

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)

13. Commentary on the Discourse on the Threefold Knowledge
(13. Tevijjasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

1. Subcommentary on the Chapter on the Aggregate of Morality

13. Tevijjasuttavaṇṇanā

518. Uttarenāti ettha ena-saddo disāvācīsaddato pañcamāntato adūrattho icchito, tasmā uttarena-saddena adūratthajotanaṃ dassento “adūre uttarapasse”ti āha. Akkharacintakā pana ena-saddayoge avadhivācini pade upayogavacanaṃ icchanti. Attho pana sāmivaseneva icchitoti idha sāmivacanavaseneva vuttaṃ.

519. Kulacārittādīti ādi-saddena mantajjhenābhīrūpatādisampattiṃ saṅgaṇhāti. Mantasajjhāyakaraṇatthanti āthabbaṇamantānaṃ sajjhāyakaraṇatthaṃ, tenāha “aññesaṃ bahūnaṃ pavesanaṃ nivāretvā”ti.

Maggāmaggakathāvaṇṇanā

520. “Jaṅghacāra”nti caṅkamato ito cito ca caraṇamāha. So hi jaṅghāsu kilamathavinodanatto cāroti tathā vutto. Tenāha “anucaṅkamantānaṃ anuvicarantāna”nti. Tenāti ubhosupi anucaṅkamanānuvicāraṇānaṃ labbhanato. Sahāyā hi te aññamañña sabhāgavuttikā. “Maggo”ti icchitaṭṭhānaṃ ujukaṃ maggaṭi upagacchati etenāti maggo, ujumaggo. Tadañño amaggo, tasmīṃ magge ca amagge ca. Paṭipadanti brahmalokagāmimaggassa pubbabhāgapaṭipadaṃ.

Niyyātīti niyyāniyo, so eva “niyyāniko”ti vuttoti āha “niyyāyanto”ti. Yasmā niyyātapuggalavasena niyyānikabhāvo, tasmā “niyyāyanto”ti puggalassa yoniso paṭipajjanavasena niyyāyanto maggo “niyyāti”ti vutto. Karotīti attano santāne uppādeti. Uppādentoyeva hi tattha paṭipajjati nāma. Saha byeti vattatīti saha byo, sahavattanako. Tassa bhāvo saha byatīti āha “sahabhāvāyā”tiādi. Sahabhāvoti ca salokatā, samīpatā vā veditabbā, tenāha “ekaṭṭhāne pātubhāvāyā”ti. Sakameva ācariyavādanti attano ācariyena pokkharasātinaṃ kathitameva ācariyavādaṃ. Thometvā paggaṇhitvā “ayameva ujumaggo ayamañjasāyano”ti pasaṃsitvā ukkaṃsitvā. Bhāradvājopi sakamevāti bhāradvājopi māṇavo attano ācariyena tārukkhena kathitameva ācariyavādaṃ thometvā paggaṇhitvā vicaratīti yojanā. Tena vuttanti tena yathā tathā vā abhinivīṭṭhabhāvena vuttaṃ pāliyaṃ.

521-522. Aniyānikā vāti appāṭihāriyāva aññamañña vāde dosaṃ dassetvā aviparītattadassanattamaṃ uttararahitā eva. Aññamañña vādassa ādito viruddhaggahaṇaṃ viggaho, sveva vivadanavasena aparāparaṃ uppanno vivādoti āha “pubbuppattiko viggaho aparabhāge vivādo”ti. Duvidhopi eso viggaho, vivādoti dvidhā vuttopi virodho. Nānāācariyānaṃ vādatoti nānārucikānaṃ ācariyānaṃ vādabhāvato. Nānāvādo nānāvīdho vādoti katvā.

523. Ekassāpīti tumhesu dvīsu ekassāpi. Ekasminti sakavādaparavādesu ekasmimpi. Saṃsayo natthīti “maggo nu kho, na maggo nu kho”ti saṃsayo vicikicchā natthi. Añjasāyanabhāve pana saṃsayo. Tenāha “esa kirā”tiādi. Bhagavā pana yadi

sabbattha maggasaññino, evaṃ sati “kismiṃ vo viggaho”ti pucchati.

524. “Icchitaṭṭhānaṃ ujukaṃ maggati upagacchati etenāti maggo, ujumaggo. Tadañño amaggo”ti vutto vāyamattho. Sabbe teti sabbepi te nānācariyehi vuttamaggā.

Ye pāḷiyaṃ “addharyā brāhmaṇā”tiādinā vuttā. Addharo nāma yaññaviseso, tadupayogibhāvato “addharyā” tveva vuccanti yajūni, tāni sajjhāyantīti addharyā, yajubbedino. Ye ca tittiriisinā kate mante sajjhāyanti, te tittiriyā, yajubbedino eva. Yajubbedasākhā hesā, yadidaṃ tittiraṃ. Chando vuccati visesato sāmavedo, taṃ sarena kāyantīti chandokā, sāmavedino. “Chandogā”tipi paṭhanti, so evattho. Bahavo irayo etthāti bāvharī, irubbedo. Taṃ adhīyantīti bāvharījjhā.

