

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

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

4. The Collection of the Numerical Discourses -
Subcommentaries (4. Aṅguttara Nikāya - Tīkā)

01. Subcommentary on the Book of the Ones (01. Ekakanipāta-
tīkā)

15. Text on the Impossible (first sub-chapter) (15. Aṭṭhānapāḷi
(paṭhamavagga))



PaliVerse

4. The Collection of the Numerical Discourses - Subcommentaries

01. Subcommentary on the Book of the Ones

15. Aṭṭhānapāḷi (paṭhamavagga)

1. Aṭṭhānapāḷi-paṭhamavaggavaṇṇanā

268. Aṭṭhānapāḷivaṇṇanāyaṃ avijjamānaṃ ṭhānaṃ aṭṭhānaṃ, natthi ṭhānanti vā aṭṭhānaṃ. Anavakāso etthāpi eseva nayo. Tadatthanigamanameva hi “netam ṭhānaṃ vijjati”ti vacananti. Tenāha - “ubhayenapī”tiādi. Yanti kāraṇatthe paccattavacanaṃ. Hetuattho cettha kāraṇatthoti āha - “yanti yena kāraṇenā”ti. Ukkaṭṭhaniddesenettha diṭṭhisampatti veditabbāti vuttaṃ - “maggadiṭṭhiyā sampanno”ti. Kuto panāyamattho labbhatīti? Liṅgato, liṅgaṃ cetassa niccato upagamanappaṭikkhepo. Catubhūmakasūti idaṃ catutthabhūmakasaṅkhārānaṃ ariyasāvakassa visayabhāvūpagamanato vuttaṃ, na pana te ārabba niccato upagamanasabbhāvato. Vakkhati hi “tadabhāve catutthabhūmakasaṅkhārā panā”tiādinā. Abhisāṅkhatasaṅkhārābhisāṅkharāṇakasaṅkhārānaṃ sappadesattā nippadesasaṅkhārāggahaṇatthaṃ “saṅkhatasaṅkhāresū”ti vuttaṃ, lokuttarasaṅkhārānaṃ pana nivattane kāraṇaṃ sayameva vakkhati. Etaṃ kāraṇaṃ natthīti tathā upagamane setughāto natthi. Tejussadattāti saṃkilesavidhamanatejassa adhikabhāvato. Tathā hi te gambhīrabhāvena duddasā akusalānaṃ ārammaṇaṃ na hontīti. Idaṃ pana pakaraṇavasena vuttaṃ. Appahīnavipallāsānañhi santānesu kusaladhammānampi te ārammaṇaṃ na honti.

269. Asukhe sukhanti vipallāso ca idha sukhato upagamanassa ṭhānanti dassento “ekanta...pe... attadiṭṭhivasenā”ti padhānadiṭṭhimāha. Gūthanti gūthaṭṭhānaṃ, diṭṭhiyā nibbānassa avisayabhāvo heṭṭhā vutto evāti kaṣiṇādipaṇṇattisaṅghatthanti vuttaṃ.

270. Paricchedoti paricchindanaṃ paricchijja tassa gahaṇaṃ. Svāyaṃ yesu niccādito upagamaṇaṃ sambhavati, tesam vasenayeva kātabboti dassento “sabbavāresu vā”tiādimāha. Sabbavāresūti “niccato upagaccheyyā”tiādinā āgatesu sabbesu suttapadesu. Puthujjano hīti hi-saddo hetuattho. Yasmā yaṃ yaṃ saṅkhāraṃ puthujjano niccādivasena gaṇhāti, taṃ taṃ ariyasāvako aniccādivasena gaṇhanto yāthāvato jānanto taṃ gāhaṃ taṃ diṭṭhiṃ vissajjeti, tasmā yattha gāho, tattha vissajjanāti catubhūmakasaṅkhārā idha saṅkhārāggahaṇena na gayhantīti attho.

