

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)

19. Commentary on the Chapter on Mindfulness Directed to the
Body (19. Kāyagatāsativaggavaṇṇanā)



PaliVerse

4. The Collection of the Numerical Discourses - Subcommentaries

01. Subcommentary on the Book of the Ones

19. Kāyagatāsativaggavaṇṇanā

563. Cetasā phuṭoti cittena pharito. Cittena pharaṇaṇca samuddassa dvidhā sambhavatīti āha - “duvidhaṃ pharaṇa”ntiādi. Purimena atthenāti “sampayogavasena vijjaṃ bhajantī”ti vuttana atthena. Pacchimenāti “vijjābhāge vijjākoṭṭhāse vattantī”ti vuttana.

564. Mahato saṃvegāya saṃvattatītiādīsu ayaṃ pana aparo nayo. Yāthāvato kāyasabhāvappavedanato mahato saṃvegāya saṃvattati. Atthāyāti dīṭṭhadhammikādiatthāya. Yogakkhemāyāti catūhi yogehi khemabhāvāya. Satisampajaññāyāti sabbattha satiavippavāsāya sattaṭṭhānīyasampajaññāya ca. Ñānadassanappaṭilābhāyāti vipassanāññādhigamāya. Vijjāvimutti phalasacchikiriyāyāti tisso vijjā cittassa adhimutti nibbānaṃ cattāri sāmāññaphalānīti etesaṃ paccakkhakaṇṇāya.

584. Paññāpaṭilābhāyātiādīsu soḷasasu padesu paññāpaṭilābhāya paññāvuddhiyā paññāvepullāya paññābhāhullāyāti imāni cattāri paññāvasena bhāvavacanāni, sesāni dvādasa puggalavasena bhāvavacanāni. Sappurisaṃsevoti sappurisānaṃ bhajanaṃ. Saddhammassavananti tesāṃ sappurisānaṃ santike sīlādippaṭipattidīpakassa saddhammavacanassa savanaṃ. Yoniso manasikāroti sutānaṃ dhammānaṃ atthūpaparikkhāvasena upāyena manasikāro. Dhammānudhammappaṭipattīti lokuttaradhamme anugatassa sīlādippaṭipadādhammassa paṭipajjanaṃ.

Channaṃ abhiññāññānanti iddhividhadibbasotacetopariyapubbenivāsadibbacakkhuāsavakkhayaññānaṃ. Tesattatīnaṃ ñāṇānanti paṭisambhidāpāliyaṃ “sotāvadhāne paññā sutamaye ñāṇaṃ, sutvāna saṃvare paññā sīlamaye ñāṇa”ntiādinā ñāṇakathāya niddiṭṭhānaṃ sāvakaśādhāraṇāsādhāraṇānaṃ ñāṇānaṃ. Imesañhi tesattatīñāṇānaṃ sutamayaññādīni sattasaṭṭhiñāṇāni sāvakassa sādharmaṇāni, “indriyaparopariyatte ñāṇaṃ, sattānaṃ āsayānusaye ñāṇaṃ, yamakapāṭihīre ñāṇaṃ, mahākaruṇāsamāpattiyā ñāṇaṃ, sabbaññūtaññāṇaṃ, anāvaraṇaññāṇa”nti imāni cha asādhāraṇaññāṇāni sāvakehi.

Sattasattatīnaṃ ñāṇānanti ettha -

“Jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ. Atitampi addhānaṃ jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ. Anāgatampi addhānaṃ jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ. Yampissa taṃ dhammaṭṭhitiñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ. Bhavapaccayā jātīti ñāṇaṃ...pe... upādānapaccayā

bhavoti ñāṇaṃ, taṇhāpaccayā upādānanti ñāṇaṃ, vedanāpaccayā taṇhāti ñāṇaṃ, phassapaccayā vedanāti ñāṇaṃ, saḷāyatanapaccayā phassoti ñāṇaṃ, nāmarūpapaccayā saḷāyatananti ñāṇaṃ, viññāṇapaccayā nāmarūpanti ñāṇaṃ, saṅkhārapaccayā viññāṇanti ñāṇaṃ, avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ, atītaṃpi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ, anāgatampi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ, yampissa taṃ dhammaṭṭhitiñāṇaṃ, taṃpi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ”nti -

Bhagavatā nidānavagge jarāmaraṇādīsu ekādasasu paṭiccasamuppādaṅgesu paccekam satta satta katvā vuttāni sattasattatiñāṇāni.