“Bahūnī”ti etthāyaṃ upamāsaṃsandana - yathā te nānāmaggā ekaṃsato tassa gāmassa vā nigamassa vā pavesāya honti, evaṃ brāhmaṇehi paññāpiyamānāpi nānāmaggā brahmalokūpagamanāya brahmunā saḥabyatāya ekaṃseneva hontīti.

527-529. Va-kāro āgamasandhimattanti anattako va-kāro, tena vaṇṇāgamena padantarasandhimattaṃ katanti attako. Andhapaveṇīti andhapanti. “Paññāsasaṭṭhi andhā”ti idaṃ tassā andhapaveṇiyā mahato gacchagumbassa anuparigamanayogyatādassanaṃ. Evañhi te “suciraṃ velaṃ maggaṃ gacchāmā”ti evaṃ saññino honti. Nāmakāmyevāti atthābhāvato nāmamattaṃyeva, taṃ pana bhāsitaṃ tehi sārasaññitampi nāmamattatāya asārabhāvato nihīnamevāti āha “lāmakāmyevā”ti.

530. Yatoti bhummatthe nissakkavacanaṃ, sāmāññajotana ca visese avatiṭṭhatīti āha “yasmiṃ kāle”ti. Āyācantīti patthenti. Uggamanaṃ lokassa bahukārabhāvato tathā thomaṇāti. Ayaṃ kira brāhmaṇānaṃ laddhi “brāhmaṇānaṃ āyācanaṃ candimasūriyā gantvā loke obhāsaṃ karonti”ti.

532. Idha pana kiṃ vattabbanti imasmiṃ pana appaccakkhabhūtaṃ brahmuno saḥabyatāya maggadesane tevijjānaṃ kiṃ vattabbaṃ atthi, ye paccakkhabhūtānampi candimasūriyānaṃ saḥabyatāya maggaṃ desetum na sakkontīti adhippāyo. “Yatthā”ti “idha panā”ti vuttamevatthaṃ paccāmasati.

Aciravatīnadīupamākathāvaṇṇanā

542. Samabharitāti sampuṇṇā. Tato eva kākaṇṭhā. Pārāti paratīraṃ. Apāranti orimatīraṃ. Ehi āgaccha.

544. Pañcasīla...pe... veditabbā yamanīyamādibrāhmaṇadhammānaṃ tadantogadhabhāvato. Tabbiparītāti pañcasīlādiviparītā pañca verādayo. “Punapī”ti vatvā “aparampī”ti vacanaṃ itarāyapi nadi upamāya saṅgaṇhanatthaṃ.

546. Kāmayitabbaṭṭhenāti kāmanīyabhāvena. Bandhanaṭṭhenāti teneva kāmetabbabhāvena sattānaṃ cittassa ābandhanabhāvena. Kāmañcāyaṃ guṇa-saddo atthantaresupi diṭṭhappayogo, tesam panettha asambhavato pārisesaññāyena bandhanaṭṭheyaṃ yuttoti dassetum “anujānāmī”tiādinā atthuddhāro āraddho, esevāti bandhanaṭṭho eva. Na hi rūpādīnaṃ kāmetabbabhāve vuccamāne paṭalaṭṭho yujjati tathā kāmetabbatāya anadhippetattā. Rāsaṭṭhañisaṃsaṭṭhesupi eseva nayo tathāpi kāmetabbatāya anadhippetattā. Pārisesato pana bandhanaṭṭho gahito. Yadaggena hi nesaṃ kāmetabbatā, tadaggena bandhanabhāvo cāti.

Koṭṭhāsaṭṭhopi tesu yujjateva cakkhuviññeyyādikoṭṭhāsabhāvena nesaṃ
kāmetabbato. Koṭṭhāse ca guṇa-saddo dissati “diguṇaṃ vaḍḍhetabba”ntiādīsu,
sampadāṭṭhopi -

“Asaṅkhyeyyāni nāmāni, saṇṇena mahesino;
Guṇena nāmamuddheyyaṃ, api nāmasahassato”ti.

Ādīsu sopi idha na yujjatīti anuddhaṭo.

Cakkhuviññeyyāti cakkhuviññāṇena vijānitabbā, tena pana vijānanaṃ dassanamevāti
āha “passitabbā”ti. “Sotaviññāṇena sotabbā”ti evamādi etenupāyenāti atidisati.
Gavesitampi “iṭṭha”nti vuccati, taṃ idha nāhippetanti āha “pariyiṭṭhā vā hontu mā
vā”ti. Iṭṭhārammaṇabhūtāti sukhārammaṇabhūtā. Kāmanīyāti kāmetabbā.
Iṭṭhabhāvena maṇaṃ appāyantīti manāpā. Piyajātikāti piyasabhāvā.

