

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

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

3. The Collection of the Connected Discourses -
Subcommentaries (3. Saṃyutta Nikāya - Tīkā)

1. Subcommentary on the Book with Verses
(1. Sagāthāvaggaṭīkā)

2. Connected Discourses with Young Deities
(2. Devaputtasaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Subcommentaries

1. Subcommentary on the Book with Verses

2. Devaputtasamuttam

1. Paṭhamavaggo

1. Paṭhamakassapasuttavaṇṇanā

82. Devassa putto devaputto. Devānaṃ janakajanetabbasambandhābhāvato kathamayaṃ devaputtoti vuccatīti āha “devānaṃ hī”tiādi. “Apākaṭo aññataroti vuccatī”ti idaṃ yebhuyyavasena vuttaṃ. Pākaṭopi hi katthaci “aññataro”ti vuccati. Heṭṭhā devatāsamyutte “apākaṭā aññatarā devatā”ti vatvā idha “pākaṭo devaputto”ti vuttaṃ. Tathā hissa kassapoti gottanāmaṃ gahitaṃ, tañca kho purimajātisiddhasamaññāvasena. Anusāsaṃ anusāso, taṃ anusāsaṃ. Bhikkhuniddesanti bhikkhusaddassa niddesaṃ. Bhikkhuovādanti bhikkhubhāvāvahaṃ ovādaṃ. Yadi pana na assosi, kathamayaṃ pañhaṃ kathesīti? Aññato sutam nissāya pañhaṃ kathesi, na pana bhagavato sammukhā sutabhāvena.

Tesanti yathāvuttānaṃ tiṇṇaṃ puggalānaṃ. “Kathetukāmo cevā”tiādinā hi catutthaṃ idha uddhaṭaṃ. Tattha ādito tiṇṇaṃ bhagavā pañhaṃ bhāraṃ na karoti ekekaṅgavekallato ceva aṅgadavayavekallato ca, catutthassa pana ubhayaṅgapāripūrattā bhāraṃ karotīti āha “ayaṃ panā”tiādi.

Gāthāyaṃ “subhāsitaṃ”ti upayogathe sāmivacananti āha “subhāsitaṃ sikkheyyā”ti. Catusaccādinissitaṃ buddhavacanaṃ sikkhanto catubbidhaṃ vacīsucaritaṃ sikkhati nāmāti āha “catusaccanissitaṃ...pe... sikkheyyā”ti. Avadhāraṇena tappaṭipakkaṃ paṭinivatteti. Upāsitaṃ banti āsevitabbaṃ bhāvetabbaṃ bahulīkātabbaṃ. Aṭṭhatimsabhedam kammaṭṭhānanti idaṃ tassa vipassanāpadaṭṭhānataṃ hadaye ṭhapetvā vuttaṃ. Tathā hi vuttaṃ “dutiyaṃ padena adhipaññāsikkhā kathitā”ti. Ye pana “dutiyaṃ padena adhicittasikkhā cittavūpasameṇa adhipaññāsikkhā”ti paṭhanti, tesam padena aṭṭhatimsappabhedakammaṭṭhānaṃ suddhasamathakammaṭṭhānasseva gahaṇaṃ daṭṭhabbaṃ. Yadi evaṃ “aṭṭhasamāpattivasenā”ti idaṃ kathanti? “Taṃ vipassanādhīṭṭhānānaṃ samāpattīnaṃ vasena kathita”nti vadanti. Evañca katvā “dutiyaṃ padena adhipaññāsikkhā”ti idaṃ vacanaṃ samatthitaṃ hoti. Sikkhanaṃ nāma āsevananti āha “bhāveyyāti attho”ti. Upāsanti payirupāsanaṃ. Tañca kho assutapariyāpuṇanakammaṭṭhānuggahādivasena dassento “tampī”tiādimāha. Adhisīlasikkhā kathitā lakkaṇaḥāraṇayena. Vacīsucaritassa hi sīlasabhāvattā taggaṇeṇeva tadekalakkaṇaṃ kāyasucaritampi itarampi gahitamevāti. Ettha ca adhisīlasikkhāya cittaviveko, adhipaññāsikkhāya upadhiviveko, adhicittasikkhāya kāyaviveko kathito, kāyaviveko pana sarūpeṇeva pāliyaṃ gahitoti tividhassapi vivekassa pakāsītattaṃ daṭṭhabbaṃ. Sesam suviññeyyameva.

Paṭhamakassapasuttavaṇṇanā niṭṭhitā.

2. Dutiyakassapasuttavaṇṇanā

83. Dvīhi jhānehīti ārammaṇalakkhaṇūpanijjhānalakkhaṇehi dvīhi jhānehi. Kammatṭhānavimuttiyāti kammatṭhānānuyogaladdhāya vimuttiyā. Tena tadaṅgavikkhambhanavimuttiyo vadati. Satthusāsanassa hadayattā abbhantarattā hadayassa mānasassa, anupattiṃ paṭilābhamānaṃ. Taṃ pana atthato aññā evāti āha “arahatta”nti. Taṃ pattukāmena ekantato vajjetabbataṇhādiṭṭhīnaṃ bhāve tassa anijjhanato, tadabhāve ijjhanato ca te uppādanavasena yadaggena nissito, tadaggena panāyampi tehi nissito nāma hotīti āha “anissito”tiādi. Arahattaṃ ānisaṃsitabbaṭṭhena ānisaṃsaṃ etassāti arahattānisaṃso. Arahattaṃ pattukāmassa pubbabhāgapātipadā icchitabbā. Tattha ca sabbapaṭṭhamo kammatṭhānaattānuyogo, so idha na gahitoti āha “tantidhammo pubbabhāgo”ti. Tattha tantidhammoti pariyattidhammo.

Dutiyakassapasuttavaṇṇanā niṭṭhitā.

3. Maghasuttavaṇṇanā

84. Maghoti sakkassetam nāmaṃ purimajātianugataṃ. Snevāti sakko eva. Vatenāti mātāpituupatṭhānādicārittadhammena. Aññeti upadhivepakkapāpadhamme abhibhavitvā. Asuranti indasattubhūtaṃ asuraṃ.

Maghasuttavaṇṇanā niṭṭhitā.

4. Māgadhasuttavaṇṇanā

85. Catutthasuttaṃ vuttatthamevāti devatāsaṃyutte saṃvaṇṇitatthameva, tasmā idha na vattabbo atthoti adhippāyo.

Māgadhasuttavaṇṇanā niṭṭhitā.

5. Dāmalisuttavaṇṇanā

86. Tena kāraṇenāti tena padhānena kāraṇabhūtena, padhānakaraṇanimittanti attho. Yaṃ kiñci khuddakampi mahantampi hīnampi paṇītampi bhavaṃ. Āyatapaggahoti dīgharattassa vīriyārambho. Kiccavosaṇanti kiccaniṭṭhānaṃ. Tathevāti yathā arahattuppattito pubbe, tato pacchāpi tatheva “buddhipaggaho”ti vīriyaṃ daḥhaṃ karotūti kuppadhammaṃ viya maññaṃ māno vadati. Diṭṭhadhammasukhavihārādiatthaṃ pana vīriyakaraṇaṃ icchitabbameva.

Asaṃkiṇṇāti avomissā evaṃ aññattha anāgatattā. Tenāha “bhagavatā hī”tiādi. Yadi evaṃ idheva kasmā etaṃ vuttanti āha “idha panā”tiādi. Patiṭṭhanti nadī nāma anavaṭṭhitatirā, tattha patiṭṭhātābbaṭṭhānaṃ.

Dāmalisuttavaṇṇanā niṭṭhitā.

6. Kāmadassuttavaṇṇanā

87. Pubbayogāvacaroti pubbe yogāvacaro purimattabhāve bhāvanamanuyutto. Ayaṃ kira kassapassa bhagavato sāsane pabbajitvāva bahūni vassasahassāni samaṇadhammaṃ akāsi, na pana visesaṃ nibbatesi. Tamatthaṃ kāraṇena saddhiṃ dassetuṃ “bahalakilesatāyā”tiādi vuttaṃ. Ekantaparisuddhassāti yathā visesāvaho hoti, evaṃ ekantena parisuddhassa sabbaso anupakkiliṭṭhassa. Sīlena samāhitāti yathā sīlaṃ uparūpari visesāvahaṃ nibbedhabhāgiyañca hoti, evaṃ sammadeva

āhitacittā suṭṭhu sampannacittā. Tathābhūtā tena samannāgatā hontīti āha “samupetā”ti. Patiṭṭhitasabhāvāti sekkhattā eva yathādhigatadhammena niccalabhāvena adhiṭṭhitasabhāvā. Mayā tuṭṭhiyā gahitāya devaputto “dullabhā tuṭṭhī”ti vakkhatīti bhagavā “tuṭṭhi hoti sukhāvahā”ti avocāti āha “upari pañhasamuṭṭhāpanattha”nti. Pabbajito rukkhamūliko abbhokāsiko vā anagāriyupeto nāma hoti, senāsane pana vasanto kathanti āha “sattabhūmike”tiādi. Catupaccayasantosoti bhāvanābhiyogasiddho catūsu paccayesu santoso. Tena cittavūpasamena tuṭṭhi laddhāti dasseti. Cittavūpasamabhāvanāyāti cittakilesānaṃ vūpasamakarabhāvanāya, manacchaṭṭhānaṃ indriyānaṃ nibbisevanabhāvakaraṇena savisesaṃ cittassa vūpasamakarabhāvanāya rato manoti yojanā.

