

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Subcommentaries (Tīkā)

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

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

1. Subcommentary on the Guide (1. Nettippakaraṇa-tīkā)

3. Commentary on the Exposition Section  
(3. Niddesavāraṇaṇā)



PaliVerse

## 5. The Collection of Minor Texts - Subcommentaries

### 1. Subcommentary on the Guide

### 3. Niddesavāraṇṇanā

**4.** Niddesavāre sāmāññatoti sādharmaṇato. Visesenāti asādhāraṇato. Padatthoti saddattho. Lakkhaṇanti sabhāvo. Kamoti anupubbī. Ettāvatāti ettakappamāṇabhāvo. Hetvādīti hetuphalabhūmiupanisāsabhāgavisabhāgalakkhaṇanayā. Visesato pana lakkhaṇanti sambandho.

#### Hārasaṅkhepavaṇṇanā

1. Yaṃ, bhikkhavi ettha yaṃti paccattavacanāṃ, tañca sukhaṃ, somanassanti dvayena samānādhikaraṇanti katvā “assādīyatīti assādo, sukhaṃ, somanassañcā”ti vuttaṃ. Sukhādivedanā viya manāpiyarūpādipi avītarāgassa assādetabbanti āha “evaṃ iṭṭhārammaṇampī”ti. “Assādeti etāyāti vā assādo, taṇhā”ti etena “ya”nti hetuatthe nipātati dasseti. Tatrāyamatto - yena hetunā pañcupādānakkhandhe paṭicca assādanīyabhāvena uppajjati sukhaṃ somanassaṃ, ayaṃ taṇhāsaṅkhāto assādo assādanakiriyāya kāraṇanti. Iti katvā ayamatto diṭṭhābhinandanādibhāvato vipallāsesupi sambhavatīti āha “evaṃ vipallāsāpī”ti. Anīṭṭhampīti pi-saddena iṭṭhampīti yojetabbaṃ, anavasesā sāsavā dhammā idha ārammaṇaggahaṇena gahitāti āha “sabbesaṃ tebhūmakasaṅkhārāna”nti.

Dukkhādukkhamasukhavedanānanti ettha dukkhasabhāvā eva adukkhamasukhā vedanā gahitā anīṭṭhārammaṇassa adhippetatā, na sukhasabhāvā. Yaṃ sandhāya vuttaṃ “yāyaṃ, bhante, adukkhamasukhā vedanā, santasmim esā paṇīte sukhe vuttā bhagavatā”ti. “Sukhapariyāyasabbhāvato”ti iminā iṭṭhatāmattatopi lesena sattānaṃ ārammaṇassa assādanīyatā sambhavatīti dasseti.

Ādīnavo dosanissandanatāya doso, svāyaṃ pīlanavuttiyā veditabboti āha “ādīnavo dukkhā vedanā, tissopi vā dukkhatā”ti. Evaṃ dosatthataṃ ādīnavassa dassetvā idāni kapaṇatthataṃ dassetuṃ “atha vā”tiādi vuttaṃ. Yatoti yasmā dosakapaṇasabhāvattāti vuttaṃ hoti.

Nissaratīti vivitti, sabbasaṅkhāravivekoti attho. Sāmāññaniddesenāti nissaraṇasaddavacanīyatāsāmāññena. Purimānanti assādādīnavatānaṃ. Upāyo cātiādīsu ca-saddo padapūraṇamattanti katvā āha “pacchimānañcā”ti, phalādīnanti attho. Tadantogadhabhedānanti ariyamaggapariyāpannavisesānaṃ.

Kāmabhavādīnanti ādi-saddena na rūpārūpabhavā eva gahitā, atha kho te ca saññībhavādayo ca ekavokārabhavādayo ca gahitā. Tenāha “tiṇṇaṃ tiṇṇaṃ bhavāna”nti.

Yāvadeva anupādāparinibbānatthā bhagavato desanāti āha “nanu ca...pe... nipphādīyatī”ti. “Vuttamevā”ti iminā punaruttidosāṃ codeti. Itaro “saccameta”nti anujānitvā “tañca kho”tiādinā pariharati. “Paramparāyā”ti etena ajjhataṃ yonisomanasikāro viya na paratoghoso āsannakāraṇaṃ dhammādhigamassa dhammassa paccattaṃ vedanīyattāti dasseti. Tathā hi “akkhātāro tathāgatā,

paṭipannā pamokkhanti, jhāyino mārabandhanā”ti vuttaṃ. Tadadhigamakāraṇaṃ ariyamaggādhigamakāraṇaṃ siyā. Kiṃ pana tanti āha “sampattibhavaheṭṭi”ti, tena carimattabhāvaheṭṭubhūtaṃ puññasampattiṃ vadati.

“Attānudiṭṭhiṃ ūhacca, evaṃ maccutaro siyā”ti idaṃ ariyamaggassa pubbhāgapaṭipadāya phalabhāvasādhanaṃ. Yena hi vidhinā attānudiṭṭhisamugghāto, maccutaraṇaṃ siyā, so “eva”nti iminā pakāsitoti. Attānudiṭṭhisamugghātamaccutaraṇaṃ phalabhāve vattabbameva natthi.

“Dhammo have”ti pana gāthāyaṃ lokiyassa puññaphalassa vuttattā āha “idaṃ phala”nti. Yaṃ nibbattetabbā, taṃ phalaṃ. Yaṃ nibbattakaṃ, so upāyo. Ayamettha vinicchayo. Tenāha “etena nāyena”tiādi. Upadhisampattīti attabhāvasobhā.

Visuddhīti ñāṇadassanavisuddhi adhippetāti āha - “etthāpi...pe... viññātu”nti. “Yasmā panā”tiādināpi tamevatthaṃ vacanantare pākaṭataraṃ karoti.

