

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)

3. Elucidation of the Meaning of the Niddesavāra
(3. Niddesavāraatthavibhāvanā)



PaliVerse

5. The Collection of Minor Texts - Subcommentaries

2. Elucidation of the Guide

3. Niddesavāraatthavibhāvanā

Soḷasahāraniddesavibhāvanā

4. Hārādīsu samudāyassa nettippakaraṇassa uddeso uddiṭṭho, amhehi ca ñāto, “katamo niddeso”ti pucchitabbattā uddiṭṭhe hārādayo niddisituṃ “tattha saṅkhepato nettī”tiādi āraddhaṃ. Aṭṭhakathāyaṃ pana “evaṃ uddiṭṭhe hārādayo niddisituṃ ‘tattha saṅkhepato’tiādi āraddha”nti vuttaṃ. Tattha tathāti tasmim “tattha katame soḷasa hārā? Desanā vicayo”tiādiuddesapāṭhe. Saṅkhepatoti samāsato. Nettīti nettippakaraṇaṃ. Kittitāti kathitā, idāni niddesato kathessāmīti vuttaṃ hoti.

- 1.** “Assādādīnavatā, nissaraṇampi ca phalaṃ upāyo ca. Āṇattī ca bhagavato, yogīnaṃ desanāhāro”ti. -

Gāthāyaṃ yena saṃvaṇṇanāvisesena sutte āgatā assādopi ādīnavatā ādīnavopi nissaraṇampi phalampi upāyopi yogīnaṃ atthāya bhagavato āṇattipi ime dhammā dassitā saṃvaṇṇitā saṃvaṇṇanāvasena ñāpitā, so saṃvaṇṇanāviseso desanāhāro nāmāti atthayojanā.

Vacanatthādayo aṭṭhakathāyaṃ vitthārato vuttāva, tasmā kiñcimattameva kathessāmi. Assādīyateti assādo, ko so? Sukhaṃ, somanassaṃ, iṭṭhārammaṇabhūtā pañcupādānakkhandhā ca. Assādeti etāyāti vā assādo, ko so? Taṇhā, vipallāsā ca. Vipallāsavasena hi ekacce sattā aniṭṭhampi ārammaṇaṃ iṭṭhākārena assādeti.

Ābhusaṃ kammena dīnaṃ dukkhādi hutvā vāti pavattatīti ādīnavo, dukkhādi. Atha vā ativiya ādīnaṃ kapaṇaṃ hutvā vāti pavattatīti ādīnavo, kapaṇamanusso, tathābhāvā ca tebhūmakā dhammā aniccatādiyogato.

Nissarati etenāti nissaraṇaṃ, ariyamaggo. Nissaratīti vā nissaraṇaṃ, nibbānaṃ. Pi-saddo sampiṇḍanattho. Nissaraṇabhedo aṭṭhakathāyaṃ bahudhā vuttova.

Phalati pavattatīti phalaṃ, desanāya phalaṃ. Yadi pi desanā phalanipphādikā na hoti, tathāpi bhagavato dhammadesanaṃ sutvā puññasambhārā sambhavanti, puññasambhārahetuto phalaṃ pavattaṃ, tasmā desanāya phalaṃ nāmāti. Katamaṃ taṃ? Devamanussesu

āyuvāṇṇasukhabalayasaparivāraadhipateyyaupadhisampatticakkavattisiridevarajja-siricatusampatticakkasīlasamādhisampadā vijjābhiññā paṭisambhidā sāvaka bodhipaccekabodhisammāsambodhiyo.

Paccayasāmaggiṃ upagantvā ayati pavattati phalaṃ etenāti upāyo, ko so? Ariyamaggassa pubbabhāgapaṭipadā. Purimā paṭipadā hi pacchimāya paṭipadāya adhigamūpāyo, paramparāya magganibbānādhigamassa ca upāyo. Keci “maggopi upāyo”ti vadanti, tesaṃ matena nibbānameva nissaraṇanti vuttaṃ siyā. “Te pahāya tare oghanti idaṃ nissaraṇa”nti pana ariyamaggassa nissaraṇabhāvaṃ vakkhati, tasmā kesañci vādo na gahetabbo.