271. Puttasambandhena mātupitusamaññā dattakittimādivasenapi puttavohāro loke dissati, so ca kho pariyāyenāti nippariyāyena siddhaṃ taṃ dassetuṃ - “janikāva mātā, janakova pitā”ti vuttaṃ. Tathā ānantariyakammaṃ adhippetattā “manussabhūtova khīṇāsavo arahāti adhippeto”ti vuttaṃ. “Aṭṭhānameta”ntiādinā “mātuādīnaṃyeva jīvitā voropane ariyasāvakassa abhabbhāvadassanato tadanñam ariyasāvako jīvitā voropetīti idaṃ atthato āpannamevā”ti maññaṃāno vadati - “kiṃ pana ariyasāvako aññaṃ jīvitā voropeyyā”ti? “Aṭṭhānametaṃ anavakāso, yaṃ diṭṭhisampanno puggalo sañicca paṇaṃ jīvitā voropeyya, netam ṭhānaṃ vijjati”ti vacanato “etampi aṭṭhāna”nti vuttaṃ. Tenevāha - “sace hī”tiādi.

Evaṃ sante kasmā “mātara”ntiādinā visesetvā vuttanti āha - “puthujjanabhāvassa panā”tiādi. Tattha baladīpanatthanti saddhādibalasamannāgamadīpanatthaṃ. Ariyamaggenāgatasaddhādhibalavasena hi ariyasāvako tādisaṃ sāvajjaṃ na karoti.

275. Pañcahi kāraṇehīti idamettha nipphādakāni tesam pubbabhāgiyāni ca kāraṇāni kāraṇabhāvasāmaññaena ekajjhaṃ gahetvā vuttaṃ, na pana sabbesaṃ samānayogakkhamattā. Ākārehīti kāraṇehi. Anussāvanenāti anurūpaṃ sāvanena. Bhedassa anurūpaṃ yathā bhedo hoti, evaṃ bhinditabbānaṃ bhikkhūnaṃ attano vacanassa sāvanena viññāpanena. Tenāha - “nanu tumhe”tiādi. Kaṇṇamūle vacībhedaṃ katvāti etena pākaṭaṃ katvā bhedakaravatthudīpanaṃ vohāro, tattha attano nicchitamatthaṃ rahassavasena viññāpanaṃ anussāvananti dasseti.

Kammameva uddeso vā pamāṇanti tehi saṅghabhedasiddhito vuttaṃ, itare pana tesam sambhārabhūtā. Tenāha - “vohārā”tiādi. Tatthāti voharaṇe. Cutianantaraṃ phalaṃ anantaraṃ nāma, tasmaṃ anantare niyuttāni, tannibbattanena anantarakaraṇasīlāni, anantarappayojanāni cāti ānantariyāni, tāni eva kammānīti ānantariyakammāni.

Kammatoti “evaṃ ānantariyakammaṃ hoti, evaṃ ānantariyakammasadisa”nti evaṃ kammavibhāgato. Dvāratoti kāyadvārato. Kappaṭṭhitiyatoti “idaṃ kappaṭṭhitiyavipākaṃ, idaṃ na kappaṭṭhitiyavipāka”nti evaṃ kappaṭṭhitiyavibhāgato. Pākasādhāraṇādīhīti “idamettha vipaccati, idaṃ na vipaccati”ti vipaccanavibhāgato, gahaṭṭhapabbajitānaṃ sādharmaṇāsādhāraṇato, ādi-saddena vedanādivibhāgato ca.

Kammato tāva vinicchayo vuccatīti sambandho. Yasmā manussattabhāve ṭhitasseva kusalahammānaṃ tikkhavisadabhāvāpatti, yathā tiṇṇaṃ bodhisattānaṃ bodhittayanibbattiyaṃ, evaṃ manussabhāve ṭhitasseva edisānaṃ akusalahammānampi tikkhavisadabhāvāpattīti āha - “manussabhūtashevā”ti. Pākatikamanussānampi ca kusalahammānaṃ visesappatti vimānavatthuatthakathāyaṃ vuttanayeneva veditabbā. Yathāvutto ca attho samānajātiyassa vikopane garutaro, na tathā vijātiyassāti vuttaṃ - “manussabhūtaṃ mātaraṃ vā pitaraṃ vā”ti. Liṅgaparivatte ca so eva ekakammanibbatto bhavaṅgappabandho jīvitindriyapabandho ca, na aññoti āha - “api parivattaliṅga”nti. Arahattaṃ pattepi eseva nayo. Tassa vipākantiādi kammaṃ ānantariyabhāvasamatthanaṃ. Catukkoṭiyañcettha sambhavati. Tattha paṭhamā koṭi dassitā, itarāsu visaṅketabhāvaṃ dassetuṃ - “yo panā”tiādi vuttaṃ. Yadi paṭi tattha visaṅketo, kammaṃ pana garutaraṃ ānantariyasadisam bhāyitabbanti āha - “bhāriyaṃ...pe... tiṭṭhatī”ti. Ayaṃ pañhoti ñāpanicchānibbattā kathā.