Sarūpato āgatāni “yato kho, bhikkhave, bhikkhu pañcannaṃ upādānakkhandhānaṃ samudayaṃ atthaṅgamaṃ assādaṃ ādīnavaṃ nissaraṇaṃ yathābhūtaṃ pajānāti”tiādīsu. Ekadesena āgatāni “saṃyojanīyesu, bhikkhave, dhammesu assādānupassino viharato, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo, saṅkhārānametaṃ nissaraṇaṃ, yadidaṃ nibbāna”ntiādīsu. Na sarūpena āgatāni yathā sāmāññaphalasuttādīsu. Atthavasenaṃ assādetabbādiatthavasena. Na papañcitoti na vitthārito.

2. Eeva nayoti atidesena viciyamānavacanaseso atidiṭṭho. Bhāvatthe tohi āha “vissajjanti vissajjana”ti. Sutte āgataṃ na atthasaṃvaṇṇanāvasena atthakathāyaṃ āgatanti adhippāyo. Pucchānurūpatā idha pubbāparanti catubyūhapubbāparato imaṃ visesetvā dasseti. Pucchānusandhīti pucchāya vissajjanena anusandhānaṃ. Atthakathāyaṃ pana heṭṭhimadesanāya pucchānimittapavattauparidesanāya sambandho “pucchānusandhī”ti vuttaṃ. Pubbāpekkhanti pucchitavissajjitapadāpekkhaṃ. “Suttassā”ti vā iminā pucchāvissajjanānugītiyo ṭhapetvā seso vicayahārapadattho saṅgahitoti padassāpi saṅgaho veditabbo. Imasmiṃ pakkhe gāthāyaṃ ca-saddo padapūraṇamatte daṭṭhabbo.

“Cakkhu anicca”nti puṭṭhe “āma, cakkhu aniccamevā”ti ekantato vissajjanaṃ ekaṃsabyākaraṇaṃ. “Aññindriyaṃ bhāvetabbā, sacchikātabbā”ti puṭṭhe “maggapariyāpannaṃ bhāvetabbā, phalapariyāpannaṃ sacchikātabbā”nti vibhajitvā vissajjanaṃ vibhajabyākaraṇaṃ. “Aññindriyaṃ kusala”nti puṭṭhe “kiṃ anavajjaṭṭho kusalaṭṭho, udāhu sukhavipākaṭṭho”ti paṭipucchitvā vissajjanaṃ paṭipucchābyākaraṇaṃ. “Sassato attā, asassato vā”ti vutte “abyākatameta”ntiādinā avissajjanaṃ ṭhapanāṃ. “Kiṃ panete kusalāti vā dhammāti vā ekatthā, udāhu nānatthā”ti idaṃ pucchanaṃ sāvasesaṃ. Vissajjanassa pana sāvasesatā veneyyajjhāsayavasena desanāyaṃ veditabbā. Appāṭihīraṃ sauttaraṃ. Sappāṭihīraṃ niruttaraṃ. Sesā vicayahāraniddese suviññeyyameva.

Ettha ca assādo assādahetu yāva āṇattihetūti evaṃ hetūnampi assādādayo veditabbā. Tattha saṅkhepato sukhasukhapaccayalakkhaṇo assādo, so visesato saggasampattiyā dīpetabbo. Sā hi tassa ukkaṃso, sesā panettha bhavasampattiṃ tadanvāyikā veditabbā. Tassa hetu dānamayaṃ, sīlamayaṃ puññakiriyavatthu. Dukkhadukkhapaccayalakkhaṇo ādīnavo. Vipariṇāmasaṅkhāradukkhatānaṃ tadavarodhato vaṭṭadukkhasāpi ettha saṅgaho. Visesato pana kāmānaṃ okāroti

datṭhabbo, svāyaṃ saṃkilesavatthunā, ittarapaccupaṭṭhānatādīhi ca vibhāvetabbo, tassa hetu dasa akusalakammaṃpathā. Nekkhammaṃ nissaraṇaṃ, tassa hetu yathārahaṃ tadanucchavikā pubbabhāgappaṭipadā. Phalaṃ desanāphalameva, tassa hetu desanā. Upāyo yathāvuttaupāyova, tassa hetu cattāri cakkāni. Āṇatti upadeso, tassa rāgaggiādīhi lokassa ādittatā, satthu mahākaruṇāyogo ca hetu.

Tathā catūsu ariyasaccesu samudayena assādo, dukkhena ādīnava, magganīrodhehi nissaraṇaṃ, maggo vā upāyo, tadupadeso āṇatti, anupādisesā nibbānadhātu phalaṃ. Iti anupubbakathāya saddhiṃ buddhānaṃ sāmukkaṃsikaṃ dhammadeśanāya niddhāraṇabhāvena vicayo veditabbo. Padassa padaṭṭhasambandho hetu. So hi tassa pavattinimittaṃ, pañhassa ñātukāmatā, kathekukāmatā ca. Adiṭṭhajotaṇādīnaṃ hi catunnaṃ ñātukāmatā, itarassa itarā. Vissajjanassa pañho hetu. Evaṃ sesānampi yathārahaṃ vattabbaṃ.