Āṇattīti āṇārahassa bhagavato veneyyānaṃ hitasiddhiyā “evaṃ sammāpaṭipattiṃ paṭipajjāhi, micchāpaṭipattiṃ mā paṭipajjāhi”ti vidhānaṃ āṇāṭhapanāṃ āṇatti nāma.

Yujjanti payujjanti catusaccakammaṭṭhānabhāvanāsūti yogino, veneyyā, tesāṃ yogīnaṃ atthāyāti vacanasesaṃ nīharitvā yojanā kātabbā. Sutte āgatānaṃ sabbesaṃ assādādīnaṃ ekadesāgatānampi nīharitvā sabbesaṃ vibhajanasaṃvaṇṇanāviseso desanāhāroti niddesato gahetabbo, so ca vibhajanākāro desanāhāravibhaṅge āgamissatīti idha na dassitoti.

Desanāhāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo vicayahāraniddeso”ti pucchitabbattā -

- 2.** “Yaṃ pucchitañca vissajjitañca, suttassa yā ca anugīti.
Suttassa yo pavicayo, hāro vicayoti niddiṭṭho”ti. -

Gāthā vuttā. Tattha suttassa yaṃ pucchitañca yā pucchā vicayamānā ca suttassa yaṃ vissajjitañca yā vissajjanā vicayamānā ca suttassa yo padādivicayo, assādādivicayo ca atthi, te vuttappakārā vicayamānā pucchādayo yena saṃvaṇṇanāvisesena viciyanti, so saṃvaṇṇanāviseso vicayo hāroti niddiṭṭhoti atthayojanā kātabbā.

Pucchīyate pucchitaṃ. Vissajjīyate vissajjitanti bhāvasādhanattho daṭṭhabbo, na kammaśādhanattho. Tena vuttaṃ ṭikāyaṃ “bhāvatthe totī āha - ‘vissajjitanti vissajjanā’”ti.

“Suttassā”ti niyamitattā saṃvaṇṇanāvasena aṭṭhakathāyaṃ āgataṃ na gahetabbanti daṭṭhabbaṃ. So vicayo hāro aṭṭhakathāyaṃ vuttova. Kathaṃ? -

“Ayaṃ pucchā adiṭṭhajotanā diṭṭhasaṃsandanaṃ vimaticchedanā anumati-pucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisayā paramatthavisayā atītavisayā anāgatavisayā paccuppannavisayā”tiādinā pucchāvicayo veditabbo. “Idaṃ vissajjanaṃ ekaṃsabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapanāṃ sāvasesaṃ niravasesaṃ sauttaraṃ niruttaraṃ lokiyaṃ lokuttara”ntiādinā vissajjanavicayo.

“Ayaṃ pucchā iminā sameti, etena na sametī”ti pucchitattaṃ ānetvā, vicayo pubbenāparaṃ saṃsanditvā ca vicayo pubbāparavicayo. “Ayaṃ anugīti vuttatthasaṅgahā avuttatthasaṅgahā tadubhayatthasaṅgahā kusalatthasaṅgahā akusalatthasaṅgahā”tiādinā anugītivicayo. Assādādīsu sukhavedanāya “iṭṭhārammaṇānubhavanalakkhaṇā”tiādinā, taṇhāya “ārammaṇaggahaṇalakkhaṇā”tiādinā, vipallāsānaṃ “viparītaggahaṇalakkhaṇā”tiādinā, avasiṭṭhānaṃ tebhūmakadhammānaṃ “yathāsakalakkhaṇā”tiādinā sabbesañca dvāvīsatiyā tikesu, dvācattālīsādhike ca dukasate labbhamānapadavasena taṃtaṃassādatthavisesaniddhāraṇaṃ assādivicayo.

Dukkhavedanāya “aniṭṭhānubhavanalakkhaṇā”tiādinā, dukkhasaccānaṃ “paṭisandhilakkhaṇā”tiādinā, aniccatādīnaṃ ādiantavantatāya aniccantikatāya ca “aniccā”tiādinā sabbesañca lokiyadhammānaṃ saṃkilesabhāgiyahānabhāgiyatādivasena ādīnavavuttiyā okāraniddhāraṇena

ādīnavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyānupassanādipubbabhāgapatīpadāvibhāgavisesaniddhāraṇavasena, nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavasenāti evaṃ nissaraṇavicayo. Phalādīnaṃ taṃtaṃsuttadesanāya sādhetabbaphalassa tadupāyassa tattha tattha suttavidhivacanassa ca vibhāganiddhāraṇavasena vicayo veditabbo. Evaṃ padapucchāvissajjanapucchāpubbāparānugītīnaṃ, assādādīnañca visesaniddhāraṇavaseneva vicayalakkhaṇo “vicayo hāro”ti veditabboti -

Evaṃ vuttova.

