

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

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

5. The Collection of Minor Texts - Subcommentaries
(5. Khuddaka Nikāya - Tīkā)

2. Elucidation of the Guide (2. Nettivibhāvinī)

2. Elucidation of the Meaning of the Uddesavāra
(2. Uddesavāraatthavibhāvanā)



PaliVerse

5. The Collection of Minor Texts - Subcommentaries

2. Elucidation of the Guide

2. Uddesavāraatthavibhāvanā

1. Evaṃ saṅgahavārena saṅkhepato dassite hārādayo idāni vibhāgena dassetuṃ “tattha katame soḷasa hārā”tiādidesanā āradhā. Atha vā soḷasahārādisamudāyā netti nāma mayā mahākaccānena niddiṭṭhāti vuttā, “katame te soḷasa hārā”ti pucchitabbattā vuttaṃ “tattha soḷasa hārā”tyādi. Tattha tatthāti tesu soḷasahārādīsu. Desanā hāro, vicayo hāro...pe... sāmāropano hāroti ime soḷasa hārāti daṭṭhabbā.

Tattha sabbasādhāraṇattā hārapadassa vacanattho paṭhamam vattabbo. Kenatṭhena hārāti? Harīyanti etehīti hārā. Etehi saṃvaṇṇanāvisesehi saṃvaṇṇīyesu suttageyyādīsu aññānasamṣayavipallāsā harīyanti, iti aññānādihāraṇakāraṇattā “etehī”ti padena niddiṭṭhā saṃvaṇṇanāvisesā hārā nāma, hara-dhātuyā ācariyassa vacībhedasaddo, taṃsamutṭhāpako cittuppādo ca mukhyattho, veneyyānam saṃvaṇṇetabbasuttassa atthajānanādiññānasampayuttacittuppādo kāraṇūpacārattho, tassa upanissayapaccayabhūtānam saṃvaṇṇanāvisesānam upanissayapaccayasatti phalūpacārattho, iti-saddena sā upanissayapaccayasattiyeva parāmasīyati. Taṃsattisampannā saṃvaṇṇanāvisesā ṇa-paccayatthā honti. Esa nayo evarūpesu ṭhānesupi. Vitthāro aṭṭhakathāyam vutto eva.

Asādhāraṇato pana desīyati etāyāti desanā. Etāya saṃvaṇṇanāya saṃvaṇṇetabbasuttattho desīyati saṃvaṇṇīyati saṃvaṇṇanānusārena ñāpīyati, iti ñāpanakāraṇattā “etāyā”ti padena niddiṭṭhā visesasaṃvaṇṇanā desanā nāma, na pālidesanā, pālidesanāya saṃvaṇṇetabbasaṃvaṇṇanābhāvena sahacaraṇato vā desanā. Kiñcāpi aññe hārā desanāpālisaṅkhātassa suttassa atthasaṃvaṇṇanābhāvato desanāya sahacārino honti, ayam pana hāro yebhuyyena yathārutavaseneva viññāyamānattā pālidesanāya saha caratīti vattabbataṃ arahati, na tathā pare. Na hi assādādīnavanissaraṇādisandassanalakkhaṇarahitā pālidesanā atthi, ayañca hāro assādādisandassanalakkhaṇoti.

Viciyanti etenāti vicayo. Etena saṃvaṇṇanāvisesena sutte padapañhādayo viciyanti, iti vicāraṇakāraṇattā so saṃvaṇṇanāviseso vicayo nāma. Katvatthādhikaraṇatthāpi labbhanti. Saṃvaṇṇetabbasuttana padapañhādivicayanalakkhaṇo saṃvaṇṇanāviseso vicayo hāro.

Yuttāyutti vicārīyati etāyāti yutti. Etāya visesasaṃvaṇṇanāya sabbesaṃ hārānam bhūmigocarānam yuttāyutti vicārīyati, iti vicāraṇakāraṇattā “etāyā”ti padena niddiṭṭhā visesasaṃvaṇṇanā yutti nāma. Idha uttarapadalopo daṭṭhabbo, yuttiyā vicāraṇā, vicāraṇīyabhāvena sahacaraṇato vā yutti. Sabbahārānam bhūmigocarānam yuttāyuttivicāraṇalakkhaṇo saṃvaṇṇanāviseso yutti hāro.

