

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)

08. Subcommentary on the Book of the Eights (08. Aṭṭhakanipāta-
tīkā)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Subcommentaries

08. Subcommentary on the Book of the Eights

2. Dutiyapaṇṇāsakam

1. Gotamīvaggo

1-3. Gotamīsuttādivaṇṇanā

51-53. Chaṭṭhassa paṭhame gotamīti gottam. Nāmakaraṇadivase panassā laddhasakkārā brāhmaṇā lakkhaṇasampattiṃ disvā “sace ayaṃ dhītaraṃ labhissati, cakkavattirāṇṇo mahesī bhavissati. Sace puttam labhissati, cakkavattirājā bhavissatīti ubhayathāpi mahatīyevassā pajā bhavissatī”ti byākariṃsu. Athassā “mahāpajāpatī”ti nāmaṃ akaṃsu. Tenāha “puttapajāya ceva dhītupajāya ca mahantattā evaṃladdhanāmā”ti.

“Attadaṇḍā bhayaṃ jātaṃ, janaṃ passatha medhagaṃ;
Saṃvegaṃ kittayissāmi, yathā saṃvijitaṃ mayā”ti. -

Ādinā attadaṇḍasuttaṃ kathesi. Taṃtaṃpalobhanakiriyā kāyavācāhi parakkamantiyo ukkaṇṭhantūti sāsanaṃ pesenti nāmāti katvā vuttaṃ “sāsanaṃ pesetvā”ti. Kuṇāladahanti kuṇāladahatīraṃ. Anabhiratiṃ vinodetvāti itthīnaṃ dosadassanamukhena kāmānaṃ vokārasaṃkilesavibhāvanena anabhiratiṃ vinodetvā.

Āpādikāti saṃvaddhakā, tumhākaṃ hatthapādesu kiccaṃ asādhentesu hatthe ca pāde ca vaḍḍhetvā paṭijaggatīti attho. Posikāti divasassa dve tayo vāre nahāpetvā bhojetvā pāyetvā tumhe posesi. Thaṇṇaṃ pāyesīti nandakumāro kira bodhisattato katipāheneva daharo, tasmīṃ jāte mahāpajāpatī attano puttam dhātīnaṃ datvā sayaṃ bodhisattassa dhātikiccaṃ sādhayamānā attano thaṇṇaṃ pāyesī. Taṃ sandhāya thero evamāha. Daharoti taruṇo. Yuvāti yobbaṇṇe ṭhito. Maṇḍanakajātikoti alaṅkārasabhāvo. Tattha koci taruṇopi yuvā na hoti yathā atitaruṇo. Koci yuvāpi maṇḍanakajātiko na hoti yathā upasantasabhāvo, ālasiyabyasanādīhi vā abhibhūto. Idha pana daharo ceva yuvā ca maṇḍanakajātiko ca adhippeto, tasmā evamāha. Uppalādīni maṇḍanakajātiko ca lokasammatattā vuttāni.

Mātugāmassa pabbajitattāti idaṃ pañcavassasatato uddham aṭṭhatvā pañcasuyeve vassasatesu saddhammaṭṭhitiyā kāraṇanidassanaṃ.

Paṭisambhidāpabhedappattakhīṇāsavavaseneva vuttanti ettha

paṭisambhidāppattakhīṇāsavaggahaṇena jhānānīpi gahitāneva honti. Na hi nijjhānakānaṃ sabbappakārasampatti ijjhatīti vadanti.

Sukkhavipassakakhīṇāsavavasena vassasahassantiādinā ca yaṃ vuttaṃ, taṃ khandhakabhāṇakānaṃ matena vuttanti veditabbaṃ. Vinayaṭṭhakathāyampi imināva nayena vuttaṃ.

Dīghanikāyaṭṭhakathāyaṃ pana “paṭisambhidāppattehi vassasahassaṃ aṭṭhāsi, chaḷabhiññehi vassasahassaṃ, tevijjehi vassasahassaṃ, sukkhavipassakehi vassasahassaṃ, pātimokkhena vassasahassaṃ aṭṭhāsi”ti vuttaṃ. Idhāpi sāsananantaradhānakathāyaṃ “buddhānañhi parinibbānato vassasahassameva paṭisambhidā nibbattetuṃ sakkonti, tato paraṃ cha abhiññā, tato tāpi nibbattetuṃ asakkontā tisso vijjā nibbattenti, gacchante gacchante kāle tāpi nibbattetuṃ asakkontā sukkhavipassakā honti. Eteneva upāyena anāgāmino, sakadāgāmino, sotāpannā”ti vuttaṃ.

Samyuttanikāyaṭṭhakathāyaṃ pana “paṭhamabodhiyañhi bhikkhū paṭisambhidāppattā ahesuṃ. Atha kāle gacchante paṭisambhidā pāpuṇituṃ na sakkhiṃsu, chaḷabhiññā ahesuṃ. Tato cha abhiññā pattuṃ asakkontā tisso vijjā pāpuṇiṃsu. Idāni kāle gacchante tisso vijjā pāpuṇituṃ asakkontā āsavakkhayamattaṃ pāpuṇissanti, tampi asakkontā anāgāmiphalaṃ, tampi asakkontā sakadāgāmiphalaṃ, tampi asakkontā sotāpattiphalaṃ, gacchante kāle sotāpattiphalaṃ pattuṃ na sakkhissanti”ti vuttaṃ. Yasmā cetāṃ sabbāṃ aññamaññappaṭiviruddhaṃ, tasmā tesāṃ tesāṃ bhāṇakānaṃ matameva ācariyena tattha tattha dassitanti gaheṭṭabbāṃ. Aññathā hi ācariyasseva pubbāparavirodhappasaṅgo siyāti.

Tāniyevāti tāniyeva pañcavassasahassāni. Pariyattimūlakaṃ sāsanananti āha “na hi pariyaṭṭiyā asati paṭivedho atthi”tiādi. Pariyaṭṭiyā hi antarahitāya paṭipattiantaradhāyati, paṭipattiyā antarahitāya adhigamo antarahitāyati. Kimkāraṇā? Ayañhi pariyaṭṭi paṭipattiyā paccayo hoti, paṭipatti adhigamassa. Iti paṭipattitopi pariyaṭṭiyeva pamāṇaṃ. Dutiyatatiyesu natthi vattaṭṭabbāṃ.

Gotamīsuttādivaṇṇanā niṭṭhitā.

4-5. Dīghajāṇusuttādivaṇṇanā

54-55. Catutthe ekena bhoge bhuñjeyyāti ekena koṭṭhāsena bhoge bhuñjeyya, vinibhuñjeyya vāti attho. Dvīhi kammanti dvīhi koṭṭhāsehi kasivaṇṇijjādikammaṃ payojeyya. Nidhāpeyyāti catutthakoṭṭhāsaṃ nidhetvā ṭhapeyya, nidahitvā bhūmigataṃ katvā ṭhapeyyāti attho. Āpadāsu bhavissatīti kulānañhi na sabbakālaṃ ekasadisāṃ vattati, kadāci rājaaggicoradubbhikkhādivasena āpadā uppajjanti, tasmā evaṃ āpadāsu uppannāsu bhavissatīti ekaṃ koṭṭhāsaṃ nidhāpeyyāti vuttaṃ. Imesu pana catūsu koṭṭhāsesu kataraṃ koṭṭhāsaṃ gaheṭvā kusalaṃ kātābbanti? “Bhoge bhuñjeyyā”ti vuttakoṭṭhāsaṃ. Tato gaṇhitvā hi bhikkhūnampi kapaṇaddhikānampi dānaṃ dātabbaṃ, pesakāraṇhāpitādīnampi vetanaṃ dātabbaṃ. Samaṇabrāhmaṇakapaṇaddhikādīnaṃ dānavasena ceva, adhivatthadevatādīnaṃ petabalivasena, nhāpitādīnaṃ vetanavasena ca viniyogopi upayogo eva.

Apenti gacchanti, apentā vā etehīti apāyā, apāyā eva mukhāni dvārānīti apāyamukhāni. Vināsadvārānīti etthāpi eseṇa nayo. Pañcame natthi vattaṭṭabbāṃ.

Dīghajāṇusuttādivaṇṇanā niṭṭhitā.

6-8. Bhayasuttādivaṇṇanā

56-58. Chaṭṭhe gabbhavāso idha uttarapadalopena gabbho vuttoti āha “gabbhoti gabbhavāso”ti. Sattamaṭṭhamāni uttānatthāni.