Vissajjanaviseso pana tīkāyaṃ vutto. Kathaṃ? -

“Cakkhu anicca”nti puṭṭhe “āma, cakkhu aniccamevā”ti ekantato vissajjanaṃ ekaṃsabyākaraṇaṃ, “aññindriyaṃ bhāvetabbaṃ, sacchikātabbañcā”ti puṭṭhe “maggapariyāpannaṃ bhāvetabbaṃ, phalapariyāpannaṃ sacchikātabba”nti vibhajitvā vissajjanaṃ vibhajjabyākaraṇaṃ, “aññindriyaṃ kusala”nti puṭṭhe “kiṃ anavajjaṭṭho kusalattho, udāhu sukhavipākāṭṭho”ti paṭipucchitvā vissajjanaṃ paṭipucchābyākaraṇaṃ, “sassato attā, asassato vā”ti vutte “abyākatameta”ntiādīnā avissajjanaṃ tṭhapanāṃ, “kiṃ panete ‘kusalā’ti vā ‘dhammā’ti vā ekatthā, udāhu nānatthā”ti idaṃ pucchanaṃ sāvasesaṃ. Vissajjanassa pana sāvasesato veneyyajjhāsayaavasena desanāyaṃ veditabbā. Apāṭihīraṇaṃ sauttaraṃ sappāṭihīraṇaṃ niruttaraṃ, sesaṃ vicayahāraniddese suviññeyyamevāti -

Vuttova. Saṃvaṇṇanāsu vutto attho anāculo pākaṭo yatipotehi viññāto, so sabbattha amhehi na vibhattoti daṭṭhabbo.

Vicayahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo yuttihāraniddeso”ti pucchitabbattā -

- 3.** “Sabbesaṃ hārānaṃ, yā bhūmī yo ca gocaro tesāṃ.
Yuttāyuttaparikkhā, hāro yuttīti niddiṭṭho”ti. -

Gāthā vuttā. Tattha sabbesaṃ soḷasannaṃ hārānaṃ yā bhūmī pavattanaṭṭhānabhūtaṃ byañjanaṃ, yo gocaro suttattho ca atthi, tesāṃ bhūmisaṅkhātabyañjanagocarasaṅkhātasuttatthānaṃ yā yuttāyuttaparikkhā yuttāyuttīnaṃ vicāraṇā saṃvaṇṇanā katā, so yuttīyuttiparikkhāvicāraṇasaṅkhāto saṃvaṇṇanāviseso “yutti hāro”ti niddiṭṭhoti atthayojanā.

Tesaṃ hārānaṃ bhūmibhūtassa sutte āgatassa byañjanassa yuttibhāvo duvidho sabhāvaniruttibhāvo, adhippetatthavācakabhāvo ca. Gocarabhūtassa pana sutte āgatassa yuttibhāvo suttavinayadhammatāhi avilomaṇaṃ. Ayuttibhāvo vuttavipariyāyena gahetabbo.

Yuttihāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo padaṭṭhānahāraniddeso”ti pucchitabbattā -

- 4.** “Dhammaṃ deseti jino, tassa ca dhammassa yaṃ padaṭṭhānaṃ.
Iti yāva sabbadhammā, eso hāro padaṭṭhāno”ti. -

Gāthā vuttā. Tattha dhammanti yaṃ kiñci kusalādidhammaṃ sutte jino deseti, tassa sutte jinena desitassa kusalādidhammassa yañca padaṭṭhānaṃ niddhāretabbaṃ, taṃ taṃ padaṭṭhānañcāti evaṃ vuttanayena yāva yattakā sabbe dhammā sutte jinena desitā, tattakānaṃ sabbesaṃ dhammānaṃ yañca padaṭṭhānaṃ niddhāretabbaṃ, tassa ca padaṭṭhānassa yañca padaṭṭhānaṃ niddhāretabbaṃ, taṃ taṃ padaṭṭhānañca, iti evaṃ vuttanayena yāva yattakā sabbe padaṭṭhānadhammā niddhāretabbāva, tattakāni sabbāni dhammapadaṭṭhānāni yathānurūpaṃ niddhāretvā yena saṃvaṇṇanāvisesena kathitāni, eso saṃvaṇṇanāviseso “padaṭṭhāno hāro”ti niddiṭṭhoti atthayojanā.