Tattha dhammaṭṭhitiñāṇanti paccayākārañāṇaṃ. Paccayākāro hi dhammānaṃ pavattisaṅkhātāya ṭhitiyā kāraṇattā “dhammaṭṭhiti”ti vuccati, tattha ñāṇaṃ dhammaṭṭhitiñāṇaṃ, “jātipaccayā jarāmaraṇa”ntiādinā vuttasseva chabbidhassa ñāṇassetam adhivacanaṃ. Khayadhammanti khayagamanaśabhāvaṃ. Vayadhammanti vayagamanaśabhāvaṃ. Virāgadhammanti virajjanasabhāvaṃ. Nirodhadhammanti nirujjhanasabhāvanti attho.

Lābhotiādīsu lābhoyeva upasaggena visesetvā “paṭilābho”ti vutto. Puna tasseva atthavivaraṇavasena “patti sampattī”ti vuttaṃ. Phusanāti adhigamanavasena phusanā. Sacchikiriyāti paṭilābhasacchikiriyā. Upasampadāti nipphādanā.

Sattannañca sekkhānanti tisso sikkhā sikkhantīti sekkhasaññitānaṃ sotāpattimaggaṭṭhādīnaṃ sattannaṃ. Puthujjanakalyāṇakassa cāti nibbānagāminiyā paṭipadāya yuttattā sundaraṭṭhena kalyāṇasaññitassa puthujjanassa. Vaḍḍhitam vaḍḍhanaṃ ekāyāti vaḍḍhitavaḍḍhanā. Yathāvuttānaṃ aṭṭhannampi paññānaṃ vasena visesatova arahato paññāvasena paññāvuddhiyā. Tathā paññāvepullāya.

Yassa kassacipi visesato anurūpadhammassa mahantaṃ nāma kiccasiddhiyā veditabbanti tadassa kiccasiddhiyā dassento “mahante atthe pariggaṇhātī”tiādimāha. Tattha atthādīnaṃ mahantabhāvo mahāvisayatāya veditabbo, mahāvisayatā ca tesam paṭisambhidāmagge āgatanayena veditabbā. Sīlakkhandhassa pana hetumahantatāya, paccayamahantatāya, nissayamahantatāya, pabhedamahantatāya, kiccamahantatāya, phalamahantatāya, ānisaṃsamahantatāya ca mahantabhāvo veditabbo. Tattha hetu alobhādayo. Paccayo hirottappasaddhāsativīriyādayo. Nissayo sāvakabodhipaccekabodhiniyatatā taṃsamaṅgino ca purisavisesā. Pabhedo cārittavārittādivibhāgo. Kiccaṃ tadaṅgādivasena paṭipakkhavidhamanaṃ. Phalaṃ saggasampadā nibbānasampadā ca. Ānisaṃso piyamaṇāpatādi. Ayamettha saṅkhepo, vitthāro pana visuddhimagge ākaṅkheyyasuttādīsu ca āgatanayena veditabbo. Iminā nayena samādhikkhandhādīnampi mahantatā yathārahaṃ niddhāretvā vattabbā. Ṭhānāṭṭhānādīnaṃ mahantabhāvo pana mahāvisayatāya veditabbo. Tattha ṭhānāṭṭhānānaṃ mahāvisayatā bahudhātukasuttādīsu āgatanayena veditabbā.

Vihārasamāpattīnaṃ mahāvisayatā samādhikkhandhe mahāvisayatāniddhāraṇanayena veditabbā, ariyasaccānaṃ sakalayānasaṅgāhakato saccavibhaṅge taṃsaṃvaṇṇanāsu ca āgatanayena, satipaṭṭhānādīnaṃ satipaṭṭhānavibhaṅgādīsu taṃsaṃvaṇṇanādīsu ca āgatanayena, sāmāññaphalānaṃ

mahato hitassa mahato sukhassa mahato atthassa mahato yogakkhemassa
nipphattibhāvato santapaṇītaatakkāvacarapaṇḍitavedanīyabhāvato, abhiññānaṃ
mahāsambhārato mahāvisayato mahākiccato mahānubhāvato mahānipphattito,
nibbānassa madanimmadanādimaḥatthasiddhito ca mahantabhāvo veditabbo.
Pariggaṇhātīti sabhāvādito paricchijja gaṇhāti jānāti, paṭivijjhatīti attho.