6-10. Puggalasuttādivaṇṇanā

59-60. Navame dānaṃ dadantānanti dakkhiṇeyyaṃ uddissa dānaṃ dentānaṃ. Upadhī vipaccanti etena, upadhīsu vā vipaccati, upadhayo vā vipākā etassāti upadhivipākaṃ. Saṅghe dinnaṃ mahapphalanti ariyasaṅghe dinnaṃ vipphāraṭṭhānaṃ hoti, vipulaphalanti attho. Dasame natthi vattabbaṃ.

Puggalasuttādivaṇṇanā niṭṭhitā.

Gotamīvaggavaṇṇanā niṭṭhitā.

2. Bhūmicālavaggo

1-5. Icchāsuttādivaṇṇanā

61-65. Sattamassa paṭhamādīni suviññeyyāni. Pañcame abhibhavatīti abhibhu, parikammaṃ, ñāṇaṃ vā. Abhibhu āyatanaṃ etassāti abhibhāyatanaṃ, jhānaṃ. Abhibhavatibbaṃ vā ārammaṇasaṅkhātāṃ āyatanaṃ etassāti abhibhāyatanaṃ. Atha vā ārammaṇābhibhavanato abhitu ca taṃ āyatanañca yogino sukhavisesānaṃ adhiṭṭhānabhāvato manāyatanadhammāyatanabhāvato cātipi sasampayuttajjhānaṃ abhibhāyatanaṃ. Tenāha “abhibhavanakāraṇānī”tiādi. Tāni hīti abhibhāyatanasaññitāni jhānāni. “Puggalassa ñāṇuttariyatāyā”ti idaṃ ubhayatthāpi yojetabbaṃ. Kathaṃ? Paṭipakkhabhāvena paccanīkadhamme abhibhavanti puggalassa ñāṇuttariyatāya ārammaṇāni abhibhavanti. Ñāṇabaleneva hi ārammaṇābhibhavanaṃ viya paṭipakkhābhibhavopīti.

Parikammavasena ajjhattaṃ rūpasaññī, na appanāvasena. Na hi paṭibhāganimitṭārammaṇā appanā ajjhattavisayā sambhavati. Taṃ pana ajjhattaparikammavasena laddhaṃ kasiṇanimittaṃ avisuddhameva hoti, na bahiddhāparikammavasena laddhaṃ viya visuddhaṃ.

Parittānīti yathāladdhāni suppasarāvamattāni. Tenāha “avaḍḍhitānī”ti. Parittavasenevāti vaṇṇavasena ābhoge vijjamānēpi parittavaseneva idaṃ abhibhāyatanaṃ vuttaṃ. Parittatā hettha abhibhavanassa kāraṇaṃ. Vaṇṇābhoge satipi asatipi abhibhāyatanabhāvanā nāma tikkhapaññasseva sambhavati, na itarassāti āha “ñāṇuttariko puggalo”ti. Abhibhavitvā samāpajjatīti ettha abhibhavanaṃ samāpajjanañca upacārajjhānādhigamasamanantameva appanājhānuppādananti āha “saha nimittuppādenevettha appanaṃ pāpetī”ti. Saha nimittuppādenāti ca appanāparivāsābhāvassa lakkhaṇavacanameva. Yo “khippābhiñño”ti vuccati, tatopi ñāṇuttarasseva abhibhāyatanabhāvanā. Etthāti etasmiṃ nimitte. Appanaṃ pāpetīti bhāvanaṃ appanaṃ neti.

Ettha ca keci “uppanne upacārajjhāne taṃ ārabha ye hetṭhimantena dve tayo javanavārā pavattanti, te upacārajjhānapakkhikā eva, tadanantarañca bhavaṅgaparivāsena upacārāsevanāya ca vinā appanā hoti, saha nimittuppādeneva appanaṃ pāpetī”ti vadanti, taṃ tesam matimattaṃ. Na hi pārivāsikakammena appanāvāro icchito, nāpi mahaggaṭappamāṇajjhānesu viya upacārajjhāne ekantato paccavekkhaṇā icchitabbā, tasmā upacārajjhānādhigamato paraṃ

katipayabhavaṅgacittāvasāne appanaṃ pāpuṇanto “saha nimittuppadenevettha appanaṃ pāpetī”ti vutto. “Saha nimittuppadenā”ti ca adhippāyikamidaṃ vacanaṃ, na nītatthaṃ. Adhippāyo vuttanayeneva veditabbo.

Na antosamāpattiyāṃ tadā tathārūpassa ābhogassa asambhavato, samāpattito vuṭṭhitassa ābhogo pubbabhāgabhaṇāya vasena jhānakkhaṇe pavattaṃ abhibhavanākāraṃ gahetvā pavattoti daṭṭhabbaṃ. Abhidhammatṭhakathāyaṃ pana “iminā panassa pubbabhogo kathito”ti vuttaṃ. Antosamāpattiyāṃ tathā ābhogābhāve kasmā “jhānasaññāyapī”ti vuttanti āha “abhibhavana...pe... atthī”ti.

Vaḍḍhitappamāṇānīti vipulappamāṇānīti attho, na ekaṅguladvaṅgulādivasena vaḍḍhiṃ pāpitānīti tathāvaḍḍhanassevettha asambhavato. Tenāha “mahantānī”ti. Bhattavaḍḍhitakanti bhuñjanabhājane vaḍḍhitvā dinnaṃ bhattaṃ, ekāsane purisena bhuñjitabbabhattato upaḍḍhabhattanti attho.

Rūpe saññā rūpasaññā, sā assa atthīti rūpasaññī, na rūpasaññī arūpasaññī. Saññāsīsena jhānaṃ vadati. Rūpasaññāya anuppādanamevettha alābhitā. Bahiddhāva uppannanti bahiddhāvatthusmiṃyeva uppannaṃ. Abhidhamme pana “ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, appamāṇāni suvaṇṇadubbaṇṇānī”ti evaṃ catunnaṃ abhibhāyatanānaṃ āgatattā abhidhammatṭhakathāyaṃ “kasmā pana yathā suddhante ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittānītiādi vuttaṃ, evaṃ avatvā idha catūsūpi abhibhāyatanesu ajjhattaṃ arūpasaññītāva vuttā”ti codanaṃ katvā “ajjhatarūpānaṃ anabhibhavanīyato”ti kāraṇaṃ vatvā “tattha vā idha vā bahiddhā rūpāneva abhibhavitabbāni, tasmā tāni niyamatova vattabbānīti tatrāpi idhāpi vuttāni, ‘ajjhattaṃ rūpasaññī’ti idaṃ pana satthu desanāvilāsamattamevā”ti vuttaṃ.

Ettha ca vaṇṇābhogarahitāni sahitāni ca sabbāni “parittāni suvaṇṇadubbaṇṇānī”ti vuttāni, tathā “appamāṇāni suvaṇṇadubbaṇṇānī”ti. Atthi hi so pariyāyo “parittāni abhibhuyya, tāni ce kadāci vaṇṇavasena ābhujitāni honti suvaṇṇadubbaṇṇāni abhibhuyyā”ti. Pariyāyakathā hi suddhantadesanāti. Abhidhamme pana nippariyāyadesanattā vaṇṇābhogarahitāni visuṃ vuttāni, tathā sahitāni. Atthi hi ubhayattha abhibhavanavisesoti, tathā idha pariyāyadesanattā vimokkhānampi abhibhavanapariyāyo atthīti “ajjhattaṃ rūpasaññī”tiādinā paṭhamadutiyaabhibhāyatanesu paṭhamavimokkho, tatiyacatutthaabhibhāyatanesu dutiyavimokkho, vaṇṇābhābhāyatanesu tatiyavimokkho ca abhibhavanappavattito saṅgahito. Abhidhamme pana nippariyāyadesanattā vimokkhābhābhāyatanāni asaṅkarato dassetuṃ vimokkhe vajjetvā abhibhāyatanāni kathitāni. Sabbāni ca vimokkhakiccāni jhānāni vimokkhadesanāyaṃ vuttāni. Tadevaṃ “ajjhattaṃ rūpasaññī”ti āgatassa abhibhāyatanadvayassa abhidhamme abhibhāyatanesu avacanato “rūpī rūpāni passatī”tiādināñca sabbavimokkhakiccasādhāraṇavacanabhāvato vavatthānaṃ katanti viññāyati. “Ajjhatarūpānaṃ anabhibhavanīyato”ti idaṃ abhidhamme katthacipi “ajjhattaṃ rūpāni passatī”ti avatvā sabbattha yaṃ vuttaṃ “bahiddhā rūpāni passatī”ti, tassa kāraṇavacanāṃ. Tena yaṃ aññahetukaṃ, taṃ tena hetunā vuttaṃ. Yaṃ pana desanāvilāsaheṭukaṃ ajjhattaṃ arūpasaññītāya eva abhidhamme vacanaṃ, na tassa aññaṃ kāraṇaṃ maggitabbanti dasseti.