Abhisandhināti adhippāyena. Ānantariyaṃ phusatīti maraṇādhippāyeneva ānantariyavatthuno vikopitattā vuttaṃ. Ānantariyaṃ na phusatīti ānantariyavatthuabhāvato ānantariyaṃ na hoti. Sabbattha hi purimaṃ abhisandhicittaṃ appamāṇaṃ, vadhakacittaṃ pana tadārammaṇaṃ jīvitindriyañca ānantariyabhāve pamāṇanti daṭṭhabbaṃ. Saṅgāmacatukkaṃ sampattavasena yojetabbaṃ. Yo hi parasenāya aññañca yodhaṃ pitarañca kammaṃ karonte disvā yodhassa usum khipati “etaṃ vijjhivā mama pitaraṃ vijjhissatī”ti, yathādhippāyaṃ gate pitughātakoti hoti. “Yodhe viddhe mama pitā palāyissatī”ti khipati, usum ayathādhippāyaṃ gantvā pitaraṃ māreti, vohāravasena pitughātakoti vuccati, ānantariyaṃ pana natthīti. Coracatukkaṃ pana yo “coraṃ māressāmī”ti coravesena gacchantaṃ pitaraṃ māreti, ānantariyaṃ phusatītiādinā yojetabbaṃ. Tenevāti

teneva payogena. Arahantaghātakō hotiyevāti arahato māritattā vuttaṃ, puthujjanasseva taṃ dinnam hotīti etthāyamadhippāyo - yathā vadhakacetanā paccuppannārammaṇāpi pabandhavicchedanavasena jīvitindriyaṃ ārammaṇam katvā pavattati, na evaṃ cāgacetanā. Sā hi cajitabbavatthum ārammaṇam katvā cajanamattameva hoti, aññasantakabhāvakaraṇaṇca tassa cajanam, tasmā yassa taṃ santakam kataṃ, tasseva dinnam hotīti.

Lohitam samosaratīti abhighātena pakuppamānam sañcitam hoti. Mahantataranti garutaram. Sarīrappaṭijaggane viyāti satthurūpakāyappaṭijaggane viya.

Asannipatiteti idaṃ sāmaggīyadīpanam. Bhedo ca hotīti saṅghassa bhedo ca hoti. Vaṭṭatīti saññāyāti “īdisaṃ karaṇam saṅghabhedāya na hotī”ti saññāya. Tathā navato ūnaparisāyāti navato ūnaparisāya karontassa tathāti yojetabbaṃ. Tathāti ca iminā “na ānantariyakamma”nti imaṃ ākaḍḍhati, na pana “bhedova hotī”ti idaṃ. Heṭṭhimantena hi navannameva vasena saṅghabhedo. Dhammavādino anavajjāti yathā dhammam anavaṭṭhānato. Saṅghabhedassa pubbabhāgo saṅgharāji.

Kāyadvārameva pūrenti kāyakammabhāveneva lakkhitabbato. Saṅṭhahantehi kappe...pe... mucatīti idaṃ kappatṭhakathāya na sameti. Tattha hi aṭṭhakathāya vuttaṃ - “āpāyikoti idaṃ suttaṃ yaṃ so ekaṃ kappam asītibhāge katvā tato ekabhāgamattaṃ kālam tiṭṭheyya, taṃ āyukappam sandhāya vutta”nti. Kappavināseyevāti ca āyukappavināse evāti atthe sati natthi virodho. Ettha ca saṅṭhahanteti idampi “sveva vinassissatī”ti viya abhūtaparikappavasena vuttaṃ. Ekadivasameva niraye paccati, tato param kappābhāve āyukappassapi abhāvatoti avirodhato atthayojanā daṭṭhabbā. Sesānīti saṅghabhedato aññāni ānantariyakammāni.

