

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)

1. Subcommentary on the Chapter on the Aggregate of Morality
(1. Sīlakkhandhavaggaṭīkā)

11. Commentary on the Discourse to Kevaṭṭa
(11. Kevaṭṭasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

1. Subcommentary on the Chapter on the Aggregate of Morality

11. Kevaṭṭasuttavaṇṇanā

Kevaṭṭagahapatiputtavatthuvaṇṇanā

481. Pāvārikambavaneti pāvārikasetṭhino ambabahule upavane. Taṃ kira so seṭṭhī bhagavato anucchavikaṃ gandhakuṭiṃ, bhikkhusaṅghassa ca rattiṭṭhānadivāṭṭhānakuṭimaṇḍapādīni sampādetvā pākāraparikkhitaṃ dvārakoṭṭhakasampannaṃ katvā buddhappamukhassa saṅghassa niyyātesi, purimavohārena pana “pāvārikambavana”nti vuccati, tasmīṃ pāvārikambavane. Kevaṭṭoti idaṃ tassa nāmaṃ kevaṭṭehi saṃrakkhitaṭṭā, tesam vā santike saṃvaḍḍhitattāti keci. “Gahapatiputtassā”ti ettha kāmam tadā so gahapatiṭṭhāne ṭhito, pitu panassa acirakālaṃkatatāya purimasamaññāya “gahapatiputto” tveva vohariyati, tenāha “gahapati mahāsālo”ti. Mahāvibhavatāya mahāsāro, gahapati attho ra-kārassa la-kāraṃ katvā “mahāsālo sukhumālo aha”ntiādīsu viya. Saddhāsampannoti pothujjanikāya saddhāya vasena saddhā samannāgato.

Samiddhāti sammadeva iddhā, iddhiyā vibhavasampattiyā vepullappattāti attho. “Ehi tvaṃ bhikkhu anvaddhamāsaṃ, anumāsaṃ, anusaṃvaccharaṃ vā manussānaṃ pasādāya iddhipāṭihāriyaṃ karohī”ti ekassa bhikkhuno āṇāpanaṃ tasmīṃ ṭhāne tassa ṭhapanam nāma hotīti āha “ṭhānantare ṭhabetū”ti. Uttarimanussānaṃ dhammatoti uttarimanussānaṃ buddhādīnaṃ adhigamadhammato. Niddhāraṇe cetaṃ nissakkaṃ. Iddhipāṭihāriyañhi tato niddhāreti. Manussadhammato uttarīti pakatimanussadhammato upari. Pajjalitapadīpoti pajjalanto padīpo.

482. Na dhamsemīti guṇasampattito na cāvemi, tenāha “sīlabheda”ntiādi. Vissāsaṃ vaḍḍhetvā bhagavati attano vissatthabhāvaṃ brūhetvā vibhūtaṃ pākaṭaṃ katvā.

Iddhipāṭihāriyavaṇṇanā

483-484. Ādīnavanti dosaṃ. Gandhārīti cūḷagandhārī, mahāgandhārīti dve gandhārīvijjā. Tattha cūḷagandhārī nāma tivassato oraṃ matānaṃ sattānaṃ upapannaṭṭhānajānavijjā. Mahāgandhārī tampi jānāti tato uttaripi iddhividhaññakappaṃ yebhuyyena iddhividhakiccaṃ sādheti. Tassā kira vijjāya sādhaḥko puggalo tādise desakāle mantam parijappitvā bahudhāpi attānaṃ dasseti, hatthiādīnapi dasseti, dassanīyopi hoti, aggithambhampi karoti, jalathambhampi karoti, ākāsepi attānaṃ dasseti. Sabbam indajālasadisam daṭṭhabbam. Aṭṭoti dukkhito bādhito, tenāha “pīḷito”ti.

Ādesanāpāṭihāriyavaṇṇanā

485. Kāmaṃ “cetasika”nti padaṃ ye cetasi niyuttā cittaena sampayuttā, tesam sādharmaṇavacanam, sādharmaṇe pana gahite cittaviseso gahitova hoti, sāmāññajotana ca visese avatitthātīti cetasikaggahaṇassa adhippāyaṃ vivaranto “somanassadomanassam adhippeta”nti āha. Somanassaggahaṇena cettha tadekaṭṭhā rāgādayo, saddhādayo ca dassitā honti, domanassaggahaṇena dosādayo. Vitakkavicārā pana sarūpeneva dassitā. Evaṃ tava manoti iminā ākārena tava mano pavattoti attho. Kena pakārena pavattoti āha “somanassito vā”tiādi. “Evaṃ tava mano”ti idaṃ pana somanassitatādimattadassanam, na pana yena yena somanassito vā domanassito vā, taṃ taṃ dassanam. Dutiyanti “itthampi te mano”ti idaṃ. Itipīti ettha iti-saddo nidassanattho “atthīti kho, kaccāna, ayameko anto”tiādīsu viya, tenāha “imañca imañca attham cintayamāna”nti pi-saddo vuttatthasampiṇḍanattho. Parassa cintaṃ manati jānāti etenāti cintāmaṇi. Tassā kira vijjāya sādhamo puggalo tādise desakāle mantam parijappitvā yassa cittaṃ jānitukāmo, tassa diṭṭhasutādivisesasañjānanamukhena cittācāram anuminanto kathetīti keci. Apare “vācam niccharāpetvā tattha akkharasallakkhaṇavasenā”ti vadanti.