Gedhenāti lobhena abhibhūtā hutvā pañcakāmaguṇe paribhuñjantīti yojanā.
Mucchākāranti mohanākāraṃ. Adhiosannāti adhiggayha ajjhosāya avasannā, tenāha
“ogāḷhā”ti. Pariniṭṭhānappattāti gilitvā pariniṭṭhāpanavasena pariniṭṭhānaṃ upagatā.
Ādīnavanti kāmaparibhoge sampati, āyatiñca dosaṃ apassantā.
Ghāsacchādanādisambhoganimittasaṃkilesato nissaranti apagacchanti etenāti
nissaraṇaṃ, yoniso paccavekkhitvā tesam paribhogapaññā. Tadabhāvato
anissaraṇapaññāti imamatthaṃ dassento “idametthā”tiādīmāha.

548-549. Āvarantīti kusalapavattiṃ āditova nivārenti. Nivārentīti niravasesato
vārayanti. Onandhantīti ogāhantā viya chādentī. Pariyonandhantīti sabbaso chādentī.
Āvaraṇādīnaṃ vasenāti āvaraṇādiatthānaṃ vasena. Te hi āsevanabalavatāya
purimapurimehi pacchimapacchimā daḷhataratamādibhāvappattā vuttā.

Saṃsandanakathāvaṇṇanā

550. Itthipariggahe sati purisassa pañcakāmaguṇapariggaho paripuṇṇo eva hotīti
vuttaṃ “sapariggahoti itthipariggahena sapariggaho”ti. “Itthipariggahena
apariggaho”ti ca idaṃ tevijjabrahmaṇesu dissamānapariggahānaṃ
duṭṭhullatamapariggahābhāvadassanaṃ. Evaṃbhūtānaṃ tevijjānaṃ brāhmaṇānaṃ
kā brahmunā saṃsandana, brahmā pana sabbena sabbaṃ apariggahoti. Veracittena
avero, kuto etassa verappayogoti adhippāyo. Cittagelaññaṃsaṅkhātenāti
cittuppādagelaññaṃsaññitena, tenassa sabbarūpakāyagelaññabhāvo vutto hoti.
Byāpajjhenāti dukkhena. Uddhaccakukkuccādīhīti ādi-saddena tadekaṭṭhā
saṃkilesadhammā saṅgayhanti. Appaṭipattihetubhūtāya vicikicchāya sati na kadāci
cittaṃ purisassa vase vattati, pahīnāya pana siyā vasavattananti āha “vicikicchāya
abhāvato cittaṃ vase vattetī”ti. Cittagatikāti cittavasikā, tenāha cittassa vase
vattantī”ti. Na tādisoti brāhmaṇā viya cittavasiko na hoti, atha kho
vasībhūtajjhānābhīññatāya cittaṃ attano vase vattetīti vasavattī.

552. Brahmāloka maggeti brahmāloka gāmimagge paṭipajjitabbe, paññāpetabbe vā,
taṃ paññāpentāti adhippāyo. Upagantvāti amaggameva “maggo”ti
micchāpaṭipajjanena upagantvā, paṭijānitvā vā. Pañkaṃ otiṇṇā viyāti matthake
ekaṅgulaṃ vā upaḍḍhaṅgulaṃ vā sukkhatāya “samātala”nti saññāya anekaporisaṃ
mahāpañkaṃ otiṇṇā viya. Anuppavisantīti apāyamaggaṃ brahmāloka maggasaññāya
ogāhayanti. Tato eva saṃsīditvā visādaṃ pāpuṇanti. Evanti “samātala”ntiādīnā
vuttanayena. Saṃsīditvāti nimmujjitvā. Sukkhatarāṇaṃ maññe tarantīti

sukkhanaditaraṇaṃ taranti maññe. Tasmāti yasmā tevijjā amaggameva “maggo”ti upagantvā saṃsīdanti, tasmā. Yathā teti yathā te “samatala”nti saññāya paṅkaṃ otiṇṇā. Idheva cāti imasmiṅca attabhāve. Sukhaṃ vā sātamaṃ vā na labhantīti jhānasukhaṃ vā vipassanāsātamaṃ vā na labhanti, kuto maggasukhaṃ vā nibbānasātamaṃ vāti adhippāyo. Maggadīpakanti maggadīpakābhimaṃ. “Iriṇa”nti araññāniyā idaṃ adhivacananti āha “agāmakamaṃ mahārañña”nti. Migaruruādīnampi anupabhogarukkhehi. Parivattitumpi na sakkā honti mahākaṇṭakatāya. Ñātīnaṃ byasamaṃ vināso ñātibyasamaṃ. Evaṃ bhogasīlabhasanāni veditabbāni. Rogo eva byasati vibādhatīti rogabyasamaṃ. Evaṃ diṭṭhibhasanampi daṭṭhabbaṃ.