Ajjhattarūpānaṃ anabhibhavanīyatā ca tesāṃ bahiddhārūpānaṃ viya avibhūtattā desanāvilāso ca yathāvuttavavattānavasena veditabbo veneyyajjhāsavayasena vijjamānapariyāyakathābhāvato. “Suvaṇṇadubbaṇṇānī”ti eteneva siddhattā na nīlādibhāyatanāni vattabbānīti ce? Taṃ na. Nīlādīsu katādhikārānaṃ nīlādibhāvasseva abhibhavanakāraṇattā. Na hi tesāṃ parisuddhāparisuddhavaṇṇānaṃ parittatā vā appamāṇatā vā abhibhavanakāraṇaṃ, atha kho nīlādibhāvo evāti. Etesu ca parittādikasiṇarūpesu yaṃ yaṃ caritassa imāni abhibhāyatanāni ijjhanti, taṃ dassetuṃ “imesu panā”tiādi vuttaṃ. Sabbasaṅgāhikavasenāti nīlavaṇṇanīlanidassananīlanibhāsānaṃ sādharmaṇavasena. Vaṇṇavasenāti sabhāvavaṇṇavasena. Nidassanavasenāti passitabbatāvasena cakkhuvīññādiviññāṇavīthiyā gahetabbatāvasena. Obhāsavasenāti sappabhāsatāya avabhāsanavasena.

Ichāsuttādivaṇṇanā niṭṭhitā.

6. Vimokkhasuttavaṇṇanā

66. Chaṭṭhe kenaṭṭhenāti kena sabhāvena. Sabhāvo hi ñāṇena yāthāvato araṇīyato ñātābato “attho”ti vuccati, so eva ttha-kārassa ṭṭha-kāraṃ katvā “aṭṭho”ti vutto. Adhimuccanaṭṭhenāti adhikaṃ savisesaṃ muccanaṭṭhena. Etena satipi sabbassapi rūpāvacarajjhānassa vikkhambhanavasena paṭipakkhato vimuttabhāve yena bhāvanāvisesena taṃ jhānaṃ sātisaṃ paṭipakkhato vimuccitvā pavattati, so bhāvanāviseso dīpito. Bhavati hi samānajātiyuttopi bhāvanāvisesena pavattiākāraviseso. Yathā taṃ saddhāvimuttato diṭṭhippattassa, tathā paccaṇīkadhammehi suṭṭhu vimuttatāya eva aniggahitabhāvena nirāsaṅkatāya abhirativasena suṭṭhu adhimuccanaṭṭhenapi vimokkho. Tenāha “ārammaṇe cā”tiādi. Ayaṃ panatthoti ayaṃ adhimuccanaṭṭho pacchime vimokkhe nirodhe natthi. Kevalo vimuttaṭṭho eva tattha labbhati, taṃ sayameva parato vakkhati.

Rūpīti yenāyaṃ sasantatipariyāpannena rūpena samannāgato, taṃ yassa jhānassa hetubhāvena viṣiṭṭharūpaṃ hoti, yena viṣiṭṭhena rūpena “rūpī”ti vucceyya rūpīsaddassa atisaṃvatthadīpanato, tadeva sasantatipariyāpannarūpassa vasena paṭiladdhajjhānaṃ idha paramatthato rūpibhāvasādhakanti daṭṭhabbaṃ. Tenāha “ajjhatta”ntiādi. Rūpajjhānaṃ rūpaṃ uttarapadalopena. Rūpānīti panettha purimapadalopo daṭṭhabbo. Tena vuttaṃ “nīlakasiṇādīni rūpānī”ti. Rūpe kasiṇarūpe saññā rūpasaññā, sā etassa atthīti rūpasaññā, saññāsīsena jhānaṃ vadati. Tappaṭipakkhena arūpasaññā. Tenāha “ajjhattaṃ na rūpasaññā”tiādi.

Anto appanāyaṃ “subha”nti ābhogo natthīti iminā pubbābhogavasena tathā adhimutti siyāti dasseti. Evañhettha tathāvattabbatāpatticodanā anavaṭṭhānā hoti. Yasmā suvisuddhesu nīlādīsu vaṇṇakasiṇesu tattha katādhikārānaṃ abhirativasena suṭṭhu adhimuccanaṭṭho sambhavati, tasmā aṭṭhakathāyaṃ tathā tatiyo vimokkho saṃvaṇṇito. Yasmā pana mettādivasena pavattamānā bhāvanā satte appaṭikūlato dahanti, te subhato adhimuccitvā pavattati, tasmā paṭisambhidāmagge brahmavīhārabhāvanā “subhavimokkho”ti vuttā. Tayidaṃ ubhayampi tena tena pariyaṇena vuttattā na virujjhatīti daṭṭhabbaṃ.

Sabbasoti anavasesato. Na hi catunnaṃ arūpakkhandhānaṃ ekadesopi tattha avasissati. Vissaṭṭhattāti yathāparicchinnaṃ nirodhitattā. Uttamo vimokkho nāma ariyeheva samāpajjitabbato ariyaphalapariyosānattā diṭṭheva dhamme

nibbānappattibhāvato ca.

Vimokkhasuttavaṇṇanā niṭṭhitā.

7. Anariyavohārasuttavaṇṇanā

67. Sattame anariyānaṃ lāmakānaṃ vohāro anariyavohāro. Diṭṭhavāditāti diṭṭhaṃ mayāti evaṃ vāditā. Evaṃ sesesupī. Ettha ca taṃtaṃsamutṭhāpakacetanāvasena attho veditabbo. Tenāha “yāhi cetanāhi”tiādi.

Anariyavohārasuttavaṇṇanā niṭṭhitā.

9. Parisāsuttavaṇṇanā

69. Navame samāgantabbato, samāgacchatīti vā samāgamo, parisā. Bimbisārappamukho samāgamo bimbisārasamāgamo. Sesadvayepi eseṇa nayo. Bimbisāra...pe... samāgamasadisāṃ khattiyaparisanti yojanā. Aññesu cakkavāḷesupī labbhateva satthu khattiyaparisādiupasaṅkamaṇaṃ. Ādito tehi saddhiṃ satthu bhāsaṇaṃ ālāpo, kathanappaṭikathanāṃ sallāpo. Dhammūpasamhitā pucchāpaṭipucchā dhammasākacchā. Saṅghānaṃ paṭicca kathitaṃ saṅghānapariyāyattā vaṇṇa-saddassa “mahantaṃ hatthirājavaṇṇaṃ abhinimminivā”tiādīsu viya. Tesanti padaṃ ubhayapadāpekkhaṃ “tesampi lakkhaṇasaṅghānaṃ viya satthu sarīrasaṅghānaṃ tesāṃ kevalaṃ paññāyati evā”ti. Nāpi āmuttamaṇikuṇḍalo bhagavā hotīti yojanā. Chinnassarāti dvidhā bhinnassarā. Gaggarassarāti jajjaritassarā. Bhāsantaranti tesāṃ sattānaṃ bhāsāto aññaṃ bhāsaṃ. Vīmaṃsāti cintanā. Kimatthaṃ...pe... desetīti idaṃ nanu attānaṃ jānāpetvā dhamme kathite tesāṃ sātisayo pasādo hotīti iminā adhippāyena vuttaṃ? Yesaṃ attānaṃ ajānāpetvā dhamme kathite pasādo hoti, na jānāpetvā, tādise sandhāya satthā tathā karoti. Tattha payojanaṃ māha “vāsanaṭṭhāyā”ti. Evaṃ sutopīti evaṃ aviññātadesako aviññātāgamanopi suto dhammo attano dhammasudhammatāyeṇa anāgate paccayo hoti suṇantassa.

Parisāsuttavaṇṇanā niṭṭhitā.