Padati pavatteti phalaṃ etenāti padaṃ, kāraṇam. Ṭhanti tiṭṭhanti ettha phalāni tadāyattavuttitāyāti ṭhānam, kāraṇam. Padañca taṃ ṭhānañcāti padaṭṭhānam, āsannakāraṇam. Sutte āgatadhammānam padaṭṭhānam vicārīyati etāyāti padaṭṭhānā,

visesasamvaṇṇanā, vicāraṇalopova, sutte āgatadhammānaṃ padaṭṭhānānaṃ, tesaṃca padaṭṭhānānaṃ vicāraṇalakkhaṇo samvaṇṇanāviseso padaṭṭhāno hāro.

Sutte avuttāpi samānalakkhaṇā dhammā lakkhīyanti etena samvaṇṇanāvisesenāti lakkhaṇo, sutte vuttana dhammena samānalakkhaṇānaṃ dhammānaṃ avuttānampi niddhāraṇalakkhaṇo samvaṇṇanāviseso lakkhaṇo hāro.

Sutte dassiyamānā nibbacanādayo cattāropi viyūhīyanti vibhāgena sampiṇḍīyanti ettha, etena vāti byūho, catunnaṃ nibbacanādīnaṃ byūho catubyūho. Nibbacanādhippāyabyañjanānañceva desanānidānassa ca pubbāparena saddhiṃ sandassanalakkhaṇo samvaṇṇanāviseso catubyūho hāro.

Desanāya gahitadhammena sabhāgā, visabhāgā ca dhammā āvaṭṭīyanti ettha, etena vāti āvaṭṭo, desanāya gahitadhammānaṃ sabhāgavisabhāgadhammavasena āvaṭṭanalakkhaṇo samvaṇṇanāviseso āvaṭṭo hāro.

Asādhāraṇāsādhāraṇānaṃ saṃkilesadhamme, vodānadhamme ca sādhāraṇāsādhāraṇato, padaṭṭhānato, bhūmito ca vibhajanalakkhaṇo samvaṇṇanāviseso vibhatti hāro.

Sutte niddiṭṭhā dhammā paṭipakkhavasena parivattīyanti iminā, ettha vāti parivatto, sutte niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo samvaṇṇanāviseso parivattano hāro.

Sutte vuttassa ekasseva atthassa vācakaṃ vividhaṃ vacanaṃ ettha samvaṇṇanāviseseti vivacanaṃ, vivacanameva vevacanaṃ, sutte vutte ekasmiṃ atthe anekapariyāyasaddayojanālakkhaṇo samvaṇṇanāviseso vevacano hāro.

Sutte vuttā atthā pakārehi ñāpīyanti iminā, ettha vāti paññatti, ekekassa dhammassa anekāhi paññattīhi paññāpetabbākāralakkhaṇo samvaṇṇanāviseso paññatti hāro.

Suttāgatā dhammā paṭiccasamuppādādīsu otaṛīyanti anuppavesīyanti ettha, etena vāti otaṛaṇo, paṭiccasamuppādādimukhehi suttatthassa otaṛaṇalakkhaṇo samvaṇṇanāviseso otaṛaṇo hāro.

Sutte padapadatthapañhārambhā sodhīyanti samādhīyanti ettha, etena vāti sodhano, sutte padapadatthapañhārambhānaṃ sodhanalakkhaṇo samvaṇṇanāviseso sodhano hāro.

Sāmaññavisesabhūtā dhammā vinā vikappena adhiṭṭhīyanti anuppavattīyanti ettha, etena vāti adhiṭṭhāno, suttāgatānaṃ dhammānaṃ avikappanavasena sāmaññavisesaniddhāraṇalakkhaṇo samvaṇṇanāviseso adhiṭṭhāno hāro.