Sutte desitakusaladhammassa
yonisomanasikārasaddhammassavanasappurisūpanissayādi padaṭṭhānaṃ, sutte desitaakusaladhammassa
ayonisomanasikārasaddhammassavanaasappurisūpanissayādi padaṭṭhānaṃ,
abyākatassa dhammassa yathārahaṃ kusalākusalābyākatā padaṭṭhānantiādinā
niddhāretabbanti.

Padaṭṭhānahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo lakkhaṇahāraniddeso”ti pucchitabbattā -

- 5.** “Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā keci.
Vuttā bhavanti sabbe, so hāro lakkhaṇo nāmā”ti. -

Gāthā vuttā. Tattha ekadhamme sutte bhagavatā vuttamhi, aṭṭhakathāyaṃ niddhārite vā sati tena dhammena ye keci dhammā ekalakkhaṇā bhavanti, sabbe te dhammā sutte sarūpato avuttāpi samānalakkhaṇatāya saṃvaṇṇetabbabhāvena ānetvā yena saṃvaṇṇanāvisesena vuttā bhavanti, so saṃvaṇṇanāviseso “lakkhaṇo nāma hāro”ti niddiṭṭhoti atthayojanā.

Ekaṃ samānaṃ lakkhaṇaṃ etesanti ekalakkhaṇā, samānalakkhaṇā, saḥacāritāya vā samānakiccatāya vā samānahetutāya vā samānaphalatāya vā samānārammaṇatāya vā avuttāpi niddhāritāti. Kathaṃ? - “Nānattakāyānānattasaññino, nānattasaññānaṃ amanasikārā”tiādīsu saḥacāritāya saññāya saḥagatā dhammā niddhāritā. “Dadaṃ mittāni ganthaṭi”tiādīsu samānakiccatā, piyavacanaatthacariyā samānatthatāpi niddhāritā, “phassapaccayā vedanā”tiādīsu samānahetutāya saññādayopi niddhāritā, “avijjāpaccayā saṅkhārā”tiādīsu samānaphalatāya taṇhupādānādayopi niddhāritā, “rūpaṃ assādeti abhinandati, taṃ ārabbha rāgo uppajjati”tiādīsu samānārammaṇatāya taṃsampayuttā vedanādayopi niddhāritā, niddhāretvā vattabbāti atthoti. Vitthāro vibhaṅgavāre āgamissati.

Lakkhaṇo hāro niddiṭṭho, amhehi ca ñāto, “katamo catubyūho hāro”ti pucchitabbattā -

- 6.** “Neruttamadhippāyo, byañjanamatha desanānidānañca;
Pubbāparānusandhī, eso hāro catubyūho”ti. -

Gāthā vuttā. Tattha neruttaṃ suttapadanibbacanañca buddhānaṃ tassa tassa suttassa desakānaṃ, sāvakānaṃ vā adhippāyo ca atthabyañjanena byañjanamukhena desanānidānañca pubbāparena anusandhi ca ete niruttādayo yena

saṃvaṇṇanāvisesena vibhāvīyanti, eso saṃvaṇṇanāviseso “catubyūho hāro”ti niddiṭṭho. Desanāpavattinimittam desakassa ajjhāsayādi desanānidānam nāma. Catubyūhahārassa bahuvīsayaṭṭā vibhaṅge lakkhaṇasampattiṃ katvā kathayissāma.

Catubyūhahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo āvaṭṭahāraniddeso”ti pucchitabbattā -

- 7.** “Ekamhi padaṭṭhāne, pariyesati sesakam padaṭṭhānam;
Āvaṭṭati paṭipakkhe, āvaṭṭo nāma so hāro”ti. -

Gāthā vuttā. Tattha parakkamadhātuādīnam padaṭṭhāne ekamhi ārambhadhātuādike desanāruḷhe sati visabhāgatāya vā sesakam padaṭṭhānam pariyesati, desanāya sarūpato aggahaṇena vā sesakam padaṭṭhānam pariyesati, yena saṃvaṇṇanāvisesena pariyesitvā yojento desanam pamādādīnam padaṭṭhānabhūte kosajjādike paṭipakkhe āvaṭṭati āvaṭṭāpeti, so saṃvaṇṇanāviseso “āvaṭṭo hāro nāmā”ti niddiṭṭhoti atthayojanā.

“Paṭipakkhe”ti idaṃ nidassanamattam, sesepi sabhāge āvaṭṭanato. Na hi ārambhadhātuādike desanāruḷhe sati tappaṭipakkhe kosajjādikeyeva desanam āvaṭṭeti, atha kho avasesavīriyārambhādikepi desanam āvaṭṭeti.

Āvaṭṭahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo vibhattihāraniddeso”ti pucchitabbattā -

- 8.** “Dhammañca padaṭṭhānam, bhūmiñca vibhajate ayaṃ hāro.
Sādhāraṇe asādhāraṇe ca neyyo vibhatti”ti. -

Gāthā vuttā. Tattha kusalādivasena anekavidham sabhāvadhammañca dānasīlādipadaṭṭhānañca “dassanabhūmi bhāvanābhūmī”ti evamādikam bhūmiñca sādharmaṇe ca asādhāraṇe ca yena saṃvaṇṇanāvisesena vibhajate, so saṃvaṇṇanāviseso “vibhatti hāro”ti neyyoti atthayojanā.

“Imasmiṃ sutte vuttā kusalā vāsanābhāgiyā, imasmiṃ sutte vuttā kusalā nibbedhabhāgiyā”tyādinā, “imasmiṃ sutte vuttā akusalā kilesabhāgiyā”tyādinā dhammañca, “idaṃ sīlam imassa mahaggatavisesassa padaṭṭhānam, idaṃ sīlam idaṃ jhānam imassa lokuttarassa padaṭṭhāna”ntyādinā padaṭṭhānañca, “dassanapahātabbassa puthujjano bhūmi, bhāvanāpahātabbassa sotāpannādayo bhūmi”tyādinā bhūmiñca, “kāmarāgabyāpādā puthujjanasotāpannānam sādharmaṇā”tyādinā sādharmaṇe ca, “kāmarāgabyāpādā anāgāmiarahantānam asādhāraṇā”tyādinā asādhāraṇe ca yena vibhajati, so vibhatti hāro nāmātiādinā vitthāretvā vibhajanākāro gahetabbo.

Vibhattihāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo parivattanahāraniddeso”ti pucchitabbattā -

- 9.** “Kusalākusale dhamme, niddiṭṭhe bhāvite pahīne ca.
Parivattati paṭipakkhe, hāro parivattano nāmā”ti. -

Gāthā vuttā. Tattha sutte bhāvite bhāvitabbe kusale anavajjadamme niddiṭṭhe kathite, saṃvaṇṇite vā pahīne pahātabbe akusale sāvajjadamme niddiṭṭhe kathite, saṃvaṇṇite vā tesam dhammānam paṭipakkhe viparītadamme yena

saṃvaṇṇanāvisesena parivattati parivatteti, so saṃvaṇṇanāviseso “parivattano hāro nāmā”ti veditabboti atthayojanā.

“Sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā bhavatī”tiādinā ca “yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno”tiādinā ca “bhuñjitabbā kāmā ...pe... kāmehi veramaṇī tesam adhammo”tiādinā ca paṭipakkhe parivattanabhāvaṃ vibhaṅgavāre vakkhatīti na vitthāritā.

Parivattanahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo vevacanahāraniddeso”ti pucchitabbattā -

- 10.** “Vevacanāni bahūni tu, sutte vuttāni ekadhammassa.
Yo jānāti suttavidū, vevacano nāma so hāro”ti. -

Gāthā vuttā. Tattha ekadhammassa padatthassa sutte vuttāni tu vuttāni eva, bahūni tu bahūni eva vevacanāni yena saṃvaṇṇanāvisesena yo suttavidū jānāti, jānitvā ekasmiṃyeva padatthe yojeti, tassa suttaviduno so saṃvaṇṇanāviseso “vevacano nāma hāro”ti niddiṭṭhoti atthayojanā.