Puthupaññāti etthāpi vuttanayānusārena attho veditabbo. Ayaṃ pana viseso - puthu
nānākkhandhesu ñāṇaṃ pavattatīti “ayaṃ rūpakkhandho nāma...pe... ayaṃ
viññāṇakkhandho nāmā”ti evaṃ pañcannaṃ khandhānaṃ nānākaraṇaṃ paṭicca
ñāṇaṃ pavattati. Tesupī ekavidhena rūpakkhandho...pe... ekādasavidhena
rūpakkhandho. Ekavidhena vedanākkhandho...pe... bahuvidhena vedanākkhandho.
Ekavidhena saññākkhandho...pe... bahuvidhena saññākkhandho. Ekavidhena
saṅkhārakkhandho...pe... bahuvidhena saṅkhārakkhandho. Ekavidhena
viññāṇakkhandho...pe... bahuvidhena viññāṇakkhandhoti evaṃ ekekassa khandhassa
ekavidhādivasena atītādivasenapi nānākaraṇaṃ paṭicca ñāṇaṃ pavattati.

Puthu nānādhātūsūti “ayaṃ cakkhudhātu nāma...pe... ayaṃ manoviññādhātu
nāma. Tattha soḷasa dhātuyo kāmāvacarā, dve cātubhūmikā”ti evaṃ dhātūsu
nānākaraṇaṃ paṭicca ñāṇaṃ pavattati. Tayidaṃ upādinnaḥatthasena vuttaṃ.
Paccekaḥuddhānañhi dvinnāñca aggasāvakānaṃ upādinnaḥatthasena eva nānākaraṇaṃ
paṭicca ñāṇaṃ pavattati, tañca kho ekadesatova, na nippadesato. Bahiddhā
anupādinnaḥatthasena nānākaraṇaṃ tesāṃ avisayova, sabbaññubuddhānaṃyeva
pana “imāya dhātuyā ussannattā imassa rukkhassa khandho seto hoti, imassa kāḷo,
imassa maṭṭho, imassa kharo, imassa bahalataco, imassa sukkhataco. Imassa pattāṃ
vaṇṇasaṇṭhānādivasena evarūpaṃ. Imassa pupphaṃ nīlaṃ, pītaṃ, lohitaṃ, odātaṃ,
sugandhaṃ, duggandhaṃ, missakagandhaṃ. Phalaṃ khuddakaṃ, mahantaṃ,
dīghaṃ, vaṭṭaṃ, suvaṇṇaṃ, dubbaṇṇaṃ, maṭṭhaṃ, pharusaṃ, sugandhaṃ,
duggandhaṃ, madhuraṃ, tittakaṃ, ambilaṃ, kaṭukaṃ, kasāvaṃ. Kaṇṭako tikhiṇo,
atikhiṇo, ujuko, kuṭilo, tambo, nīlo, lohito, odāto”tiādinā dhātunānattaṃ paṭicca
ñāṇaṃ pavattati.

Puthu nānāāyatanesūti “idaṃ cakkhāyatanaṃ nāma...pe... idaṃ dhammāyatanaṃ
nāma. Tattha dasāyatanā kāmāvacarā, dve cātubhūmakā”ti evaṃ āyatananānattaṃ
paṭicca ñāṇaṃ pavattati.

Puthu nānāpaṭiccasamuppādesūti ajjhatabhiddhābhedato santānabhedato ca
nānappabhedesu paṭiccasamuppādaṅgesu. Avijjādiāṅgāni hi paccekaṃ
paṭiccasamuppādasaññitāni. Tenāha - saṅkhārapiṭake “dvādasā paccayā dvādasā
paṭiccasamuppādā”ti.

Puthu nānāsuññatamanupalabbhesūti nānāsabhāvesu niccasārādivirahitesu
suññāsabhāvesu, tato eva itthipurisaattattaniyādivasena
anupalabbhamānasabhāvesu. Ma-kāro hettha padasandhikaro.

Puthu nānāatthesūti atthapaṭisambhidāvisayesu paccayuppannādinānāatthesu.
Dhammesūti dhammapaṭisambhidāvisayesu paccayādinānādharmesu. Niruttīsūti
tesāmyeva atthadhammānaṃ niddhāraṇavacanasaṅkhātesu nānāniruttīsu. Puthu
nānāpaṭibhānesūti atthapaṭisambhidādivisayesu imāni ñāṇāni idamatthajotakānīti
tathā tathā paṭibhānato upatitṭhanato paṭibhānānīti laddhanāmesu nānāñāṇesu.

