visesato purimā cha anussatiyo sappāyā, tāsam pana anuyuñjane ayaṃ pubbabhāgapaṭipattīti dassetuṃ “pasādanīyasuttante”tiādi vuttaṃ. Nāṇacaritassāti buddhacaritassa, tassa pana maraṇassati, upasamānussati, catudhātuvavattthānaṃ, āhārepaṭikūlasaṇṇā visesato sappāyā, tesam pana upakāradhammadassanatthaṃ “aniccatādi...pe... katheti”ti vuttaṃ. Tatthevāti satthu santike eva. Temāsikaṃ paṭipadanti tīhi māsehi sannitṭhāpetabbaṃ paṭipadam.

Ime bhikkhūti imissā dhammadesanāya bhājanabhūtā bhikkhū. “Evaṃ āgantvā gacchante pana bhikkhū”ti idaṃ “buddhakāle”tiādinā taduddesikavasena vuttabhikkhū sandhāya vuttaṃ, na “ime bhikkhū”ti anantaram vuttabhikkhū. Tenāha “peseti”ti. Apalokethāti āpucchatha. “Paṇḍitā”tiādi sevanabhajanesu kāraṇavacanam. “Sotāpattiphale vinetī”tiādi yebhuyyavasena vuttaṃ. Āyasmā hi dhammasenāpati bhikkhū yebhuyyena sotāpattiphalaṃ pāpetvā vissajjeti “evamete niyatā sambodhiparāyaṇā”ti. Āyasmā pana mahāmoggallāno “sabbāpi bhavūpapatti jigucchitabbāvā”ti bhikkhū yebhuyyena uttamatthaṃyeva pāpeti.

Sāvakehi vinetuṃ sakkuṇeyyā sāvakaveneyyā nāma na sāvakeheva vinetabbāti dassento āha “sāvakaveneyyā nāmā”tiādi. Dasadhā mātikaṃ ṭhapetvāti ekakato paṭṭhāya yāva dasakā dasadhā dasadhā mātikaṃ ṭhapetvā vibhattoti dasuttaro. Dasuttaro gatotipi dasuttaroti ekakato paṭṭhāya yāva dasakā dasahi uttaro adhiko hutvā gato pavattotipi dasuttaro. Ekekasmiṃ pabbeti ekakato paṭṭhāya yāva dasakā dasasu pabbesu ekekasmiṃ pabbe. Dasa dasa pañhāti “katamo dhammo bahukāro appamādo kusalesu dhammesū”tiādinā dasa dasa pañhā. Visetitāti vissajjitā. Dasuttaram pavakkhāmīti desiyamānaṃ desanaṃ nāmakittanamukhena paṭijānāti vaṇṇabhaṇanatthaṃ. Pavakkhāmīti pakārehi vakkhāmi. Tathā hettha

paññāsādhikānaṃ pañcannaṃ pañhasatānaṃ vasena desanā pavattā. Dhammanti idha dhamma-saddo pariyattipariyāyo “idha bhikkhu dhammaṃ pariyāpuṇāti”tiādīsu viya. Suttalakkaṇo cāyaṃ dhammoti āha “dhammanti sutta”nti. Svāyaṃ dhammo yathānusiṭṭhaṃ paṭipajjamānassa nibbānāvaho. Tato eva vaṭṭadukkkhasamucchedāya hoti, sa cāyamassa ānubhāvo sabbesaṃ khandhānaṃ pamocanupāyabhāvatoti dassento “nibbānappattiyā”tiādimāha. Tena vuttaṃ “nibbānappattiyā”tiādi.

Uccaṃ karontoti udaggaṃ ulāraṃ pañītaṃ katvā dassento, paggaṇhantoti attho. Pemaṃ janentoti bhattiṃ uppādentoti. Idañca desanāya paggaṇhanaṃ buddhānampi āciṇṇaṃ evāti dassento “ekāyano”tiādimāha.

Ekadhammavaṇṇanā

351. Kāra-saddo upa-saddena vināpi upakāratthaṃ vadati, “bahukārā, bhikkhave, mātāpitara puttāna”ntiādīsu viyāti āha “bahukāroti bahūpakāro”ti.

Vaḍḍhane vutte nānantariyatāya uppādanaṃ vuttameva hotīti “bhāvetabboti vaḍḍhetabbo”ti vutto. Uppādanapubbikā hi vaḍḍhanāti. Nanu ca “eko dhammo uppādetabbo”ti uppādanaṃ pettha visuṃ gahitaṃ evāti? Aññavisayattā tassa nāyaṃ virodho. Tathā hi “eko dhammo pariññeyyo”ti tīhipi pariññāhi pariññeyyataṃ vatvāpi “eko dhammo pahātabbo”ti pahātabbatā vuttā.

Tīhi pariññāhīti ñātātiraṇapahānapariññāhi.

Pahānānupassanāyāti pajahanavasena pavattāya anupassanāya. Missakavasena cetāṃ anupassanāgahaṇaṃ daṭṭhabbaṃ.

Sīlasampadādīnaṃ parihānāvaho parihānāya saṃvattanako.

Jhānādivisesaṃ gametīti visesagāmī.

Duppaccakkhakaroti anupacitaññāsamabhārehi paccakkhaṃ kātuṃ asakkuṇeyyo.