Yo hetu ceva paccayo ca phalaṃ parikaroti abhisankharoti, iti so hetu ceva paccayo ca parikkhāro, yo samvaṇṇanāviseso taṃ parikkhāraṃ hetuñceva paccayañca ācikkhati, iti so samvaṇṇanāviseso parikkhāro nāma. Sutte āgatadhammānaṃ parikkhārasaṅkhāte hetupaccaye niddhāretvā samvaṇṇanālakkhaṇo samvaṇṇanāviseso parikkhāro hāro.

Sutte āgatadhammā padaṭṭhānādimukhena samāropīyanti ettha, etena vāti samāropano, sutte āgatadhammānaṃ padaṭṭhānavevacanabhāvapahānasamāropanavicāraṇalakkhaṇo samvaṇṇanāviseso

samāropano hāro. Bhāvasādhana vasenāpi sabbattha vacanattho vattabboti tassāpi vasena yojetabbanti. Sesam samvaṇṇanānusārena ñātabbanti.

“Tattha katame soḷasa hārā desanā”tyādinā hārasarūpaṃ vuttaṃ, kimatthaṃ “tassānugīti”tyādi vuttanti? Anugītigāthāya sukhaggahaṇatthaṃ puna “tassānugīti desanā vicayo yutti”tyādi vuttaṃ. Tattha tassāti hāruddesassa. Anugīti anu pacchā gāyanagāthā. Pañcadasoti pañcadasamo. Soḷasoti soḷasamo. Atthato asaṃkiṇṇāti desanādipadatthato lakkhaṇatthato saṅkarato rahitā. Tena vuttaṃ aṭṭhakathāyaṃ “so ca nesaṃ asaṅkaro lakkhaṇaniddese supākaṭo hotī”ti. Sesam samvaṇṇanānusārena ñātabbanti. “Keci hārā kehici hārehi saṃkiṇṇā viya dissanti, kasmā asaṃkiṇṇāti ñātabba”nti vattabbattā vuttaṃ “etesañceva”tiādi. Tattha etesañceva bhavatīti etesaṃ soḷasannaṃ hārānaṃ yathā yenākārena asaṅkaro hoti, tathā asaṅkarākārena bhavati. Ayati pavattati nayavibhattīti ayā, vitthārena ayāti vitthāratayā, ta-kāro missakadosāpagamatthāya āgato, nayavibhattivisesavacanaṃ. Nayena ñāyena vibhatti nayavibhatti, na pañcanayavibhattāhārānaṃ vitthārena pavattā ñāyavibhatti tathā asaṅkarākārena bhavati tasmim asaṃkiṇṇāti ñātabbāti adhippāyo.

2. Soḷasa hārā sarūpato vuttā, amhehi ca viññātā, “katame pañca nayā”ti vattabbabhāvato tathā pucchitvā sarūpato uddisitum “tattha katame pañca nayā”tyādi vuttaṃ. Aṭṭhakathāyaṃ pana “evaṃ hāre uddisitvā idāni naye uddisitum ‘tattha katame’tiādi vutta”nti vuttaṃ. “Tattha nayanti saṃkilese, vodāne ca vibhāgato ñāpentīti nayā, nīyanti vā tāni ettha, etehi vāti nayā”tiādinā aṭṭhakathāyaṃ vitthārena vacanattho vutto. Nī-dhātuyā nandiyāvaṭṭādinayānusārena saṃkilese, vodāne ca ālambitvā pavatto ñāṇasampayuttacittuppādo mukhyattho, nandiyāvaṭṭādinayānaṃ upanissayapaccayasatti phalūpacārato gahitā, iti-saddo taṃ phalūpacārato gahitasattim parāmasi, taṃsattisahitā nandiyāvaṭṭādinayā a-paccayatthā.

Taṇhāavijjāhi saṃkilesapakkhassa suttassa, samathavipassanāhi vodānapakkhassa suttassa catusaccayojanamukhena nayanalakkhaṇo samvaṇṇanāviseso nandiyāvaṭṭo nayo. Tattha catusaccanti taṇhā ca avijjā ca bhavamūlattā samudayasaccaṃ, avasesā tebhūmakā dhammā dukkhasaccaṃ, samathavipassanā maggasaccaṃ, tena pattabbā asaṅkhatadhātu nirodhasaccanti.