Puthu nānāsīlakkhandhesūtiādīsu sīlassa puthuttaṃ nānattañca vuttameva, itaresaṃ pana vuttanayānusārena suviññeyyattā pākaṭameva. Yaṃ pana abhinnaṃ ekameva nibbānaṃ, tattha upacāravasena puthuttaṃ gahetabbanti āha - “puthu nānājanasādhāraṇe dhamme samatikkammā”ti. Tenassa madanimmadanaḍipariyāyena puthuttaṃ paridīpitaṃ hoti.

Vipule attheti mahante atthe. Mahantapariyāyo hi vipulasaddo. Gambhīresūti sasādīhi viya mahāsamuddo anupacitaññasambhārehi alabbhaneyyappaṭiṭṭhesu khandhesu ñānaṃ pavattatīti visayassa gambhīratāya ñānassa gambhīratā vibhāvītā.

Tikkhavisadabhāvādiguṇehi asādhāraṇattā paresaṃ paññāya na sāmanta, atha kho suvidūravidūreti asamantapaññā ākāssa rassattaṃ katvā. Keci “asamatthapaññā”ti paṭhanti, tesāṃ yathāvuttaguṇehi aññehi asādhāraṇattā natthi etissā kāyaci samatthanti asamatthā paññāti yojanā. Atthavavatthānatoti atthappabhedassa yāthāvato sanniṭṭhānato. Na añño koci sakkoti abhisambhavitunti ñāṇagatiyā sampāpuṇitum na añño kocipi sakkoti, tasmā ayaṃ suvidūravidūreti asamantapaññā. Idāni puggalantaravasena asamantapaññaṃ vibhāvetum, “puthujjanakalyāṇakassā”tiādi āraddhaṃ.

“Paññāpabhedakusalo abhinnaññāno adhigatappaṭisambhido catuvesārajjappatto dasabaladhārī purisāsabho purisasīho purisanāgo purisājañño purisadhorayho anantaññāno anantatejo anantayaso aḍḍho mahaddhano balavā netā vinetā anunetā paññāpetā vinijjhāpetā pekkhatā pasādetā. So hi bhagavā anuppannassa maggassa uppādetā, asaṅgātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido. Maggānugāmī ca pana etarahi sāvaka viharanti pacchā samannāgatā.

“So hi bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato, natthi tassa bhagavato aññātaṃ adiṭṭhaṃ aviditaṃ asacchikataṃ aphaṇṇitaṃ paññāya. Atītaṃ anāgataṃ paccuppannaṃ upādāya sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchanti, yaṃ kiñci neyyaṃ nāma atthi taṃ sabbaṃ jānitabbaṃ, attattho vā parattho vā ubhayattho vā diṭṭhadhammiko vā attho samparāyiko vā attho uttāno vā attho gambhīro vā attho gūḷho vā attho paṭicchanho vā attho neyyo vā attho nīto vā attho anavajjo vā attho nikkilesa vā attho vodāno vā attho paramattho vā attho, sabbaṃ taṃ antobuddhaññāṇe parivattati.

“Sabbāṃ kāyakammaṃ buddhassa bhagavato ñāṇānuparivatti, sabbaṃ vacīkammaṃ buddhassa bhagavato ñāṇānuparivatti, sabbaṃ manokammaṃ buddhassa bhagavato ñāṇānuparivatti. Atīte buddhassa bhagavato appaṭihataṃ ñāṇaṃ, anāgate buddhassa bhagavato appaṭihataṃ ñāṇaṃ, paccuppanne buddhassa bhagavato appaṭihataṃ ñāṇaṃ, yāvatakaṃ neyyaṃ, tāvatakaṃ ñāṇaṃ. Yāvatakaṃ ñāṇaṃ, tāvatakaṃ neyyaṃ. Neyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ neyyaṃ, neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatha natthi, aññaṃaññapariyantaṭṭhāyino te dhammā, yathā dvinnaṃ samuggapaṭalānaṃ sammā phusitānaṃ heṭṭhimaṃ samuggapaṭalaṃ uparimaṃ nātivattati,

uparimaṃ samuggapaṭalam heṭṭhimaṃ nātivattati,
aññamaññapariyantaṭṭhāyino, evamevaṃ buddhassa bhagavato neyyaṅca
ñāṇaṅca aññamaññapariyantaṭṭhāyino. Yāvatakaṃ neyyaṃ, tāvatakaṃ
ñāṇaṃ. Yāvatakaṃ ñāṇaṃ, tāvatakaṃ neyyaṃ, neyyapariyantikaṃ ñāṇaṃ,
ñāṇapariyantikaṃ neyyaṃ, neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ
atikkamitvā neyyapatho natthi. Aññamaññapariyantaṭṭhāyino te dhammā.
Sabbadhammesu buddhassa bhagavato ñāṇaṃ pavattati.