Abhijānitabboti abhimukhaṃ ñāṇena jānitabbo.

Sabbattha mātikāsūti dukādivasena vuttāsu sabbāsu mātikāsu. Ettha ca āyasmā dhammasenāpati te bhikkhū bhāvanāya niyojetvā uttamatthe patiṭṭhāpetukāmo paṭhamaṃ tāva bhāvanāya upakāradhammaṃ uddesavasena dassento “eko dhammo bahukāro”ti vatvā tena upakārakena upakattabbaṃ dassento “eko dhammo bhāvetabbo”ti āha. Ayañca bhāvanā vipassanāvasena icchitāti āha “eko dhammo pariññeyyo”ti. Pariññā ca nāma yāvadeva pahātabbapajahanatthāti āha “eko dhammo pahātabbo”ti. Pajahantena ca hānabhāgiyaṃ nīharitvā visesabhāgiye avaṭṭhātabbanti āha “eko dhammo hānabhāgiyo, eko dhammo visesabhāgiyo”ti. Visesabhāgiye avaṭṭhānañca duppaṭivijjhanena, duppaṭivijjhapaṭivijjhanañce ijjhati, nipphādetabbanipphādanaṃ siddhameva hotīti āha “eko dhammo duppaṭivijjho, eko dhammo uppādetabbo”ti. Tayidaṃ dvayaṃ abhiññeyyādi jānanena hotīti āha “eko dhammo abhiññeyyo”ti. Abhiññeyyañce abhiññātaṃ, sacchikātabbaṃ sacchikatameva hotīti. Ettāvatā ca niṭṭhitakiccova hoti, nāssa uttari kiñci karaṇīyanti evaṃ tāva mahāthero ekakavasena tesāṃ bhikkhūnaṃ paṭipattividhiṃ uddisanto imāni dasa padāni iminā anukkamena uddisi.

Evam aniyamato uddiṭṭhadhamme sarūpato niyametvā dassetum “katamo eko dhammo”tiādinā desanaṃ ārabhi. Tena vuttaṃ “iti āyasmā sārīputto”tiādi. Esa nayo dukādīsu. Veḷukāroti veno. So hi veḷuvikārehi kilañjādikaraṇena “veḷukāro”ti vutto. Anto, bahi ca sabbagatagaṇṭhiṃ nīharaṇena niggaṇṭhiṃ katvā. Ekekakoṭṭhāseti ekakādīsu dasasu koṭṭhāsesu ekekasmīṃ koṭṭhāse.

Sabbatthakaṃ upakāraṇanti sabbatthakameva sammā paṭipattiyā upakāravantaṃ. Idāni tamatthaṃ vitthārato dassetum “ayañhi”tiādi vuttaṃ. Vipassanāgabbhaṃ gaṇhāpaneti yathā upari vipassanā paripaccati tikkhā visadā hutvā maggena ghaṭeti, evaṃ pubbabhāgavipassanāvaḍḍhane. Atthapaṭisambhidādīsūti atthapaṭisambhidādīsu nipphādetabbesu, tesam sambhārasambharaṇanti attho. Esa nayo ito paresupi. Tḥānāṭṭhānesūti tḥāne, aṭṭhāne ca jānitabbe. Mahāvihārasamāpattiyanti mahatīyaṃ jhānādivihārasamāpattiyaṃ. Vipassanāññādīsūti ādi-saddena manomayiddhi ādikāni saṅgaṇhāti. Aṭṭhasu vijjāsūti ambaṭṭhasutte āgatanayāsu aṭṭhasu vijjāsu.

Teneva bhagavā thometīti yojanā. Nanti appamādaṃ.

Thāmasampannenāti ñāṇabalasamannāgatena. Dīpetvāti “evampi appamādo kusālānaṃ dhammānaṃ sampādane bahupakāro”ti pakāsetvā. Yaṃ kiñci anavajjapakkhikamatthaṃ appamāde pakkhipitvā kathetum yuttanti dassetum “yaṃ kiñci”tiādi vuttaṃ.

Kāyagatāsatiṃ rassaṃ akatvā niddeso, niddesena vā etaṃ samāsapadaṃ daṭṭhabbaṃ. “Aṭṭhikāni puñjakitāni terovassikāni...pe... pūtīni cuṇṇikajātānī”ti evaṃ pavattamanasikāro “cuṇṇikamanasikāro”ti vadanti. Apare pana bhaṇanti “cuṇṇikairiyāpathesu pavattamanasikāro”ti. Ettha uppannasatīyāti etasmīṃ yathāvutte ekūnatimsavidhe tḥāne uppannāya satiyā. Sukhasampayuttāti nippariyāyato sukhasampayuttā, pariyāyato pana catutthajjhāne upekkhāpi “sukha”nti vattabbaṃ labhati santasabhāvattā.

Paccayabhūto ārammaṇādivisayopi ārammaṇabhāvena vaṇo viya āsave paggharati, so sampayogasambhavābhāvepi saha āsavehīti sāsavo. Tathā upādānānaṃ hitoti upādāniyo. Itarathā pana paccayabhāvena vidhi paṭikkhepo.

Asmīti mānoti “asmī”ti pavatto māno.

Vipariyāyenāti “anicce anicca”ntiādinā nayena pavatto pathamanasikāro.