Ettha ca indriyūpasamena cittasamādhānaṃ paripuṇṇaṃ hoti indriyabhāvanāya cittasamādhānassa akāraṇaṃ dūrīkaraṇato. Adhicittasamādhānena catupaccayasantoso savisesaṃ parisuddho paripuṇṇo ca hoti paccayānaṃ alābhalābhesu pariccāgasabhāvato. Vuttanayena pana santuṭṭhassa yathāsamādinnaṃ sīlaṃ visujjhati pāripūriṇca upagacchati, tathābhūto catusaccakammaṭṭhāne yutto maggapaṭipāṭiyā sabbaso kilese samucchindanto nibbānadiṭṭho hotīti imamatthaṃ dasseti “ye rattindiva”ntiādinā. Kiṃ na gacchissanti? Gamissantevāti ariyamaggabhāvanaṃ pahāya sammāpaṭipattiyā dukkarabhāvaṃ sandhāya sāsāṅkaṃ vadati. Tenāha “ayaṃ pana duggamo bhagavā visamo maggo”ti.

Tattha keci “ayaṃ panāti devaputto. So hi bhagavato ‘ariyā gacchantī’ti vacanaṃ sutvā ‘duggamo bhagavā’tiādimāhā”ti vadanti, taṃ na yujjati. Yasmā “saccameta”nti evamādi pi tasveva vevacanaṃ katvā dassitaṃ, tasmā “yena maggena ariyā gacchantī”ti tumhehi vuttaṃ, ayaṃ pana “duggamo bhagavā visamo maggo”ti āha devaputto. Ariyamaggo kāmaṃ kadāci atidukkhā paṭipadātipi vuccati, taṇca kho pubbabhāgapaṭipadāvasena, ayaṃ pana atīva sugamo sabbakilesaduggavivajjanato kāyaduccaritādivisamassa rāgādivisamassa ca dūrīkaraṇato na visamo. Tenāha “pubbabhāgapaṭipadāyā”tiādi. Assāti ariyamaggassa. Ariyamaggassa hi adhisīlasikkhādīnaṃ paribundhitabbabhāgena bahū parissayā hontīti. Evaṃ vuttoti “duggamo visamo”ti ca evaṃ vutto.

Avamsirāti anuṭṭhahanena adhobhūtauttamaṅgā. Kusalaṅgesu hi sammādiṭṭhi uttamaṅgā sabbasetṭhattā, taṇca anariyā patanti na uṭṭhahanti micchāpaṭipajjanato. Tenāha “ñāṇasirenā”tiādi. Anariyamaggeti micchāmagge. Tenāha “visame magge”ti. Taṃ magganato anariyā ariyānaṃ maggato apāpuṇanena pariccattā hutvā apāye sakalavaṭṭadukkhe ca patanti. Snevāti svāyaṃ anariyehi kadāci pi gantuṃ asakkuṇeyyo maggo ariyānaṃ visuddhasattānaṃ sabbaso samadhigamena samo hoti. Kāyavisamādihi samannāgatattā visame sattakāye tesāṃ sabbasova pahānena sabbattha samāyeva.

Kāmadassuttavaṇṇanā niṭṭhitā.

7. Pañcālacaṇḍasuttavaṇṇanā

88. Sambādheti sampīlitaṇḍakilesādinā sauppīlatāya paramasambādhe. Ativiya saṅkāraṭṭhānabhūto hi nīvaraṇasambādho adhippeto. So hi duggahano tasmīṃ asati kāmaguṇasambādho anavasaro eva seyyathāpi mahākassapādīnaṃ. Okāsanti jhānassetam nāmaṃ nīvaraṇasambādhābhāvato. Asambādhabhāvena hi jhānaṃ idha

“okāso”ti vuttaṃ, tañca kho accantāsambādhaṭṭhānatāya vipassanāpāḍakatāya. Tathā hi pāḷiyaṃ “avindī”tiādi vuttaṃ. Tattha avindīti vindi paṭilabhi. Bhūrimedhasoti mahāpañño, sapaññoti attho. Abujjhīti bujji paṭivijjhi. Paṭilīno hutvā seṭṭho, paṭilīnānaṃ vā seṭṭhoti paṭilīnaseṭṭho. Mānussayavasena unnatabhāvato paṭilīno nāma pahīnamāno. Paṭilabhiṃsūti kāmaguṇasambādhepi “ime kāmaguṇā mādisānaṃ kiṃ karissantī”ti? Te abhibhuyya nibbānappattiyā sammāsatiṃ paṭilabhiṃsu. Tena sampayuttaṃ lokuttarasamādhināpi suṭṭhu samāhitā.

Ayaṃ kira devaputto ito purimavāre attabhāve paṭhamajjhānalābhī hutvā tato cavitvā brahmakāyikāsu nibbattitvā tattha jhānasukhaṃ anubhavitvā tato cuto idāni kāmabhāve nibbatto, tasmā taṃ jhānaṃ sambhāvento “tādisassa nāma jhānasukhassa lābhī bhagavā”ti tena guṇena bhagavantaṃ abhitthavanto “sambādhe vatā”ti gāthaṃ abhāsi. Athassa bhagavā yathā nāma aṭṭhasaṭṭhiyojanasatasahasubbedhasinerupabbatarājaṃ upādāya sāsapo na kiñci hoti, evaṃ anantāparimeyyabuddhaguṇe upādāya rūpāvacarapaṭhamajjhānaṃ na kiñci hotīti dassento “ye sati”ntiādinā anuttaraguṇādhigamaṃ pavedesi. Tattha satinti vipassanāsatiyā saddhiṃ ariyamaggasatiṃ. Susamāhitāti lokiyaśamādhinā ceva lokuttarasamādhinā ca suṭṭhu samāhitā. Te hi accantaṃ susamāhitā, na jhānamattalābhino akuppadhamattā. Keci “kammante susamāhitā”ti pāṭhaṃ vatvā “maggasamāhitā”ti atthaṃ vadanti.

Pañcālacaṇḍasuttavaṇṇanā niṭṭhitā.

8. Tāyanasuttavaṇṇanā

89. Atītajātiyaṃ sayamkāravasena tāya diṭṭhiyā uppāditattā pubbe titthakaro. Tenāha “diṭṭhi uppādetvā”ti. Apare āhu “ayaṃ me satthāti gahaṇavasena titthakaro assa atthīti pubbe titthakaro, atītatthabhāve titthakarasāvako”ti. Te “diṭṭhiṃ uppādetvāti tassa satthuno diṭṭhiṃ ādāya gahetvāti attho”ti vadanti. Titthaṃ nāma dvāsaṭṭhi diṭṭhiyo tabbinimuttassa micchāvādassa abhāvato. Titthe niyuttāti titthikā, te eva titthiyāti vuttā ka-kārassa ya-kāraṃ katvā. Tassāti yathāvuttassa kalyāṇakammasa. Nissandenāti phalabhāvena. Vīriyappaṭisaṃyuttāti vīriyadīpanāti attho.

Aniyamitāñattīti aniyamavidhānaṃ aniyamavasena vidhivacanaṃ. Taṇhāsotanti taṇhāppabandhanaṃ. Nīharāti samehi pajaha. Ekattanti ekaggaṃ. Tenāha “jhāna”nti. Upapajjati na uppajjati na pāpuṇātīti āha “na paṭilabhati”ti. Na osakkeyyāti na saṅkocaṃ āpajjeyya. Gharāvāsato paribbajanaṃ parito apagamoti paribbajo. Pabbajitavatasamādhānassa adaḥhatāya ca tattha ca asakkaccakiriyāya sithilagahitā. Atirekanti pabbajjāya purimakālatopi adhikaṃ. Uparīti uparūpari. Dukkaṭaṃ akatameva seyyoti duccharitaṃ nāma sabbena sabbaṃ akatameva hitāvahaṃ.

Yaṃ kiñcīti yaṃ kiñci kammaṃ. Sithilaṃ katanti asakkaccakāritāya sithilaṃ katvā pavattitaṃ. Evarūpamevāti evarūpaṃ parāmaṭṭhasāmaññasadisameva pacchānutāpacariyādipaṭibhāgato. Saṃkiliṭṭhameva taṇhāsaṃkilesaupakkiliṭṭhattā. Āsaṅkitaparisaṅkitantiādito samantatopi parehi saṅkitaṃ. Brahmacariyassa ādi ādibrahmacariyaṃ, tattha niyuttāti ādibrahmacariyikā, maggabrahmacariyassa pubbabhāgaṭipadāti attho. Tenāha “maggabrahmacariyassa ādibhūtā”ti. Pubbapadhānabhūtāti paṭhamārambhābhūtā.