Tīhi avayavehi lobhādīhi saṃkilesapakkhe, tīhi avayavehi alobhādīhi ca vodānapakkhe pukkhalo sobhanoti tipukkhalo, akusalamūlehi saṃkilesapakkhassa, kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo samvaṇṇanāviseso tipukkhalo.

Sīhassa bhagavato vikkīlitaṃ ettha nayeti sīhavikkīlito, subhasaññādīhi vipallāsehi sakalasamkilesapakkhassa, saddhindriyādīhi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo samvaṇṇanāviseso sīhavikkīlitanayo.

Atthanayattayadisābhāvena kusalādidhammānaṃ ālocanaṃ disālocanaṃ. Tassa tassa atthanayassa yojanatthaṃ katesu suttassa atthavissajjanesu ye vodānādayo, saṃkilesikā ca tassa tassa nayassa disābhūtā dhammā suttato niddhāretvā kathitā, tesam yathāvuttadhammānaṃ citteneva “ayaṃ paṭhamā disā, ayaṃ dutiyā disā”tiādinā ālocanaṃ disālocanaṃ.

Tathā ālocitānaṃ dhammānaṃ atthanayattayayojane samānayanato aṅkuso viyāti aṅkuso, tassa tassa nayassa disābhūtānaṃ kusalādidhammānaṃ samānayananaṃ aṅkuso nayo.

Lañjetīti lañjako. Yo nayo suddhatthaṃ lañjeti pakāseti, iti lañjanato pakāsanato so nayo lañjako nāma, nayo ca so lañjako cāti nayalañjako. Nayalañjako paṭhamo nandiyāvaṭṭo nāma, nayalañjako dutiyo tipukkhalo nāma, nayalañjako tatiyo sīhavikkīḷito nāmāti yojetabbo.

Uggatānaṃ visesena uggatoti uttamo, taṃ uttamaṃ. Gatāti ñātā, matāti attho. “Matā”ti vā pāṭho. Sesamettha vuttanayānusārenapi samvannaṇānusārenapi jānitabbanti.

Yathāvuttanayavisesasamvannaṇāya ṭikāyaṃ -

“Samūhādiṃ upādāya lokasaṅketasiddhā vohāramattatā sammutisabhāvo, pathavīphassādīnaṃ kakkhaḷaphusanādilakkhaṇaṃ paramatthasabhāvo. Ayañhettha saṅkhepo - yasmiṃ bhinne, itarāpohe vā cittaena kate na tathā buddhi, idaṃ sammutisaccaṃ yathā ghaṭe, sasambhārajale ca, tabbipariyāyena paramatthasacca”nti -

Vacane ghaṭakathalaāpajalakaddamādisaṅkhātāṃ samūhādiṃ upādāya lokassa pubbe ghaṭakathalaāpajalakaddamādisaṅketasiddhā ghaṭakathalaāpajalakaddamādivohāramattatā sammutisabhāvo saṅketavasena avitathattā. Pathavīādīnaṃ kakkhaḷādilakkhaṇaṃ, phassādīnaṃ phusanādilakkhaṇaṃ paramatthasabhāvo. “Yadi evaṃ ghaṭādiṃ abhinne vā āpādiṃ vā anurūpena ūnabhāvena appavattamāne vā sati sammutibhāvo hotu, bhinne vā ūne vā kathaṃ sammutibhāvo bhavēyya, pathavīphassādīnaṃpi bhijjamānattā, kakkhaḷaphusanādīnaṃca pathavīphassādīhi anaññattā kathaṃ paramatthasabhāvo bhavēyya, katamena saṅkhepena atthena sammutisabhāvo, paramatthasabhāvo ca amhehi jānitabbo”ti vattabbabhāvato “ayañhettha saṅkhepo”tiādimāha. Tattha etthāti etesu sammutisabhāvaparamatthasabhāvesu ayaṃ nayo vuccamāno saṅkhepo attho daṭṭhabbo.