10. Bhūmicālasuttavaṇṇanā

70. Dasame udenayakkhassa cetiyatṭhāneti udenassa nāma yakkhassa āyatanabhāvena iṭṭhakāhi kate mahājanassa cittikataṭṭhāne. Katavihāroti bhagavantaṃ uddissa katavihāro. Vuccatīti purimavohārena “udenaṃ cetiya”nti vuccatī. Gotamakādīsūpīti “gotamakaṃ cetiya”ntiādīsūpī. Eṇa nayo cetiyatṭhāne katavihārabhāvaṃ atidisati. Tathā hi sattambanti kikkissa rañño dhītaro satta kumāriyo saṃvegajātā gehato nikkhamitvā tattha padhānaṃ padahiṃsu, taṃ ṭhānaṃ “sattambaṃ cetiya”nti vadanti. Bahuputtakanti ca bahupāroho eko nigrodharukkho, tasmīṃ adhivatthaṃ devataṃ bahū manussā putte patthenti, tadupādāya taṃ ṭhānaṃ “bahuputtakaṃ cetiya”nti paññāyittha. Sārandaḍassa nāma yakkhassa vasitaṭṭhānaṃ, cāpālassa nāma yakkhassa vasitaṭṭhānaṃ, iti sabbānevetāni buddhuppādato pubbadevatā pariggahetvā cetiyavohārena voharītāni, bhagavato vihare katepi tattheva sañjānanti. Ramaṇīyāti ettha vesāliya tāva bhūmibhāgasampattiyā sulabhapiṇḍatāya ramaṇīyabhāvo veditabbo. Vihārānaṃ

pana nagarato nātidūratāya naccāsannatāya gamanāgamanasampattiyā anākiṇṇavihāraṭṭhānatāya chāyudakasampattiyā pavivekapatirūpatāya ca ramaṇiyatā daṭṭhabbā.

Vaḍḍhitāti bhāvanāpāripūrivasena paribrūhitā. Punappunaṃ katāti bhāvanāya bahulīkaraṇena aparāparaṃ pavattitā. Yuttayānaṃ viya katāti yathā yuttamājaññayānaṃ chekena sārathinā adhiṭṭhitam yathāruci pavattati, evaṃ yathāruci pavattirahataṃ gamitā. Patitṭhānaṭṭhenāti adhiṭṭhānaṭṭhena. Vatthu viya katāti sabbaso upakkilesavisodhanena iddhivisayatāya patitṭhānabhāvato suvisodhitaparissayavatthu viya katā. Adhiṭṭhitāti paṭipakkhadūrībhāvato subhāvitabhāvena taṃtaṃadhiṭṭhānayogyatāya ṭhapitā. Samantato citāti sabbabhāgena bhāvanupacayaṃ gamitā. Tenāha “suvaḍḍhitā”ti. Suṭṭhu samāraddhāti iddhibhāvanāya sikhāppattiyā sammadeva saṃsevitā.

Aniyamenāti “yassa kassacī”ti aniyamavacanena. Niyametvāti “tathāgatassā”ti sarūpadassanena niyametvā. Āyuppamāṇanti paramāyuppamāṇaṃ vadati. Kiṃ panettha paramāyu nāma, kathaṃ vā taṃ paricchinnappamāṇanti? Vuccate - yo tesam tesam sattānaṃ tasmim tasmim bhavavisesa purimasiddhabhavapatthanūpanissayavasena sarīrāvayavavaṇṇasaṅgāhānappamāṇādivisesā viya taṃtaṃgatinikāyādīsu yebhuyyena niyataparicchedo gabbhaseyyakakāmāvacaradevarūpāvacarasattānaṃ sukkasoṇitautubhojanādiutuādipaccuppannapaccayūpatthambhito vipākappabandhassa ṭhitikālaniyamo. So yathāsakaṃ khaṇamattāvaṭṭhāyīnampi attano sahaṇātānaṃ rūpārūpadhammānaṃ ṭhapanākāravuttitāya pavattanakāni rūpārūpajīvitindriyāni yasmā na kevalaṃ tesam khaṇaṭṭhitiyā eva kāraṇabhāvena anupālakāni, atha kho yāva bhavaṅgupacchedā anupabandhassa avicchedahetubhāvenapi, tasmā āyuhetukattā kāraṇūpacārena āyu, ukkaṃsaparicchedavasena paramāyūti ca vuccati. Taṃ pana devānaṃ nerayikānaṃ uttarakurukānaṃ niyataparicchedaṃ. Uttarakurukānaṃ pana ekantanīyataparicchedameva, avasiṭṭhamanussapetatiracchānānaṃ pana ciraṭṭhitisamvattanīkakammabahule kāle taṃkammāsahitasantānajanitasukkasōṇitapaccayānaṃ taṃmūlakānaṃ candasūriyasamavisamaparivattanādi janitautuāhārādisamavisamapaccayānaṃ vasena cirācirakālato aniyataparcchedaṃ, tassa ca yathā purimasiddhabhavapatthanāvasena taṃtaṃgatinikāyādīsu vaṇṇasaṅgāhānādivisesaniyamo siddho dassanānussavādīhi, tathā ādito gahaṇasiddhiyā. Evaṃ tāsū tāsū upapattīsū nibbattasattānaṃ yebhuyyena samappamāṇaṭṭhitikālaṃ dassanānussavehi labhitvā taṃparamataṃ ajjhosāya pavattitabhavapatthanāvasena ādito paricchedaniyamo veditabbo. Yasmā pana kammaṃ tāsū tāsū upapattīsū yathā taṃtaṃupapattiniyatavaṇṇādinibbattane samatthaṃ, evaṃ niyatāyuparcchedāsū upapattīsū paricchedātikkamena vipākanibbattane samatthaṃ na hoti, tasmā vuttaṃ “tasmim tasmim kāle yaṃ manussānaṃ āyuppamāṇaṃ, taṃ paripuṇṇaṃ karonto tiṭṭheyyā”ti.

Mahāsīvatthero pana “mahābodhisattānaṃ carimabhave paṭisandhidāyino kammaassa asaṅkhyeyyāyukatāsamvattanasamatthataṃ hadaye ṭhapetvā buddhānaṃ āyusaṅkhārassa parissayavikkhambhanasamatthatā pāḷiyaṃ āgatā evāti imaṃ bhaddakappameva tiṭṭheyyā”ti avoca. Khaṇḍiccādīhi abhibhuyyatīti etena yathā iddhibalena jarāya na paṭighāto, evaṃ tena maraṇassapi na paṭighātoti atthato

āpannamevāti. “Kva saro khitto, kva ca nipatito”ti aññathā vuṭṭhitenapi theravādena aṭṭhakathāvacanameva samatthitanti daṭṭhabbaṃ. Tenāha “yo pana vuccati...pe... niyāmita”nti.

Oḷārike nimitteti thūle saññuppadane. Thūlasaññuppadanañhetam “tiṭṭhatu bhagavā kappa”nti sakalaṃ kappaṃ avatṭhānayācanāya, yadidaṃ “yassa kassaci, ānanda, cattāro iddhipādā bhāvitā”tiādinā aññāpadesena attano caturiddhipādabhāvanānubhāvena kappaṃ avatṭhānasamatthatāvibhāvanaṃ. Obhāseti pākaṭavacane. Pākaṭavacanañhetam, yadidaṃ pariyāyaṃ muñcitvā ujukameva attano adhippāyavibhāvanaṃ. Pariyuṭṭhitacittoti yathā kiñci atthānattham sallakkhetuṃ na sakkā, evaṃ abhibhūtacitto. So pana abhibhavo mahatā udakoghena appakassa udakassa ajjhottharaṇaṃ viya ahoṣīti vuttaṃ “ajjhotthaṭacitto”ti. Aññoti therato, ariyehi vā aññopi yo koci puthujjano. Puthujjanaggahaṇaṇcetta yathā sabbena sabbam appahīnavipallāso mārena pariyuṭṭhitacitto kiñci atthānattham sallakkhetuṃ na sakkoti, evaṃ thero bhagavatā katanimittobhāsaṃ sabbaso na sallakkhesīti dassanattham. Tenāha “māro hī”tiādi.