9. Candimasuttavaṇṇanā

90. Vimāne gahite taṃnivāsīpi gahito hotīti vuttaṃ “candavimānavāsī devaputto”ti. Sabbadhīti sabbasmā duggaṭṭhānā vippamuttosi bhagavā tvaṃ, tasmā mayhampi ito sambādhaṭṭhānato vippamokkhaṃ karohīti adhippāyo. Tenāha “tassa me saraṇaṃ bhavā”ti. Lokānukampakāti sabbassa lokassa anuggahā, tasmā tuyhampi etassapi candassa. Tādisā evāti samānā eva. Pamuñcasīti pamuñcittha. Tenāha “atītatthe vattamānavacana”nti.

Candimasuttavaṇṇanā niṭṭhitā.

10. Sūriyasuttavaṇṇanā

91. Andhabhāvakaraṇeti lokassa andhakaraṇetipi apare. Tenāha “tamasī”ti. Virocatīti vijjotati. Kāmaṃ devaputtavasena paṭhamaṃ devatā uddhaṭṭā, rāhuno pana payogo tassa vimāneti āha “maṇḍalīti maṇḍalasaṇṭhāno”ti. Vadati tadā mukhena gahitattā. Mukhena gahaṇaṇcetta “gilī”ti adhippettaṃ, na ca ajjhoharaṇanti āha “gilīti vadatī”ti. Idāni tassa mukhena gahaṇasamatthataṃ dassettaṃ “rāhusa hī”tiādi vuttaṃ. Sotiādi tassa candimasūriyānaṃ gahaṇakāraṇadassanaṃ. Adhivatthā devatāti candimasūriyānaṃ paricārakadevatā. Veganti javaṃ. So hi kenaci abhimukhaṃ atidunnivāro kammaniyāmasiddho. Matthakanti kaṇṭhassa uparimadesaṃ. Keci “sīsamatthakamevā”ti vadanti. Nikkhameyya vegassa tikkhasīghathāmbhāvato. Ākaḍḍhitvāti attano gamanadisābhimukhaṃ ākaḍḍhitvā. Nanti rāhuṃ. Uddhaṃ ullaṅghetukāmampi onameyya. Padadvayenapi so mahāsarīro mahābalo, candimasūriyānaṃ pana gamanavego tena sabbathāpi dunnivāriyovāti dasseti. Vimānenāti candaggahe candavimānena, sūriyaggahe sūriyavimānena ubhinnaṃpi vimānena saheva. Amāvāsīyañhi dve vimānāni yojanamattantaritāni hutvā saheva pavattanti. Yadi dvepi devaputtā sotāpattiphalaṃ pattā, atha kasmā sūriyasutte eva “pajaṃ mama”nti vuttaṃ, na candasutteti? “So ca kira na cirasseva tato cavitvā aññattha nibbatto, aññā eva ca devatā tattha vasi, yasmiṃ candaggahe bhagavā taṃ gāthaṃ abhāsi, na tathā sūriyo, aparabhāge pana tatthapi kālana kālaṃ rāhuggaho hotī”ti vadanti.

Sūriyasuttavaṇṇanā niṭṭhitā.

Paṭhamavaggavaṇṇanā niṭṭhitā.

2. Anāthapiṇḍikavaggo

1. Candimasasuttavaṇṇanā

92. Pabbatataṭṭhā sandamāno tathārūpo nadīnivattanapadesopi sambādhaṭṭhānatāya kaccho viyāti āha “pabbatakacchevī”ti. Paṭipakkhadūrībhāvena seṭṭhaṭṭhena ca eko udetīti ekodī, ekaggaṭṭhā. Tasmiṃ yogato ekaggaṇcittā idha ekodī. Paṭipakkhato attānaṃ nipayanti visodhentīti nipakā, paññavanto. Tenāha “ekaggaṇcittā cevā”tiādi. Kāyādibhedam ārammaṇaṃ sātisaṃyāya satiyā sarantīti satā. Tenāha “satimanto”ti. Sotthiṃ gamissantīti yathāvuttapadesa magā sotthimanupaddavena vattissanti, evaṃ jhānalābhino sotthiṃ kilesehi anupaddutā vattissanti. Ayaṃ kira devaputto brahmaloke nibbānasaññī, tasmā evamāha. Bhagavā “ayaṃ devaputto anibbānagāmī samāno nibbānagāmisaññī, handassa nibbānagāmīno dassemī”ti dutiyaṃ

gāthamāha. Catunnaṃ oghānaṃ, saṃsāramahoghasseva vā paratīrabhāvato paratīranti nibbānaṃ. Ambuni jāto ambujo, maccho. Suttajālaṃ chinditvā macchā viya kilesajālaṃ bhinditvā gamissantīti.

Candimasasuttavaṇṇanā niṭṭhitā.

2. Veṇḍusuttavaṇṇanā

93. Payirupāsīyāti payirupāsahetu. Sikkhantīti tissopi sikkhā sikkhanti. Siṭṭhipadeti kilesānaṃ sāsanaṃ vaṭṭadukkhaparittāsanaṃ ca siṭṭhisaññite yathānusiṭṭhaṃ paṭipajjitabbato pade, saddhammeti attho. Tenāha “anusiṭṭhipade”ti. Tattha anusiṭṭhīti saddhammo. Kāleti yuttapattakāle. Appamādonāma samathavipassanābhāvanā.

Veṇḍusuttavaṇṇanā niṭṭhitā.

3. Dīghalaṭṭhisuttavaṇṇanā

94. Tatheva paññāyīti dīghalaṭṭhitveva paññāyi, tathāsamaññā eva ahosi.

Dīghalaṭṭhisuttavaṇṇanā niṭṭhitā.

4. Nandanasuttavaṇṇanā

95. Natthi etassa āvaṭṭaṃ āvaraṇanti anāvaṭṭaṃ. Rukkho vā pabbato vāti sattānaṃ pakaticakkhussa āvaraṇabhūto rukkho viya pabbato viya ca abhibhavituṃ samattho ñeyyāvaraṇo natthi. Kathaṃvidhanti kathaṃsaṇṭhitaṃ, kathaṃpakāraṃ vā. Dukkhamti vaṭṭadukkhāṃ.

Nandanasuttavaṇṇanā niṭṭhitā.

5. Candanasuttavaṇṇanā

96. Heṭṭhāti kāmabhave. Tattha hi paribbhamantassa patiṭṭhā dullabhā yebhuyyena tattha sattā nimuggā eva honti, tasmā heṭṭhā appatiṭṭho saṃsāro. Uparīti mahaggatabhave. Tattha hi nibbattassa nibbānaṃ āruhituṃ ālambanā dullabhā, jhānābhīratīyā tattheva nikanti tesāṃ balavatī hoti, tasmā uparī anālambano saṃsāro. Pesitattoti nibbānaṃ pati pesitacitto. Tayo kammābhisaṅkhārāti puññābhisaṅkhārādayo tayo abhisaṅkhārā. Tena “nandīpubbako kammabhavo”ti vatvā “nandīṃ janetvā”ti vutto. Kāmasaññāsīsenā kāmaccchandassa gahaṇaṃ, kāmaccchandapamukhāni ca orambhāgiyaṣaṃyojanāni gahitānīti āha “kāmasaññāgahaṇena pañcorambhāgiyaṣaṃyojanānī”ti. Rūpabhavo rūpaṃ bhavapadalopena. Rūpabhavaggahaṇena cettha sesabhavassapi gahaṇaṃ. Tassa saṃyojanaggahaṇena pañca uddhambhāgiyaṣaṃyojanāni gahitāni. Mahogheti saṃsāramahoghe. Tesanti kāmabhavādīnaṃ gahaṇena bhavabhāvena tadekalakkhaṇatāya. Arūpabhavo gahito lakkhaṇahāranayena. Sesāṃ suviññeyyameva.

Candanasuttavaṇṇanā niṭṭhitā.

6. Vāsudattasuttavaṇṇanā

97. Chaṭṭhaṃ heṭṭhā devatāsaṃyuttavaṇṇanāyaṃ vuttatthameva.

Vāsudattasuttavaṇṇanā niṭṭhitā.

7. Subrahmasuttavaṇṇanā

98. Subrahmāti tassa devaputtassa nāmaṃ. Tassa satthu santikūpasaṅkamanassa kāraṇaṃ dassento “so kirā”tiādimāha. Tadeva sokaṃ tassa devaputtassa aṭṭhuppatti. Accharāsaṅghaparivutoti sahassamattena accharāsaṅghena parivuto. Nandanakīlikanti nandanavanakīlikaṃ. Hatthaṃ āgacchatīti hatthagayhupago hoti. Ganthentīti ettha mālāveṭhanampi khiḍḍāpasutatāyāti daṭṭhabbaṃ. Aññathā pupphāniyeva tāya tāya cittassa vasena mālābhāvena hatthaṃ upagacchantīti. Upacchedakakammavasenāti tasmīṃ devaloke āyusese sati eva tassa pana upaghātakassa laddhokāsassa pāpakammasa vasena. “Pahāro”ti divasassa tatiyo bhāgo vuccati, tasmā ekappahārenevāti ekavelāyamevāti attho.