Yasmiṃ ghaṭādiṃ bhinne sati tato ghaṭādito itaro kathalādivohāvo cittaena pubbe katena yathā yena kathalādivohārena bhavati, yasmiṃ āpādiṃ sambhārajalādiṃ ūnabhāvena pavattamāne sati vā tato āpādito itaro kaddamādivohāvo cittaena pubbe katena yathā yena kaddamādivohārena bhavati, tathā tena vohārena buddhi kathalādisabhāvajānanaṃ kaddamādisabhāvajānanaṃ bhavati, idaṃ abhinne ghaṭādiṃ vā bhinne kathalādiṃ vā anūne āpādiṃ vā ūne kaddamādiṃ vā sabbāṃ sammutisaccaṃ hotveva. “Kaddamasmiṃ bhinne, kaddamasmiṃ ūne vā sati itaro sammutisabhāvo”ti pucchitabbabhāvato “ghaṭe, sambhārajale cā”ti vuttaṃ.

Sammutisaccasabhāvo tumhehi vutto, amhehi ca ñāto, “katamo paramatthasaccasabhāvo”ti vattabbabhāvato “tabbipariyāyena paramatthasacca”nti vuttaṃ. Pathavīādīnaṃ kakkhaḷādilakkhaṇato itarassa phusanādilakkhaṇassa asambhavato, phassādīnaṃca phusanādilakkhaṇato itarassa kakkhaḷādilakkhaṇassa asambhavato pathavīphassādīnaṃ lakkhaḷaphusanādilakkhaṇaṃ paramatthasaccaṃ hottevāti imasmiṃ saṅkhepatthe gahite koci virodho natthīti adhippāyoti.

3. Pañca nayā sarūpato ācariyena uddiṭṭhā, amhehi ca viññātā, “yāni padāni aṭṭhārassa mūlapadāni uddiṭṭhāni, katamāni tāni”ti pucchitabbattā tāni sarūpato dassetuṃ “tattha katamāni aṭṭhārassa mūlapadāni”tyādimāha. Aṭṭhakathāyaṃ pana “evaṃ nayepi uddisitvā idāni mūlapadāni uddisituṃ ‘tattha katamāni’tiādi āraddha”nti vuttaṃ. Tattha kusalāni nava padāni, akusalāni nava padāni aṭṭhārassa mūlapadānīti daṭṭhabbānīti yojanā. Mūlanti patiṭṭhahanti etehi nayā, patiṭṭhānavibhāgā cāti mūlāni, padanti patiṭṭhahanti ettha nayā, paṭṭhānavibhāgā, adhigamā cāti padāni, vuttappakāraṭṭhena mūlāni ca tāni padāni cāti mūlapadāni. Kucchite pāpadhamme salayantīti kusalāni, kuse rāgādayo lunantīti kusalāni, kusā viya lunantīti kusalāni, kusena ñāṇena lātabbāni pavattetabbānīti kusalāni. Kusalānaṃ paṭipakkhānīti akusalāni a-saddo cettha paṭipakkhatthoti.

Nava padāni kusalāni, nava padāni akusalānīti gaṇanaparicchedato, jātibhedato ca uddiṭṭhāni, “katamāni tāni”ti pucchitabbattā nava padāni akusalāni paccāsattinyāyena sarūpato dassetuṃ “katamāni nava padāni akusalāni”tiādi vuttaṃ. Aṭṭhakathāyaṃ pana -

“Evaṃ gaṇanaparicchedato, jātibhedato ca mūlapadāni dassetvā idāni sarūpato dassento saṃkilesapakkhamyeva paṭhamam uddisati ‘taṇhā’tiādinā”ti -