Cattāro vipallāsāti asubhe “subha”nti saññāvipallāso, cittavipallāso, dukkhe “sukha”nti saññāvipallāso, cittavipallāso ime cattāro vipallāsā. Tenāti yadipi itare aṭṭha vipallāsā pahīnā, tathāpi yathāvuṭṭānaṃ catunnaṃ vipallāsānaṃ appahīnabhāvena. Assāti therassa. Maddatīti phusanamattena maddanto viya hoti, aññathā tena maddite sattānaṃ maraṇameva siyā. Kiṃ sakkhissati, na sakkhissatīti adhippāyo. Kasmā na sakkhissati, nanu esa aggasāvakassa kucchim paviṭṭhoti? Saccam paviṭṭho, tañca kho attano ānubhāvadassanattham, na vibādhanādhippāyena. Vibādhanādhippāyena pana idha “kiṃ sakkhissatī”ti vuttaṃ hadayamaddanassa adhikatattā. Nimittobhāsanti ettha “tiṭṭhatu bhagavā kappa”nti sakalakappaṃ avatṭhānayācanāya “yassa kassaci, ānanda, cattāro iddhipādā bhāvitā”tiādinā aññāpadesena attano caturiddhipādabhāvanānubhāvena kappaṃ avatṭhānasamatthatāvasena saññuppadanaṃ nimittaṃ. Tathā pana pariyāyaṃ muñcitvā ujukameva attano adhippāyavibhāvanaṃ obhāso. Jānantoyevāti mārena pariyuṭṭhitabhāvaṃ jānantoyeva. Attano aparādhahetuto sattānaṃ soko tanuko hoti, na balavāti āha “dosāropanena sokatanukaraṇattha”nti. Kiṃ pana thero mārena pariyuṭṭhitacittakāle pavattim pacchā jānātīti? Na jānāti sabhāvena, buddhānubhāvena pana jānāti.

Gaccha tvaṃ, ānandāti yasmā divāvihāratthāya idhāgato, tasmā, ānanda, gaccha tvaṃ yathārucitaṭṭhānaṃ divāvihārāya. Tenāha “yassadāni kālaṃ maññasī”ti. Anatthe niyojento guṇamāraṇena māreti, virāgavibandhanena vā jātinimittatāya tattha tattha jātaṃ mārento viya hotīti “māretīti māro”ti vuttaṃ. Ati viya pāpatāya pāpimā. Kaṇhadhammehi samannāgato kaṇho. Virāgādiguṇānaṃ antakaraṇato antako. Sattānaṃ anathāvahaṃ paṭipattim na muñcatīti namuci. Attano mārapāsenā pamatte bandhati, pamattā vā bandhū etassāti pamattabandhu. Sattamasattāhato paraṃ satta ahāni sandhāyāha “aṭṭhame sattāhe”ti na pana pallaṅkasattāhādi viya niyatakiccassa aṭṭhamasattāhassa nāma labbhanato. Sattamasattāhassa hi parato ajapālanigrodhamūle mahābrahmuno sakkassa ca devarañño paṭiññātadhammadesanaṃ bhagavantaṃ ñatvā “idāni satte dhammadesanāya mama visayaṃ samatikkamāpessatī”ti sañjātadomanasso hutvā ṭhito cintesi - “handā dānāhaṃ naṃ upāyena parinibbāpessāmi, evamassa manoratho aññathattaṃ gamissati, mama ca manoratho ijjhissatī”ti. Evaṃ pana cintetvā

bhagavantam upasaṅkamitvā ekamantaṃ t̥hito “parinibbātu dāni, bhante, bhagavā”tiādinaṃ parinibbānaṃ yāci. Taṃ sandhāya vuttaṃ “aṭṭhame sattāhe”tiādi. Tattha ajjāti āyusaṅkhārossajjanadivasam sandhāyāha. Bhagavā cassa atibandhanādhippāyaṃ jānantopi taṃ anāvikatvā parinibbānassa akālabhāvameva pakāsento yācanaṃ paṭikkhipi. Tenāha “na tāvāha”ntiādi.

Maggavasena byattāti saccasampañivedhaveyyattiyena byattā. Tatheva vinītāti maggavaseneva kilesānaṃ samucchadavinayena vinītā. Tathā visāradāti ariyamaggādhigameneva satthusāsane vesārajjappattiyā visāradā, sārājjakarānaṃ diṭṭhivicikicchādipāpadhammānaṃ vigamena visāradabhāvaṃ pattāti attho. Yassa sutassa vasena vaṭṭadukkhato nissaraṇaṃ sambhavati, taṃ idha ukkaṭṭhaniddesena sutanti adhippetanti āha “tepiṭakavasena”ti. Tiṇṇaṃ piṭakānaṃ samūho tepiṭakaṃ, tīṇi vā piṭakāni tipiṭakaṃ, tipiṭakameva tepiṭakaṃ, tassa vasena. Tamevāti yaṃ taṃ tepiṭakaṃ sotabbabhāvena “suta”nti vuttaṃ, tameva. Dhammanti pariyaṭṭidhammaṃ. Dhārentīti suvaṇṇabhājane pakkhittasīhavasam viya avinassantaṃ katvā suppaṇṇasupavattibhāvena dhārenti hadaye t̥hapenti. Iti pariyaṭṭidhammavasena bahussutadhammadharabhāvaṃ dassetvā idāni paṭivedhadhammavasenapi taṃ dassetuṃ “atha vā”tiādi vuttaṃ. Ariyadhammassāti maggaphaladhammassa, navavidhassapi vā lokuttaradhammassa. Anudhammabhūtaṃ adhigamāya anurūpadhammabhūtaṃ. Anucchavikappaṭipadanti ca tameva vipassanādhimmamāha, chabbidhā visuddhiyo vā. Anudhammanti tassā yathāvuttappaṭipadāya anurūpaṃ abhisallekhitaṃ appichatādidhammaṃ. Caraṇasīlāti samādāya vattanasīlā. Anumaggaphaladhammo etissāti vā anudhammā, vuṭṭhānagāminī vipassanā. Tassā caraṇasīlā. Attano ācariyavādanti attano ācariyassa sammāsambuddhassa vādaṃ. Sadevakassa lokassa ācārasikkhāpanena ācariyo, bhagavā, tassa vādo, catusaccadesanā.

Ācikkhissantīti ādito kathessanti, attanā uggahitanīyāmena pare uggaṇhāpessantīti attho. Desessantīti vācessanti, pālīṃ sammā pabodhessantīti attho. Paññāpessantīti pajānāpessanti, saṅkāsessantīti attho. Paṭṭhapessantīti pakārehi t̥hapessanti, pakāsessantīti attho. Vivarissantīti vivaṭṭaṃ karissantīti. Vibhajissantīti vibhattaṃ karissantīti. Uttānīkarissantīti anuttānaṃ gambhīraṃ uttānaṃ pākāṭaṃ karissantīti. Sahadhammenāti ettha dhamma-saddo kāraṇapariyāyo “hetumhi ñāṇaṃ dhammapaṭisambhidā”tiādīsu viyāti āha “sahetukena sakāraṇena vacanenā”ti. Sappāṭihāriyanti sanissaraṇaṃ. Yathā paravādaṃ bhañjitvā sakavādo patiṭṭhahati, evaṃ hetudāharaṇehi yathādhigatamatthaṃ sampādetvā dhammaṃ kathessanti. Tenāha “niyyānikaṃ katvā dhammaṃ desessantī”ti, navavidhaṃ lokuttaradhammaṃ pabodhessantīti attho. Ettha ca “paññāpessantī”tiādīhi chahi padehi cha atthapadāni dassitāni, ādito pana dvīhi padehi cha byañjanapadāni. Ettāvatā tepiṭakaṃ buddhavacanaṃ samvaṇṇanāyena saṅgahetvā dassitaṃ hoti. Vuttañhetam nettiyaṃ “dvādasa padāni suttaṃ, taṃ sabbam byañjanañca attho cā”ti.

Sikkhāttayasaṅgahitanti adhisīlasikkhādisikkhāttayasaṅgahaṃ. Sakalaṃ sāsanaabrahmacariyanti anavasesaṃ satthusāsanabhūtaṃ seṭṭhacariyaṃ. Samiddhanti sammadeva vaḍḍhitaṃ. Jhānassādasenāti tehi tehi bhikkhūhi samadhiyatajjhānasukhavasena. Vuddhippattanti ulārapaṇītabhāvūpagamena sabbaso parivuddhimupagataṃ. Sabbapāliphullaṃ viya abhiññāsampattivasena abhiññāsampadāhi sāsanaabhivuddhiyā matthakappattito. Patiṭṭhitavasenāti patiṭṭhānavasena, patiṭṭhappattiyāti attho. Paṭivedhavasena bahuno janassa hitanti

bāhujaññaṃ. Tenāha “mahājanābhisaṃmayavasena”ti. Puthu puthulaṃ bhūtaṃ jātaṃ, puthu vā puthuttaṃ pattanti puthubhūtaṃ. Tenāha “sabbā...pe... patta”nti. Suṭṭhu pakāsanti suṭṭhu sammadeva ādikalyāṇādibhāvena paveditaṃ.