Piyavatthukasokenāti piyavatthunimittakena sokena. Ruppamānoti pīliyamāno. Sattame divaseti manussagaṇanāya sattame divase. Tatthevāti tasmīṃyeva niraye nibbattitabbaṃ iminā tāhi ca saheva pubbe tassa pāpakammasa katattā. Ruppīti cittasantāsaṃ āpajji. Niddhamitunti nīharitum apanetum. Satthu santikaṃ gantvāti tāhi pañcasatāhi accharāhi saddhiṃ bhagavato santikaṃ gantvā.

Idanti attano cittaṃ dasseti āsannapaccakkhabhāvato. Niccanti sadā. Svāyaṃ niccattho adhippāyavasena gahetabboti tattha pahātabbaṃ gahetabbañca dassento “devaloke”tiādimāha. Na gahetabbo hetupavattito pubbe tassa utrāsassa abhāvato. Tesūti dukkhesu. Tāni hi hetupaccayehi kattabbato gāthāyaṃ “kicchēsū”ti vuttāni. Kicchēsūti vā kicchanimittaṃ. Yāsañhi payogavipattīnaṃ vasenassa tāni dukkhāni uppajjeyyūṃ, taṃnimittanti attho. Tā hi assa payogavipattiyo gativipattiyo satthu santikaṃ upagamanena hāyeyyūṃ. Nibbattānaṃ diṭṭhānīti nibbattānaṃ vasena diṭṭhāni dukkhāni. Tesu ca dukkhesu. Sabbattha nimittatthe bhummaṃ. Ḍayhamāno viya cittasantāpena.

Cattāripi saccāni bujjhati paṭivijjhatīti bodhi, satiādidhammasāmaggī, tasmā bojjhā bodhito. Sā pana bodhi bhāvanākāreneva pavattati, aññatrasaddayogena ca “bojjhā”ti nissakkavacananti tadatthaṃ dassento muñcitvāpadaṃ apekkhitvā “bojjhaṅgabhāvana”nti āha. Tapoguṇanti dhutadhammamāha. So hi taṇhālolupassa tapanato tapo, sayam guṇasabhāvattā guṇasannissayato ca guṇanti. Tenāha “dhutaṅgasaṅkhātāṃ tapoguṇa”nti. Sabbe saṅkhāragatā nissajjīyanti etthāti sabbanissaggo, asaṅkhatadhātūti āha “sabbanissaggāti nibbānato”ti.

Indriyaṃvarova paṭhamam veditabbo paṭipattikkamavasena tasseva paṭhamattā. Taṃ pana paṭipattikkamam dassetuṃ “indriyaṃvare hī”tiādimāha. Nippariyāyato maggapariyāpannā eva bojjhaṅgāti āha “sahavipassanāya bojjhaṅge”ti. Tassāti tathābhāvena tassa yogino. Yasmā devaputtassa satthā taṃ gāthaṃ vatvā upari ca saccāni pakāsesi, tasmā vuttaṃ “bhagavā catusaccavasena desanaṃ vinivattesī”ti. Devaputto sotāpattiphale paṭiṭṭhahīti kāmaṃ tasseva visesādhigamo idhāgato, pañcasatamattāhi pana accharāhi saddhiṃ sotāpattiphale paṭiṭṭhahīti veditabbaṃ. Tenāha mahāsatiṭṭhānasuttavaṇṇanāyaṃ “so desanāpariyosāne pañcahi accharāsatehi saddhiṃ sotāpattiphale paṭiṭṭhāya taṃ sampattiṃ thāvaraṃ katvā devalokameva agamāsī”ti.

Subrahmasuttavaṇṇanā niṭṭhitā.

8. Kakudhasuttavaṇṇanā

99. “Nandāmī”ti vutte nandī nāma pabbajitassa malanti codetukāmo devaputto “nandasī”ti pucchi. Athassa bhagavā taṃ paṭikkhipanto “kiṃ laddhā”ti? Āha. Tena “tayā mama adhippetanandiyā idha paccayo eva natthi, kuto sā nandī”ti dasseti. Tenāha “tuṭṭhi nāmā”tiādi. Atha devaputto nandiyā asati sokena bhavitabbaṃ, soka ca pabbajitassa malanti codento āha “tena hi, samaṇa, socasī”ti. Bhagavā tampi paṭikkhipanto “kiṃ jīyitthā”tiādimāha. Kiṃ maṃ jinātīti attho?

Yadi te nandisokā na santi hāsavatthuno lābhassa jāniyā ca abhāvato, ekavihārino pana aratiyā bhavitabbanti āha - “kacci taṃ ekamāsīnaṃ, aratī nābhikīratī”ti. Tasmimpi bhagavatā paṭikkhitte atha nesampi nandisokāratīnaṃ abhāve kāraṇaṃ pucchanto “kathaṃ tva”nti gāthamāha? Athassa bhagavā taṃ kāraṇaṃ pavedento “aghajātassā”ti gāthamāha. Tattha aghajātassāti aghe jātassa. Tenāha “vaṭṭadukkhe ṭhitassā”ti. Jātataṇhassa appahīnataṇhassa vaṭṭadukkhaṃ āgatameva kāraṇassa appahīnattā. Tasseva hi kāraṇassa appahīnataṃ dassento “dukkhī sukhaṃ patthayatīti hi vutta”nti āha. Dukkhaṃ pavattiyā sāpi taṇhāpavatti tena dassitā. Itītiādinā vuttamevatthaṃ nigamanavasena dasseti.

Kakudhasuttavaṇṇanā niṭṭhitā.

9. Uttarasuttavaṇṇanā

100. Navamanti uttarasuttaṃ heṭṭhā devatāsaṃyuttavaṇṇanāyaṃ vuttatthameva.

Uttarasuttavaṇṇanā niṭṭhitā.

10. Anāthapiṇḍikasuttavaṇṇanā

101. Dasame kāmaṃ devatāsaṃyuttepi “idaṃ hi taṃ jetavana”ntiādinā imā eva gāthā āgatā. Tattha “aññatarā devatā”ti nidānaṃ āropitaṃ. Heṭṭhā āgatanayattā eva hi potthakesu na likhitaṃ, idha pana devaputtasaṃyutte “anāthapiṇḍiko devaputto”ti nidāne nigame ca āgataṃ, tattha devaputtena satthu vuttappakāraguṇapavedanavasena vuttaṃ. Satthā pana bhikkhūnaṃ tamatthaṃ pavedento “aññataro devaputto”ti āha. Tathā pavedane pana kāraṇaṃ dassento “ānandattherassā”tiādimāha. Anumānabuddhiyāti anumānaññāssa. Ānubhāvappakāsanatthanti baladīpanatthaṃ.

Anāthapiṇḍikasuttavaṇṇanā niṭṭhitā.

Dutiyavaggavaṇṇanā niṭṭhitā.

3. Nānātitthiyavaggo

1. Sivasuttavaṇṇanā

102. Tatiyavaggassa paṭhamanti tatiyavagge paṭhamasuttaṃ. Vuttatthameva heṭṭhā satullapakāyikavagge paṭhamasutte.

Sivasuttavaṇṇanā niṭṭhitā.

2. Khemasuttavaṇṇanā

103. Paṭhamamevāti jarāmaraṇādibhāvato pageva. Balavacintanaṃ cintetīti yathā sākaṭiko ajānitvā visame magge sakaṭaṃ pājento akkhe chinne patikātuṃ avisahanto dukkhī dummano balavacintanaṃ cinteti, mahantaṃ cittasantāpaṃ pāpuṇāti, evaṃ

adhammavādī maccumukhaṃ patto balavacittasantāpaṃ pāpuṇāti, tasmā dhammacariyāya nappamajjitabbanti.

Khemasuttavaṇṇanā niṭṭhitā.

3. Serīsuttavaṇṇanā

104. Yaṃ dānaṃ demīti yaṃ deyyadhammaṃ parassa demi. Tassa pati hutvāti tabbisayaṃ lobhaṃ suṭṭhu abhibhavanto tassa adhipati hutvā demi tena anākaḍḍhanīyattā. “Na dāso na sahāyo”ti vatvā tadubhayaṃ anvayato byatirekato dassetuṃ “yo hī”tiādi vuttaṃ. Dāso hutvā deti taṇhāya dāsabyassa upagattā. Sahāyo hutvā deti tassa piyabhāvāvissajjanato. Sāmī hutvā deti taṇhādāsabyato attānaṃ mocetvā abhibhuyya pavattanato. Sāmparibhogasadisā hetassāyaṃ pavattatīti.