Yadi tāni ahoṣikkammasaṅkham gacchanti, evaṃ sati katham nesaṃ ānantariyatā cutianantaram vipākadānābhāvato. Atha sati phaladāne cutianantaro eva etesaṃ phalakālo, na aññoti phalakālaniyamena niyatatā icchitā, na phaladānaniyamena. Evampi niyataphalakālānam aññesampi upapajjavedanīyānam diṭṭhadhammavedanīyānaṇca niyatatā āpajjeyya, tasmā vipākadhammadhammānam paccayantaravikalatādīhi avipaccamānānampi attano sabhāvena vipākadhammatā viya balavatā ānantariyena vipāke dinne avipaccamānānampi ānantariyānam phaladāne niyatasabhāvā ānantariyasabhāvā ca pavattīti attano sabhāvena phaladānaniyameneva niyatā ānantariyatā ca veditabbā. Avassaṇca ānantariyasabhāvā tato eva niyatasabhāvā ca tesam pavattīti sampaṭicchitabbametaṃ, aññassa balavato ānantariyassa abhāve sati cutianantaram ekantena phaladānato.

Nanu evaṃ aññesampi upapajjavedanīyānam aññasmiṃ vipākadāyake asati cutianantameva ekantena phaladānato niyatasabhāvā ānantariyasabhāvā ca pavatti āpajjatīti? Nāpajjati asamānajātikena cetopaṇidhivasena upaghātakena ca nivattetabbavipākattā anantare ekantaphaladāyakattābhāvā, na pana ānantariyānam paṭhamajjhānādīnam dutiyajjhānādīni viya asamānajātikam phalanivattakam atthi sabbānantariyānam avīcīphalattā, na ca heṭṭhūpapattiṃ icchato sīlavato cetopaṇidhi viya uparūpapattijanakaṃ kammaphalam ānantariyaphalam nivattetuṃ samattho cetopaṇidhi atthi anicchantasseva avīcīpātanato, na ca ānantariyopaghātakam kiñci kammaṃ atthi, tasmā tesameva anantare ekantavipākajanakasabhāvā pavattīti. Anekāni ca ānantariyāni katāni ekantena vipāke niyatasabhāvattā

uparatāvipaccanasabhāvāsāṅkattā nicchitāni sabhāvato niyatāneva. Tesu pana samānasabhāvesu ekena vipāke dinne itarāni attanā katabbakiccasa teneva katattā na dutiyaṃ tatiyaṃ ca paṭisandhiṃ karonti, na samatthātāvighātattāti natthi tesāṃ ānantariyakatānivatti, garugarutarabhāvo pana tesāṃ labbhatevāti saṅghabhedassa siyā garutarabhāvoti “yena...pe... vipaccatī”ti āha. Ekassa pana aññāni upatthambhakāni hotīti daṭṭhabbāni. Paṭisandhivasena vipaccatīti vacanena itaresāṃ pavattivipākadāyitā anuññātā viya dissati. No vā tathā sīlavatīti yathā pitā sīlavā, tathā sīlavatī no vā hotīti yojanā. Sace mātā sīlavatī, mātughāto paṭisandhivasena vipaccatīti yojanā.

Pakatattoti anukkhitto. Samānasāṃvāsakoti apārājiko. Samānasīmāyanti ekasīmāyaṃ.

276. Satthu kiccaṃ kātuṃ asamatthoti yaṃ satthārā kātabbakiccaṃ anusāsanādi, naṃ kātuṃ asamatthoti bhagavantaṃ paccakkhāya. Aññaṃ titthakaranti aññaṃ satthāraṃ. Vuttañhetāṃ -

“Titthaṃ jānitabbaṃ, titthakaro jānitabbo, titthiyā jānitabbā, titthiyasāvakā jānitabbā. Tattha titthaṃ nāma dvāsaṭṭhi diṭṭhiyo. Ettha hi satthā taranti uplavanti ummujjanimujjaṃ karonti, tasmā titthanti vuccanti. Tādisānaṃ diṭṭhīnaṃ uppādetā titthakaro nāma pūraṇakassapādiko. Tassa laddhiṃ gahetvā pabbajitā titthiyā nāma. Te hi titthe jātāti titthiyā. Yathāvuttaṃ vā diṭṭhigatasāṅkhātāṃ titthaṃ etesaṃ atthīti titthikā, titthikā eva titthiyā. Tesāṃ paccayadāyakā titthiyasāvakāti veditabbā”ti.