Satiṃ sūpaṭṭhitaṃ katvāti ayaṃ kāyādivibhāgo attabhāvasaṇṇito dukkhabhāro mayā ettakaṃ kālaṃ vahito, idāni pana na vahitabbo, etassa avahanatthañhi cirataraṃ kālaṃ ariyamaggasambhāro sambhato, svāyaṃ ariyamaggo paṭividdho. Yato ime kāyādayo asubhādito sabhāvādito sammadeva pariññātāti catubbidhampi sammāsatiṃ yatātathaṃ visaye suṭṭhu upaṭṭhitaṃ katvā. Nāṇena paricchinditvāti imassa attabhāvasaṇṇitassa dukkhabhārassa vahane payoṇabhūtaṃ attahitaṃ tāva bodhimūle eva parisamāpitaṃ, parahitaṃ pana buddhaveneyyavinayaṃ parisamāpitaṃ, taṃ idāni māsattayeneva parisamāpanaṃ pāpuṇissati, ahampi visākhapuṇṇamāyaṃ parinibbāyissāmīti evaṃ buddhaññaṇena paricchinditvā sabbabhāgena nicchayaṃ katvā. Āyusaṅkhāraṃ vissajjīti āyuno jīvitassa abhisaṅkhāraṃ phalasamāpattidhammaṃ na samāpajjissāmīti vissajji. Taṃvissajjaneneva tena abhisaṅkharīyamānaṃ jīvitasāṅkhāraṃ “na pavattessāmī”ti vissajji. Tenāha “tatthā”tiādi.

Ṭhānamahantatāyapi pavattiākāramahantatāyapi mahanto pathavīkampo. Tattha ṭhānamahantatāya bhūmicālassa mahantattaṃ dassetuṃ “tadā kira...pe... kampitthā”ti vuttaṃ. Sā pana jābhikkhettabhūtā dasasahassī lokadhātu eva, na yā kāci. Yā mahābhinihāramahābhijātīdīsipi kampittha, tadāpi tattikāya eva kampane kiṃ kāraṇaṃ? Jātikkettabhāvena tasseva ādito pariggahassa katattā, pariggahakaraṇaṃ cassa dhammatāvasena veditabbaṃ. Tathā hi purimabuddhānampi tāvattakameva jātikkettaṃ ahosi. Tathā hi vuttaṃ “dasasahassī lokadhātu, nissaddā hoti nirākulā...pe... mahāsamuddo ābhujati, dasasahassī pakampatī”ti ca ādi. Udaḥpariyantaṃ katvā chappakārapavedhanena avītarāge bhīṃsetīti bhīṃsano, so eva bhīṃsanakoti āha “bhayaṇako”ti. Devabheriyoti devadundubhisaddassa pariyāyavacanamatthaṃ. Na cettha kāci bherī “dundubhī”ti adhippetā, atha kho uppātabhāvena labbhamāno ākāśagato nigghosāsaddo. Tenāha “devo”tiādi. Devoti megho. Tassa hi gajjabhāvena ākāśassa vassābhāvena sukkhagajjitasaṇṇite sadde niccharante devadundubhisamañña. Tenāha “devo sukkhagajjitaṃ gajjī”ti.

Pīṭivegavissaṭṭhanti “evaṃ cirataraṃ kālaṃ vahito ayaṃ attabhāvasaṇṇito dukkhabhāro, idāni na cirasseva nikkhipissāmī”ti sañjātasomanasso bhagavā sabhāveneva pīṭivegavissaṭṭhaṃ udānaṃ udānesi. Evaṃ pana udānentena ayampi attho sādhitō hotīti dassanattaṃ aṭṭhakathāyaṃ “kasmā”tiādi vuttaṃ.

Tulīyatīti tulanti tula-saddo kammaśādanoti dassetuṃ “tulita”ntiādi vuttaṃ. Appānubhāvātāya paricchinnaṃ. Tathā hi taṃ parito khaṇḍitabhāvena “paritta”nti vuccati. Paṭipakkhaviṃṇambhanato dīghasantānatāya vipulaphalatāya ca na tulaṃ na paricchinnaṃ. Yehi kāraṇehi pubbe avisesato mahaggataṃ “atula”nti vuttaṃ, tāni kāraṇāni rūpāvacarato arūpassa sātisayāni vijjantīti arūpāvacaraṃ “atula”nti vuttaṃ itaraṇa “tula”nti. Appavipākanti tīsupi kammesu yaṃ tanuvipākaṃ hīnaṃ, taṃ tulaṃ. Bahuvipākanti yaṃ mahāvipākaṃ paṇītaṃ, taṃ atulaṃ. Yaṃ panettha majjhimaṃ, taṃ hīnaṃ ukkaṭṭhanti dvidhā bhinditvā dvīsupi bhāgesu pakkhipitaṃ. Hīnattikavaṇṇanāyaṃ vuttanayena vā appabahuvipākataṃ niddhāretvā tassa vasena tulātulabhāvo veditabbo. Sambhavati etasmāti sambhavoti āha “sambhavahetubhūta”nti. Niyakajjhattacharototi sasantānadhammesu

vipassanāvasena gocarāsevanāya ca nirato. Savipākampi samānaṃ pavattivipākamattadāyikammaṃ savipākaṭṭhena sambhavaṃ, na ca taṃ kāmādhivābhisaṅkhārakanti tato visesanatthaṃ “sambhava”nti vatvā “bhavasaṅkhāra”nti vuttaṃ. Ossajīti ariyamaggena avassaji. Kavacaṃ viya attabhāvaṃ pariyonandhitvā ṭhitāṃ attani sambhūtattā attasambhavaṃ kilesaṅca abhindīti kilesabhedasahabhāvikammossajjanaṃ dassento tadubhayassa kāraṇamavoca “ajjhatarato samāhito”ti.

Paṭhamavikappe avasajjanameva vuttaṃ, ettha avasajjanākāroti taṃ dassento “atha vā”tiādināha. Tattha tīrentoti “uppādo bhayaṃ, anuppādo khema”ntiādinā vīmaṃsanto. “Tulento tīrento”tiādinā saṅkhepato vuttamatthaṃ vitthārato dassetuṃ “pañcakkhandhā”tiādiṃ vatvā bhavasaṅkhārassa avasajjanākāraṃ sarūpato dasseti. Evantiādinā pana udānagāthāvaṇṇanāyaṃ ādito vuttamatthaṃ nigamavasena dasseti.

Yanti karaṇe, adhikaraṇe vā paccattavacananti āha “yena samayena, yasmim vā samaye”ti. Ukkhepakavātāti udakasandhārakavātaṃ upacchinditvā ṭhitatṭhānato khepakavātā. Saṭṭhi...pe... bahalanti idaṃ tassa vātassa ubbedhappamāṇameva gahetvā vuttaṃ, āyāmaṃvitthārato pana dasasahassacakkavāḷappamāṇaṃ koṭisatasahassacakkavāḷappamāṇampi udakasandhārakavātaṃ upacchindatiyeva. Ākāseti pubbe vātena paṭiṭṭhitākāse. Puna vātoti ukkhepakavāte tathā katvā vigate udakasandhārakavāto puna ābandhitvā gaṇhāti. Yathā taṃ udakaṃ na bhassati, evaṃ upatthambhentaṃ ābandhanavitānavasena bandhitvā gaṇhāti. Tato udakaṃ uggacchatīti tato ābandhitvā gahaṇato tena vātena uṭṭhāpitaṃ udakaṃ uggacchati upari gacchati. Hotiyevāti antarantarā hotiyeva. Bahubhāvenāti mahāpathaviyā mahantabhāvena. Sakalā hi mahāpathavī tadā oggacchati ca uggacchati ca, tasmā kampanaṃ na paññāyati.