Atha vā yo dānasīlatāya dāyako puggalo, so dāne pavattibhedena dānadāso dānasahāyo dānapatīti tippakāro hotīti dasseti. Tadassa tippakārataṃ vibhajtvā dassetuṃ “yo hī”tiādi vuttaṃ. Dātabbatṭhena dānaṃ, annapānādi. Tattha yaṃ attanā paribhuñjati taṇhādhīpannatāya, tassa vase vattanato dāso viya hoti. Yaṃ paresaṃ dīyati, tatthapi annapānasāmaññaṃ idan vuttaṃ “dānasāṅkhātassa deyyadhammassa dāso hutvā deti”ti. Sahāyo hutvā deti attanā paribhuñjitabbassa paresaṃ dātabbassa ca samasamaṭṭhapanena. Pati hutvā deti sayāṃ deyyadhammassa vase avattitvā tassa attano vase vattāpanato.

Aparo nayo - yo attanā paṇītaṃ paribhuñjitvā paresaṃ nihīnaṃ deti, so dānadāso nāma tannimittanihīnabhāvāpattito. Yo yādisaṃ attanā paribhuñjati, tādīsaṃ eva paresaṃ deti, so dānasahāyo nāma tannimittanihīnādhikabhāvavissajjanena sadisabhāvāpattito. Yo attanā nihīnaṃ paribhuñjitvā paresaṃ paṇītaṃ deti, so dānapati nāma tannimittasetṭhabhāvāpattito. Kammasarikkhako hi vipāko, tasmā devaputto “dānapatī”ti vadanto “ahaṃ tādīso ahosi”nti dasseti.

“Catūsu dvāresu dānaṃ dīyitthā”ti pāliyaṃ saṅkhepato vuttamatthaṃ vitthāretvā dassetuṃ “tassa kirā”tiādi vuttaṃ. Dānanti yitṭhaṃ, tañca kho sabbasādhāraṇavasena katanti āha “samaṇa ...pe... yācakāna”nti. Pabbajjūpagatāti yaṃ kiñci pabbajjaṃ upagatā. Bhovādinoti jātimattabrāhmaṇe vadati. Nālattha buddhasuññattā tadā lokassa. Duggatāti dukkhajīvikakappakā kasiravuttikā. Tenāha “daliddamanussā”ti. Kasivāṇijjādijīvikaṃ anuṭṭhātuṃ asamattā idha “kapaṇā”ti adhippetāti āha “kāṇakuṇiādayo”ti. Pathāvinoti addhikā. Vanibbakāti dāyakanāṃ guṇakittanakammaphalakittanavasena yācakā seyyathāpi naggādayo. Tenāha “itṭhaṃ dinna”ntiādi. Pasatamattanti vīhitaṇḍulādivasena vuttaṃ. Sarāvamattanti yāgubhattādivasena. Yathā gāmalābho gāme uppajjanako āyalābho, evaṃ tattha dvāralābhoti āha “tattha uppajjanakasatasahassee”ti. Mahantataraṃ dānaṃ adamsu aññassapi dhanassa viniyogaṃ gatattā. Taṃ sandhāyāti taṃ mahantataraṃ dānaṃ kataṃ sandhāya. Rañño hi tattha dānaṃ itthāgārassa dānena mahatā abhibhūtaṃ viya paṭinivattaṃ hotīti āha “paṭinivattī”ti. Kocīti bhummatthe paccattavacanaṃ. Tenāha “katthacī”ti. Anekavassasahassāyukakāle tassa uppannattā asītivassasahassāni so rājā dānamadāsīti.

Serīsuttavaṇṇanā niṭṭhitā.

4. Ghaṭṭikārasuttavaṇṇanā

105. Catuttham heṭṭhā devatāsaṃyuttavaṇṇanāyaṃ vuttatthameva.

Ghaṭṭikārasuttavaṇṇanā niṭṭhitā.

5. Jantusuttavaṇṇanā

106. Ye vinaye apakatañño saṃkilesikesu vodānīyesu dhammesu na kusalā yaṃ kiñci na kārino vippaṭisārabahulā. Tesam anuppannañca uddhaccaṃ uppajjati, uppannañca bhiyyobhāvaṃ vepullaṃ āpajjati āha “akappiye kappiyasaññitāya...pe... uddhaccapakatikā”ti. Sārābhāvena tucchattā ca naḷo viyāti naḷo, mānoti āha “unnaḷāti uggatanaḷā”ti. Tenāha “uṭṭhitatucchamānā”ti. Māno hi seyyassa seyyoti sadisoti ca pavattiyā visesato tuccho. Cāpallenāti capalabhāvena, taṇhālolluppenāti attho. Mukhakharāti mukhena pharusā, pharusavādinoti attho. Vikiṇṇavācāti viṣaṭavacanā, samphappalāpatāya अपरियन्तावकानā. Tenāha “asaṃyatavacanā”tiādi. Caṇḍasote baddhanāvāsadisāti etena anavaṭṭhitakiriyataṃ dasseti. Yena samannāgatā sattā ekasmiṃ ṭhāne ṭhātuṃ vā nisīdituṃ vā na sakkonti, ito cito ca vicaranti. Anavaṭṭhitacittāti ekasmiṃ ārammaṇe na avatṭhitacittā. Vivaṭṭhindriyāti asaṃvutacakkhādiindriyā.

Guṇakathāya saddhiṃ kathiyamāno nigguṇassa aguṇo pākaṭo hoti jātimaṇisaṃīpe ṭhitassa viya kācamaṇino doso. Sukhajīvinoti sukhe ṭhitā. Yathā dāyakānaṃ subharaṃ hoti, evaṃ sukhena akicchena pavattaṭṭhikā. Tenāha “pubbe bhikkhū”tiādi.

Attano rucivasena gāmakiccaṃ netīti gāmaṇi, te pana hīlento vadati “gāmaṇikā”ti. Vissajjetvāti sativossaggavasena vissajjetvā kilesamucchāyāti mahicchāsāṅkhātāya taṇhāmucchāya. Sīlavantānaṃyeva hi duppaṭipattiṃ sandhāya devaputto vadati. Vattabbayuttakeyevāti ovādena mayā anuggahetabbameva. Chaḍḍitakāti pariccattā ācariyupajjhāyādīhi. Tato eva anāthā appaṭiṭṭhā. Petāti vigatajīvitā matā. Yathā petā, tatheva honti attahitāsamattatāya viññūnaṃ jigucchitabbatāya ca.

Jantusuttavaṇṇanā niṭṭhitā.

6. Rohitassasuttavaṇṇanā

107. Ekokāseti cakkavāḷassa pariyaṇṭasaññite ekasmiṃ okāse. Bhumanti “yatthā”ti idaṃ bhummaṇaṃ, sāmāññato vuttampi “so lokassa anto”ti vacanato viṣiṭṭhavisayameva hoti. “Na jāyati na mīyati”ti vatvā puna “na cavati na upapajjati”ti kasmā vuttanti āha “idaṃ aparāparaṃ...pe... gahita”nti. Padagamanenāti padasā gamanena. Saṅkhāralokassa antaṃ sandhāya vadati upari saccāni pakāsetukāmo. Saṅkhāralokassa hi anto nibbānaṃ.

Daḷhaṃ thiraṃ dhanu etassāti daḷhadhanvā. So eva daḷhadhammoti vutto. Tenāha “daḷhadhanū”ti. Uttamappamāṇenāti saḥassathāmapamāṇena. Dhanusippasikkhitatāya dhanuggaho, na dhanuggahamattenāti āha “dhanuggahoti dhanuācariyo”ti. “Dhanuggaho”ti vatvā “sikkhito”ti vutte dhanusikkhāya sikkhitoti viññāyati, sikkhā ca ettake kāle samattassa ukkaṃsagato hotīti āha “dasa dvādasa vassāni dhanusippaṃ sikkhito”ti. Usabhappamāṇepīti vīsatiyaṭṭhiyo usabhaṃ, tasmīṃ usabhappamāṇe padese. Vālagganti vāḷakoṭiṃ. Katahatthoti paricitattho. Katarakkhepoti vivaṭasarakkhepapadesadassanavasena sarakkhepakatāvī. Tenāha “dassitasippo”ti. “Katasippo”ti keci. Asanti etenāti asanaṃ, kaṇḍo. Tālaccchāyanti tālacchādīṃ, sā pana ratanamattā, vidatthacaturaṅgulā vā.

Puratthimasamuddāti ekasmiṃ cakkavāḷe puratthimasamuddā. Samuddasīsenā puratthimacakkavāḷamukhavaṭṭiṃ vadati. Pacchimasamuddoti etthāpi eseva nayo. Nippapañcatanti adandhakāritam. Sampatteti tādisena javena gacchantena sampatte. Anotatteti etthāpi “sampatte”ti padaṃ ānetvā sambandho, tathā “nāgalatādantakaṭṭham khāditvā”ti etthāpi. Tadāti yadā so lokantagavesako ahoṣi, tadā. Dīghāyukakālōti anekavassasahassāyukakālo. Cakkavāḷalokassāti sāmāññasena ekavacanaṃ, cakkavāḷalokanti attho. Imasmiṃyeva cakkavāḷe nibbatti pubbaparicariyasiddhāya nikantiyā. Sasaññimhi samanaketi na rūpadhammamattake, atha kho pañcakkhandhasamudāyeti dasseti. Samitapāpoti samucchinnasamkilesadhammo.