3. Byañjanatthānaṃ yuttāyuttaparikkhāti byañjanaggahaṇena padaṃ gahitaṃ, atthaggahaṇena pañhādīhi saddhiṃ assādādayo gahitā. Vicayahārapadatthā eva hi yuttāyuttādivisesasahitā yuttihārādīnaṃ padaṭṭhā. Tathā hi padaṭṭhānapadaṭṭhānikabhāvavisiṭṭhā teyeva padaṭṭhānahārassa padaṭṭhā. Lakkhaṇalakkhitabbatāvisiṭṭhā, niddhāritā ca lakkhaṇahārassa, nibbānādivibhāvanāvisiṭṭhā catubyūhahārassa, sabhāgadhammavasena, visabhāgadhammavasena ca āvaṭṭanavisiṭṭhā āvaṭṭahārassa, bhūmivibhāgādivisiṭṭhā vibhattihārassa, paṭipakkhato parivattanavisiṭṭhā parivattanahārassa, pariyāyavevacanavisiṭṭhā vevacanahārassa, pabhavādipaññāpanavisiṭṭhā paññattihārassa, khandhādimukhehi otaraṇavisiṭṭhā otaraṇahārassa, padapadatthapaññārambhasodhanavisiṭṭhā sodhanahārassa, sāmāññavisesaniddhāraṇavisiṭṭhā adhiṭṭhānahārassa, paccayadhammehi parikkhāraṇavisiṭṭhā parikkhārahārassa, pahātabbabbhāvetabbatāniddhāraṇavisiṭṭhā samāropanahārassa padaṭṭhā. “Byañjanassa sabhāvaniruttitā, atthassa suttādīhi avilomaṇaṃ yuttabhāvo”ti iminā asabhāvaniruttitā, suttādīhi vilomaṇaṃ ayuttabhāvoti dīpeti, tena yuttāyuttīnaṃ hetuṃ dasseti.

4. Yonisomanasikārādīti ādisaddena saddhammassavanasappurisuṇissayādisādhāraṇaṃ, asādhāraṇaṃ deyyapaṭiggaṇhākaṃ saṅgaṇhāti. Sambhavatoti yathārahaṃ tassa dhammassa anurūpaṃ. Yāva sabbadhammāti ettha sabbāṃ nāma padesasabbāṃ, na sabbasabbanti. Ayañhi sabbasaddo yathā paṭhamavikappe sutte āgatadhammavasena padesavisayo, evaṃ dutiyavikappe padaṭṭhānapadaṭṭhānikaniddhāraṇena taṃtaṃpakaraṇaparicchinnaḍḍhammaggaṇato padesavisayo eva, na anavasesadhammavisayoti. Suttāgatadhammānaṃ yāni padaṭṭhānāni, tesaṃ yānīti evaṃ kāraṇaparamparāniddhāraṇalakkhaṇo padaṭṭhānahāro, parikkhārahāro pana suttāgatadhammānaṃ taṃtaṃpaccayuppannānaṃ paṭihetupaccayatāvisesavibhāvanalakkhaṇoti satipi kāraṇavicāraṇabhāve ayaṃ padaṭṭhānahāraparikkhārahārānaṃ viseso.

5. Yathā “samānādhikaraṇasamānapade”tiādīsu ekasaddassa attho samānasaddo, evaṃ ekasatṭhena bhāvanā “ekuppādā”tiādīsu viya ekalakkhaṇāti ettha ekasaddo samānatthoti āha “samānalakkhaṇā”ti. Saṃvaṇṇanāvasenāti ettha kammaṭṭhe ana-saddo, saṃvaṇṇetabbatāvasenāti attho. Lakkhaṇāti upalakkhaṇā. “Nānattakāyanānattasaññino, nānattasaññānaṃ amanasikārā”tiādīsu sahaḥcāritā

daṭṭhabbā. Saññāsahagatā hi dhammā tattha saññāggahaṇena gahitā. “Dadam mittāni ganthaṭi”tiādīsu samānakiccatā. Piyavacanatthacariyā samānattatāpi hi tattha mittaganthanakiccena samānakiccā gayhanti saṅgahavatthubhāvato. “Phassapaccayā vedanā”tiādīsu samānahetutā. Yathā hi phasso vedanāya, evaṃ saññādīnampi saṃjātādīnā paccayo hoti evāti tepi samānahetutāya vuttā eva honti. Tathā hi vuttaṃ “tājāmanoviññāṇadhātusamphassajā cetanā”ti, “phuṭṭho sañjānāti, phuṭṭho ceteti”tiādi. Evaṃ “taṇhāpaccayā upādāna”nti evamādīpi udāharitabbam. “Avijjāpaccayā saṅkhārā”tiādīsu samānaphalatā daṭṭhabbā. Yathā hi saṅkhārā avijjāya phalaṃ, evaṃ taṇhupādādīnampīti tepi tattha gahitāva honti. Tenāha “purimakammabhavasmiṃ moho avijjā āyūhanā saṅkhārā nikanti taṇhā upagamaṇaṃ upādāna”nti. “Rūpaṃ assādeti abhinandati, taṃ ārabba rāgo uppajjati”ti vutte taṃsampayuttā vedanādayo vuttā eva honti samānārammaṇabhāvato. Na hi tehi vinā tassa uppatti atthi. Evamādīhīti ettha ādisaddena atthappakaraṇaliṅgasaddantarasannidhānasāmatthiyādīnampi saṅgaho daṭṭhabbo. Atthādivasenapi hi sutte avuttānampi vuttānaṃ viya niddhāraṇaṃ sambhavatīti. Vuttappakārenāti “vadhakaṭṭhena ekalakkaṇānī”tiādīnā pāliyaṃ, “sahacāritā”tiādīnā aṭṭhakathāyañca vuttēna pakārena.

6. “Phusanaṭṭhena phasso”tiādīnā niddhāretvā vacanaṃ nibbacanaṃ, taṃ pana padasseva, na vākyassāti āha “padanibbacana”nti. Adhippāyanidānānipettha byañjanamukheneva niddhāretabbāni. Nibbacanapubbāparasandhīsu vattabbameva natthīti āha “visesato byañjanadvāreneva atthapariyesanā”ti. Pavattinimittaṃ ajjhāsayādi.

