

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)
5. New subcommentary on the Chapter on the Aggregate of
Morality-2 (5. Sīlakkhandhavagga-Abhinavaṭīkā-2)
11. Commentary on the Discourse to Kevaṭṭa
(11. Kevaṭṭasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

5. New subcommentary on the Chapter on the Aggregate of Morality-2

11. Kevaṭṭasuttavaṇṇanā

Kevaṭṭagahapatiputtavattuvaṇṇanā

481. Evaṃ subhasuttaṃ saṃvaṇṇetvā idāni kevaṭṭasuttaṃ saṃvaṇṇento yathānupubbaṃ saṃvaṇṇanokāsaṃsa pattaḥbhāvaṃ vibhāvetuṃ, subhasuttassānantaraṃ saṅgītaṃ suttaṃ kevaṭṭasuttabhāvaṃ vā pakāsetuṃ “evaṃ me sutaṃ...pe... nālandāyanti kevaṭṭasutta”nti āha. Pāvārikassāti evaṃnāmakassa seṭṭhino. Ambavaneti ambarukkhahule upavane. Taṃ kira so seṭṭhi bhagavato anucchavikaṃ gandhakuṭiṃ, bhikkhusaṅghassa ca rattiṭṭhānadivāṭṭhānakuṭimaṇḍapādīni sampādetvā pākāraparikkhitaṃ dvārakoṭṭhakasampannaṃ katvā buddhappamukhassa saṅghassa niyyātesi, purimavohārena panesa vihāro “pāvārikambavana”ntveva vuccati. “Kevaṭṭo” tidaṃ nāmamattaṃ. “Kevaṭṭehi saṃrakkhitattā, tesāṃ vā santike sambuddhattā”ti keci. Gahapatiputtassāti ettha kāmañesa tadā gahapatiṭṭhāne ṭhito, pitu panassa acirakālakatātāya purimasamaññāya “gahapatiputto”tveva voharīyati. Tenāha “gahapatimahāsālo”ti, mahāvibhavatāya mahāsāro gahapatīti attho, ra-kārassa pana la-kāraṃ katvā “mahāsālo”ti vuttaṃ yathā “palibuddho”ti saddho pasannoti pothujjanikasaddhāvasena ratanattayasaddhāya samannāgato, tatoyeva ratanattayappasanno. Kammakammaphalasaddhāya vā saddho, ratanattayappasādhābahulatāya pasanno. Saddhādhikattāyevāti tathācintāya hetuvacanaṃ, saddhādhiko hi ummādapatto viya hoti.

Samiddhāti sammadeva iddhā, vibhavasampattiyaṃ vepullappattā sampuṇṇā, ākiṇṇā bahū manussā etthāti atthaṃ sandhāya “aṃsakūṭenā”tiādi vuttaṃ. “Ehi tvaṃ bhikkhu anvaddhamāsaṃ, anumāsaṃ, anusaṃvaccharaṃ vā manussānaṃ pasādāya iddhipāṭihāriyaṃ karohi”ti ekassa bhikkhuno āṇāpanameva samādisanaṃ, taṃ pana tasmim ṭhāne ṭhapanāṃ nāmāti āha “ṭhānantare ṭhapetū”ti. Uttarimanussānanti pakatimanussehi uttaritarānaṃ uttamapurisānaṃ buddhādīnaṃ jhāyīnaṃ, ariyānañca. Dhammatoti adhigamadhammato, jhānābhiññāmaggaḥpāṭihāriyaṃ attho, niddhāraṇe cetāṃ nissakavacanaṃ. Tato hi iddhipāṭihāriyaṃ niddhāreti. Evaṃ uttarisaddaṃ manussasaddena ekapadaṃ katvā idāni pāṭihāriyasaddena sambajjhitaḥpāṭihāriyaṃ visumeva padaṃ karonto “dasakusalasaṅkhātato vā”tiādimāha. Manussadhammatoti pakatimanussadhammato. Pajjalitapadīpoti pajjalantapadīpo. Telasnehanti telasecanaṃ. Rājagahaseṭṭhivatthusminti rājagahaseṭṭhino candanapattadānavatthumhi. Sikkhāpadaṃ paññāpesīti “na bhikkhave gihīnaṃ uttarimanussadhammaṃ iddhipāṭihāriyaṃ dassetabbaṃ. Yo dasseyya, āpatti dukkaṭassā”ti vikubbaniddhipaṭikkhepakāṃ idaṃ sikkhāpadaṃ paññāpesi.