Anusāsanīpāṭihāriyavaṇṇanā

486. Pavattentāti pavattanakā hutvā, pavattanavasenāti attho. “Eva”nti hi padaṃ yathānusiṭṭhāya anusāsanīyā vidhivasena, paṭisedhavasena ca pavattiākāraparāmasanam, sā ca sammāvitakkānam micchāvitakkānañca pavattiākāradassanavasena pavattati tattha ānisaṃsassa ādīnavassa ca vibhāvanattham. Aniccaaññameva na niccaaññanti attho. Paṭiyogīnivattanatthañhi eva-kāraggahaṇam. Idhāpi evaṃ saddaggahaṇassa attho, payojanañca vuttanayeneva veditabbam. Idamgahaṇepi eseṇa nayo. Pañcakāmaguṇikarāganti nidassanamattam daṭṭhabbam, tadanñārāgassa, dosādīnañca pahānassa icchitattā, tappahānassa ca tadanñārāgādikhepanassa upāyabhāvato tathā vuttam duṭṭhalohitavimocanassa pubbaduṭṭhamamsakhepanūpāyatā viya. Lokuttaradhamamevāti avadhāraṇam paṭipakkhabhāvato sāvajjadhammanivattanaparam daṭṭhabbam tassādhigamūpāyānisamsabhūtānam tadanñesaṃ anavajjadhammānam nānantariyabhāvato. Iddhividham iddhipāṭihāriyanti dasseti iddhidassanena parasantāne pasādādīnam paṭipakkhassa haraṇato. Iminā nayena sesapadadvayepi attho veditabbo. Satataṃ dhammadesanāti sabbakālam desetabbadhammadesanā.

Iddhipāṭihāriyenāti sahayoge karaṇavacanam, iddhipāṭihāriyena saddhinti attho. Ādesanāpāṭihāriyenāti etthāpi eseṇa nayo. Dhammasenāpatissa āciṇṇanti yojanā. “Cittācāram ṇatvā”ti iminā ādesanāpāṭihāriyam dasseti. “Dhammam desesi”ti iminā anusāsanīpāṭihāriyam “buddhānam satataṃ dhammadesanā”ti anusāsanīpāṭihāriyassa tattha sātisaṃsatāya vuttam. Saupārambhāni patirūpena upārambhitabbato. Sadosāni dosasamucchindanassa anupāyabhāvato. Sadosattā eva addhānam na tiṭṭhanti cirakālaṭṭhāyini na honti. Addhānam atitṭhanato na niyyantīti phalena hetuno anumānam. Aniyyānikatāya hi tāni anaddhaniyāni. Anusāsanīpāṭihāriyam anupārambham visuddhipabhavato, visuddhinissayato ca. Tato eva niddosaṃ. Na hi tattha pubbāparavirodhādidosasambhavo. Niddosattā eva addhānam tiṭṭhati paravādavātehi, kilesavātehi ca anupahantabbato. Tasmāti yathāvuttakāraṇato, tena saupārambhādiṃ, anupārambhādiṃ cāti ubhayaṃ ubhayattha yathākkamaṃ gārayhapāsaṃsabhāvānam hetubhāvena paccāmasati.

Bhūtanīrodhesakavatthuvaṇṇanā

487. Aniyyānikabhāvadassanattanti yasmā mahābhūtapariyesako bhikkhu purimesu dvīsu pāṭihāriyesu vasippatto kusalopi samāno mahābhūtānaṃ aparisesanīrodhasaṅkhātānaṃ nibbānaṃ nāvabujhi, tasmā tāni niyyānāvahatābhāvato aniyyānikānīti tesāṃ aniyyānikabhāvadassanattamaṃ. Tatiyaṃ pana takkarassa ekantato niyyānāvahanti tasseva niyyānikabhāvadassanattamaṃ.