“Sabbe dhammā buddhassa bhagavato āvajjanappaṭibaddhā
ākaṅkhappaṭibaddhā manasikārappaṭibaddhā cittuppādappaṭibaddhā,
sabbasattesu buddhassa bhagavato ñāṇaṃ pavattati. Sabbesaṃ sattānaṃ
buddho āsayam jānāti, anusayam jānāti, caritam jānāti, adhimuttiṃ jānāti,
apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre
suviññāpaye duviññāpaye bhabbā sabbe satte pajānāti, sadevako loko
samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā
antobuddhañāṇe parivattati.

“Yathā ye keci macchakacchapā antamaso timitimiṅgalaṃ upādāya
antomahāsamudde parivattanti, evameva sadevako loko samārako
sabhrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe
parivattati. Yathā ye keci pakkhino antamaso garuḷaṃ venateyyaṃ upādāya
ākāsassa padese parivattanti, evameva yepi te sārīputtasamā paññāya, tepi
buddhañāṇassa padese parivattanti, buddhañāṇaṃ devamanussānaṃ
paññaṃ pharitvā atighaṃsitvā tiṭṭhati. Yepi te khattiyapaṇḍitā
brāhmaṇapaṇḍitā gahapatipaṇḍitā samaṇapaṇḍitā nipuṇā kataparappavādā
vālavedhirūpā, vobhindantā maññe caranti paññāgatena diṭṭhigatāni, te te
pañhaṃ abhisankharitvā abhisankharitvā”ti -

Ādinā niddiṭṭhapāḷiṃ peyyālamukhena saṃkhipitvā dassento “paññāpabhedakusalo
pabhinnañāṇo...pe... te pañhaṃ abhisankharitvā abhisankharitvā”tiādimāha.

Tattha pabhinnañāṇoti atthādīsu pabhedagatañāṇo. “Pabhedañāṇo”tipi paṭhanti,
soyeva attho. Te pañhanti te te attanā adhippetam pañhaṃ. Niddiṭṭhakāraṇāti
vissajjitakāraṇā. Upakkhittakāti bhagavato paññāveyyattiyena samīpe khittakā
antevāsikā sampajjanti.

Bhavati abhibhavatīti bhūri. Kim? Rāgādiṃ. Upasagge satipi tadeva padaṃ
tamattaṃ vadatīti upasaggena vināpi so attho viññeyyo anekatthattā dhātūnanti
vuttaṃ - “abhibhuyyati”ti. Kārakabyattayena cetam vuttaṃ, tasmā rāgaṃ
abhibhuyyati sā sā maggapaññā attanā attanā vajjhaṃ rāgaṃ abhibhuyyati
abhibhavati, madatīti attho. Abhibhavatīti sā sā phalapaññā tam tam rāgaṃ bhavi
abhibhavi maddīti bhūripaññā. “Abhibhavatī”ti vā pāṭho, “abhibhavitvā”tipi paṭhanti.
Abhibhavitvāti ca kiriyāya siddhabhāvadassanaṃ. Paññā ce siddhā, rāgābhibhavo ca
siddho evāti. Sesesupi eseve nayo.

Rāgādīsu pana rajjanalakkhaṇo rāgo. Dussanalakkhaṇo doso. Mūhanalakkhaṇo
moho. Kujjanalakkhaṇo kodho, upanandhanalakkhaṇo upanāho. Pubbakālaṃ kodho,
aparakālaṃ upanāho. Paraguṇamakkhanalakkhaṇo makkho, yugaggāhalakkhaṇo
palāso. Parasampattikhīyanalakkhaṇā issā, attano sampattiniggūhanalakkhaṇaṃ
macchariyaṃ. Attanā katapāpappaṭicchādanalakkhaṇā māyā, attano