Vuttaṃ. Tattha rūpādi ke khandhe tasati paritasatīti taṇhā. Avindiyam kāyaduccaritādiṃ vindatīti avijjā, vindiyam kāyasucaritādiṃ na vindatīti avijjā, vijjāya paṭipakkhāti vā avijjā. Lubbhanti tenāti lobho, lubbhatīti vā lobho, lubbhanam vā lobho. Dosamohesupi ese va nayo. Asubhe rūpakkhandhādi ke “subha”nti pavattā saññā subhasaññā. Dukkhadukkhādi ke “sukha”nti pavattā saññā sukhasaññā. Anicce saṅkhāraddhamme “nicca”nti pavattā saññā niccasaññā. Anattasabhāvesu cakkhādīsū khandhesu “attā”ti pavattā saññā attasaññā. Yatthāti yesu padesu sabbo akusalapakkho saṅgaham samosaraṇam gacchati, tāni padāni akusalānīti yojanā. Saṅgaham gaṇanam. Samosaraṇam samāropanam.

Paccanīkadhamme uddhaccādi ke nīvaraṇe sameti vūpasameti tadaṅgavikkhambhanavasenāti samatho. Saṅkhāre aniccādi hi vividhehi ākārehi passatīti vipassanā. Lobhassa paṭipakkho alobho. Dosassa paṭipakkho adoso. Mohassa paṭipakkho amoho. Etthāpi a-saddo paṭipakkhattho, na abhāvattthādikoti adhippāyo. Asubhe rūpakkhandhādi ke, cakkhādimhi vā “asubha”nti pavattā saññāpadhānacittuppādā asubhasaññā, visesato kāyānupassanāsati paṭṭhānam. Dukkhadukkhātādīsū “dukkha”nti pavattā saññāpadhānacittuppādā dukkhasaññā, visesato vedānupassanāsati paṭṭhānam. Anicce khandhādi ke vipariṇāmadhamme “anicca”nti pavattā saññāpadhānacittuppādā aniccasaññā, visesato cittānupassanāsati paṭṭhānam. Anattasabhāve khandhe, cakkhādimhi vā “anattā”ti pavattā saññāpadhānacittuppādā anattasaññā, visesato dhammānupassanāsati padhānam. Paññāsatisīsenā hi pavattā ayaṃ desanā. Tena vuttaṃ bhagavatā “kathaṅca, bhikkhave, satibalam daṭṭhabbam? Catūsu satipaṭṭhānesu, ettha satibalam daṭṭhabba”nti. Yatthāti yesu padesu sabbo kusalapakkho saṅgaham samosaraṇam gacchati, tāni padāni kusalānīti yojanā.

Uddānanti uddham dānam rakkhaṇam uddānam, saṅgahavacananti attho. Uddāne avutte sati heṭṭhā vuttassa atthassa vippariṇābhāvo dinno viya bhavēyya, tasmā vippariṇābhāvassa nīvaraṇattham uddānanti adhippāyo. Caturo ca vipallāsati

subhasukhaniccaattasaññā. Kilesā bhavanti ettha navapadesūti bhūmī, kilesānaṃ bhūmīti kilesabhūmī, kilesapavattanaṭṭhānāni nava padānīti vuttaṃ hoti.

Caturo satipaṭṭhānāti asubhadukkhaaniccaanattasaññā. Indriyabhūmīti saddhādīnaṃ vimutti-paripācanindriyānaṃ bhūmī pavattanaṭṭhānāni samosaraṇaṭṭhānāni.

Navahi kusalapadehi kusalapakkhā yujjanti yojīyanti, navahi akusalapadehi akusalapakkhā yujjanti yojīyanti. Navahi kusalapadehi saha kusalapakkhā yujjanti yujjantā bhavanti, navahi akusalapadehi saha akusalapakkhā yujjanti yujjantā bhavanti uddesavāre vuttāveseso saṃvaṇṇanānusārena vijānitabbo.

Iti sattibalānurūpā racitā

Uddesavārassa atthavibhāvanā 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: 14 September 2026

HOW TO CITE

PaliVerse (2026). Subcommentaries. The Canon of Discourses - Subcommentaries. 5. The Collection of Minor Texts - Subcommentaries. 2. Elucidation of the Guide. 2. Elucidation of the Meaning of the Uddesavāra 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