Ettha ca yo so-saddā asamānatthā ca hontīti “yo suttavidū”ti vatvā “so saṃvaṇṇanāviseso”ti vuttanti. “Bhagavā”ti padassa ekasmiṃyeva atthe bhagavati “arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā, phalanipphattigato vesārajjappatto adhigatapaṭisambhido catuyogavippahīno agatigamanavītivatto uddhaṭasallo nirulhavaṇo madditakaṇṭako nibbāpitapariyuṭṭhāno bandhanātīto ganthaviniveṭhano ajjhāsayaṇītivatto bhinnandhakāro cakkhumā lokadhammasamatikkanto anurodhavirodhavippayutto iṭṭhāniṭṭhesu dhammesu asaṅkhepagato bandhanātītivatto ṭhapitasaṅgāmo abhikkantataro ukkādharo ālokaṇṇaṃ pajjotakaro tamonudo raṇaṇṇaṃ aparimāṇavaṇṇo appameyyavaṇṇo asaṅkheyyavaṇṇo ābhaṅkaro pabhaṅkaro dhammobhāsapajjotakaro”ti evamādinī bahūni vevacanāni yojitāni. Vitthāro vibhaṅgavāre āgamissati.

Vevacanahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo paññattihāraniddeso”ti pucchitabbattā -

- 11.** “Ekaṃ bhagavā dhammaṃ, paññattīhi vividhāhi deseti.
So ākāro ñeyyo, paññattī nāma so hāro”ti. -

Gāthā vuttā. Tattha bhagavā ekaṃ khandhādidhammaṃ vividhāhi nikkhepappabhavapaññattādīhi paññattīhi yena paññāpetabbākārena deseti, so paññāpetabbākāro yena saṃvaṇṇanāvisesena vibhāvito, so saṃvaṇṇanāviseso “paññatti hāro nāmā”ti ñeyyoti atthayojanā.

Tattha vividhāhi paññattīhi
nikkhepapaññattipabhavapaññattipariññāpaññattipahānapaññatti-
bhāvanāpaññattisacchikiriyaṇaṃ paññattinirodhapaññattinibbidāpaññattīti
evamādiṭṭhi ekapadatthasseva paññāpetabbākāravibhāvanālakkhaṇaṃ
saṃvaṇṇanāviseso paññatti hāro nāmāti.

Tattha “idaṃ dukkha”nti ayaṃ paññatti pañcannaṃ khandhānaṃ, channaṃ dhātūnaṃ, aṭṭhārasannaṃ dhātūnaṃ, dvādasannaṃ āyatanānaṃ, dasannaṃ indriyānaṃ nikkhepapaññatti.

“Kabaḷikāre ce, bhikkhave, āhāre atthi rāgo, atthi nandī, atthi taṇhā, paṭiṭṭhitam tattha viññāṇaṃ viruḷhaṃ. Yattha paṭiṭṭhitam viññāṇaṃ viruḷhaṃ, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhī”ti evamādi pabhavapaññatti dukkhassa ca samudayassa cāti.

“Kabaḷikāre ce, bhikkhave, āhāre natthi rāgo, natthi nandī, natthi taṇhā”ti evamādi pariññāpaññatti dukkhassa, “pahānapaññatti samudayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti nirodhassā”ti ca “nikkhepapaññatti sutamayiyā paññāya, sacchikiriyāpaññatti anaññātāññassāmītindriyassa, pavattanāpaññatti dhammacakkassā”ti evamādivitthāro vibhaṅge āgamissatīti.

Paṇṇattihāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo otaraṇahāraniddeso”ti pucchitabbattā -

12. “Yo ca paṭiccuppādo, indriyakhandhā ca dhātuāyatanā.
Etehi otarati yo, otaraṇo nāma so hāro”ti. -

Gāthā vuttā. Tattha yo paṭiccasamuppādo ca ye indriyakhandhā ca yāni dhātuāyatanāni ca yena saṃvaṇṇanāvisesena niddhāritāni, etehi paṭiccasamuppādādindriyakhandhadhātāyatanehi, sutte āgatapadatthamukhena niddhāriyamānehi ca yo saṃvaṇṇanāviseso otarati ogāhati paṭiccasamuppādādi ke tattha vācakavasena, tattha ñāpakavasena vā anupavisati, so saṃvaṇṇanāviseso otaraṇo hāro nāmāti atthayojanā.