Rohitassasuttavaṇṇanā niṭṭhitā.

7-8. Nandasuttanandivīsālasuttavaṇṇanā

108-109. Nandasuttavisālasuttāni sattamaaṭṭhamāni heṭṭhā samvaṇṇitarūpattā vuttatthāneva.

Nandasuttanandivīsālasuttavaṇṇanā niṭṭhitā.

9. Susimasuttavaṇṇanā

110. Tuyhampi noti tuyhampi nu, nu-saddo pucchāyaṃ, tasmā vaṇṇaṃ kathetukāmo pucchatīti adhippāyo. Na vaṭṭatīti na yujjati, kathitoti kathetuṃ āraddho, tenāha “matthakaṃ na pāpuṇātī”ti. Tameva matthakāpāpuṇanaṃ dassetuṃ “so hī”tiādi vuttaṃ. Satisampajaññāyogato gorūpasīlo, mūḷho khalitapañño, gorūpassa viya sīlaṃ etassāti hi gorūpasīlo. Sabhāgo ekarūpacittatāya. Ariyānaṃ sabhāgatā nāma guṇavantavasenāti āha “aññaṃaññaṃsa guṇesu pasīditvā”ti. Soḷasavidhaṃ paññanti mahāpaññādikā cha, nava anupubbavīhārasamāpattipaññā, āsavakkhayaapaññāti imaṃ soḷasavidhaṃ paññaṃ. Tesatṭhi sāvakaśādhāraṇaṇāṇānipi ettheva saṅgahaṃ samosaraṇaṃ gacchanti.

Ānandāti therāṃ āha. Ācāroti cārittasīlamāha. Gocaroti gocarasampatti. Vihāroti samāpattivihāro. Abhikkamotiādinā iriyāpathavīhāraṃ. Tuyhampīti pi-saddena bhagavatā attānaṃ ādiṃ katvā tadaññesaṃ viññūnaṃ sabbesaṃ therassa ruccanasabhāvo dīpitoti dassento “mayhaṃ ruccatī”tiādimāha. Tattha satipi ānandattherassapi asītiyā mahātherānaṃ antogadhabhāve “asītiyā mahātherānaṃ ruccatī”ti vatvā “tuyhampi ruccatī”ti vacanaṃ tena dhammasenāpatino vaṇṇaṃ kathāpetukāmatāyāti daṭṭhabbaṃ.

Sāṭakantareti nivatthavatthantare. Laddhokāsoti nibbuddhaṃ karonto sāṭakantare laddhaṃ gaheṭuṃ laddhāvasaro. Labhissāminoti labhissāmi vata. Dīpadhajabhūtanti satayojanavithiṇṇaṃ jambudīpassa dhajabhūtaṃ. Puggalapalāpeti antosārābhāvato palāpabhūte puggale haranto. Bālatāyāti rucikhantiādiabhāvatāya. Dosatāyāti dussakabhāvena. Mohenāti mahāmūḷhatāya. Keci pana “bālo bālatāyāti mūḷhatāya pakatibālabhāvena na jānāti. Mūḷho mohenāti sayaṃ abālo samānopi yadā mohena pariyuṭṭhito hoti, tadā mohena na jānāti, ayaṃ padadvayassa viseso”ti vadanti. Vipallatthacittoti yakkhumādena pittummādena vā viparītacitto.

“Catūsu kosallesū”ti vuttaṃ catubbidhaṃ kosallaṃ pāḷiyā eva dassetuṃ “vuttaṃ heta”ntiādi vuttaṃ. Tattha yo aṭṭhārasa dhātuyo samudayato atthaṅgamato assādato ādīnavato nissaraṇato ca yathābhūtaṃ pajānāti, ayaṃ dhātukusalo. Vuttanayena

āyatanesu kusalo āyatanakusalo. Avijjādīsu dvādasapaṭiccasamuppādaṅgesu kusalo paṭiccasamuppādakusalo. “Idaṃ imassa phalassa tñānaṃ kāraṇaṃ, idaṃ atthānaṃ akāraṇa”nti evaṃ tñānañca tñānato, atthānañca atthānato yathābhūtaṃ pajānato tñānatthānakusalo. Yo pana imesu dhātuādīsu pariññābhīsamayādivasena nissaṅgagatīyā paṇḍatī laddhanāmena ñāṇena ito gato pavatto, ayaṃ paṇḍito nāma.

Mahantānaṃ atthānaṃ pariggaṇhanato mahatī paññā etassāti mahāpañña. Sesapadesupi eseṇa nayoti āha “mahāpaññādīhi samannāgatoti attho”ti. Nānattanti yāhi mahāpaññādīhi samannāgatattā therō “mahāpañña”tiādīnaṃ kittito, tassaṃ mahāpaññādīnaṃ idaṃ nānattaṃ ayaṃ vemattatā. Yassa kassaci visesato arūpadhammassa mahattaṃ nāma kiccasiddhiyā veditabbanti tadassa kiccasiddhiyā dassento “mahante sīlakkhandhe pariggaṇhātī”tiādīmāha. Tattha hetumahantatāya paccayamahantatāya nissayamahantatāya pabhedamahantatāya kiccamahantatāya phalamahantatāya ānisaṃsamahantatāya ca sīlakkhandhassa mahantabhāvo veditabbo. Tattha hetū alobhādayo. Paccayā hirottappasaddhāsativīriyādayo. Nissayā sāvaka bodhipaccekabodhisammāsambodhinīyatatā, taṃsamaṅgino ca purisavisesā. Pabhedo cārittādivibhāgo. Kiccaṃ tadaṅgādivasena paṭipakkhassa vidhamanaṃ. Phalaṃ saggasampadā nibbānasampadā ca. Ānisaṃso piyamaṇāpatādi. Ayamettha saṅkhepo, vitthāro pana visuddhimagge ākaṅkheyyasuttādīsu ca āgatanayena veditabbo. Iminā nayena samādhikkhandhādīnaṃ mahantatā yathārahaṃ niddhāretvā veditabbā. Tñānatthānādīnaṃ pana mahantabhāvo mahāvisayatāya veditabbo. Tattha tñānatthānānaṃ mahāvisayatā bahudhātukasuttādīsu āgatanayena, vihārasamāpattīnaṃ samādhikkhandhe niddhāritanayena veditabbā. Ariyasaccānaṃ sakalasāsanasaṅgaṇhanato saccavibhaṅge taṃsaṃvaṇṇanāsu āgatanayena; satipaṭṭhānādīnaṃ satipaṭṭhānavibhaṅgādīsu taṃsaṃvaṇṇanādīsu ca āgatanayena; sāmāññaphalānaṃ mahato hitassa mahato sukhassa mahato atthassa mahato yogakkhemassa nipphattibhāvato santapaṇītanipuṇaatakkāvacarapaṇḍitavedanīyabhāvato ca; abhiññānaṃ mahāsambhārato mahāvisayato mahākiccato mahānubhāvato mahānipphattito ca; nibbānassa madanimmadanādīmahatthasiddhito mahantatā veditabbā. Pariggaṇhātīti sabhāvādito paricchiṇṇa gaṇhātī jānāti paṭivijjhatīti attho. Sā panāti mahāpaññatā.

Puthupaññāti ettha nānākkhandhesu ñāṇaṃ pavattatīti ayaṃ rūpakkhandho nāma...pe... ayaṃ viññāṇakkhandho nāmāti evaṃ pañcannaṃ khandhānaṃ nānākaraṇaṃ paṭicca ñāṇaṃ pavattati. Tesu ekavidhena rūpakkhandho, ekādasavidhena rūpakkhandho, ekavidhena vedanākkhandho, bahuvīdhena vedanākkhandho, ekavidhena saññākkhandho, saṅkhārakkhandho, viññāṇakkhandhoti evaṃ ekekassa khandhassa ekavidhādivasena atītādivasenapi nānākaraṇaṃ paṭicca ñāṇaṃ pavattati. Tathā idaṃ cakkhāyatanaṃ nāma...pe... idaṃ dhammāyatanaṃ nāmaṃ. Tattha dasāyatanaṃ kāmāvacarā, dve catubhūmakāti evaṃ āyatanānaṃ nānākaraṇaṃ paṭicca ñāṇaṃ pavattati. Nānādhātūsūti ayaṃ cakkhudhātu nāma...pe... ayaṃ manoviññādhātu nāma. Tattha soḷasa dhātuyo kāmāvacarā, dve catubhūmakāti evaṃ dhātunānākaraṇaṃ paṭicca ñāṇaṃ pavattati, taṃ upādiṇṇadhātuvaseṇa vuttanti veditabbaṃ paccekabuddhānañhi dvīnaṃ aggasāvakānañca upādiṇṇadhātūsu eva nānākaraṇaṃ paṭicca ñāṇaṃ pavattati. Tañca kho ekadesamattato, na nippadesato, anupādiṇṇakadhātūnaṃ pana nānākaraṇaṃ na jānanti eva. Itarasāvakesu vattabbameva natthi, sabbaññubuddhānaṃyeva pana imāya nāma dhātuyā ussannattāva imassa rukkhassa khandho seto hoti, imassa kāḷo, imassa maṭṭho, imassa bahalattaco,

imassa tanuttaco, imassa pattam vaṇṇasaṇṭhānādivasena evarūpaṃ; imassa pupphaṃ nīlaṃ pītakaṃ lohitakaṃ odātaṃ, sugandhaṃ duggandhaṃ; phalaṃ khuddakaṃ mahantaṃ dīghaṃ vaṭṭaṃ susaṇṭhānaṃ maṭṭhaṃ pharusaṃ sugandhaṃ madhuraṃ tittakaṃ ambilaṃ kaṭukaṃ kasāvaṃ; kaṇṭako tikhiṇo atikhiṇo ujuko kuṭilo tambo lohito odāto hotīti dhātunānattaṃ paṭicca ñāṇaṃ pavattati.