Idha pana vipassanānantaro maggo “ānantariko cetosamādhī”ti adhippeto. Kasmā? Vipassanāya anantarattā, attano vā pavattiyā anantaram phaladāyakattā. Saddatthato pana anantaram phalaṃ anantaram, tasmīṃ anantare niyuttā, taṃ vā arahati, anantarapayojanoti vā ānantariko.

Phalanti phalapaññā. Paccavekkhaṇapaññā adhippetā akuppārammaṇatāya.

Attano phalaṃ āharatīti āhāro, paccayoti āha “āhāraṭṭhitikāti paccayaṭṭhitikā”ti. Ayaṃ eko dhammoti ayaṃ paccayaśaṅkhāto eko dhammoti paccayatāsamañña ekaṃ katvā vadati. Nātapariññāya abhiññāyāti nātapariññāsaṅkhātāya abhiññāya.

Akuppā cetovimuttīti arahattaphalavimutti akuppabhāvena ukkaṃsagatatā. Aññathā sabbāpi phalasamāpattīyo akuppā eva paṭipakkhehi akopaniyattā.

Abhiññāyāti “abhiññeyyo”ti ettha laddhaabhiññāya. Pariññāyāti etthāpi eseṇa nayo. Pahātabbasacchikātabbhehi pahātabbasacchikātabbapadehi. Pahānapariññāva kathitā pahānasacchikiriyānaṃ ekāvāratāya pariññāya saheva ijjhanato. Sacchikātabboti visesato phalaṃ kathitaṃ. Ekasmiṃyeva sattame eṇa pade labbhati. Phalaṃ pana anekesupi padesu labbhati paṭhamatṭhamanavamadasamesu labbhanato. Yasmā taṃ nipariyāyato dasame eṇa labbhati, itaresu pariyāyato tasmā “labbhati evā”ti sāsāṅkaṃ vadati.

Sabhāvato vijjāmānāti yena bahukārādisabhāvena desitā, tena sabhāvena paramatthato upalabbhamānā. Yāthāvāti aviparītā. Tathāsabhāvāti taṃsabhāvā. Na tathā na hontīti avitathattā tathāva honti. Tato eṇa vuttappakārato aññathā na hontīti pañcahiṇi padehi tesāṃ dhammānaṃ yathābhūtaṃ eṇa vadati. Sammāti ñāyena. Yaṃ pana ñātaṃ, taṃ hetuyuttaṃ kāraṇayuttaṃ eṇa hotīti āha “hetunā kāraṇenā”ti. Okappanaṃ janesīti jinavacanabhāvena abhippasādaṃ uppādesi.

Ekadhammavaṇṇanā niṭṭhitā.

Dvedhammavaṇṇanā

352. “Sabbatthā” ti idaṃ “sīlapūraṇādīsū”ti etena saddhiṃ sambandhitabbaṃ. “Sīlapūraṇādīsū sabbattha appamādo viya upakārakā”ti etena satisampajaññānampi appamādassa viya sabbattha upakārakatā pakāsītā hoti atthato nātilakkhaṇattā tato tesāṃ. Satiavippavāso hi appamādo, so ca atthato sabbattha avijahitā sati eṇa, sā ca kho ñāṇasampayuttā eṇa daṭṭhabbā, itarāya tathārūpasamatthataḥbhāvato.

Tesāṃ pañcasatamattānaṃ bhikkhūnaṃ pubbabhāgaṭṭhāpattivasena desitattā pubbabhāgā kathitā.

Ayonisomanasikāro saṃkilesassa mūlakāraṇabhāvena pavatto hetu, paribhūtanabhāvena pavatto paccayo. Yonisomanasikārepi eseṇa nayo. Yathā ca sattānaṃ saṃkilesāya, visuddhiyā ca paccayabhūtā ayonisomanasikāro, yonisomanasikāroti “ime dve dhammā duppaṭivijjhā”ti ettha nīharitvā vuttā, eṇa imehi dhammā nīharitvā vattabbāti dassento “tathā”tiādīmāha. Tattha asubhajjhānādayo cattāro viśaṃyogā nāma kāmāyogādipaṭipakkhabhāvato. “Eṇa pabhedā”ti iminā “avijjābhāgino dhammā, vijjābhāgino dhammā, kaṇhā dhammā, sukkā dhammā”ti eṇamādīnaṃ saṅgaho daṭṭhabbo.

Paccayehi samecca sambhuyya katattā pañcakkhandhā saṅkhatā dhātu. Kenaci anabhisāṅkhatattā nibbānaṃ asaṅkhatā dhātu.

Tisso vijjā vijjanaṭṭhena, viditakaraṇaṭṭhena ca vijjā. Vimuttīti arahattaṭṭhena paṭipakkhato sabbaso vimuttattā.

Abhiññādīnīti abhiññāpaññādīni. Ekakasadisāneṇa purimavāre viya vibhajja kathetabbato. Maggo kathitoti ettha “maggoṇa kathito”ti eṇamatthaṃ aggaṇetvā “maggo kathitovā”ti eṇamattho gaṇetabbo “anuppāde ñāṇa”nti iminā phalassa gaṇitattā. Sacchikātabbapade phalaṃ kathitanti etthāpi “phalaṃ eṇa kathita”nti aggaṇetvā “phalaṃ kathitamevā”ti attho gaṇetabbo vijjāggahaṇena tadaññassa saṅgaṇitattā. Esa nayo ito paresupi eṇarūpesu ṭhānesu.