Tattha indriyakhandhāti indriyāni ca khandhā cāti indriyakhandhā. Dhātuāyatanāti dhātuyo ca āyatanāni ca dhātuāyatanā. Kathaṃ otaraṇo? “Uddhaṃ adho sabbadhi vippamutto”tiādi pāṭho.

Uddhanti rūpadhātu ca arūpadhātu ca. Adhoti kāmādhātu. Sabbadhi vippamuttoti tedhātuke ayaṃ asekkhāvimutti. Tāniyeva asekkhāni pañcindriyāni, ayaṃ indriyehi otaraṇā.

Tāniyeva asekkhāni pañcindriyāni vijjā, vijjuppādā avijjānirodho...pe... dukkhakkhandhassa nirodho hoti, ayaṃ paṭiccasamuppādehi otaraṇā.

Tāniyeva asekkhāni pañcindriyāni tīhi khandhehi saṅgahitāni sīlakkhandhena samādhikkhandhena paññākkhandhena, ayaṃ khandhehi otaraṇā.

Tāniyeva asekkhāni pañcindriyāni saṅkhārapariyāpannāni ye saṅkhārā anāsavā, no ca bhavaṅgā, te saṅkhārā dhammadhātusaṅgahitā, ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā, yaṃ āyatanaṃ anāsavaṃ, no ca bhavaṅgaṃ, ayaṃ āyatanehi otaraṇāti evamādīhi vibhaṅge āgamissatīti.

Otaraṇahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo sodhanahāraniddeso”ti pucchitabbattā -

13. “Vissajjitamhi pañhe, gāthāyaṃ pucchitā yamārabba.
Suddhāsuddhaparikkhā, hāro so sodhano nāmā”ti. -

Gāthā vuttā. Tattha tissaṃ gāthāyaṃ āruḷhe pañhe ñātumicchite atthe bhagavatā vissajjanagāthāyaṃ vissajjitamhi yaṃ suttatthaṃ ārabba adhikicca sā gāthā pucchitā pucchanatthāya ṭhapitā, tassa suttatthassa yena saṃvaṇṇanāvisesena

suddhāsuddhaparikkhā vicāraṇā bhavē, so saṃvaṇṇanāviseso sodhano hāro nāmāti atthayojanā.

Kathaṃ? “Avijjāya nivuto loko”ti padaṃ sodhiṭṭhaṃ, ārambho na sodhito. “Vivicchā pamādā nappakāsati”ti padaṃ sodhiṭṭhaṃ, ārambho na sodhito. “Jappābhilepanaṃ brūmī”ti padaṃ sodhiṭṭhaṃ, ārambho na sodhito. “Dukkhamassa mahabbhaya”nti padaṇca sodhiṭṭhaṃ, ārambho ca sodhitoti. Evaṃ padādīnaṃ sodhiṭṭhasodhiṭṭhabhāvavicāro hāro sodhano nāma. Vitthārato pana vibhaṅge āgamissatīti.

Sodhanahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo adhiṭṭhānahāraniddeso”ti pucchitabbatā -

14. “Ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā.

Te na vikappayitabbā, eso hāro adhiṭṭhāno”ti. -

Gāthā vuttā. Tattha ye dukkhasaccādayo dhammā ekattatāya sāmāññenapi ca vemattatāya visesenapi niddiṭṭhā, yena saṃvaṇṇanāvisesena niddiṭṭhā dukkhasaccādayo dhammā na vikappayitabbā sāmāññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāladisāvisesādīnaṃ viya apekkhāsiddhito ca, eso saṃvaṇṇanāviseso adhiṭṭhāno hāroti atthayojanā.