277. Abhijātiādīsu pakampanadevatūpasaṅkamanādinā jātacakkavāḷena samānayogakkhamaṃ dasasahassaparimāṇaṃ cakkavāḷaṃ jātikhettaṃ. Saraseneva āṇāpavattanaṭṭhānaṃ āṇākhettaṃ. Visayabhūtaṃ ṭhānaṃ visayakhettaṃ. Dasasahassī lokadhātūti imāya lokadhātuyā saddhiṃ imaṃ lokadhātuṃ parivāretvā ṭhitā dasasahassī lokadhātu. Tattakānaṃyeva jātikhettabhāvo dhammatāvasena veditabbo. “Pariggahavasenā”ti keci, “sabbesaṃyeva buddhānaṃ tattakānaṃyeva jātikhettaṃ tannivāsīnaṃyeva devatānaṃ dhammābhisaṃmayo”ti ca vadanti. Mātukucchi okkamanakālādīnaṃ channaṃ eva gahaṇaṃ nidassanamattaṃ mahābhinihārādikālepi tassa pakampanassa labbhanato. Āṇākhettaṃ nāma yaṃ ekajjhaṃ saṃvaṭṭati vivaṭṭati ca, āṇā pavattati āṇāya tannivāsīdevatānaṃ sirasā sampaṭicchana, tañca kho kevalaṃ buddhānaṃ ānubhāveneva, na adhippāyavasena. Adhippāyavasena pana “yāvatā vā pana ākaṅkheyyā”ti vacanato tato parampi āṇā vatteyyeva.

Na uppajjantīti pana atthīti “na me ācariyo atthi, sadiso me na vijjati”tiādiṃ imissā lokadhātuyā ṭhatvā vadantena bhagavatā “kiṃ panāvuso, sārīputta, atthetarahi aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyanti, evaṃ puṭṭho ahaṃ, bhante, ‘no’ti vadeyya”nti vatvā tassa kāraṇaṃ dassetuṃ - “aṭṭhānametaṃ anavakāso, yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyu”nti imaṃ suttaṃ āharantena dhammasenāpatinā ca buddhakhettabhūtaṃ imaṃ lokadhātuṃ ṭhapetvā aññattha anuppatti vuttā hotīti adhippāyo.

Ekatoti saha, ekasmiṃ kāleti attho, so pana kālo kathaṃ paricchinnoti carimabhava paṭisandhiggahaṇato paṭṭhāya yāva dhātuparinibbānāti dassento, “tatthā”tiādimāha. Anacchariyattāti dvīsupi uppajjamānesu acchariyattābhāvatoti attho. Dvīsupi uppajjamānesu anacchariyatā, kimaṅgaṃ pana bahūsūti dassento, “yadi cā”tiādimāha. Buddhā nāma majjhe bhinnasuvaṇṇaṃ viya ekasadisāti tesaṃ desanāpi ekarasā ekadhāti āha - “desanāya ca visesābhāvato”ti. Etenapi anacchariyattameva sādheti. Vivādabhāvatoti etena vivādābhāvatthaṃ dve buddhā ekato na uppajjantīti dasseti. Etaṃ kāraṇanti etaṃ anacchariyatādikāraṇaṃ. Tatthāti milindapañhe.

Ekaṃ eva buddhaṃ dhāretīti ekabuddhadhāraṇī. Etena evaṃsabhāvā ete buddhaguṇā, yena dutiyabuddhaguṇe dhāretuṃ asamatthā ayaṃ lokadhātūti dasseti. Paccayavisesanipphannānañhi guṇadhammānaṃ bhāriyo viseso mahāpathaviyāpi dussahoti sakkā viññātuṃ. Tathā hi abhisambodhisamaye upagatassa lokanāthassa guṇabhāraṃ bodhirukkhassa tīsupi disāsu mahāpathavī sandhāretuṃ nāsakki. Tasmā “na dhāreyyā”ti vatvā tameva adhāraṇaṃ pariyāyantarehi pakāsento “caleyyā”tiādimāha. Tattha caleyyāti paripphandeyya. Kampeyyāti pavedheyya. Nameyyāti ekapassena nameyya. Onameyyāti osīdeyya. Vinameyyāti vividhaṃ ito cito ca nameyya. Vikireyyāti vātena thusamuṭṭhi viya vippakireyya. Vidhameyyāti vinasseyya. Viddhaṃseyyāti sabbaso viddhastā bhaveyya. Tathābhūtā ca na katthaci tiṭṭheyyāti āha - “na ṭhānamupagaccheyyā”ti.