Dvedhammavaṇṇanā niṭṭhitā.

Tayodhammavaṇṇanā

353. Soti anāgāmimaggo. Sabbaso kāmānaṃ nissaraṇaṃ samucchedavasena pajahanato. Āruppe arahattamaggo nāma arūpajjhānaṃ pādaṃ katvā uppanno aggamaggo. Puna uppattinivāraṇatoti rūpānaṃ uppattiyā sabbaso nivāraṇato. Nirujjhanti saṅkhārā etenāti nirodho, aggamaggo. Tena hi kilesavaṭṭe nirodhite itarepi vaṭṭadvayaṃ nirodhitameva hoti. Tassa pana nirodhassa pariyosānattā aggaphalaṃ “nirodho”ti vattabbaṃ labbhatīti āha “arahattaphalaṃ nirodhoti adhippeta”nti. “Arahattaphalena hi nibbāne diṭṭhe” ti idaṃ arahattamaggena nibbānadassanassāyaṃ nibbattīti katvā vuttaṃ. Evañca katvā “arahattasaṅkhātanirodhassa paccayattā” ti idampi vacanaṃ samatthitaṃ hoti.

Atītaṃ sārammaṇanti atītaḷṭhāsārammaṇaṃ ñāṇaṃ, atītā khandhāyanadhātuyo ārabha pavattanaḷṭhāṇanti attho. “Maggo kathitovā”ti avadhāraṇaṃ daṭṭhabbaṃ, tathā “sacchikātabbe phalaṃ kathitamevā”ti.

Āsavānaṃ khaye ñāṇanti ca āsavānaṃ khayante ñāṇanti adhippāyo, aññathā maggo kathito siyā.

Tayodhammavaṇṇanā niṭṭhitā.

Catudhammavaṇṇanā

354. Dārumayaṃ cakkāṃ dārucakkaṃ, tathā ratanacakkaṃ. Āṇaṭṭhena dhammo eva dhammacakkaṃ. Iriyāpathānaṃ aparāparappavattito iriyāpathacakkaṃ, tathā sampatticakkaṃ veditabbaṃ.

Anucchavike deseti puññakiriyāya, sammāpaṭipattiyā anurūpadese. Sevanaṃ kālena kālaṃ upasaṅkamaṇaṃ. Bhajanaṃ bhattivaseṇa payirupāsanaṃ. Attano sammā ṭhapananti attano cittasāntānaṃ yoniso ṭhapanāṃ saddhādīsu nivesananti āha “sace”tiādi. Idamevettha pamāṇanti idameva pubbekatapuññatāsaṅkhātāṃ sampatticakkamettha etesu sampatticakkesu pamāṇabhūtaṃ itaresaṃ kāraṇabhāvato. Tenāha “yena hī”tiādi. So eva ca katapuñño puggalo attānaṃ sammā ṭhāpeti akatapuññaṃ tadabhāvato. Paṭhamo lokiyova, tatthāpi kāmāvacarova. Idhāti imasmiṃ dasuttarasutte. Pubbabhāge lokiyāvāti maggassa pubbabhāge pavattanaḷṭhā lokiyā eva. Tattha kāraṇaṃ vuttameva.

Kāmayogavisaṃyogo anāgāmimaggo, diṭṭhiyogavisaṃyogo sotāpattimaggo, itare dve arahattamaggoti evaṃ anāgāmimaggaḷṭhādivasena veditabbā.

Paṭhamassa jhānaṃ lābhanti yvāyaṃ appaṇaṃ paṭhamassa jhānaṃ lābhī, taṃ. Kāmasahagatā saññāmanasikārā samudācaranti tato vuṭṭhitaṃ ārammaṇavasena kāmasahagatā hutvā saññāmanasikārā samudācaranti codenti tudenti. Tassa kāmānupakkhandānaṃ saññāmanasikārānaṃ vasena so paṭhamajjhānasamādhī hāyati parihāyati, tasmā “hānabhāgiyo samādhī”ti vutto. Tadanudhammatāti tadanurūpasabhāvo. “Sati santiṭṭhatī”ti idaṃ micchāsatiṃ sandhāya vuttaṃ. Yassa hi paṭhamajjhānānurūpasabhāvā paṭhamajjhānaṃ santato paṇītato disvā assādayamānā apekkhamānā abhinandamānā nikanti hoti, tassa nikantivasena so paṭhamajjhānasamādhī neva hāyati, na vaḍḍhati, ṭhitikoṭṭhāsiko hoti, tena vuttaṃ “ṭhitibhāgiyo samādhī”ti.