482. Guṇasampattito acāvanam sandhāya etaṃ vuttanti dasseti “na guṇavināsanenā”ti iminā. Tenāha “sīlabheda”ntiādi. Visahanto nāma natthīti nivāritaṭṭhāne ussahanto nāma natthi. Evampi iminā kāraṇantarenāyaṃ ussahantoti dassetuṃ “ayaṃ panā”tiādi vuttaṃ. Yasmaṃ vissāsiko, tasmaṃ vissāsaṃ vaḍḍhetvāti yojanā. Vaḍḍhetvāti ca brūhetvā, vibhūtaṃ pākaṭaṃ katvāti attho.

Iddhipāṭihāriyavaṇṇanā

483-484. Ādīnavanti dosaṃ. Kathaṃ tena katā, kattha vā uppannāti āha “tattha kirā”tiādi. Ekenāti gandhārena nāma isināva. Evañhi pubbenāparaṃ saṃsandatīti. Gandhārī nāmesā vijjā cūḷagandhārī, mahāgandhārīti duvidhā hoti. Tattha cūḷagandhārī nāma tivassato oraṃ matasattānaṃ upapannaṭṭhānājananā vijjā. Vaṅgīsavatthu cettha sādhaṃ. Mahāgandhārī nāma tassa ceva jānanā, taduttari ca iddhividhañṇakammassa sādhiṇā vijjā. Yebhuyyena hesā iddhividhañṇakiccaṃ sādheti. Tassā kira vijjāya sādhaṃ puggalo tādisse dese, kāle ca mantaṃ parijappetvā bahudhāpi attānaṃ dasseti, hatthiādīnīpi dasseti, adassanīyopi hoti, aggithambhampi karoti, jalathambhampi karoti, ākāsepi attānaṃ dasseti, sabbaṃ indajālasadisāṃ daṭṭhabbaṃ. Atṭṭoti dukkhito bādhiṇo. Tenāha “pīḷito”ti.

Ādesanāpāṭihāriyavaṇṇanā

485. Kāmaṃ “cetasika”nti idaṃ ye cetasi niyuttā cittaṇa sampayuttā, tesāṃ sādhaṇavacanāṃ, sādhaṇe pana gahite cittaviseso dassito nāma hoti. Sāmaññajotanaṃ ca visese avatiṭṭhati, tasmaṃ cetasikapadassa yathādhippetaṃ matthaṃ dassento “somanassadomanassaṃ adhippetā”nti āha. Somanassaggahaṇeṇa cettha tadekatṭhā rāgādayo, saddhādayo ca dhammā dassitā honti, domanassaggahaṇeṇa dosādayo. Vitakkavicārā pana sarūpeneva dassitā. Pi-saddassa vattabbasampiṇḍanattho suviññeyyoti āha “evaṃ tava mano”ti, iminā pakāreṇa tava mano pavattoti attho. Kena pakārenāti vuttaṃ “somanassito vā”tiādi. “Evampi te mano”ti idaṃ somanassitatādimattadassanaṃ, na pana yena somanassito vā domanassito vā, taṃ dassananti taṃ cittaṃ dassetuṃ pāḷiyaṃ “itipi te citta”nti vuttaṃ. Itisaddo cettha nidassanattho “atthīti kho kaccāna ayameko anto”tiādīsu viya. Tenāha “idañcīdañca attha”nti. Pi-saddo idhāpi vuttasampiṇḍanattho. Parassa cintaṃ manati jānāti etāyāti cintāmaṇi na-kārassa ṇa-kāraṃ katvā, sā eva pubbapadamantareṇa maṇikā. Cintā nāma na cittaṇa vinā bhavati āha “paresāṃ cittaṃ jānāti”ti. “Tassā kira vijjāya sādhaṃ puggalo tādisse dese, kāle ca mantaṃ parijappitvā yassa cittaṃ jānitukāmo, tassa diṭṭhasutādivisesasañjānanamukhena cittācāraṃ anuminanto katheti”ti keci. “Vācaṃ niccharāpetvā tattha akkharasallakkhaṇavasena katheti”ti apare. Sā pana vijjā padakusalajātakena dīpetabbā.