Ijghanassāti icchitatthasijghanassa anubhavitabbassa issariyasampattiādikassa. Parittāti paṭiladdhamattā nātisubhāvitā. Tathā ca bhāvanā balavatī na hotīti āha “dubbalā”ti. Saññāsīsena hi bhāvanā vuttā. Appamāṇāti paguṇā subhāvitā. Sā hi thirā daḷhatarā hotīti āha “balavā”ti. “Parittā pathavīsaññā, appamāṇā āposaññā”ti desanāmettametaṃ, āposaññāya pana subhāvitāya pathavīkampo sukheneva ijhatīti ayamettha adhippāyo veditabbo. Saṃvejento vā dibbasampattiyā pamattaṃ sakkaṃ devarājānaṃ, vīmaṃsanto vā tāvadeva samadhigataṃ attano iddhibalaṃ. So kirāyasmā khuragge arahattaṃ patvā cintesi - “atthi nu kho koci bhikkhu yena pabbajitadivaseyeva arahattaṃ patvā vejayanto pāsādo kampitapubbo”ti. Tato “natthi koci”ti ṇatvā “ahaṃ kampessāmī”ti abhiññābalena vejayantamatthake ṭhatvā pādena paharitvā kompetuṃ nāsakkhi. Atha naṃ sakkassa nāṭakitthiyo āhaṃsu - “putta saṅgharakkhita, tvaṃ pūtigandheneva sīsena vejayantaṃ kompetuṃ icchasi, suppatiṭṭhito, tāta, pāsādo, kathaṃ kompetuṃ sakkhissasi”ti.

Sāmaṇero “imā devatā mayā saddhiṃ keḷiṃ karonti, ahaṃ kho pana ācariyaṃ nālatthaṃ, kahaṃ nu kho me ācariyo sāmuddikamahānāgatthero”ti āvajjetvā “mahāsamudde udakaleṇaṃ māpetvā divāvihāraṃ nisinno”ti ṇatvā tattha gantvā therāṃ vanditvā atṭhāsī. Tato naṃ thero, “tāta saṅgharakkhita, asikkhitvāva yuddhaṃ pavitṭhosī”ti vatvā “nāsakkhi, tāta, vejayantaṃ kompetu”nti pucchi. Ācariyaṃ, bhante, nālatthanti. Atha naṃ thero, “tāta, tumhādisa akampente añño ko kampessati, diṭṭhapubbaṃ te, tāta, udakapiṭṭhe gomayakhaṇḍaṃ pilavantaṃ, tāta, kapallapūvaṃ paccantaṃ antantena paricchinnanti iminā opammena jānāhī”ti āha.

So “vaṭṭissati, bhante, ettakenā”ti vatvā “pāsādena patitṭhitokāsaṃ udakaṃ hotū”ti adhiṭṭhāya vejayantābhimukho agamāsi. Devadhītarō taṃ disvā “ekavāraṃ lajjitvā gato, punapi sāmaṇero eti, punapi etī”ti vadiṃsu. Sakko devarājā “mā mayhaṃ puttena saddhiṃ kathayittha, idāni tena ācariyo laddho khaṇena pāsādaṃ kameppasati”ti āha. Sāmaṇeropi pādaṅguṭṭhena pāsādathūpikaṃ pahari, pāsādo catūhi disāhi oṇamati. Devatā “patitṭhātumaṃ dehi, tāta, pāsādassa, patitṭhātumaṃ dehi, tāta, pāsādassā”ti viraviṃsu. Sāmaṇero pāsādaṃ yathāṭṭhāne ṭhapetvā pāsādamatthake ṭhatvā udānaṃ udānesi -

“Ajjevāhaṃ pabbajito, ajja pattāsavakkhayaṃ;
Ajja kampemi pāsādaṃ, aho buddhassuḷāratā.

“Ajjevāhaṃ pabbajito, ajja pattāsavakkhayaṃ;
Ajja kampemi pāsādaṃ, aho dhammassuḷāratā.

“Ajjevāhaṃ pabbajito, ajja pattāsavakkhayaṃ;
Ajja kampemi pāsādaṃ, aho saṅghassuḷāratā”ti.

“Dhammatā esā, bhikkhave, yadā bodhisatto tusitakāyā cavitvā mātukucchiṃ okkamati”ti vatvā “ayaṅca dasasahassī lokadhātu saṅkampi sampakampi sampavedhī”ti, tathā “dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati”ti vatvā “ayaṅca dasasahassī lokadhātu saṅkampi sampakampi sampavedhī”ti ca mahāsattassa gabbhokkantiyaṃ abhijātiṅca dhammatāvasena mahāpadāne pathavīkampassa vuttattā itaresupi catūsu ṭhānesu pathavīkampō dhammatāvasenevāti atthato vuttametanti daṭṭhabbaṃ.

Idāni nesaṃ pathavīkampānaṃ kāraṇato pavattiākārato ca vibhāgaṃ dassetuṃ “iti imesū”tiādi vuttaṃ. Dhātukopenāti ukkhepakavātasaṅkhātāya vāyodhātuyā pakopena. Iddhānubhāvenāti ñāṇiddhiyā, kammavipākajiddhiyā vā sabhāvena, tejenāti attho. Puññatejenāti puññānubhāvena, mahābodhisattassa puññabalenāti attho. Ñāṇatejenāti anaññasādhāraṇena paṭivedhaññānubhāvena. Sādhukāradānavasenāti yathā anaññasādhāraṇappaṭivedhaññānubhāvena abhihatā mahāpathavī abhisambodhiyaṃ kampittha, evaṃ anaññasādhāraṇena desanāññānubhāvena abhihatā mahāpathavī kampittha, taṃ panassā sādhukāradānaṃ viya hotīti “sādhukāradānavasenā”ti vuttaṃ.

Yena pana bhagavā
asītiānubyañjanappaṭimaṇḍitadvattiṃsamahāpurisalakkhaṇavicitrarūpakāyo
sabbākāraparisuddhasīlakkhandhādiguṇaratanaśamiddhidhammakāyo
puññamahattathāmahattaiddhimahattayasamahattapaññamahattānaṃ
paramukkaṃsagato asamo asamasamo appaṭipuggalo arahāṃ sammāsambuddho
attano attabhāvasaññitaṃ khandhapañcakaṃ kappāṃ vā kappāvasesaṃ vā
ṭhapetuṃ samatthopi saṅkhatadhammaparijigucchānākārappavattena ñāṇavisesena
tiṇāyapi amaññamāno āyusaṅkhārossajjanavidhinā nirapekkho ossajji.
Tadanubhāvābhihatā mahāpathavī āyusaṅkharossajjane akampittha. Taṃ panassā
kāruññasabhāvasaṅghitā viya hotīti vuttaṃ “kāruññabhāvenā”ti.

Yasmā bhagavā parinibbānaśamaye catuvīsati koṭṭisatasahassasaṅkhā samāpattiyo
samāpajji, antarantarā phalaśamāpattisaṃpajjanena tassa pubbabhāge sātisaṃ
tikkaṃ sūraṃ vipassanāñāṇaṅca pavattesi. “Yadatthaṅca mayā evaṃ sucirakālaṃ

anaññasādhāraṇo paramukkamsagato ñāṇasambhāro sambhato, anuttaro ca vimokkho samadhigato, tassa vata me sikhāppattaphalabhūtā accantaniṭṭhā anupādisesaparinibbānadhātu ajja samijjhatī”ti bhiyyo ativiya somanassappattassa bhagavato pītivipphārādiguṇavipulatarānubhāvo parehi asādhāraṇañāṇātisayo udapādi, yassa samāpattibalasamupabrūhitassa ñāṇātisayassa ānubhāvaṃ sandhāya idaṃ vuttaṃ “dveme piṇḍapātā samasamaphalā samasamavipākā”tiādi, tasmā tassānubhāvena samabhihatā mahāpathavī akampittha, taṃ panassā tassaṃ velāyaṃ ārodanākārappatti viya hotīti “aṭṭhamo ārodanenā”ti vuttaṃ.