avijjamānaguṇappakāsanalakkhaṇaṃ sāṭṭheyyaṃ. Cittassa uddhumātabhāvalakkhaṇo thambho, karaṇuttariyalakkhaṇo sārambho. Unnatilakkhaṇo māno, abbhunnatilakkhaṇo atimāno. Mattabhāvalakkhaṇo mado, pañcakāmaguṇesu cittavossaggalakkhaṇo pamādo. Bhavati abhibhavati arinti bhūri asarūpato parassa akārassa lopaṃ katvā. Tenāha - “ariṃ maddanipaṇṇāti bhūripaṇṇā”ti. Bhavati ettha thāvarajaṅgamanti bhūri vuccati pathavī yathā “bhūmī”ti bhūri viyāti bhūripaṇṇā vitthatavipulaṭṭhena sabbam sahatāya ca. Tenāha - “tāyā”tiādi. Tattha pathavisamāyāti vitthatavipulaṭṭheneva pathavisamāya. Vitthatāyāti pajānitabbe visaye vitthatāya, na ekadese vattamānāya. Vipulāyāti ulārabhūtāya. Samannāgatoti puggalo. Iti-saddo kāraṇatthe, iminā kāraṇena puggalassa bhūripaṇṇāya samannāgatattā tassa paṇṇā bhūripaṇṇā nāmāti attho. “Bhūripaṇṇassa paṇṇā bhūripaṇṇapaṇṇā”ti vattabbe ekassa paṇṇāsaddassa lopaṃ katvā “bhūripaṇṇā”ti vuttaṃ.

Apicāti paṇṇāpariyāyadassanattamaṃ vuttaṃ. Paṇṇāyametanti paṇṇāya etaṃ. Adhivacananti adhikaṃ vacanaṃ. Bhūrīti bhūte atthe khandhādike ramati saccasabhāvena, diṭṭhi viya na abhūtetī bhūri. Medhāti asani viya siluccaye kilese medhati hiṃsatīti medhā, khippaṃ gahaṇadhāraṇaṭṭhena vā medhā. Pariṇāyikāti yassuppajjati, taṃ sattaṃ attahitappaṭipattiyaṃ sampayuttadhamme ca yāthāvalakkhaṇappaṭivedhe pariṇetīti pariṇāyikā. Imeheva aññānīpi paṇṇāpariyāyavacanāni honti.

Paṇṇābāhullanti paṇṇā bahulā assāti paṇṇābahulo, tassa bhāvo paṇṇābāhullaṃ. Tañca paṇṇāya bāhullaṃ pavatti evāti tamattamaṃ paṇṇāgarukassa puggalassa vasena dassento, “idhekacco paṇṇāgaruko hotī”tiādimāha. Tattha idhekaccoti puthujjanakalyāṇako, ariyo vā. Paṇṇā garu ekassāti paṇṇāgaruko. Paṇṇāya carito pavattito paṇṇācarito, paṇṇāya caritaṃ pavattaṃ assāti vā paṇṇācarito. Anulomikakhantiādivibhāgā paṇṇā āsaya etassāti paṇṇāsayo. Paṇṇāya adhimutto tanninnoti paṇṇādhimutto. Samussitaṭṭhena paṇṇā dhajo etassāti paṇṇādhajo. Paṇṇāketūti tasseva vevacanaṃ. Paṇṇānimittaṃ ādhipateyyaṃ etassāti paṇṇādhipateyyo. Paṇṇāsaṅkhāto vicayo, dhammasabhāvavicinaṇaṃ vā bahulaṃ etassāti vicayabahulo. Nānappakārena dhammasabhāvavicinaṇaṃ bahulaṃ assāti pavicayabahulo. Okkhāyanaṃ yāthāvato dhammānaṃ upaṭṭhānaṃ bahulaṃ etassāti okkhāyanabahulo. Paṇṇāya tassa tassa dhammassa sammāpekkhanā sampekkhā, sampekkhāya ayaṇaṃ pavattanaṃ sampekkhāyaṇaṃ, sampekkhāyaṇaṃ dhammo pakati assāti sampekkhāyanadhammo. Sampekkhāyaṇaṃ vā yāthāvato dassanadhammo sabhāvo etassāti sampekkhāyanadhammo. Sabbam dhammajātaṃ vibhūtaṃ vibhāvitaṃ katvā vihaṇasīloti vibhūtavihārī.