Anusāsanīpāṭihāriyavaṇṇanā

486. Pavattenti pavattanakā hutvā, pavattanavasena vitakkethāti vuttaṃ hoti. Evanti hi yathānusiṭṭhāya anusāsanīyā vidhivasena, paṭisedhavasena ca pavattiākāraparāmasanaṃ, sā ca anusāsanī sammāvitakkānaṃ, micchāvitakkānañca pavattiākāradassanavasena tattha ānisaṃsassa, ādīnavassa ca vibhāvanatthaṃ pavattati. Aniccasaññameva, na niccasaññāṃ. Paṭiyogīnivattanatthañhi eva-kāraggaṇaṃ. Idhāpi evaṃ-saddassa attho, payojanañca vuttanayeneva veditabbāṃ. Idaṃ-gahaṇepi eseṇa nayo. Pañcakāmaguṇikarāgantī nidassanamattaṃ tadanāgarāgassa ceva dosādīnañca pahānassa icchitattā, tappahānassa ca

tadaññarāgādikhēpanassa upāyabhāvato duṭṭhalohitavimocanassa
pubbaduṭṭhamamsakhepanūpāyatā viya. Lokuttaradhammamevāti avadhāraṇaṃ
paṭipakkhabhāvato sāvajjadhammanivattanaparaṃ daṭṭhabbaṃ
tassādhigamūpāyānisamsabhūtānaṃ tadaññesaṃ anavajjadhammānaṃ
nānantarikabhāvato. Iddhividhaṃ iddhipāṭihāriyanti dasseti iddhiyeva pāṭihāriyanti
katvā. Sesapadadvayepi eseṇa nayo.

Pāṭihāriyapadassa pana vacanatthaṃ “paṭipakkhaharaṇato, rāgādikilesāpanayanato
pāṭihāriya”nti vadanti, bhagavato pana paṭipakkhā rāgādayo na santi ye haritabbā.
Puthujjanānampi vigatupakkilese aṭṭhaṅgaguṇasamannāgate citte hatapaṭipakkhe
iddhividhaṃ pavattati, tasmā tattha pavattavohārena ca na sakkā idha
“pāṭihāriya”nti vuttaṃ. Sace pana mahākāruṇikassa bhagavato veneyyagatā ca
kilesā paṭipakkhā, tesāṃ haraṇato “pāṭihāriya”nti vuttaṃ, evaṃ sati yuttametāṃ.
Atha vā bhagavato ceṇa sāsanaṃ ca paṭipakkhā titthiyā, tesāṃ haraṇato
pāṭihāriyaṃ. Te hi diṭṭhiharaṇavasena, diṭṭhippakāsane asamatthabhāvena ca
iddhiādesanānusāsanihi haritā apanītaṃ hontīti. “Paṭi”ti vā ayaṃ saddo “pacchā”ti
etassa atthaṃ bodheti “tasmīṃ paṭipaviṭṭhamhi, añño āgañchi brāhmaṇo”ti
pārāyanasuttapade viya, tasmā samāhite citte vigatupakkilese ca katakiccena pacchā
haritabbā pavattetabbanti paṭihāriyaṃ, attano vā upakkilesesu
catutthajjhānamaggehi haritesu pacchā haraṇaṃ paṭihāriyaṃ,
iddhiādesanānusāsaniyo ca vigatupakkilesena katakiccena ca sattahitatthaṃ puna
pavattetabbā, haritesu ca attano upakkilesesu parasattānaṃ upakkilesaharaṇāni
hontīti paṭihāriyāni nāma bhavanti, paṭihāriyameva pāṭihāriyaṃ. Paṭihāriye vā
iddhiādesanānusāsaniyamudāye bhavaṃ ekekaṃ “pāṭihāriya”nti vuccati.
Paṭihāriyaṃ vā catutthajjhānaṃ, maggo ca paṭipakkhaharaṇato, tattha jātaṃ, tasmīṃ
vā nimittabhūte, tato vā āgatanti pāṭihāriyaṃ, iddhiādesanānusāsanihi vā
parasattāne pasādādīnaṃ paṭipakkhassa kilesassa haraṇato vuttanayena
pāṭihāriyaṃ. Satataṃ dhammadesanāti sabbakālaṃ desetabbadhammadesanā.