Idāni saṅkhepato vuttamatthaṃ vivaranto “mātukucchiṃ okkamante”tiādimāha. Ayaṃ panatthoti “sādhukāradānavasena”tiādinā vutta attho. Pathavīdevatāya vasenāti ettha samuddadevatā viya mahāpathaviyā adhidevatā kira nāma atthi, tādise kāraṇe sati tassā cittavasena ayaṃ mahāpathavī saṅkampati sampakampati sampavedhati. Yathā vātavalāhakadevatānaṃ cittavasena vātā vāyanti, sītuṇhaabbhavassavalāhakadevatānaṃ cittavasena sītādayo bhavanti, tathā hi visākhapuṇṇamāyaṃ abhisambodhiatthaṃ bodhirukkhamūle nisinnassa lokanāthassa antarāyakaṇatthaṃ upaṭṭhitam mārabalam vidhamituṃ -

“Acetanāyaṃ pathavī, aviññāya sukhaṃ dukhaṃ;
Sāpi dānabalā mayhaṃ, sattakkhattuṃ pakampathā”ti. -

Vacanasamanantaraṃ mahāpathavī bhijjivā sapariyaṃ māraṃ parivattesi. Etanti sādhu-kāradānādi. Yadi pi natthi acetanattā, dhammatāvasena pana vuttanayena siyāti sakkā vattuṃ. Dhammatā pana atthato dhammabhāvo, so puññadhammassa vā ñāṇadhammassa vā ānubhāvasabhāvoti. Tayidaṃ sabbaṃ vicāritameva. Evañca katvā -

“Ime dhamme sammasato, sabhāvasarasalakkhaṇe;
Dhammatejēna vasudhā, dasasahassī pakampathā”ti. -

Ādivacanañca samatthitaṃ hoti.

Ayaṃ pana mahāpathavī aparesupi aṭṭhasu ṭhānesu akampittha mahābhini-kkhamane bodhimaṇḍūpasaṅkamaṇe paṃsukūlaggaṇe paṃsukūladhovane kāḷakārāmasutte gotamakasutte vessantarajātake brahmajāleti. Tattha mahābhini-kkhamanabodhimaṇḍūpasaṅkamaṇesu vīriyabalena akampittha. Paṃsukūlaggaṇe “dvisahassadīparivāre nāma cattāro mahādīpe pahāya pabbajitvā susānaṃ gantvā paṃsukūlaṃ gaṇhantena dukkaṃ bhagavatā kata”nti acchariyavegābhīhatā akampittha. Paṃsukūladhovanavessantarajātakesu akālakampanena akampittha. Kāḷakārāmagotamakasuttesu “ahaṃ sakkhī bhagavā”ti sakkhibhāvena akampittha. Brahmajāle pana dvāsaṭṭhiyā diṭṭhigatesu vijaṭetvā niggumbaṃ katvā desiyamānesu sādhu-kāradānavasena akampitthāti veditabbā.

Na kevalaṃ etesuyeva ṭhānesu pathavī akampittha, atha kho tīsu saṅgahesupi mahāmahindattherassa imaṃ dīpaṃ āgantvā jotivane nisīditvā dhammaṃ desitadivasepi akampittha. Kalyāṇiyamahāvihāre ca piṇḍapātiyattherassa cetiyaṅgaṇaṃ sammajjitvā tattheva nisīditvā buddhārammaṇaṃ pītiṃ gahetvā imaṃ suttantaṃ āraddhassa suttapariyosāne udakapariyantaṃ katvā akampittha. Lohapāsādassa pācīnaambalaṭṭhikaṭṭhānaṃ nāma ahosi, tattha nisīditvā dīghabhāṇakattherā brahmajālasuttaṃ ārabhiṃsu. Tesam sajjhāyapariyosānepi udakapariyantameva katvā pathavī akampittha.

Yadi evaṃ “aṭṭhime, ānanda, hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāyā”ti kasmā aṭṭheva hetū vuttāti? Niyamahetubhāvato. Imeyeva hi aṭṭha hetū niyamanti, nāññe. Te hi kadāci sambhavantīti aniyamabhāvato na gaṇitā. Vuttañhetam nāgasenattherena milindapañhe -

“Aṭṭhime, bhikkhave, hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāyāti. Yaṃ vessantarena rañña mahādāne dīyamāne sattakkhattuṃ mahāpathavī kampitā, tañca pana akālikam kadācuppattikam aṭṭhahi hetūhi vippamuttaṃ, tasmā agaṇitam aṭṭhahi hetūhi.

“Yathā, mahārāja, loke tayoyeva meghā gaṇiyanti vassiko, hemantiko, pāvusakoti. Yadi te muñcitvā añño megho pavassati, na so megho gaṇiyati sammatehi meghehi, akālameghotveva saṅkham gacchati, evameva kho, mahārāja, vessantarena rañña mahādāne dīyamāne yaṃ sattakkhattuṃ mahāpathavī kampitā, akālikam etaṃ kadācuppattikam aṭṭhahi hetūhi vippamuttaṃ, na taṃ gaṇiyati aṭṭhahi hetūhi.

“Yathā vā pana, mahārāja, himavantā pabbatā pañca nadisatāni sandanti, tesam, mahārāja, pañcannaṃ nadisatānaṃ daseva nadiyo nadigaṇanāya gaṇiyanti. Seyyathidaṃ - gaṅgā, yamunā, aciravatī, sarabhū, mahī, sindhu, sarassatī, vetravatī, vītaṃsā, candabhāgātī. Avasesā nadiyo nadigaṇanāya agaṇitā. Kiṃkāraṇā? Na tā nadiyo dhuvasalilā, evameva kho, mahārāja, vessantarena rañña mahādāne dīyamāne yaṃ sattakkhattuṃ mahāpathavī kampitā, akālikam etaṃ kadācuppattikam aṭṭhahi hetūhi vippamuttaṃ, na taṃ gaṇiyati aṭṭhahi hetūhi.

“Yathā vā pana, mahārāja, rañño satampi dvisatampi tisatampi amaccā honti, tesam chayeve janā amaccagaṇanāya gaṇiyanti. Seyyathidaṃ - senāpati, purohito, akkhadasso, bhaṇḍāgārīko, chattaggāhako, khaggaggāhako, eteyeve amaccagaṇanāya gaṇiyanti. Kiṃkāraṇā? Yuttattā rājagūṇehi. Avasesā agaṇitā, sabbe amaccātveva saṅkham gacchanti, evameva kho, mahārāja, vessantarena rañña mahādāne dīyamāne yaṃ sattakkhattuṃ mahāpathavī kampitā, akālikam etaṃ kadācuppattikam aṭṭhahi hetūhi vippamuttaṃ, na taṃ gaṇiyati aṭṭhahi hetūhī”ti.

Bhūmicālasuttavaṇṇanā niṭṭhitā.

Cāpālavaggavaṇṇanā niṭṭhitā.

3. Yamakavaggo

1-10. Saddhāsuttādivaṇṇanā

71-80. Aṭṭhamassa paṭhamādīni uttānatthāneva. Dasame kucchitam sīdatīti kusīto da-kārassa ta-kāram katvā. Yassa dhammassa vasena puggalo “kusīto”ti vuccati, so kusitabhāvo idha kusita-saddena vutto. Vināpi hi bhāvajotanasaddam bhāvatto viññāyati yathā “paṭassa sukka”nti, tasmā kusitabhāvavattūnīti attho. Tenāha “kosajjakāraṇānīti attho”ti. Kammap nāma samaṇasāruppaṃ īdisanti āha “cīvaravicāraṇādī”ti. Vīriyanti padhānavīriyam. Tam pana caṅkamanavasena karaṇe

kāyikantipi vattabbataṃ labhatīti āha “duvidhampī”ti. Pattiyāti pāpuṇanatthaṃ. Osīdananti bhāvanānuyoge saṅkoco. Māsehi ācitaṃ nicitaṃ viyāti māsācitaṃ, taṃ maññe. Yasmā māsā tintā visesena garukā honti, tasmā “yathā tintamāso”tiādi vuttaṃ. Vuṭṭhito hoti gilānabhāvāti adhippāyo.

Tesanti ārambhavatthūnaṃ. Imināva nayanāti iminā kusītavatthūsu vutteneva nayena “duvidhampi vīriyaṃ ārabhatī”tiādinā. Idaṃ paṭhamanti “idaṃ, handāhaṃ, vīriyaṃ ārabhāmī”ti, “evaṃ bhāvanāya abbhussahanaṃ paṭhamam ārambhavatthū”tiādinā ca attho veditabbo. Yathā tathā paṭhamam pavattaṃ abbhussahanañhi upari vīriyārambhassa kāraṇam hoti. Anurūpapaccavekkhaṇasahitāni hi abbhussahanaṇi tammūlakāni vā paccavekkhaṇāni aṭṭha ārambhavatthūnīti veditabbāni.

Saddhāsuttādivaṇṇanā niṭṭhitā.

Yamakavaggavaṇṇanā niṭṭhitā.

81-626. Sesam uttānameva.

Iti manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Aṭṭhakanipātavaṇṇanāya anuttānatthadīpanā samattā.



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.

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