7. “Padaṭṭhāne”ti idaṃ sutte āgatadhammānaṃ kāraṇabhūtepi dhamme niddhāretvā sabhāgato, visabhāgato ca āvaṭṭanaṃ kātabbanti dassanattaṃ vuttaṃ, na tantivasena. Tasmā padaṭṭhānaniddhāraṇāya vināpi āvaṭṭanaṃ yuttamevāti siddhaṃ hoti. Padassa vā saddapavattiṭṭhānaṃ padaṭṭhānaṃ padattho. Etasmiṃ pakkhe “ārambhatha nikkamathāti vīriyassa padaṭṭhāna”nti ettha yvāyamārambhadhātuādiko attho vutto, taṃ vīriyasaddassa pavattiṭṭhānaṃ vīriyasaddābhidheyyo atthoti evamattho veditabbo. Sesesupi eseva nayo. Sesakaṃ nāmagahitato itaraṃ, taṃ pana tassa paṭipakkhabhūtaṃ vā siyā, aññaṃ vāti āha “visabhāgatāya aggahaṇena vā”ti. Saṃvaṇṇanāya yojentoti yathāvuttavisabhāgadhammaniddhāraṇabhūtena atthakathanena pāliyaṃ yojento. Tenāha “desana”nti. “Paṭipakkhe”ti idaṃ nidassanamattaṃ daṭṭhabbamaṃ sabhāgadhammavasēnapi āvaṭṭanassa icchitattā.

8. Nāmasāsenāti sādharmaṇanāmasāsenā. Pāliyaṃ pana “micchattaniyatānaṃ sattānaṃ, aniyatānañca sattānaṃ dassanapahātabbā kilesā sādharmaṇā”tiāgatattā “dassanapahātabbādīnāmasāsenā”ti vuttaṃ. Vatthuvāsēnāti sattasāntānavāsēna. So hi dhammānaṃ pavattiṭṭhānatāya idha “vatthū”ti adhippeto. Tenāha - “puthujjanassa, sotāpannassa ca kāmarāgabyāpādā sādharmaṇā”tiādi. Vuttavipariyāyēnāti nāmato, vatthuto ca āveṇikatāya. Taṃtaṃmaggaphalaṭṭhānañhi taṃtaṃmaggaphalaṭṭhatā, bhābbānaṃ bhābbatā, abhābbānaṃ abhābbatā asādhāraṇā.

9. “Bhāvite”ti idaṃ bhāvanākiriyaṃ upalakkhaṇaṃ, na ettha kālavacanicchāti āha “bhāvetabbeti attho”ti. Bhāvanā cettha āsevanāti, kusalasaddopi anavajjaṭṭhoti veditabbo. Paṭipakkhatoti vipakkhato. Visadisūdāharaṇena byatirekato yathādhīppetadhammappatitṭhānā hesā.

10. Padatthassāti padābhidheyyassa atthassa, sabhāvadhammassa vā.
11. Nikkhepo desanā. Pabhavo samudayo.
12. “Avuttānampi saṅgaho”ti iminā avuttasamuccayattho ca-saddoti dasseti.
13. “Gāthāruḷhe”ti iminā pāḷiāgatova pañho veditabbo, na itaroti dasseti. Tenāha “buddhādīhi byākate”ti. Tassa atthassāti āradhassa atthassa, tena ārambhasodhanassa visayamāha. Ettha ca atthadvāreneva padapucchāsodhanampi karīyatīti puna “tassa atthassā”ti vuttaṃ. Atha vā vissajjitamhīti vissajjane. Vissajjanasodhanena hi pañhāsodhanaṃ. Pañheti pucchāyaṃ. Gāthāyanti upalakkhaṇaṃ, tena gāthāyaṃ, suttageyyādīsu cāti vuttaṃ hoti. Yamārabbhāti yaṃ silādimārabbhā gāthādīsu desitaṃ, tasmīṃ ārambheti attho. Pucchitāti pucchākārīnī, “kā ettha padasuddhi, kā pañhāsuddhi, kā ārambhasuddhī”ti evaṃ pucchākārīnī pucchaṃ katvā pavattitā suddhāsuddhaparikkhāti yojanā.
14. Na vikappayitabbāti yathā loke “jāti sāmāññaṃ, bhedo sāmāññaṃ, sambandho sāmāñña”ntiādinā sāmāññaṃ jātiādiṃ, tabbidhurañca visesaṃ vikappenti parikappenti, evaṃ na vikappayitabbāti attho. Yadā yo kālaviseso “sve”ti laddhavohāro, tadā so taṃdivasātikkame “ajjā”ti, puna taṃdivasātikkame “hiyyo”ti voharīyatīti anavaṭṭhitasabhāvā ete kālavisesā. Disāyapi “ekaṃ avadhiṃ apekkhitvā puratthimā disā, tato aññaṃ apekkhitvā pacchimā nāma hotī”tiādinā anavaṭṭhitasabhāvatā veditabbā. Jātiādiapekkhāyāti jātiādidukkhavisesāpekkhāya. Saccāpekkhāyāti saccasāmāññaṃpekkhāya. “Taṇhā”ti vuccamānaṃ kāmataṇhādiapekkhāya sāmāññaṃ samānaṃ saccāpekkhāya viseso hotīti evamādiṃ sandhāyāha “esa nayo samudayādīsupī”ti.
16. Etthāti etasmīṃ buddhavadhā. Tenāha “sikkhattayasāṅkhātassā”tiādi. Yathārutaṃ yathākathitaṃ saddato adhigataṃ niddhāritaṃ, na atthappakaraṇaliṅgasaddantarassannidhānādippamāṇantarādhigataṃ. “Atthato dassitā”ti idaṃ yasmiṃ sutte bhāvanāva kathitā, na pahānaṃ, taṃ sandhāya vuttaṃ.