Avitakkasahagatāti avitakkaṃ dutiyajjhānaṃ santato paṇītato manasi karoto ārammaṇavasena avitakkasahagatā saññāmanasikārā. Samudācarantīti paṇṇapaṭhamajjhānato vuṭṭhitaṃ dutiyajjhānādhigamatthāya codenti tudenti, tassa upari dutiyajjhānupakkhandānaṃ saññāmanasikārānaṃ vasena so paṭhamajjhānasamādhī visesabhūtaṃ dutiyajjhānassa uppattipadaṭṭhānatāya “visesabhāgiyo samādhī”ti vutto. Nibbidāsahagatāti tameva paṭhamajjhānalābhiṃ jhānato vuṭṭhitaṃ nibbidāsaṅkhātena vipassanāññānaṃ sahagatā. Vipassanāññānaṃ jhānaṅgesu pabhedena upaṭṭhahantesu nibbindati ukkaṇṭhati, tasmā “nibbidā”ti vuccati. Samudācarantīti nibbānasacchikaraṇatthāya codenti tudenti. Virāgūpasañhitoti virāgasāṅkhātena nibbānena upasañhito. Vipassanāññānaṃ “sakkā iminā maggena virāgaṃ nibbānaṃ sacchikātu”nti pavattito “virāgūpasañhita”nti vuccati, taṃsāmpayuttā saññāmanasikārāpi virāgūpasañhitā eva nāma. Tassa tesāṃ saññāmanasikārānaṃ vasena so paṭhamajjhānasamādhī ariyamaggapaṭivedhassa padaṭṭhānatāya “nibbedhabhāgiyo samādhī”ti vutto. Sabbasamāpattiyoti dutiyajjhānādikā sabbā samāpattiyo. Attho veditabboti hānabhāgiyādiattho tāva vitthāretvā veditabbo.

Maggo kathito catunnaṃ ariyasaccānaṃ uddhaṭṭā. Phalaṃ kathitaṃ sarūpeneva.

Catudhammavaṇṇanā niṭṭhitā.

Pañcadhammavaṇṇanā

355. “Pañcaṅgiko sammāsamādhī”ti samādhiaṅgabhāvena paññā uddiṭṭhāti pītipharaṇatādivacanena hi tameva vibhajati. Tenāha “pītiṃ pharamānā uppajjati”tiādi. “So imeva kāyaṃ vivekajena pītisukhena abhisandeti”tiādinā nayena pītiyā, sukhassa ca pharaṇaṃ veditabbaṃ.

Sarāgavirāgatādivibhāgadassanavasena paresāṃ ceto pharamānā. Āloka pharaṇeti kasiṇālokaṃ pharaṇe sati teneva ālokaṃ pharitaṃ. Tassa samādhissa rūpadassanapaccayattā paccavekkhaṇāññaṃ paccavekkhaṇanimittaṃ.

Pītipharaṇatā sukhapharaṇatāti ārammaṇe ṭhatvā catutthajjhānassa uppādanato tā “pādā viyā”ti vuttā. Cetopharaṇatā āloka pharaṇatāti taṃtaṃkiccasāadhanato tā “hatthā viyā”ti vuttā. Abhiññāpāda kajjhānaṃ samādhānassa sarīrabhāvato “majjhimakāyo viyā”ti vuttaṃ. Paccavekkhaṇanimittaṃ uttamaṅgabhāvato “sīsaṃ viyā”ti vuttaṃ.

Sabbaso kilesadukkhadarathapariḷhānaṃ vigatattā lokiyasamādhissa sātisaṃmettha sukhanti vuttaṃ “appitappitakkhaṇe sukhattā paccuppannasukho”ti. Purimassa purimassa vasena pacchimaṃ pacchimaṃ laddhāsevanatāya santatarapaṇītatarabhāvappatti hotīti āha “purimo purimo...pe... sukhavipāko”ti.

Kilesapaṭippassaddhiyāti kilesānaṃ paṭippassambhanena laddhattā. Kilesapaṭippassaddhibhāvanti kilesānaṃ paṭippassambhanabhāvaṃ. Laddhattā pattattā tabbhāvaṃ upagatattā. Lokiyasamādhissa paccanīkāni nīvaraṇapaṭhamajjhānanikantiādīni niggahetabbāni, aññe kilesā vāretabbā, imassa pana arahattasamādhissa paṭippassaddhasabbakilesattā na niggahetabbaṃ, vāretabbaṃ atthīti maggānantaraṃ samāpattikkhaṇe ca appayogena adhigatattā, ṭhapitattā ca aparihānavasena vā ṭhapitattā nasaṅkhāraniggayhavārivāvaṇṇaṃ. “Sativepullappattattā”ti etena appavattamānāyapi satiyā satibahulatāya sato eva

nāmāti dasseti, “yathāparicchinnaḥlavasenā”ti etena paricchindanasatiyā satoti dasseti. Sesesu ñāṇaṅgesu. Pañcañāṇikoti ettha vuttasamādhimukhena pañca ñāṇāneva uddiṭṭhāni, niddiṭṭhāni ca.

Maggo kathito indriyasīsenā sammāvāyāmādīnaṃ kathitattā. Phalaṃ kathitaṃ asekkhānaṃ sīlakkhandhādīnaṃ kathitattā.

Pañcadhammavaṇṇanā niṭṭhitā.