Evametissā desanāya mukhyapayojanaṃ dassetvā idāni anusaṅgikampi dassetuṃ “apicā”tiādi āraddhaṃ. Mahābhūte pariyesantoti aparisesaṃ nirujjhanavasena mahābhūte gavesanto, tesāṃ anavasesanīrodhaṃ vīmaṃsantoti attho. Vicaritvāti dhammatāya codiyamāno vicaritvā. Dhammatāsiddhaṃ kiretaṃ, yadidaṃ tassa bhikkhuno tathā vicaraṇaṃ, yathā abhijātiyaṃ mahāpathavikampādi.

Mahantabhāvappakāsanattanti sadevake loka anaññasādhāraṇassa buddhānaṃ mahantabhāvassa mahānubhāvatāya dīpanattamaṃ. Idañca kāraṇanti sabbesaṃpi buddhānaṃ sāsane īdiso eko bhikkhu tadānubhāvappakāsano hotīti idampi kāraṇaṃ dassento.

Katthāti nimitte bhummaṃ, tasmā katthāti kismiṃ ṭhāne kāraṇabhūte. Kiṃ āgammāti kiṃ ārammaṇaṃ paccayabhūtaṃ adhigantvā, tenāha “kiṃ pattassā”ti. Teti mahābhūtā. Appavattivasenāti anuppajjanavasena. Sabbākārenāti vacanattalakkhaṇādīsamuṭṭhānakalāpacuṇṇanānattekattavinibbhogāvinibbhoga-sabhāgavisabhāgaajjhāttikabāhiraṇḍāpaccayasamannāhārapaccayavibhāgākārat o, sasambhārasaṅkhepasasambhāravibhattisalakkhaṇasaṅkhepasalakkhaṇavibhattiākār ato cāti sabbena ākārena.

488. Dibbanti ettha pañcahi kāmagaṇehi samaṅgībhūtā hutvā vicaranti, kiṇṇanti, jotanti cāti devo, devaloko. Taṃ yanti upagacchanti etenāti devayāniyo. Vasāṃ vattentoti ettha vasavattanaṃ nāma yathicchitaṭṭhānagamaṇaṃ. Cattāro mahārājāno etesaṃ issarāti cātumahārājikā yā devatā maggaḥalalābhino tā tamattamaṃ ekadesena jāneyyumaṃ buddhavisayo paṇāyaṃ pañhoti cintetvā “na jānāmā”ti āhaṃsu, tenāha “buddhavisaye”tiādi. Ajjhottharaṇaṃ nāmettha nippīlananti āha “punappunaṃ pucchati”ti. Abhikkantatarāti rūpasampattiyā ceva paññāpaṭibhānādiguṇehi ca amhe abhibhuyya paresaṃ kāmaṇiyatarā. Paṇītatarāti uḷāratarā, tenāha “uttamatarā”ti.

491-493. Devayānīyasadiso iddhividhaññasseva adhippetattā. “Devayānīyamaggoti vā ...pe... sabbametaṃ iddhividhaññasseva nāma”nti idaṃ pāḷiyaṃ aṭṭhakathāsu ca tattha tattha āgataruḷhivasena vuttaṃ.

494. Āgamanapubbabhāge nimittanti brahmuno āgamanassa pubbabhāge uppajjananimittaṃ. Pāturahosīti āvi bhavi. Pākaṭo ahosīti pakāso aho.

497. Padesenāti ekadesena, upādinnakavasena, sattasantānapariyāpannenāti attho. Anupādinnakepīti anindriyabaddhepi. Nippadesato anavasesato. Pucchāmūḷhassāti pucchitumaṃ ajānantassa. Pucchāya dosaṃ dassetvāti tena katapucchāya pucchitākāre dosaṃ vibhāvetvā. Yasmā vissajjanaṃ nāma pucchānurūpaṃ pucchāsabhāgena vissajjetabbato, na ca tathāgatā virajjhivā katapucchānurūpaṃ vissajjenti, atthasabhāgatāya ca vissajjanassa pucchakā tadattamaṃ anavabujjhantā sammuyhanti, tasmā pucchāya sikkhāpanaṃ buddhāciṇṇaṃ, tenāha “pucchamaṃ sikkhāpetvā”tiādi.