### Nayasāṅkhepavaṇṇanā

17. Taṇhāvijjāhi karaṇabhūtāhi. Saṃkilesa pakkho etassāti saṃkilesapakkho, saṃkilesapakkhiko suttattho, tassa nayanalakkhaṇoti yojanā. Vodānapakkhassa suttatthassāti sambandho. Vuṭṭhānagāminiyā, balavavipassanāya ca dukkhādīsu pariññeyyatādīni maggānugūṇa gahaṇākāro anugāhaṇanayo. Yadi evaṃ kathaṃ nayoti āha “tassa panā”tiādi. Tattha “nayavohāro”ti iminā nayādhiṭṭhānaṃ nayoti vuttanti dasseti.
18. Bādhakādibhāvatoti bādhakapabhavasantiniyyānabhāvato. Aññathābhāvābhāvenāti abādhakaappabhavaasanti aniyyānabhāvābhāvena. Saccasabhāvattāti amusāsabhāvattā. Avisamvādanatoti ariyasabhāvādibhāvassa na visamvādanato ekantikattāti attho.
19. Saṃkiliṭṭhadhammāti saṃkilesasamannāgatā dhammā saddhammanayakovidāti saccapaṭiccasamuppādādidhammanayakusalā, ekattādinayakusalā vā.

20. Atthavissajjanesūti “ime dhammā kusalā”tiādinā sutte katapañhavissajjanesu ceva aṭṭhakathāya kataatthasamvaṇṇanāsu ca. “Vodāniyā”ti iminā anavajjadhammā idha kusalāti adhippetā, na sukhavipākāti dasseti. Tassa tassa atthanayassa yojanattham manasā volokayateti yojanā.

21. Yadi karaṇabhūtaṃ, kathaṃ tassa atthantarābhāvoti āha “yena hī”tiādi. Disābhūtadhammānaṃ volokayanāsamānayanābhāvato vohārabhūto, kammabhūto ca nayo, na nandiyāvaṭṭādayo viya atthabhūtoti “vohāranayo, kammanayo”ti ca vuccati.

### Dvādasapadavaṇṇanā

23. Apariyosite padeti uccāraṇavelāyaṃ pade asamatte, vippakateti attho. Pariyosite hi “pada”ntve samañña siyā, na “akkhara”nti adhippāyo. Padassa vevacanatāya atthavasena pariyāyaṃ kharantaṃ sañcarantaṃ viya hoti, na evaṃ vaṇṇo avevacanattāti āha pariyāyavasena akkharaṇato”ti. Na hi vaṇṇassa pariyāyo vijjatī”ti idaṃ akārādivaṇṇavisesaṃ sandhāya vadati, na vaṇṇasāmaññaṃ. Tassa hi vaṇṇo akkharanti pariyāyo vutto evāti.

Akkharasaddassa attham vatvā tappasaṅgena vaṇṇasaddassapi vattum “kenatṭhena vaṇṇo”tiādimāha. Tattha nanu padena, vākyena vā attho samvaṇṇiyati, na akkharenāti codanaṃ manasi katvā āha “vaṇṇo eva hī”tiādi. Padādibhāvenāti padavākyabhāvena. Yathāsambandhanti yathāsaṅketam. Ayaṃ-saddo imassatthassa vācako, ayaṃ attho imassa saddassa vacanīyoti yathāgahitasāṅketānurūpaṃ saddatthānaṃ vācakavacanīyabhāvo. Atha vā yvāyaṃ saddatthānaṃ aññaṃmaññaṃ avinābhāvo, so sambandho. Tadanurūpaṃ ekakkharaṃ nāmapadaṃ “mā evaṃ maññasī”tiādīsu mā-kārādi. Kecīti abhayagirivāsino. Te hi abhidhammadesanaṃ “manasādesanā”ti vadanti, yato rāhulācariyo “visuddhakarūṇānaṃ manasādesanā vācāya akkharaṇato akkharasaññitā”ti āha.

Satvappadhānanti drabyappadhānaṃ. Nāmapade hi drabyamāvibhūtarūpaṃ, kiriyā anāvibhūtarūpā yathā “phasso”ti. Ākhyātapade pana kiriyā āvibhūtarūpā, drabyamanāvibhūtarūpaṃ yathā “phusati”ti. Tena nesaṃ satvakiriyāppadhānatā vuttā. Kiriyāvisesaggahaṇanimittanti kiriyāvisesāvabodhahetu kiriyāvisesadīpanato, yathā “cirappavāsī”nti ettha pa-saddo vasanakiriyāya viyogavisiṭṭhataṃ dīpeti. “Evaṃ manasi karoṭha, mā evaṃ manasākatthā”tiādīsu kiriyāvisesassa jotako evaṃ-saddo. “Evaṃsīlā evaṃdhammā”tiādīsu satvavisesassa. Evaṃ sesanipātapadānampīti adhippāyo. Tenāha “kiriyāya...pe... nipātapada”nti.