554. Jātasamaṃvaḍḍhoti jāto hutvā saṃvaḍḍhito. Na sabbaso paccakkhā honti paricayābhāvato. Ciraṇikkhantoti nikkhanto hutvā cirakālo. Dandhāyitattanti vissajjane mandattaṃ saṇikavutti, taṃ pana saṃsayavasena cirāyanaṃ nāma hotīti āha “kaṅkhāvasena cirāyitatta”nti. Vitthāyitattanti sārājjitattaṃ. Aṭṭhakathāyaṃ pana vitthāyitattaṃ nāma chambhitattanti adhippāyena “thaddhabhāvaggahaṇa”nti vuttaṃ.

555. U-iti upasaggayoge lumpa-saddo uddharaṇattho hotīti “ullumpatū”ti padassa uddharatūti atthamāha. Upasaggavasena hi dhātu-saddā atthavisesavuttino honti yathā “uddharatū”ti.

Brahmalokamaggadesanāvaṇṇanā

556. Yassa atisayena balaṃ atthi, so “balavā”ti vuttoti āha “balasampanno”ti. Saṅkhaṃ dhamayatīti saṅkhadhamako, taṃ dhamayitvā tato saddapavattako. Appanāva vaṭṭati paṭipakkhato sammadeva cetaso vimuttibhāvato.

Pamāṇakataṃ kammaṃ nāma kāmāvacaraṃ pamāṇakarānaṃ saṃkilesadhammānaṃ avikkhambhanato. Tathā hi taṃ brahmavihārapubbabhāgabhūtaṃ pamāṇaṃ atikkamitvā odissakaanodissakadisāpharaṇavasena vaḍḍhetuṃ na sakkā. Vuttavipariyāyato pana appamāṇakataṃ kammaṃ nāma rūpārūpāvacaraṃ, tenāha “tañhī”tiādi. Tattha arūpāvacare odissakānodissakavasena pharaṇaṃ na labbhati, tathā disāpharaṇaṃ.

Keci pana taṃ āgamanavasena labbhatīti vadanti, tadayuttaṃ. Na hi brahmavihāranissando āruppaṃ, atha kho kasiṇanissando, tasmā yaṃ suvibhāvitamaṃ vasibhāvaṃ pāpitaṃ āruppaṃ, taṃ “appamāṇakata”nti vuttanti daṭṭhabbaṃ. Yaṃ vā sātisayaṃ brahmavihārabhāvanāya abhisāṅkhatena santānena nibbattitaṃ, yaṅca brahmavihārasamāpattito vuṭṭhāya samāpannaṃ arūpāvacarajjhānaṃ, taṃ iminā pariyāyena pharaṇappamāṇavasena appamāṇakatanti vattaṃ vaṭṭatīti apare. Vīmaṃsitvā gahetabbaṃ.

Rūpāvacarārūpāvacarakammeti rūpāvacarakamme, arūpāvacarakamme ca sati. Na ohīyati na tiṭṭhatīti katūpacitampi kāmāvacarakammaṃ yathādhigate mahaggatajjhāne aparihīne taṃ abhibhavitvā paṭibāhitvā sayamaṃ ohīyakaṃ hutvā paṭisandhiṃ dātuṃ samatthabhāve na tiṭṭhati. Laggitunti āvarituṃ nisedhetuṃ. Ṭhātunti paṭibalo hutvā ṭhātuṃ. Pharitvāti paṭippharitvā. Pariyādiyitvāti tassa sāmattiyaṃ khepetvā. Kammaṃ pariyādiyanaṃ nāma tassa vipākuppādanamaṃ nisedhetvā attano vipākuppādananti āha “tassa vipākaṃ paṭibāhitvā”tiādi. Evaṃ mettādivihārīti evamaṃ vuttānaṃ mettādīnaṃ brahmavihārānaṃ vasena mettādivihārī.

559. Aggaññasutte...pe... alatthunti aggaññasutte āgatanayena upasampadañceva arahattañca alatthum paṭilabhiṃsu. Sesam suviññeyyameva.

Tevijjasuttavaṇṇanāya līnatthappakāsanā.

Niṭṭhitā ca terasasuttapaṭimaṇḍitassa sīlakkhandhavaggassa atthavaṇṇanāya

Līnatthappakāsanāti.

Sīlakkhandhavaggaṭikā niṭṭhitā.



ABOUT THIS TRANSLATION

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