Chadhammavaṇṇanā

356. Maggo kathitoti ettha vattabbaṃ heṭṭhā vuttameva.

Sattadhammavaṇṇanā

357. Hetunāti ādiantavantato, anaccantikato, tāvakālikato, niccapaṭikkhepatoti evaṃ ādinā hetunā. Nayanāti “yathā ime saṅkhārā etarahi, evaṃ atīte, anāgate ca aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā”ti atītānāgatesu nayanāyena. Kāmaṃ khīṇāsavassa sabbesaṃ saṅkhārānaṃ aniccatādi sudiṭṭhā suppaṭividdhā, taṃ pana asammohanavasena kiccato, vipassanāya pana ārammaṇakaraṇavasenāti dassento āha “vipassanāñāṇena sudiṭṭhā hontī”ti. Kilesavasena uppajjamāno pariḷāho vatthukāmasannissayo, vatthukāmāvassayo cāti vuttaṃ “dvepi sapariḷāhaṭṭhena aṅgārakāsu viyā”ti. Ninnassevāti ninnabhāvasseva. Anto vuccati lāmakatṭhena taṇhā. Byantaṃ vigatantaṃ bhūtaṃ byantībhūtaṃ āha “niratibhūtaṃ, Nittaṇhanti attho”ti. Idha sattaṃ. Bhāvetabbapade maggo kathito bojjhaṅgānaṃ vuttattā.

Paṭhamabhāṇavāraṇṇanā niṭṭhitā.

Aṭṭhadhammavaṇṇanā

358. Ādibrahmacariyikāyāti ādibrahmacariyā eva ādibrahmacariyikā yathā “vinayo eva venayiko”ti, tassā ādibrahmacariyikāya. Kā pana sāti āha “paññāyā”ti. Sikkhattayasaṅgahassāti adhisīlasikkhādisikkhattayasaṅgahassa. Upacārajjhānasahagatā taruṇasamathapaññāva udayabbayānupassanāvasena pavattā taruṇavipassanāpaññā. Ādibhūṭāyāti paṭhamāvayavabhūṭāya, desanāvasena cetāṃ vuttaṃ. Uppattikāle pana natthi maggadhammānaṃ ādimajjhapariyosānatā ekacittuppadapariyāpannattā ekajjhaṃyeva uppajjanato. Pemanti daḷhabhatti, taṃ pana vallabhavasena pavattamānaṃ gehasitasadisāṃ hotīti “gehasitapema”nti vuttaṃ. Garukaraṇavasena pavattiyā garu cittaṃ etassāti garucitto, tassa bhāvo garucittabhāvo, garumhi garukāro. “Kilesā na uppajjanti”ti vatvā tattha kāraṇamāha “ovādānusāsaniṃ labhati”ti. Garūnañhi santike ovādānusāsaniṃ labhitvā yathānusiṭṭhaṃ paṭipajjantassa kilesā na uppajjanti. Tenāha “tasmā”tiādi.

Petāti petamahiddhikā. Asurānanti devāsuraṇaṃ. Petāsuraṃ pana petā evāti tesāṃ petehi saṅgaho avuttasiddhova. Āvāhanaṃ gacchantīti sambhogasaṃsaggamukhena peteheva asuraṇaṃ saṅgahaṇe kāraṇaṃ dasseti.

Appicchassāti nicchassa. Abhāvattho hettha appa-saddo “appaḍaṃsamakasavātātapā”tiādīsu viya. Paccayesu appiccho paccayaappiccho, cīvarādipaccayesu icchārahito. Adhigamaappicchoti jhānādiadhigamavibhāvane icchārahito. Pariyattiappicchoti pariyattiyāṃ bāhusaccavibhāvane icchārahito. Dhutaṅgaappicchoti dhutaṅgesu appiccho dhutaṅgavibhāvena icchārahito.

Santaguṇanigūhanenāti attani saṃvijjamānānaṃ jhānādiguṇānañceva bāhusaccaguṇassa ca dhutaṅgaguṇassa ca nigūhanena chādanena. Sampajjatīti nippajjati sijjhati. No mahicchassāti mahatiyā icchāya samannāgatassa, icchaṃ vā mahantassa no sampajjati anudhammassāpi anicchanato.

Pavivittassāti pakārehi vivittassa. Tenāha “kāyacittaupadhivivekehi vivittassā”ti. “Aṭṭhaārambhavatthuvasenā”ti etena bhāvanābhiyogavasena ekībhāvova idha “kāyaviveko”ti adhippeto, na gaṇasaṅgaṇikābhāvamattanti dasseti. Kammanti yogakammaṃ.

Sattehi kilesehi ca saṅgaṇanaṃ samodhānaṃ saṅgaṇikā, sā āramitabbaṭṭhena ārāmo etassāti saṅgaṇikārāmo, tassa. Tenāha “gaṇasaṅgaṇikāya cevā”tiādi.

Āraddhavīriyassāti paggahitavīriyassa, tañca kho upadhiviveke ninnatāvasena “ayaṃ dhammo”ti vacanato. Esa nayo ito paresupī. Vivaṭṭasannissitaṃyeva hi samādhānaṃ idhādhippetam, tathā paññāpi. Kammassakatāpaññāya hi patitṭhato kammavasena “bhavesu nānappakāro anatto”ti jānanto kammakkhayakaraññaṃ abhipattheti, tadatthañca ussāhaṃ karoti. Mānādayo sattasantānaṃ saṃsāre papañcenti vitthārentīti papañcāti āha “nippapañcassāti vigatamānataṇhādiṭṭhipapañcassā”ti.

Maggo kathito sarūpeneva.