Iddhipāṭihāriyenāti sahādiyoge karaṇavacanaṃ, tena saddhiṃ āciṇṇanti attho.
Itarattāpi esa nayo. Dhammasenāpatissa āciṇṇanti yojetabbā. Tamatthaṃ
khandhakavatthunā sādheṇa “devadatte”tiādimāha. Gayāsīseti gayāgāmaṃ
avidūre gayāsīsanāmaṃ hatthikumbhasadiso piṭṭhipāsāṇo atthi, yattha
bhikkhusahassasapi okāso hoti, tasmīṃ piṭṭhipāsāṇe. “Cittācāraṃ ñatvā”ti iminā
ādesanāpāṭihāriyaṃ dasseti, “dhammaṃ desesi”ti iminā anusāsaniyāpāṭihāriyaṃ,
“vikubbaṇaṃ dassetvā”ti iminā iddhipāṭihāriyaṃ. Mahānāgāti mahākhīṇāsava
arahanto. “Nāgo”ti hi arahato adhivacanaṃ natthi āgu pāpametassāti katvā. Yathāha
sabhiyasutte -

“Āguṃ na karoti kiñci loke,
Sabbasaṃyoge visajja bandhanāni;
Sabbattha na sajjatī vimutto,
Nāgo tādi pavuccate tathattā”ti.

Aṭṭhakathāyaṃ panettha “dhammasenāpatissa dhammadesanaṃ sutvā pañcasatā
bhikkhū sotāpattiphale patitṭhahiṃsu. Mahāmoggallānaṃ dhammadesanaṃ sutvā
arahattaphale”ti vuttaṃ. Saṅghabhedakakkhandhakapāṭiyaṃ pana “atha kho tesāṃ
bhikkhūnaṃ āyasmatā sāriputtena ādesanāpāṭihāriyānusāsaniyā, āyasmatā ca
mahāmoggallānena iddhipāṭihāriyānusāsaniyā ovadiyamānānaṃ anusāsiyamānānaṃ

virajaṃ vītamalaṃ dhammacakkhuṃ udapādi ‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’nti’’ ubhinnampi therānaṃ dhammadesanāya tesam dhammacakkhupaṭilābhova dassito, tayidaṃ visadisavacanaṃ dīghabhāṇakānaṃ, khandhakabhāṇakānañca matibhedenāti daṭṭhabbaṃ. Saṅgāhakabhāsītā hi ayaṃ pālī, aṭṭhakathā ca teheva saṅgahamāropitā, apica pālīyaṃ uparimaggaphalampi saṅgahetvā “dhammacakkhuṃ udapādī’’ti vuttaṃ yathā taṃ brahmāyusutte, cūḷarāhulovādasutte cāti veditabbaṃ.

“Anusāsanīpāṭihāriyaṃ pana buddhānaṃ satataṃ dhammadesanā’’ti sātisayatāya vuttaṃ. Saupārambhāni yathāvuttena patirūpakena upārambhitabbato. Sadosāni parāropitadosasamucchindanassa anupāyabhāvato. Sadosattā eva addhānaṃ na tiṭṭhanti cirakālaṭṭhāyīni na honti. Addhānaṃ atīṭṭhanato na niyyantīti phalena hetuno anumānaṃ. Anīyyānikatāya hi tāni anaddhaniyāni. Anusāsanīpāṭihāriyaṃ anupārambhaṃ visuddhippabhavato, visuddhinissayato ca. Tatoyeva niddosaṃ. Na hi tattha pubbāparavirodhādidosasambhavo atthi. Niddosattā eva addhānaṃ tiṭṭhati parappavādavātehi, kilesavātehi ca anupahantabbato. Addhānaṃ tiṭṭhanato niyyātīti idhāpi phalena hetuno anumānaṃ. Niyyānikatāya hi taṃ addhaniyaṃ. Tasmāti yathāvuttakāraṇato, tena ca upārambhādiṃ, anupārambhādiñcāti ubhayaṃ yathākkamaṃ ubhayattha gārayhapāsaṃsabhāvānaṃ hetubhāvena paccāmasati.