Saṅkhepato vuttaṃ, kiṃ pana tanti āha “padābhihita”nti. Atha vā saṅkhepato vuttaṃ, yo akkharehi saṅkāsītoti vuccati. Padābhihitaṃ padehi kathitaṃ, yo padehi pakāsītoti vuccati. Tadubhayaṃ, yadi padasamudāyo vākyam, tassa ko paricchedo. Yāvatā adhippetatthapariyosānaṃ, tāvatā ekavākyantipi vadanti, bahūpettha pakāre vaṇṇenti. Kiṃ tehi, sākhyātaṃ sābyayaṃ sakārakaṃ savisesanaṃ “vākya”nti daṭṭhabbaṃ. Nanu ca padenapi attho byañjīyatīti codanaṃ manasi katvā āha “padamattasavanepi hī”tiādi. Ākāresu vākyavibhāgesu abhihitaṃ kathitaṃ nibbācanaṃ ākārābhihitaṃ nibbācanaṃ. “Abhihitanti ca pālīāgata”nti vadanti.

“Nibbānaṃ maggati, nibbānatthikehi vā maggīyati, kilese vā mārento gacchatīti maggo”tiādinā nibbācanānaṃ vitthāro. Taṃniddesakathanattā niddesoti imamatthamāha “nibbācanavithāro niravasesadesanattā niddeso”ti. Padehīti

vākyāvayavabhūtehi, vākyato vibhajjamānehi vā ākhyātādipadehi. Tenāha “vākyassa vibhāgo”ti, tathā cāha “apariyosite”tiādi. Apare pana “pakatipaccayalopādesādivasena akkharavibhāgo ākāro, niruttinayena padavibhāgo nibbacanaṃ, vākyavibhāgo niddeso. Vaṇṇapadavākyāni hi avibhattāni, vibhattāni ca cha byañjanapadāni”ti vadanti. Chaṭṭhaṃ vacananti chaṭṭhaṃ padaṃ. Kātabbanti “akkharaṃ padaṃ byañjanaṃ ākāro tatheva nirutti niddeso chaṭṭhavaṇṇa”nti gāthāyaṃ evaṃ kattabbāṃ, saṃvaṇṇanāvasena vā ākārapadaṃ catutthaṃ kātabbanti attho. Sabbo saddavohāro vibhattehi, avibhattehi ca akkharapadavākyeheva, tadanñāpakāro natthīti āha “yānimāni”tiādi.

24. Kāsanāsaddo kammattoti dassetuṃ “kāsiyati”tiādi vuttaṃ. Padehi tāva atthassa saṅkāsanā, pakāsanā ca hotu, padāvadhikāpi saṃvaṇṇanā icchitāti akkharehi pana kathanti āha “akkharehi suyyamānehi”tiādi. Padatthasampañipattīti padābhidheyyaatthāvabodho. “Akkharehi saṅkāseti”tiādinā akkharakaraṇaṃ saṅkāsanabhūtaṃ ugghaṭanakiriyāṃ vadantena yathāvutto attho sādhitoti dassetuṃ “tathā hī”tiādi vuttaṃ.

Vibhajanuttānīkammaapaññattīti ekattaniddeso samāhāroti ayaṃ dvandasamāso. Ubhayenāti “vivaraṇā, vibhajanā”ti iminā dvayena. Etehi ettha eva-kāro luttaniddiṭṭhoti āha “etehe evā”ti. “Saṅkāsanā...pe... abhāvato”ti iminā yathādhippetaanūnāvadhāraṇaphalaṃ dasseti. Ugghaṭanādīti ādisaddena vipaṇcananayāni saṅgaṇhāti.

25. Sammā yuttoti sammā aviparītaṃ, anavasesato ca yutto sahito. Tathā hi vuttaṃ “anūnā”ti. Sabbo hi pāḷiattho atthapadaatthanayehi anavasesato saṅgahito. Tenāha “sabbassa hī”tiādi.

26. Kasmā panettha mūlapadapadaṭṭhānāni asaṅgahitānīti? Padatthantarābhāvato. Mūlapadāni hi nayānaṃ samuṭṭhānamattattā padaṭṭhānānīti dassitoyaṃ nayo. Tena vuttaṃ “ito vinimutto koci nettipadattho natthī”ti.

Nettiyā kāraṇabhūtāya. Hārā saṃvaṇṇetabbāti suttassa atthasaṃvaṇṇanāvasena hārā vitthāretabbā. Svāyanti so ayaṃ saṃvaṇṇanākkamo. Yena anukkamena nettiyaṃ desitā, teneva sutte atthasaṃvaṇṇanāvasena yojetabbāti. Evaṃ siddheti desanākkameneva siddhe. Ayaṃ ārambhoti “soḷasa hārā paṭhama”nti evaṃ pavatto ārambho. Imamatthanti imaṃ vuccamānaniyamasaṅkhātāṃ atthaṃ.

Yadi desitakkameneva hāranayā sutte yojetabbā siyuṃ, kiṃ so kamo kāraṇanirapekkho, udāhu kāraṇasāpekkhoti? Kiñcettha - yadi tāva kāraṇanirapekkho hāranayānaṃ anukkamo, aneke atthā vuccamānā avassaṃ ekena kamena vuccantīti. Evaṃ sante yena kenaci kamena sutte yojetabbā siyuṃ, tathā sati niyamo niratthako siyā. Atha kāraṇasāpekkho, kiṃ taṃ kāraṇanti? Itaro kāraṇagavesanaṃ akatvā attho evettha gavesitabboti adhippāyena “nāyamanuyogo na katthaci anukkame nivisati”ti vatvā “na pana mayaṃ devānaṃpiyassa manorathavighātāya cetemā”ti kamakāraṇaṃ vicārento “apicā”tiādinā desanāhārassa tāva ādito desanāya kāraṇaṃ patiṭṭhapeti. Tattha dhammadesanāya nissayo assādādīnavanissaraṇāni, sarīraṃ āṇatti. Pakatiyā sabhāvena. Niddhāraṇena vināpi patiṭṭhābhāvato nissayabhāvato.