Navadhammavaṇṇanā

359. Visuddhinti ñāṇadassanavisuddhiṃ, accantavisuddhimeva vā.

Catupārisuddhisīlanti pātimokkhasaṃvarādinirupakkiliṭṭhatāya catubbidhapaṇisuddhivaṇṇanaṃ sīlaṃ. Pārisuddhipadhāniyaṅgānti puggalassa paṇisuddhiyā padhānabhūtaṃ aṅgaṃ. Tenāha “paṇisuddhabhāvassa padhānaṅga”nti. Samathassa visuddhibhāvo vodānaṃ paṇiabhāvena paricchinnaṃ āha “aṭṭha paṇiṇaṃ samāpattiyo”ti. Vigatupakkilesaṇhi “paṇiṇa”nti vattabbataṃ labbhati, na saupakkilesaṃ hānabhāgiyādibhāvappattito. Sattadiṭṭhimālavissuddhito nāmarūpaparicchedo diṭṭhivissuddhi. Paccayapariggaho addhattayakaṅkhāmalavidhamanato kaṅkhāvitaraṇavisuddhi. Yasmā nāmarūpaṃ nāma sappaccayameva, tasmā taṃ pariggaṇhantena atthato tassa sappaccayatāpi pariggahitā eva hotīti vuttaṃ “diṭṭhivissuddhīti sappaccayaṃ nāmarūpadassana”nti. Yasmā pana nāmarūpassa paccayaṃ pariggaṇhantena tīsu addhāsu kaṅkhāmalavitarāṇapaccayākārāvabodhavaseneva hoti, tasmā “paccayākārañña”ntiādi vuttaṃ yathā kaṅkhāvitaraṇavisuddhi “dhammaṭṭhitiñña”nti vuccati. Maggāmagge ñāṇanti maggāmagge vavatthapetvā ṭhitaññaṃ. Ñāṇanti idha taruṇavipassanā kathitā tesam bhikkhūnaṃ ajjhāsayavasena “ñāṇadassanavisuddhi”ti vuṭṭhānagāminiyā vipassanāya vuccamānattā. Yadi “ñāṇadassanavisuddhi”ti vuṭṭhānagāminivipassanā adhippetā, “paññā”ti ca arahattaphalapaññā, maggo pana kathanti? Maggo bahukārapade virāgaggahaṇena gahito. Vakkhati hi “idha bahukārapade maggo kathito”ti.

Cakkhādidhātunānattanti cakkhādirūpādicakkhuviññāṇādidhātūnaṃ vemattataṃ nissāya. Cakkhusamphassādinānattanti

cakkhusamphassasotasamphassaghānasamphassādisamphassavibhāgaṃ.

Saññānānattanti ettha rūpasaññādisaññānānattampi labbhateva, taṃ pana kāmasaññādiggaṇeṇeva gayhati. Kāmasaññādi ādi-saddena byāpādasaññādināṃ gahaṇaṃ. Saññānidānattā papañcasāṅkhānaṃ “saññānānattam paṭicca saṅkappanānatta”nti vuttaṃ, “yaṃ saṅkappeti, taṃ papañceti”ti vacanato

“saṅkappanānattaṃ paṭicca chandanānatta”nti vuttaṃ. Chandanānattanti ca taṇhāchandassa nānattaṃ. Rūpapariḷāhoti rūpavisayo rūpābhipatthanāvasena pavatto kilesapariḷāho. Saddapariḷāhoti etthāpi eseva nayo. Kilesa hi uppajjamāno appattepi ārammaṇe patto viya pariḷāhova uppajjati. Tathābhūtaṃ pana kilesachandassa vasena rūpādipariyesanā hotīti āha “pariḷāhanānattatāya rūpapariyesanādinānattaṃ uppajjati”ti. Tathā pariyesantassa sace taṃ rūpādi labbheyya, taṃ sandhāyāha “pariyesanādinānattatāya rūpapaṭilābhādinānattaṃ uppajjati”ti.

Maraṇānupassanāñāṇeti maraṇassa anupassanāvasena pavattañāṇe, maraṇānussatisahagatapaññāyāti attho. Āhāraṃ pariggaṇhantassāti gamanādivasena āhāraṃ paṭikkūlato pariggaṇhantassa. Ukkāṇṭhantassāti nibbindantassa katthacipi asajjantassa.

Dasadhammavaṇṇanā

360. Nijjarakāraṇānīti pajahanakāraṇāni. Imasmiṃ abhiññāpade maggo kathīyatīti katvā “ayaṃ heṭṭhā...pe... puna gahitā”ti vuttaṃ. Tathā hi vakkhati “idha abhiññāpade maggo kathito” kiñcāpi nijjiṇṇā micchādiṭṭhīti ānetvā sambandhitabbaṃ. Yathā micchādiṭṭhi vipassanāya nijjiṇṇāpi na samucchināti samucchadappahānadassanattaṃ puna gahitā, evaṃ micchāsaṅkappādayopi vipassanāya pahīnāpi asamucchinatāya idha puna gahitāti ayamatto “micchāsaṅkappo”tiādīsu sabbapadesu vattabboti dasseti “evaṃ sabbapadesu nayo netabbo”ti iminā.