498. Appatiṭṭhāti appaccayā, sabbaso samucchinnakāraṇāti attho. Upādinnaṃ yevāti indriyabaddhameva. Yasmā ekadisābhimukhaṃ santānavasena saṇṭhite rūpappabandhe dīghasamaññaṃ taṃ upādāya tato appake rassasamaññaṃ tadubhayañca visesato rūpaggaḥaṇamukhena gayhati, tasmā āha “dīghañca rassañcāti saṇṭhānavasena upādārūpaṃ vutta”nti. Appaparimāṇe rūpasāṅghāte aṇusamaññaṃ, taṃ upādāya tato mahati thūlasamaññaṃ. Idampi dvayaṃ visesato rūpaggaḥaṇamukhena gayhati, tenāha “imināpī”tiādi. Pi-saddena cettha “saṇṭhānavasena upādārūpaṃ vutta”nti etthāpi vaṇṇamattameva kathitanti imamatthaṃ samuccinatīti vadanti. Subhanti sundaraṃ, iṭṭhanti attho. Asubhanti asundaraṃ, anīṭṭhanti vuttaṃ hoti. Tenevāha “iṭṭhānīṭṭhārammaṇaṃ panevaṃ kathita”nti. Dīghaṃ rassaṃ, aṇuṃ thūlaṃ, subhāsubhanti tīsu ṭhānesu upādārūpasseva gahaṇaṃ, bhūtarūpānaṃ visuṃ gahitattā. Nāmaṃti vedanādikkhandhacatukkaṃ tañhi ārammaṇābhimukhaṃ namanato, nāmakaraṇato ca “nāma”nti vuccati. Heṭṭhā “dīghaṃ rassa”ntiādinā vuttameva idha ruppanaṭṭhena “rūpa”nti gahitanti āha “dīghādibhedaṃ rūpañcā”ti. Dīghādīti ca ādi-saddena āpādīnañca saṅgaho daṭṭhabbo. Yasmā vā dīghādisamaññaṃ na rūpāyatanavattukāva, atha kho bhūtarūpavattukāpi. Tathā hi saṇṭhānaṃ phusanamukhenapi gayhati, tasmā dīgharassādiggahaṇena bhūtarūpampi gayhatevāti “dīghādibhedaṃ rūpa”micceva vuttaṃ. Kiṃ āgammāti kiṃ adhigantvā kissa adhigamaḥetu. “Uparujjhatī”ti idaṃ anuppādanīrodhaṃ sandhāya vuttaṃ, na khaṇanīrodhanti āha “asesametaṃ nappavattatī”ti.

499. Viññātabbanti viṭṭhena ñātabbaṃ, ñāṇuttamena ariyamaggañāṇena paccakkhato jānitabbanti attho, tenāha “nibbānassetam nāma”nti. Nidissatīti nidassanaṃ, cakkhuviññeyyaṃ. Na nidassanaṃ anidassanaṃ, acakkhuviññeyyanti etamatthaṃ vadanti. Nidassanaṃ vā upamā, taṃ etassa natthīti anidassanaṃ. Na hi nibbānassa niccassa ekassa accantasantapaṇītasabhāvassa sadisaṃ nidassanaṃ kutoci labbhatīti. Yaṃ ahutvā sambhoti, hutvā paṭiveti taṃ saṅkhatam udayavayanteḥi saantaṃ, asaṅkhatassa pana nibbānassa niccassa te ubhopi antā na santi, tato eva navabhāvāpagamasasāṅkhāto jarantopi tassa natthīti āha “uppādanto...pe... ananta”nti. “Titthassa nāma”nti vatvā tattha nibbacanaṃ dassetuṃ “papanti etthāti papa”nti vuttaṃ. Ettha hi papanti pānatitthaṃ. Bha-kāro kato niruttinayena. Visuddhaṭṭhena vā sabbatopabhaṃ, kenaci anupakkilīṭṭhatāya samantato pabhassaranti attho. Yena nibbānaṃ adhigataṃ, taṃ santatipariyāpannānaṃyeva idha anuppādanīrodho adhippetoti vuttaṃ “upādinnaḥkadhamaṃjātaṃ nirujjhati appavattaṃ hotī”ti.

Tatthāti “viññāṇassa nirodhenā”ti yaṃ padaṃ vuttaṃ, tasmim. “Viññāṇa”nti viññāṇaṃ uddharati vibhattabbattā etthetaṃ uparujjhatīti etasmim nibbāne etaṃ nāmarūpaṃ carimakaviññāṇanīrodhena anuppādavasena nirujjhati anupādisesāya nibbānadhātuyā, tenāha “vijjhātadīpasikhā viya apaṇṇattikabhāvaṃ yātī”ti.

“Carimakaviññāṇa”nti hi arahato cuticittaṃ adhippetam.

“Abhisāṅkhāraviññāṇassāpī”tiādināpi saupādisesanibbānamukhena anupādisesanibbānameva vadati nāmarūpassa anavasesato uparujjhanassa adhippetattā, tenāha “anuppādavasena uparujjhatī”ti. Sotāpattimaggañāṇenāti kattari, karaṇe vā karaṇavacanaṃ. Nirodhenāti pana hetumhi. Etthāti etasmim nibbāne. Sesamettha yaṃ atthato na vibhattaṃ, taṃ suviññeyyameva.

Kevaṭṭasuttavaṇṇanāya līnatthappakāsanā.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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