Bhūtanīrodhesakavatthuvaṇṇanā

487. Anīyyānikabhāvadassanattanti yasmā mahābhūtapariyesako bhikkhu purimesu dvīsu pāṭihāriyesu vasippatto sukusalopi samāno mahābhūtānaṃ aparisesanīrodhasaṅkhātāṃ nibbānaṃ nāvabujjhi, tasmā tadubhayāni niyyānāvahattābhāvato anīyyānikānti tesam anīyyānikabhāvadassanattam. Niyyānikabhāvadassanattanti anusāsanīpāṭihāriyaṃ takkarassa ekantato niyyānāvahanti tasseeva niyyānikabhāvadassanattam.

Evaṃ etissā desanāya mukhyapayojanaṃ dassetvā idāni anusaṅgikapayojanaṃ dassetuṃ “apicā’’tiādi āraddhaṃ. Niyyānameva hi etissā desanāya mukhyapayojanaṃ tassa tadatthabhāvato. Buddhānaṃ pana mahantabhāvo anusaṅgikapayojanaṃ atthāpattiyāva gantabbato. Kīdiso nāmesa bhikkhūti āha “yo mahābhūte’’tiādi. Pariyesantoti apariyesaṃ nirujjhanavasena mahābhūte gavesanto, tesam anavasesanīrodhaṃ vīmaṃsantoti vuttaṃ hoti. Vicarivāti dhammatāya codiyamāno paricaritvā. Dhammatāsiddhaṃ kiretaṃ, yadidaṃ tassa bhikkhuno tathā vicaraṇaṃ yathā abhijātiyaṃ mahāpathavikampādi. Vissajjokāsanti vissajjattānaṃ, “vissajjakara’’ntipi pāṭho, vissajjakanti attho. Tasmāti buddhameva pucchitvā nikkaṅkhattā, tasseeva vissajjituṃ samatthatāyāti vuttaṃ hoti.

Mahantabhāvappakāsanattanti sadevake loke anaññasādhāraṇassa buddhānaṃ mahantabhāvassa mahānubhāvātāya dīpanattam. Idañca kāraṇanti “sabbesampi buddhānaṃ sāsane ediso eko bhikkhu tadānubhāvappakāsako hotī’’ti imampi kāraṇaṃ.

Katthāti nimitte bhummaṃ, kasmim ṭhāne kāraṇabhūtetī attham dassetuṃ “kiṃ āgammā’’ti vuttaṃ, kiṃ ārammaṇaṃ paccayabhūtaṃ adhigantvā adhigamanahetūti attho. Tenāha “kiṃ pattassā’’ti. Kimārammaṇaṃ pattassa puggalassa nirujjhantīti sambandho, hetugabbhavisesanametam. Teti mahābhūtā. Appavattivāsenāti puna anuppajjanavasena. Sabbākārenāti vacanattalakkhaṇarasapaccupaṭṭhānapadaṭṭhāna-

samuṭṭhānakalāpacuṇṇanānattekattavinibbhogā- vinibbhogasabhāga-
visabhāgaajjhātibāhiraṇṇasāṅgahapaccayasamannāhārapaccayavibhāgākārato,
sasambhārasaṅkhepasasambhāravibhattisalakkaṇasaṅkhepasalakkaṇavibhattiākār
ato cāti sabbenā ākārena.