Ettha cāti “sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchantī”ti etasmiṃ pālīpade. Ettha ca samucchadavasena, paṭippassaddhivasena ca paṭipakkhadhammā sammadeva vimuccanaṃ sammāvimutti, tappaccayā ca maggaphalesu aṭṭha indriyāni bhāvanāpāripūriṃ upagacchantīti maggasampayuttānīpi saddhādīni indriyāni uddhaṭāni. Maggavasena hi phalesu bhāvanā pāripūrī nāmāti. Abhinandanaṭṭhenāti ativiya sinehanaṭṭhenidañhi. Somanassindriyaṃ ukkaṃsagatasātasabhāvaṃ sampayuttadhamme sinehantaṃ tementaṃ viya pavattati. Pavattasantatiādhipateyyaṭṭhenāti vipākasantānassa jīvane adhipatibhāvena. “Eva”ntiādi vuttasseva atthassa nigamaṇaṃ.

Addhena saha chaṭṭhāni pañhasatāni, paññāsādhikāni saha pañhasatānīti attho.

Ettha ca āyasmā dhammasenāpati “dasasu nāthakaraṇadhammesu paṭiṭṭhāya dasakasiṇāyatanāni bhāvento dasaāyatanamukhena pariññaṃ paṭṭhapetvā pariññeyyadhamme parijānanto dasamicchatte, dasaakusalakammapathe ca pahāya dasakusalakammapathesu ca avaṭṭhito dasasu ariyāvāsesu āvasitukāmo dasasaññā uppādentō dasanijjaravatthūni abhiññāya dasaasekkhadhamme adhigacchatī”ti tesam bhikkhūnaṃ ovādaṃ matthakaṃ pāpento desanaṃ niṭṭhapesi. Pamodavasena paṭiggaṇhanaṃ abhinandanti āha “sādhū sādhūti abhinandantā sirasā sampāṭicchimsū”ti. Tāya attamanatāyāti tāya yathādesitadesanāgatāya pahaṭṭhacittatāya, tattha yathāladhaatthavedadhammavedehīti attho. Imameva suttaṃ āvajjamānāti imasmiṃ sutte tattha tattha āgate abhiññeyyādibhede dhamme abhijānanādivasena samannāharantā. Saha paṭisambhidāhi...pe... paṭiṭṭhahimsūti attano upanissayasampannatāya, therassa ca desanānubhāvena yathāraddhaṃ vipassanaṃ ussukketvā paṭisambhidāparivārāya abhiññāya saṇṭhahimsūti.

Sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya

Dasuttarasuttavaṇṇanāya līnatthappakāsanā.

Niṭṭhitā ca pāthikavaggaṭṭhakathāya līnatthappakāsanā.

Pāthikavaggaṭṭhikā niṭṭhitā.

Nigamanakathāvaṇṇanā

Therānaṃ mahākassapādīnaṃ vaṃso pavenī anvayo etassāti theravaṃsanvayo, tena; catumahānikāyesu theriyenāti attho.

Dasabalassa sammāsambuddhassa guṇagaṇānaṃ paridīpanato dasabalaguṇagaṇaparidīpanassa. Ayañhi āgamo brahmajālādīsu, mahāpadānādīsu, sampasādanīyādīsu ca tattha tattha visesato buddhaguṇānaṃ pakāsanavasena pavattoti. Tathā hi vuttaṃ ādito “saddhāvahaguṇassā”ti.

Mahāṭṭhakathāya sāranti dīghanikāyamahāaṭṭhakathāyaṃ atthasāraṃ.

Ekūnasatṭhimattoti thokaṃ ūnabhāvato matta-saddaggahaṇaṃ.

Mūlakaṭṭhakathāsāranti pubbe vuttaṃ dīghanikāyamahāaṭṭhakathāsārameva puna nigamanavasena vadati. Atha vā mūlakaṭṭhakathāsāranti porāṇaṭṭhakathāsu atthasāraṃ, tenetaṃ dasseti “dīghanikāyamahāaṭṭhakathāyaṃ atthasāraṃ ādāya imaṃ sumaṅgalavilāsiniṃ karonto sesamahānikāyānampi mūlakaṭṭhakathāsu idha viniyogakkhamaṃ atthasāraṃ ādāyayeva akāsi”nti.

“Mahāvihāravāsīna”nti ca idaṃ purimapacchimapadehi saddhiṃ sambandhitabbaṃ “mahāvihāravāsīnaṃ samayaṃ pakāsayantiṃ, mahāvihāravāsīnaṃ mūlakaṭṭhakathāsāraṃ ādāyā”ti ca. Tena puññaṃ. Hotu sabbo sukhī lokoti kāmāvacarādivibhāgo sabbopi sattaloko yathārahaṃ bodhittayādhigamanavasena sampattena nibbānasukhena sukhito hotūti sadevakassa lokassa accantasukhādhigamāya attano puññaṃ pariṇāmeti.

Parimāṇato sādhiakaṭṭhavīśasahassanavutibhāṇavārā niṭṭhitāti. Parimāṇato sādhiakaṭṭhavīśasahassamattagantena dīghanikāyaṭṭhikā racitācariyadhammapālena.

Micchādiṭṭhādicorehi, sīlādidhanasañcayaṃ;

Rakkhaṇatthāya sakkaccaṃ, mañjūsaṃ viya kārītanti.

Niṭṭhitā sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya līnatthappakāsanā.

Dīghanikāyaṭṭhikā niṭṭhitā.



ABOUT THIS TRANSLATION

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