Atthesūti rūpādīsu ārammaṇesu. Nānāpaṭiccasamuppādesūti ajjhatabhiddhābhedaṭṭo ca saṇṭhānabhedaṭṭo ca nānappabhedesu paṭiccasamuppādaṅgesu. Avijjādiṇṇānaṃhi paccekaṃ paṭiccasamuppādasāññitāti. Tenāha saṅkhārapiṭake “dvādasa paccayā dvādasa paṭiccasamuppādā”ti. Nānāsuññatamanupalabbhesūti nānāsabhāvesu niccasārādivirahato suññāsabhāvesu, tato eva itthipurisaattaattaniyādivasena anupalabbhesu sabhāvesu. Ma-kāro hettha padasandhikaro. Nānāatthesūti atthapaṭisambhidāvisayesu paccayuppannādibhedesu nānāvidhesu atthesu. Dhammesūti dhammapaṭisambhidāvisayesu paccayādinānādharmesu. Niruttisūti tesameva atthadhammānaṃ niddhāraṇavacanasaṅkhātāsu niruttisu. Paṭibhānesūti atthapaṭisambhidādīsu visayabhūtesu “imāni idamatthajotakāni”ti tathā tathā paṭibhānato patiṭṭhānato paṭibhānānti laddhanāmesu ñāṇesu. Puthu nānāsīlakkhandhesūtiādīsu sīlassa puthuttaṃ nānattaṅca vuttameva. Itaresaṃ pana vuttanayānusārena suviññeyyattā pākaṭameva. Yaṃ pana abhinnaṃ ekameva nibbānaṃ, tattha upacāravasena puthuttaṃ gahetabbanti āha “puthu janasādhāraṇe dhamme samatikkammā”ti. Tenassa idha madanimmadanādipariyāyena puthuttaṃ dīpitaṃ hoti.

Evaṃ visayavasena paññāya mahattaṃ puthuttaṅca dassetvā idāni sampayuttadhammavasena hāsabhāvaṃ, pavattiākāravasena javanabhāvaṃ, kiccavasena tikkhādibhāvaṅca dassetuṃ “katamā hāsapaññā”tiādi vuttaṃ. Tattha hāsabahuloti pītibahulo. Sesapadāni tassa vevacanāni. Sīlaṃ paripūreṭṭi haṭṭhapahaṭṭho udaggudaggo hutvā pītisahagatāya paññāya pātimokkhasīlaṃ ṭhapetvā hāsanīyatarasseva viṣuṃ gahitattā itaraṃ tividhaṃ sīlaṃ paripūreṭṭi. Pītisomanassasahagatā hi paññā abhirativasena tadārammaṇe phullitā vikaṣitā viya vattati, na upekkhāsahagatā. Sīlakkhandhaṃ samādhikkhandhantiādīsūpi eseva nayo. Therotiādinā abhinīhārasiddhā therassa hāsapaññatāti dasseti.

Sabbaṃ rūpaṃ aniccalakkhaṇato khippaṃ javatīti rūpakkhandaṃ aniccanti sīghavegena pavattiyā paṭipakkhadūrībhāvena pubbābhisaṅkhārassa sātisayattā indena viṣaṭṭhavajiraṃ viya lakkhaṇaṃ paṭivijjhantī adandhāyantī rūpakkhandaṃ aniccalakkhaṇaṃ vegena paṭivijjhati, tasmā sā javanapaññā nāmāti attho. Sesapadesūpi eseva nayo. Evaṃ lakkhaṇārammaṇikavipassanāvasena javanapaññaṃ dassetvā balavavipassanāvasena dassetuṃ “rūpa”ntiādi vuttaṃ. Tattha khayaṭṭhenāti yattha yattha uppajjati, tattha tattheva khaṇeneva bhijjanato khayasabhāvato. Bhayaṭṭhenāti bhayānakato. Asāraṭṭhenāti attasāravirahato niccasārādivirahato ca. Tulayitvāti tulābhūtāya vipassanāya tulayitvā. Tirayitvāti tāya eva tīraṇabhūtāya tīretvā. Vibhāvayitvāti yāthāvato pakāsetvā pañcakkhandhaṃ vibhūtaṃ katvā pākaṭaṃ katvā. Rūpanirodheti rūpakkhandhassa nirodhabhūte nibbāne ninnapoṇapabbhārabhāvena. Idāni sikhāppattavipassanāvasena javanapaññaṃ dassetuṃ puna “rūpa”ntiādi vuttaṃ. “Vuṭṭhānagāminivipassanāvasenā”ti keci.

Ñāṇatikkhabhāvo nāma savisesaṃ paṭipakkkhasamucchindane veditabboti “khippaṃ kilese chindatīti tikkhapañña”ti vatvā te pana kilese vibhāgena dassento “uppannaṃ

kāma vitakka”ntiādimāha. Tikkhapañño khippābhiñño hoti, paṭipadā cassa na calatīti āha “ekasmiṃ āsane cattāro ca ariyamaggā adhigatā hontī”tiādi. Thero cātiādinā dhammasenāpatino tikkhapaññatā sikhāppattāti dasseti.

“Sabbe saṅkhārā aniccā dukkhā vipariṇāmadhammā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā”ti yāthāvato dassanena saccasampaṭivedho ijjhati, na aññathāti kāraṇamukhena nibbedhikapaññaṃ dassetuṃ “sabbasaṅkhāresu ubbegabahulo hotī”tiādi vuttaṃ. Tattha ubbegabahuloti vuttanayena sabbasaṅkhāresu abhiṇhappavattasaṃvego. Uttāsabahuloti ñāṇuttāsavasena sabbasaṅkhāresu bahuso utrastamānaso. Tena ādīnavānupassanamāha. Ukkaṇṭhanabahuloti iminā pana nibbidānupassanamāha, aratibahulotiādinā tassā eva aparāparuppattiṃ. Bahimukho sabbasaṅkhārato bahibhūtaṃ nibbānaṃ uddissa pavattañāṇamukho, tathā vā pavattitavimokkhamukho. Nibbijjhanam nibbedho, so etissā atthi, nibbijjhatīti vā nibbedhā, sā eva paññā nibbedhikā. Yaṃ panettha atthato na vibhattaṃ, taṃ heṭṭhā vuttanayattā suviññeyyameva.

Appicchoti santaguṇaniguhanatāti attani vijjamānānaṃ bāhusaccadhutadhammasīlādiguṇānañceva paṭivedhaguṇassa ca niguhanam, paṭiggahaṇe ca mattaññutāti eteneva pariyesanaparibhogamattaññutāpi vuttā hoti. Tīhi santosehīti catūsu paccayesu paccekaṃ tīhi santosehi, sabbe pana dvādasa. Paṭisallīnena vivekaṭṭhakāyānaṃ na saṅgaṇikārāmānaṃ. Nekkhammābhiratānanti pabbajjaṃ upagatānaṃ. Parisuddhacittānaṃ vigatacittasaṃkilesānaṃ. Paramavodānappattānaṃ aṭṭhasamāpattisamadhigamena ativiya vodānaṃ visuddhiṃ pattānaṃ. Kilesupadhiādīnaṃ abhāvato nirupadhīnaṃ. Phalasamāpattivāsena sabbasaṅkhāravinissaṭṭhā visaṅkhāraṃ nibbānaṃ. Upagatānaṃ, imesaṃ tiṇṇaṃ vivekānaṃ lābhī pavivitto “pakārehi vivitto”ti katvā. Samāsajjanaṃ parisinehuppādo saṃsaggo, savanavasena uppajjanakasamaggo savanasamaggo. Esa nayo sesesupi. Samullapanam ālāpasallapanam. Saṃsaggavatthunā iminā tassa paribhogo paribhogasamaggo.