488. Dibbanti ettha pañcahi kāmagaṇehi samaṅgībhūtā hutvā vicaranti, kiṇanti,
jotenti cāti devā, devalokā. Te yanti upagacchanti etenāti devayāniyo yathā
“niyyānikā”ti ettha anīyasaddo katvatthe, tathā idha karaṇattheti daṭṭhabbam. Tathā
hi vuttaṃ “tena hesā”tiādi. Vasam vattentoti ettha vasavattanaṃ nāma
yathicchitaṭṭhānagamaṇaṃ. Tanti iddhiyidhañāṇaṃ. Cattāro mahārājāno etesaṃ
issarāti cātumahārājikā. Kasmā panesa samīpe ṭhitaṃ sadevakalokapajjotaṃ
bhagavantaṃ apucchitvā dūre deve upasaṅkamīti codanamapaneti “samīpe
ṭhita”ntiādinā. “Ye devā maggaphalalābhino, tepi tamatthaṃ ekadesena jāneyyumaṃ,
buddhavisayo paṇāyaṃ pañho pucchito”ti cintetvā “na jānāmā”ti āhaṃsu. Tenāha
“buddhavisaye”tiādi. Na labbhāti na sakkā, ajjhottharaṇaṃ nāmettha pucchāya
nibbādhanti vuttaṃ “punappunaṃ pucchati”ti. “Hatthato mocessāmā”ti
vohārasena vuttaṃ, handa naṃ dūramapanessāmāti vuttaṃ hoti. Abhikkantatarāti
ettha abhisaddo atisaddatthoti āha “atikkantatarā”ti, rūpasampattiyā ceva
paññāpaṭibhānādiguṇehi ca amhe abhibhuṃya paresaṃ kāmanīyatarāti attho.
Paṇītatarāti ulāratarā. Tena vuttaṃ “uttamatarā”ti.

491-493. Sahassakkho pana sakko abhisametāvī āgataphalo viññātasāsano, so
kasmā taṃ bhikkhuṃ upāyena niyyojesīti anuyogamapaneti “ayaṃ pana
viseso”tiādinā.

Khajjopanakanti rattiṃ jalantaṃ khuddakakimiṃ. Dhamanto viyāti mukhavātaṃ
dento viya. Atthi cevāti ediso mahābhūtapariyesako puggalo nāma vijjamaṇo eva
bhaveyya, mayā apesitoyeva pacchā jānissatīti adhippāyo. Tatoti tathā cintanato
paraṃ. Iddhiyidhañāṇasseva adhippetattā devayānīyasadisova. “Devayānīyamaggoti
vā...pe... abhiññāñāṇanti vā sabbametaṃ iddhiyidhañāṇasseva nāma”nti idaṃ
pāḷiyaṃ, aṭṭhakathāsu ca tattha tattha āgataruḥhināmavasena vuttaṃ. Sabbāsupi hi
abhiññāsu devayānīyamaggādiekacittakkhaṇikaappanādināmaṃ yathārahaṃ
sambhavati.

494. Āgamanapubbabhāge nimittanti brahmuno āgamanassa pubbabhāge
upajjanakanimittaṃ. Udayato pubbabhāgeti ānetvā sambandho. Imeti
brahmakāyikā. Veyyākaraṇenāti byākaraṇena. Anāraddhacittoti anārādhacittito
atuṭṭhacitto. Vādanti dosaṃ. Vikkhepanti vācāya vividhā khepanaṃ.

495. Kuhakattāti vuttanayena abhūtato aññesaṃ vimhāpetukāmattā. “Guhakattā”ti
paṭhitvā guyhitukāmattāti atthampi vadanti keci.

Tīradassīsakuṇūpamāvaṇṇanā

497. Padesenāti ekadesena, upādinnakena sattasantānapariyāpannenāti attho.
Anupādinnakepīti anindriyabaddhepi. Nippadesatoti anavasesato. Tasmāti tathā
pucchitattā, pucchāya ayuttabhāvatoti adhippāyo. Pucchāmūḷhassāti
pucchitumajānanato pucchāya sammūḷhassa. Vitathapañho hi “pucchāmūḷho”ti
vuccati yathā “maggamūḷho”ti. Pucchāya dosaṃ dassetvāti tena katapucchāya
pucchitākāre dosaṃ vibhāvetvā. Pucchāvissajjananti tathā sikkhāpitāya
avitathapucchāya vissajjanaṃ. Yasmā vissajjanaṃ nāma pucchānurūpaṃ,