Taccaritotiādīsu taṃ-saddena paṇṇā paccāmaṭṭhā, tasmā tattha “paṇṇācarito”tiādinā attho veditabbo. Sā paṇṇā caritā garukā bahulā assāti taccarito taggaruko tabbahulo. Tassaṃ paṇṇāyaṃ ninno poṇo pabbhāro adhimuttoti tanninno tappono tappabbhāro tadadhimutto. Sā paṇṇā adhipati tadadhipati, tadadhipatito āgato tadādhipateyyo. Paṇṇāgarukotiādīni “kāmaṃ sevantaṃyeva jānāti, ayaṃ puggalo nekkhammagaruko”tiādīsu viya purimajātito pabhūti vuttāni. Taccaritotiādīni imissā jātiyā vuttāni. Idāni vuttamevatthaṃ nidassanavasenaṃpi dassetuṃ - “yathā”tiādi vuttaṃ. Evamevantiādīni dassitabbanigamaṇaṃ.

Sīghapaṇṇāti attano visaye sīghappavattikā paṇṇā, yā samāradhā attano paṇṇākiccaṃ adandhāyanti avitthāyanti khippameva sampāpeti. Tenāha - “sīghaṃ

sīghaṃ sīlāni paripūretī”tiādi. Tattha sīghaṃ sīghanti bahūnaṃ sīlādīnaṃ saṅgahatthaṃ dvikkhattuṃ vuttaṃ. Sīlānīti cārittavārittavasena paññattāni pātimokkhasaṃvarasīlāni, ṭhapetvā vā indriyasaṃvaram tassa visuṃ gahitattā itarāni tividdhasīlāni. Indriyasaṃvaranti cakkhādīnaṃ channaṃ indriyānaṃ rāgappaṭighappavesaṃ akatvā satikavāṭena nivāraṇaṃ thakanaṃ. Bhojane mattaññutanti paccavekkhitaparibhogavasena bhojane pamāṇaññubhāvaṃ. Jāgariyānuyoganti divasassa tīsu koṭṭhāsesu rattiyaṃ paṭhamamajjhimakotṭhāsesu ca jāgarati na niddāyati, samaṇadhamameva karotīti jāgaro, jāgarassa bhāvo, kammaṃ vā jāgariyaṃ, jāgariyassa anuyogo jāgariyānuyogo, taṃ jāgariyānuyogaṃ. Sīlakkhandhanti sekkhaṃ vā asekkhaṃ vā sīlakkhandhaṃ. Evamitarepi khandhā veditabbā. Paññākkhandhanti maggapaññā ca sekkhāsekkhānaṃ lokiyapaññā ca. Vimuttikkhandhanti phalavimutti. Vimuttiññānadassanakkhandhanti paccavekkhaṇaññaṃ. Sīghapaññāniddeśasādisoyeva lahupaññāniddeśo, tathā hāsapaññāniddeśo. Javanapaññāniddeśo pana kalāpasammasananayena pavatto. Tikkhapaññāniddeśo vīriyassa ussukkāpanavasena, nibbedhikapaññāniddeśo sabbaloke anabhiratasāññāvasena pavatto. Tattha turitakiriyaṃ sīghatā. Adandhatā lahutā. Vegāyitattaṃ khippatā.

Hāsabahuloti pītibahulo. Sesapadāni tasveva vevacanāni. Atha vā hāsabahuloti mūlapadaṃ. Vedabahuloti tassā eva pītiyā sampayuttasomanassavedanāvasena niddesapadaṃ. Tuṭṭhibahuloti nātibalavapītiyā tuṭṭhākāravasena. Pāmojjabahuloti balavapītiyā pamuditabhāvavasena. Sīlāni paripūretīti haṭṭhappahaṭṭho udaggūdaggo sampiyāyamāno sīlāni sampādeti. Pītisomanassasahagatā hi paññā abhirativasena ārammaṇe phullitā vikaṣitā viya pavattati, na evaṃ upekkhāsahagatāti.