“Tathā hi vakkhati”tiādinā yathāvuttaṃ atthaṃ pākaṭataraṃ karoti. Esa nayo itaresupi.

Vicayānantaranti vicayahārānantaraṃ. Sesesupi eseṇa nayo. Tathā hīti

lakkhaṇahāravibhaṅge yuttāyuttānaṃ kāraṇaparamparāya pariggahitasabhāvānaṃ avuttānaṃpi ekalakkhaṇatāya gahaṇaṃ vuttaṃ.

Atthato niddhāritānanti atthuddhārapubbāparānusandhiādiatthato suttantarato uddhaṭānaṃ saṃvaṇṇiyamānasutte ānītānaṃ pālīdhammānaṃ. Saddato, pamāṇantarato ca laddhānaṃ idha vicāretabbatā āha “niravasesato”ti. Atthassāti abhidheyyatthassa. Dhammassāti sabhāvadhammassa. Tattha tattha taṃ abhiniropetīti tasmaiṃ tasmaiṃ atthe, dhamme ca taṃ nāmaṃ abhiniropeti, “ayamevaṃnāmo”ti voharati. “Atthassa, dhammassā”ti padadvayena sāmāññato attho, dhammo ca anavasesetvā gahitoti āha “anavasesapariyādāna”nti, yato vuttaṃ “tattha tatthā”ti. Tathāti yathā anavasesatthāvabodhadīpakam anavasesapariyādānaṃ kataṃ catubyūhapāliyaṃ, evaṃ punappunaṃ gabbhamupetīti ettha asaddavatī atthā pavattivasena labbhamānā sammāpaṭipatti uddhaṭāti upasaṃhārattho tathā-saddo.

Tenevāti suttantarasaṃsandanassa sabhāgavisabhāgadhammantarāvaṭṭanūpāyabhāvato eva. Yatoti sabhāgavisabhāgadhammāvaṭṭanassa sādharmaṇādidhammavibhajanūpāyattā. Paṭivibhattasabhāveti paṭibhāgabhāvena vibhattasabhāve.

Te dhammāti paṭipakkhato parivattitadhammā. Na pariyāyavibhāvanā paññattivibhāgapariggāhikāti āha “pariyā...pe... subodhanañcā”ti.

Pucchāvisodhanaṃ vissajjanaṃ. Ārambhavisodhanaṃ desanāya atthakathanāṃ. Tadubhayavicāro dhātādīsu asammuyhantasseva sambhavatīti āha “dhātāyatanā...pe... sampādetu”nti. Suddho ārambhotiādipālīnidassanena ayamevattho udāhaṭoti veditabbaṃ.

“Kāraṇākāro”ti padaṭṭhānaṃ sandhāya vadati. Pabhedato desanākāroti vevacanaṃ. Niddhāretvā vuccamānānīti uddharitvā samāropiyamānānīti adhippāyo. Suttassa atthaṃ tathattāvabodhāyāti suttassa padatthāvagamamukhena catusaccābhisamayāya.

Veneyyattayayutto atthanayattayūpadeso “veneyyattayappayojito”ti vutto. Veneyyattayañhi paccayasamavāye tadupadesaphalaṃ adhigacchantam atthaṃ payojeti nāmāti. Tadanukkamenevāti tesam ugghaṭitaññuādīnaṃ desanānukkameneva. Teti tayo atthanayā. Tesanti ugghaṭitaññuādīnaṃ. Yathā uddesādīnaṃ saṅkhepamajjhimavitthāravuttīyā tiṇṇaṃ puggalānaṃ upakāratā, evaṃ tesam atthanayānaṃ. Tassāti atthanayatthassa. Tatthāti tassaṃ tassaṃ bhūmiyaṃ.

Samuṭṭhānaṃ nidānaṃ. Anekadhā saddanayato, niruttinayato cāti anekappakāraṃ. Padattho saddattho. Vidhi anuvādoti idamettha vidhivacanaṃ, ayamanuvādoti ayaṃ vibhāgo veditabbo. Samādhātābhoti pariharitabbo. Anusandhiyā anurūpaṃ nigametabbanti yāya anusandhiyā sutte upari desanā pavattā, tadanurūpaṃ saṃvaṇṇanā nigametabbā. Payojananti phalaṃ. Piṇḍatthoti saṅkhepattho. Anusandhīti pucchānusandhiādianusandhi. Upogghāṭoti nidassanaṃ. Cālanāti codanā. Paccupaṭṭhānaṃ parihāro.

Pakatiādipadāvayavaṃ bhinditvā kathanāṃ bhedakathā yathā “dibbantīti devā”ti. Padassa atthakathanāṃ tatvakathā yathā “buddhoti yo so bhagavā sayambhū anācariyako”ti. Pariyāyavacanaṃ vevacanaggahaṇaṃ yathā “paññā pajānanā”ti.

Vicayayutticatubyūhaparivattanahārekadesasaṅgahitā, vevacanahārasaṅgahitā cāti āha “te idha katipayahārasaṅgahitā”ti.