Idāni tattha nidassanaṃ dassento, “yathā, mahārājā”tiādimāha. Tattha eke puriseti ekasmiṃ purise. Samupādikāti samaṃ uddhaṃ pajjati pavattatīti samupādikā, udakassa upari samaṃ gāminīti attho. “Samuppādikā”tipi paṭhanti, ayamevattho. Vaṇṇenāti saṇṭhānena. Pamāṇenāti ārohena. Kisathūlenāti kisathūlabhāvena, pariṇāhenāti attho. Dvinnampīti dvepi, dvinnampi vā sarīrabhāraṃ.

Chādentanti rocentaṃ ruciṃ uppādentam. Tandikatoti tena bhojanena tandibhūto. Anonamitadaṇḍajātoti yāvadatthaṃ bhojanena onamituṃ asakkuṇeyyatāya anonamanadaṇḍo viya jāto. Sakim bhutto vameyyāti ekampi ālopaṃ ajjhoharitvā vameyyāti attho.

Atidhammabhārena pathavī calatīti dhammena nāma pathavī tiṭṭheyya. Sā kim teneva calati vinassatīti adhippāyena pucchati. Puna thero “ratanaṃ nāma loke kuṭumbaṃ sandhārentaṃ abhimatañca lokena attano garusabhāvatāya sakaṭabhaṅgassa kāraṇaṃ atibhārabhūtaṃ diṭṭhaṃ. Evaṃ dhammo ca hitasukhavisesehi taṃsamaṅgīnaṃ dhārento abhimato ca viññūnaṃ gambhīrappameyyabhāvena garusabhāvattā atibhārabhūto pathavīcalanassa kāraṇaṃ hotī”ti dassento, “idha, mahārāja, dve sakaṭā”tiādimāha. Eteneva tathāgatassa mātukucchiokkamanādikāle pathavīkampanakāraṇaṃ saṃvaṇṇitanti daṭṭhabbaṃ. Ekassāti ekasmā, ekassa vā sakaṭassa ratanaṃ, tasmā sakaṭā gahetvāti attho.

Osāritanti uccāritaṃ, vuttanti attho. Aggoti sabbasattehi aggo. Jeṭṭhoti vuddhataro. Seṭṭhoti pasatthataro. Visiṭṭhehi silādīhi guṇehi samannāgatattā visiṭṭho. Uggatatamoti uttamo. Pavaroti tasseva vevacanaṃ. Natthi etassa samoti asamo. Asamā pubbabuddhā, tehi samoti asamasamo. Natthi etassa paṭisamo paṭipuggaloti appaṭisamo. Natthi etassa paṭibhāgoti appaṭibhāgo. Natthi etassa paṭipuggaloti appaṭipuggalo.

Sabhāvapakatikāti sabhāvabhūtā akittimā pakati. Kāraṇamahantattāti kāraṇānaṃ mahantatāya, mahantehi buddhakaradhammehi pāramisaṅkhātehi kāraṇehi buddhaguṇānaṃ nibbattitoti vuttaṃ hoti. Pathaviādīni mahantāni vatthūni, mahantā cakkavālādayo attano attano visaye ekekāva, evaṃ sammāsambuddhopi mahanto attano visaye eko eva. Ko ca tassa visayo? Buddhabhūmi, yāvatakaṃ vā ñeyyaṃ. “Ākāso viya anantavisayo bhagavā eko eva hotī”ti vadanto paracakkavālesupi dutiyassa buddhassa abhāvaṃ dasseti.

Imināva padenāti “ekissā lokadhātuyā”ti iminā eva padena. Dasa cakkavālāsahassāni gahitānīti jātikhettāpekkhāya gahitāni. Ekacakkavālenevāti iminā eva ekacakkavālena, na yena kenaci. Yathā “imasmiṃyeva cakkavāle uppajjantī”ti vutte imasmimpi cakkavāle jambudīpe eva, tatthāpi majjhimadese evāti paricchindituṃ vaṭṭati, evaṃ “ekissā lokadhātuyā”ti jātikhette adhippetepi imināva cakkavālena paricchindituṃ vaṭṭati.

Paṭhamavaggavaṇṇanā niṭṭhitā.



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.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). Subcommentaries. The Canon of Discourses - Subcommentaries. 4. The Collection of the Numerical Discourses - Subcommentaries. 01. Subcommentary on the Book of the Ones. 15. Text on the Impossible (first sub-chapter)
Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org