Aniccato khippaṃ javatīti “khandhapañcakaṃ anicca”nti vegāyitena pavattati, paṭipakkhadūrībhāvena pubbābhisañkhārassa sātisaṃyattā indena viṣaṭṭhavaṃjiraṃ viya lakkhaṇaṃ avirajjhantī adandhāyanti aniccalakkhaṇaṃ vegasā paṭivijjhati, tasmā sā javanapaññā nāmāti attho. Sesapadesupi eseva nayo. Evaṃ lakkhaṇārammaṇikavipassanāvasena javanapaññaṃ dassetvā balavavipassanāvasena dassetuṃ - “rūpa”ntiādi vuttaṃ. Tattha khayatṭhenāti yattha yattha uppajjati, tattha tattheva bhijjanato khayasabhāvattā. Bhayatṭhenāti bhayānakabhāvato. Asārakatṭhenāti attasāravirahato niccasārādivirahato ca. Tulayitvāti tulābhūtāya vipassanāpaññāya tuletva. Tīrayitvāti tāya eva tīraṇabhūtāya tīretva. Vibhāvayitvāti yāthāvato pakāsetvā pākāṭaṃ katvā. Atha vā tulayitvāti kalāpasammasanavasena tulayitvā. Tīrayitvāti udayabbayānupassanāvasena tīretvā. Vibhāvayitvāti bhaṅgānupassanādivasena pākāṭaṃ katvā. Vibhūtaṃ katvāti sañkhārupekkhānulomavasena phuṭaṃ katvā. Rūpanirodheti rūpakkhandhassa nirodhabhūte nibbāne. Khippaṃ javatīti ninnapoṇapabbhāravasena javati pavattati. Idāni sikhāppattavipassanāvasena javanapaññaṃ dassetuṃ, puna “rūpa”ntiādi vuttaṃ.

Ñāṇassa tikkhabhāvo nāma savisesaṃ paṭipakkhasamucchinnaṃ veditabboti “khippaṃ kilese chindatīti tikkhapaññā”nti vatvā te pana kilese vibhāgena dassento, “uppannaṃ kāmavitakka”ntiādimāha. Samathavipassanāhi vikkhambhanatadaṅgavasena pahīnampi ariyamaggena asamūhatattā uppattidhammataṃ anatītātāya asamūhatuppannanti vuccati, taṃ idha “uppanna”nti adhippettaṃ. Nādhivāsetīti santānaṃ āropetvā na vāseti. Pajahatīti samucchadavasena pajahati. Vinodetīti khipati. Byantiṃ karotīti vigatantaṃ karoti.

Anabhāvaṃ gametīti anu abhāvaṃ gameti, vipassanākkamena ariyamaggaṃ patvā samucchadavaseneva abhāvaṃ gamayatīti attho. Ettha ca kāmappaṭisaṃyutto vitakko kāmavitakko. “Ime sattā marantū”ti paresaṃ maraṇappaṭisaṃyutto vitakko byāpādavitakko. “Ime sattā vihiṃsiyantū”ti paresaṃ vihiṃsāpaṭisaṃyutto vitakko vihiṃsāvitakko. Pāpaketi lāmake. Akusale dhammeti akosallasambhūte dhamme. Tikkhapañño nāma khippābhiñño hoti, paṭipadā cassa na calatīti āha - “ekamhi āsane cattāro ariyamaggā”tiādi.

“Sabbe saṅkhārā aniccā dukkhā vipariṇāmadhammā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā”ti yāthāvato dassanena saccappaṭivedho ijjhati, na aññathāti kāraṇamukhena nibbedhikapaññaṃ dassetuṃ - “sabbasaṅkhāresu ubbegabahulo hotī”tiādi vuttaṃ. Tattha ubbegabahuloti “sabbe saṅkhārā aniccā”tiādinā nayena sabbasaṅkhāresu abhiṇhappavattasaṃvego. Uttāsabahuloti ñāṇabhayavasena sabbasaṅkhāresu bahuso uttāstamānaso. Tena ādīnavānupassanamāha. Ukkaṇṭhanabahuloti saṅkhārato uddhaṃ visaṅkhārābhimukhatāya ukkaṇṭhanabahulo. Iminā nibbidānupassanamāha. Aratibahulotiādinā tassā eva aparāparūpapattiṃ. Bahimukhoti sabbasaṅkhārato bahibhūtaṃ nibbānaṃ uddissa pavattañāṇamukho. Tathā pavattitavimokkhamukho. Nibbijjhaṇaṃ paṭivijjhaṇaṃ nibbedho, so etissā atthīti nibbedhikā, nibbijjhatīti vā nibbedhikā, sā eva pañña nibbedhikapañña. Anibbiddhapubbanti anamatagge saṃsāre antaṃ pāpetvā anividdhapubbaṃ. Appadālitapubbanti tasseva atthavacanaṃ, antakaraṇeneva appadālitapubbanti attho. Lobhakkhandhanti lobharāsiṃ, lobhakotṭhāsaṃ vā.

Kāyagatāsativaggavaṇṇanā nīṭṭhitā.



ABOUT THIS TRANSLATION

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