pucchāsabhāgena vissajjetabbato, na ca tathāgatā virajjhivā katapucchānurūpaṃ virajjhivāva vissajjenti, atthasabhāgatāya ca vissajjanassa pucchakā tadatthaṃ anavabujjhantā sammuyhanti, tasmā pucchaṃ sikkhāpetvā avitathapucchāya vissajjanaṃ buddhānamāciṇṇanti veditabbaṃ. Tenāha “kasmā”tiādi. Duviññāpayoti yathāvuttakāraṇena duviññāpetabbo.

498. Na patitṭhātīti paccayaṃ katvā na patitṭhahati. “Katthā”ti idaṃ nimitte bhumanti āha “kiṃ āgammā”ti. Appatiṭṭhāti appaccayā, sabbena sabbaṃ samucchinnakāraṇāti attho. Upādinnaṃyevāti indriyabaddhameva. Yasmā ekadisābhimukhaṃ santānavasena bahudhā saṇṭhite rūpappabandhe dīghasaññā, tamupādāya tato appakaṃ saṇṭhite rassasaññā, tadubhayañca visesato rūpaggaḥaṇamukhena gayhati, tasmā “saṇṭhānavasenā”tiādi vuttaṃ. Appaparimāṇe rūpasanṅhāte aṇusaññā, tadupādāya tato mahati thūlasaññā, idampi dvayaṃ visesato rūpaggaḥaṇamukhena gayhatīti āha “imināpī”tiādi. “Pi-saddena cettha ‘saṇṭhānavasena upādārūpaṃ vutta’nti etthāpi vaṇṇamattameva kathitanti imamatthaṃ samuccinātī”ti vadanti. Vaṇṇasaddo hettha rūpāyatanapariyāyova. Subhanti sundaraṃ, itṭhanti attho. Asubhanti asundaraṃ, anitṭhanti attho. Tenāha “itṭhānitṭhārammaṇaṃ panevaṃ kathita”nti. Dīghaṃ rassaṃ aṇuṃ thūlaṃ subhāsubhanti tīsupi ṭhānesu rūpāyatanamukhena upādārūpasseva gaḥaṇaṃ bhūtarūpānaṃ visuṃ gahitattāti daṭṭhabbaṃ. “Kattha āpo ca pathavī, tejo vāyo na gādhatī”ti hi bhūtarūpāni visuṃ gayhanti. Nāmantī vedanādikkhandhacatukkaṃ. Tañhi ārammaṇābhimukhaṃ namanato, nāmakaraṇato ca “nāma”nti vuccati. Heṭṭhā “dīghaṃ rassa”ntiādinā vuttameva idha ruppanaṭṭhena rūpasaññāya gahitanti dasseti “dīghādibheda”nti iminā. Ādisaddena āpādīnañca saṅgaho. Yasmā vā dīghādisamaññā na rūpāyatanavattukāva, atha kho bhūtarūpavattukāpi. Tathā hi saṇṭhānaṃ phusanamukhenapi gayhati, tasmā dīgharassādiggahaṇena bhūtarūpampi gayhatevāti imamatthaṃ viññāpetuṃ “dīghādibhedam rūpa” micceva vuttaṃ. Kiṃ āgammāti kiṃ adhigantvā kissa adhigamanahetu. “Uparujjhatī”ti idaṃ anuppādanīrodhaṃ sandhāya vuttaṃ, na khaṇanīrodhanti āha “asesametaṃ nappavattatī”ti.