Attano phalaṃ dhāretīti dhammoti hetuno dhammabhāvo veditabbo. Ñāpakahetūpi ñānakaraṇaṭṭhena kārake pakkhipitvā āha “kāraṇaṃ sampāpakoti duvidho”ti. Puna cakkhubījādinibbattakameva kāraṇaṃ katvā dassento “puna...pe...tividho”tiādimāha. “Tayo kusalahetū”tiādinā āgatā alobhādayo, lobhādayo ca hetuhetu nāma. “Cattāro kho, bhikkhave, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāyā”tiādinā āgato paccayahetu nāma. Kusalākusalaṃ kammaṃ attano vipākaṃ pati uttamahetu nāma. Cakkhādibījādi cakkhuviññāṇaṅkurādīnaṃ asādhāraṇahetu nāma. Kusalākusalānaṃ satipi paccayadhammabhāve iṭṭhāniṭṭhaphalavisesahetubhāvadassanattamaṃ viṣuṃ gahaṇaṃ, saddamaggānaṃ pana ñāpakasampāpakahetubhāvadassanattamanti daṭṭhabbaṃ. Aṅkurādikassa asādhāraṇahetu bījādisamānājātiyahetutāya sabhāgahetu. Sādhāraṇahetu bhusasalilādiasamānājātiyatāya asabhāgahetu. Indriyabaddhasantāniko ajjhātikahetu, itaro bāhirahetu. Keci pana “sasantāniko ajjhātikahetu, itaro bāhirahetū”ti vadanti. Pariggāhako upatthambhako. Paramparahetu upanissayapaccayo.

Nibbānassa anibbattaniyepi samudayappahānasamudayanirodhānaṃ adhigamādhigantabbabhāvato nibbānaṃ pati maggassa hetubhāvo viya maggaṃ pati nibbānassa phalabhāvo upacārasiddhoti āha “phalapariyāyo labbhatī”ti.

Paṭipajjamānabhūmi maggadhammā. Paṭipannabhūmi phaladhammā.

Kiccatoti sarasato. Lakkhaṇatoti upalakkhaṇato. Sāmaññatoti samānabhāvato. Tena samānahetutā, samānaphalatā, samānārammaṇatā ca gahitā hotīti. Tattha yaṃ vattabbaṃ, taṃ heṭṭhā lakkhaṇahāraniddesavaṇṇanāyaṃ vuttameva.

Apicettha

sampayogavippayogavirodhapakaraṇaliṅgasaddantarassannidhānasāmatthiyādīnampi vasena nayavibhāgo veditabbo. Tattha sampayogato tāvanayavibhāgo - “nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ lahuparivattaṃ, yathayidaṃ citta”nti cittassa lahuparivattitā gahitā, taṃsampayogato cetāsikānampi gahitāva hoti aññattha nesaṃ cittena sampayogadīpanato. Atha vā “saññino”ti. Saññāsahitatāvacanena hi nesaṃ vedanācetanādivantatāpi sampayogato dīpitā hoti.

Vippayogato - “ahetukā”ti. Hetusampayuttā hi dhammā “sahetukā”ti vuttāti tabbidhurā dhammā vippayogato “ahetukā”ti vuttāti viññāyati. Atha vā “asaññino”ti. Saññāvippayuttā hi dhammapavatti idhādhippetā, na saññāya abhāvamattanti viññāyati.

Virodhato - “aṭṭhamako, saddhānusārī”ti ca vutte taṃ santatiyaṃ saṃyojanattayappahānaṃ viññāyati, tathā “sati vā upādisese anāgāmitā”ti vutte pañcorambhāgiyasamyojanappahānaṃ, “diṭṭheva dhamme aññā”ti vutte anavasesasamyojanappahānaṃ viññāyati.

Pakaraṇato - “abyākatā dhammā”ti. Adhikārato hi kusalākusalabhāvena na kathitāti ñāyati. “Upadhī hi narassa socanā”ti ca. Bāhirā hi dhammā idha “upadhī”ti adhippetāti viññāyati.

Liṅgato - “sītenapi ruppati, uñhenapi ruppatī”tiādi. Sītādiggaḥaṇena hi liṅgena bhūtipādāyappakārasseva dhammassa rūpabhāvo, na itarassa.

Saddantarasannidhānato - “kāyapassaddhi, kāyāyatana”nti. “Yā vedanākkhandhassā”tiādivacanato hi purimo kāyasaddo samūhavācī, itaro āyatanasaddasannidhānato pasādavācī.

Sāmatthiyato - “sabbaṃ, bhikkhave, ādittaṃ, sabbe tasanti daṇḍassā”ti ca, tathā “sabbāvantam lokam mettāsahagatena cetasā...pe... pharitvā viharatī”tiādi. Ettha hi satipi sabbasaddassa anavasesasattavācakatte ādittatā sāpekkhasseva atthassa vācakattā padasavācī sabbasaddo, lokasaddopi sattavācī. Sattārammaṇā hi appamaññāti. Tathā “mātaram pitaram hantvā”ti sabbena sabbaṃ hi sapaṭikkhepato, mātupitughātakammassa ca mahāsāvajjatāpavedanato, idha ca tadanuññāya katāya mātupituttāhāniyā tādisā keci pāpadhammā veneyyavasena gahitā viññāyati. Ke pana teti? Taṇhāmānā. Taṇhā hi janani sattānam. “Taṇhā janeti purisa”nti hi vuttaṃ. Pituttāhāniyo māno taṃ nissāya attasampaggaṇhato “ahaṃ asukassa ruñño, rājamahāmattassa vā putto”ti yathā. Sāmatthiyādīnanti ādisaddena desapakatiādayo saṅgayhanti.

Labbhamānapadatthaniddhāraṇamukhenāti tasmim tasmim sutte labbhamānaassādādhārapadatthaniddhāraṇadvārena. Yathālakkaṇanti yaṃ yaṃ lakkaṇam, lakkaṇānurūpaṃ vā yathālakkaṇam. Hetuphalādīni upadhāretvā yojetabbāni tesam vasenāti adhippāyo. Idāni hetuphalādayo ye yasmim hāre savisesam icchitabbā, te dassetuṃ “visesato panā”tiādimāha. Taṃ suviññeyyameva.

*Niddesavāraṇaṇā nīṭṭhitā.*



## ABOUT THIS TRANSLATION

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