Āraddhavīriyoti ettha vīriyārambho nāma vīriyassa paggaṇhanaṃ paripuṇṇakaraṇam. Taṃ pana sabbaso kilesānaṃ niggaṇhananti dassento “tatthā”tiādimāha. Odhunavattāti kilesānaṃ yassa kassaci sāvajjassa odhunavasena vattā. Tenāha “bhikkhūna”ntiādi. Otiṇṇam nāma vajjaṃ ajjhācaritanti ārocitaṃ. Anotiṇṇam anārocitaṃ. Tantivasenāti pālīdhammavasena, yuttasaddassa vasenāti attho. Pāpe lāmake puggale dhamme ca garahati jigucchatīti pāpagarahī. Tenāha “pāpapuggale”tiādi. Ekadassīti ekabhavadassī, idhalokamattadassī diṭṭhadhammikasukhamattāpekkhī. Samantāti samantato, parito me katthaci mā ahūti yojanā.

Soḷasahi padehīti soḷasahi koṭṭhāsehi. Akuppanti kenaci akopaniyam. Ayam dhammasenāpatino guṇakathā satthu vacanānusārena dasasahassacakkavāḷabyāpinī ahosi, taṃ dassetuṃ “eva”ntiādi vuttaṃ. Catubbidhā vaṇṇanibhā pātubhavi ulārapītisomanassasamuṭṭhānattā. Suṭṭhu obhāsatīti subho. Obhāsasampattiyaṃ maṇino bhaddakatāti āha “subhoti sundaro”ti. Jātimā parisuddhaākarasamuṭṭhitattā. Kuruvindajātiādi jātivisesopi maṇi ākaraparisuddhamūlako evāti āha “jātisampanno”ti. Dhovanādiparikammenāti catūsu pāsāṇesu dhovanadosanīharaṇatāpanasaṇhakaraṇādiparikammena. Rattakambalassa vasena

sabhāvavaṇṇasiddhiyā veḷuriyamaṇi ativiya sobhatīti āha “paṇḍukambale nikkhitto”ti. Nikkhanti bhaṇḍamāha. Tañca appakena suvaṇṇena kataṃ bhaṇḍaṃ na sobhati sobhāvipulenāti āha “atirekapañcasuvaṇṇena katapiḷandhana”nti. Suvaṇṇanti pañcadharaṇassa samaññā, tasmā pañcavīsatisuvaṇṇasāriyā vicittaābharaṇaṃ idha “nikkha”nti adhippetam. Tañhi vipulaṃ na parittakaṃ. Mahājambusākhāya pavattanadiyanti mahājambusākhāya heṭṭhā sañjātanadiyaṃ. Taṃ kira ratanaṃ rattam. Sukusalena...pe... sampahaṭṭhanti suṭṭhu kusalena suvaṇṇakārena ukkāya tāpetvā sammā pahaṭṭham majjanādivasena sukataparikkammaṃ. Dhātuvibhaṅgeti dhātuvibhaṅgasutte. Katabhaṇḍanti ābharaṇabhāvena kataṃ bhaṇḍaṃ.

Nātiucco nātinīco taruṇasūriyo nāma. Satthārā ābhatavaṇṇo ubbhataguṇoti attho. Neva maraṇaṃ abhinandatīti attanopi maraṇaṃ neva abhinandati attavinipātassa sāvajjabhāvato. Bodhisatto pana paresaṃ atthāya attano attabhāvaṃ pariccajati karuṇāvasena, evaṃ vosajjanaṃ paramatthapāramipāripūriṃ gacchatīti sāvakaṃ na tathā kātuṃ sakkā sikkhāpadato. Na jīvitam pattheti jīvitāsāya samucchinattā. Divasasaṅkhepanti ajja tvaṃ idaṃ nāma kammaṃ karohi, idaṃ te vetananti divasabhāgena paricchinnam vetanam. Tādiso hi bhatako divasakkhayameva udikkhati, na kammaniṭṭhānaṃ. Nibbisam bhatako yathāti vetanam bhatim icchanto kālakkhayaṃ udikkhanto bhatakapuriso viya.

Susimasuttavaṇṇanā niṭṭhitā.

10. Nānātitthiyasāvakasuttavaṇṇanā

111. Nānātitthiyasāvakāti puthutitthiyānaṃ sāvakaṃ. Chinditeti hatthacchedādivasena chede. Māriteti māraṇe. Na pāpaṃ samanupassatīti kiñci pāpaṃ atthīti na passati, paresaṃ tathā pavedeti. Vissāsanti vissatthabhāvaṃ. “Katakammānampi vipāko natthī”ti vadanto katapāpānaṃ akatapuññānañca vissatthataṃ nirāsaṅkataṃ janeti.

Tapojigucchāyāti tapasā acelavatādinā pāpato jigucchanena, “pāpaṃ virājayāmā”ti acelavatādisamādānenāti attho. Tasmiñhi samādāne ṭhitena saṃvarena saṃvutacitto samannāgato pihito ca nāma hotīti “susamvutatto”tiādi vuttaṃ. Cattāro yāmā bhāgā catuyāmā, catuyāmā eva cātuyāmā. Bhāgattho hi idha yāma-saddo yathā “rattiyaṃ paṭhamo yāmo”ti. So panettha bhāgo saṃvaralakkhaṇoti āha “cātuyāmena susamvuto”ti, catukoṭṭhāsenā saṃvarena suṭṭhu saṃvutoti attho.

Paṭikkhittasabbasītodakoti paṭikkhittasabbasītudakaparibhogo. Sabbena pāpavāraṇena yuttoti sabbappakārena saṃvaralakkhaṇena pāpavāraṇena samannāgato. Dhutapāpoti sabbena nijjaralakkhaṇena pāpavāraṇenapi dhutapāpo. Phuṭṭhoti aṭṭhannampi kammānaṃ khepanena vikkhepappattiyā kammakkhayalakkhaṇena sabbena pāpavāraṇena phuṭṭho, taṃ phusitvā ṭhito. Na niguhantoti na niguhanahetu diṭṭhasute tatheva kathento.

Nānātitthiyānaṃyeva upaṭṭhākoti paravādīnaṃ sabbesaṃyeva titthiyānaṃ upaṭṭhāko, tesu sādharmaṇavasena abhippasanno. Koṭippattāti mokkhādhigamena samaṇadhamme pattabbamariyādappattā.

Sahacaritamattenāti sīhanādena saha vassakaraṇamattena. Sīhena sīhanādaṃ nadantena saheva siṅgālena attano siṅgālaravakaraṇamattena. Kotthukoti khuddakakotthu. Āsaṅkitasamācāroti attanā ca parehi ca āsaṅkitabbasamācāro. Sappurisānanti buddhādīnaṃ.

Tassāti vegabbharissa devaputtassa. Sarīre anuāvisīti sarīre anupavisitvā viya āvisi. Adhimuccīti yathā gahitassa vasena cittaṃ na vattati, attano eva vase vattati, evaṃ adhiṭṭhahi. Āyuttāti dassanena saṃyuttā. Pavivekiyanti kappakavatthabhuñjanasenāsanehi pavivittabhāvaṃ. Tenāha “te kirā”tiādi. Rūpe nivīṭṭhāti cakkhurūpadhamme abhinivīṭṭhā. Tenāha “taṇhādiṭṭhīhi patiṭṭhitā”ti. Devalokapatthanakāmāti devalokasseva abhipatthanakāmā. Maraṇadhammatāya mātiyā. Tenāha “mātiyāti maccā”ti. Paralokatthāyāti parasampattibhāvāya lokassa atthāya.

Pabhāsavaṇṇāti pabhāya samānavaṇṇā. Kesam pabhāyāti āha “candobhāsā”tiādi. Sajjhārāgapabhāsavaṇṇā indadhanupabhāsavaṇṇāti paccekam yojanā. Āmo āmagandho etassa atthīti āmisaṃ. Vadhāyāti viddhamsitum. Rūpāti rūpāyatanādirūpidhammā.

Rājagahasamīpappavattīnaṃ rājagahiyānaṃ. “Seto”ti kelāsakūṭo adhippetoti āha “setoti kelāso”ti. Kenaci na ghaṭṭetīti aghaṃ, antalikkhanti āha “aghagāmīnanti ākāsagāmīna”nti. Udakaṃ dhīyati etthāti udadhi, mahodadhi. Vipuloti vepullapabbato. Himavantapabbatānanti himavantapabbatabhāgānaṃ. Buddho seṭṭho sīlasamādhipaṇṇāvimuttivimuttiṇṇadassanādīhi sabbaguṇehi.

Nānātitthiyasāvakasuttavaṇṇanā niṭṭhitā.

Tatīyavaggavaṇṇanā niṭṭhitā.

Sāratthappakāsiniyā saṃyuttanikāya-aṭṭhakathāya

Devaputtasaṃyuttavaṇṇanāya līnatthappakāsanā samattā.



ABOUT THIS TRANSLATION

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