499. Tatra veyyākaraṇaṃ bhavatīti anusandhivacanamattaṃ cuṇṇiyapāṭhaṃ vatvā veyyākaraṇavacanabhūtaṃ viññāṇantiādiṃ silokamāhāti adhippāyo. Viññātabbanti visiṭṭhena ñāṇena ñātabbaṃ, sabbañāṇuttamena ariyamaggañāṇena paccakkhato jānitabbanti attho. Tenāha “nibbānassetam nāma”nti. Nidassīyateti nidassanaṃ, cakkhuviññeyyaṃ, na nidassanaṃ anidassanaṃ, acakkhuviññeyyanti atthaṃ vadanti. Nidassanaṃ vā upamā, tadetassa natthīti anidassanaṃ. Na hi nibbānassa niccassa ekabhūtassa accantapaṇītasabhāvassa sadisaṃ nidassanaṃ kutoci labbhatīti. Yaṃ ahutvā sambhoti, hutvā paṭiveti, taṃ saṅkhatam udayavayantehi saantaṃ, asaṅkhatassa pana nibbānassa niccassa te ubho pi antā na santi, tato eva navabhāvāpagamasanṅhātā jaratāpi tassa natthīti vuttaṃ “uppādanto vā”tiādi. Tattha uppādantoti uppādāvatthā. Vayantoti bhaṅgāvatthā. Ṭhitassa aññathattantoti jaratā vuttā. Avasesaggahaṇena ṭhitāvatthā anuññātā hoti. Titthassāti pānatitthassa. Tattha nibbānaṃ dasseti “tañhi”tiādinā. Papantīti pakārena pivanti. Tathā hi ācariyena vuttaṃ “papanti etthāti papanti vuttaṃ. Ettha hi papanti pānatittha”nti niruttinayena, yathārūtalakkhaṇena vā pa-kārassa bha-kāro kato. Sabbatoti sabbakammaṭṭhānamukhato. Tenāha “aṭṭhatimsāya kammaṭṭhānesu yena yena mukhenā”ti. Ayaṃ aṭṭhakathāto aparo nayo - pakārena bhāsaṃ jotanaṃ pabhā, sabbato pabhā assāti sabbatopabhaṃ, kenaci anupakkilīṭṭhatāya samantato

pabhassaraṃ visuddhanti attho. Ettha nibbāneti nimitte bhummaṃ dasseti “idaṃ nibbānaṃ āgammā”ti iminā. Yena nibbānamadhigataṃ, taṃ santatipariyāpannānaṃyeva idha anuppādanirodho adhippetoti vuttaṃ “upādinna-kadhammajātaṃ nirujjhati, appavattaṃ hotī”ti.

Tatthāti yadetam “viññāṇassa nirodhenā”ti padaṃ vuttaṃ, tasmim. Viññāṇaṃ uddharati tassa vibhajjitabbattā. Carimakaviññāṇanti arahato cuticittasaṅkhātāṃ parinibbānacittaṃ. Abhisāṅkhāraviññāṇanti puññādiabhisāṅkhāraccittaṃ. Etthetaṃ uparujjhatīti etasmim nibbāne etaṃ nāmarūpaṃ anupādisesāya nibbānadhātuyā nirujjhati. Tenāha “vijjhāta...pe... bhāvaṃ yātī”ti. Vijjhātadīpasikhā viyāti nibbutadīpasikhā viya. “Abhisāṅkhāraviññāṇassāpī”tiādinā saupādisesanibbānadhātumukhena anupādisesanibbānadhātumeva vadati nāmarūpassa anavasesato uparujjhanassa adhippetattā. Tena vuttaṃ “anuppādavasena uparujjhatī”ti. Sotāpattimaggañāṇenāti kattari, karaṇe vā karaṇavacanaṃ, nirodhenāti pana hetumhi. Etthāti nibbāne. Sesaṃ sabbattha uttānatthameva.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya
paramasukhumagambhīraduranubodhatthaparidīpanāya
suvimalavipulapaññāveyyattiyajananāya sādhuvilāsiniyā nāma līnatthapakāsanīyā
kevaṭṭasuttavaṇṇanāya līnatthapakāsanā.

Kevaṭṭasuttavaṇṇanā niṭṭhitā.



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PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Subcommentaries. The Canon of Discourses - Subcommentaries. 1.The Collection of the Long Discourses - Subcommentaries. 5. New subcommentary on the Chapter on the Aggregate of Morality-2. 11. Commentary on the Discourse to Kevaṭṭa Retrieved from paliverse.org

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