Tattha ekattatāyāti ekassa samānassa bhāvo ekattaṃ, ekattameva ekattatā, tāya. Ekasaddo cettha samānatthavācako, na saṅkhyāvācako. Vemattatāyāti visiṭṭhā mattā vimattā, vimattā eva vemattaṃ, vemattassa bhāvo vemattatā, tāya. Yathā hi “ajja sve”ti vuccamānā kālavisesā anavaṭṭhitā bhavanti, “purimā disā, pacchimā disā”ti vuccamānā disāvisesā, evaṃ sāmāññavisesā ca atthassa sabhāvāti. Tathā hi “idaṃ dukkha”nti vuccamānaṃ jātiādiṃ apekkhāya sāmāññaṃ samānampi saccāpekkhāya viseso hoti. Esa nayo samudayasaccādisupīti. “Dukkha”nti ekattatā. “Jāti dukkhā, jarā dukkhā, maraṇaṃ dukkha”nti evamādi vemattatā. “Dukkhasamudayo”ti ekattatā, “taṇhā ponobhavikā nandīrāgasahagatā”ti evamādi vemattatāti evamādi vitthāro vibhaṅge āgamissatīti.

Adhiṭṭhānahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo parikkhārahāraniddeso”ti pucchitabbatā -

15. “Ye dhammā yaṃ dhammaṃ, janayantippaccayā paramparato.

Hetumavakaḍḍhayitvā, eso hāro parikkhāro”ti. -

Gāthā vuttā. Tattha avijjādikā ye paccayadhammā saṅkhārādikaṃ yaṃ phaladhammaṃ paccayā saha-jātapaccayena paramparato paramparapaccayabhāvena janayanti, tassa saṅkhārādīphalassa paccayaṃ parikkhārabhūtaṃ purimuppannaṃ avijjādikaṃ asādhāraṇaṃ janakaṃ hetuṃ, ayonisomanasikārādikaṃ sādharmaṇaṃ paccayahetuṇca avakaḍḍhayitvā suddhāretvā yo saṃvaṇṇanāviseso parikkhārasaṃvaṇṇanābhāvena pavatto, eso saṃvaṇṇanāviseso parikkhāro hāro nāmāti atthayojanā. Avijjādayo hi avijjādīnaṃ asādhāraṇa-hetū bhavanti, ayonisomanasikārādayo sādharmaṇapaccayā. Tenāha - “asādhāraṇalakkaṇaṃ hetu, sādharmaṇalakkaṇaṃ paccayo”ti, “avijjā avijjāya hetu, ayonisomanasikāro paccayo”tiādikaṃ vibhaṅgavacanaṇca.

Parikkhārahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo samāropanahāraniddeso”ti pucchitabbā -

16. “Ye dhammā yaṃmūlā, ye cekatthā pakāsītā muninā.
Te samāropayitabbā, esa samāropano hāro”ti. -

Gāthā vuttā. Tattha ye sīlādayo dhammā yaṃmūlā yesaṃ samādhiādīnaṃ mūlā, te sīlādayo dhammā tesāṃ samādhiādīnaṃ padaṭṭhānabhāvena saṃvaṇṇanāvisesena samāropayitabbā, ye ca rāgavirāgacetovimuttisekkhaphalakāmadhātusamatikkamanādisaddā anāgāmiphalatthatāya ekatthā samānatthāti buddhamuninā pakāsītā, te rāga...pe... tikkamanādisaddā aññamaññavevacanabhāvena samāropayitabbā, eso saṃvaṇṇanāviseso samāropano hāro nāmāti atthayojanā.

Ettha ca sīlādikkhandhattayassa pariyāyantaravibhāvanāpāripūrī kathitā, bhāvanāpāripūrī ca pahātabbassa pahānena hotīti bhāvanāsamāropanapahānasamāropanāpi dassitāti catubbidho samāropano padaṭṭhānasamāropano, vevacanasamāropano, bhāvanāsamāropano, pahānasamāropanoti.

Tattha kāyikasucaritaṃ, vācasikasucaritañca sīlakkhandho, manosucarite anabhijjhā, abyāpādo ca samādhikkhandho, sammādiṭṭhi paññākkhandho. Sīlakkhandho samādhikkhandhassa padaṭṭhānaṃ, samādhikkhandho paññākkhandhassa padaṭṭhānaṃ. Sīlakkhandho, samādhikkhandho ca samathassa padaṭṭhānaṃ, paññākkhandho vipassanāya padaṭṭhānaṃ. Samatho rāgavirāgacetovimuttiyā padaṭṭhānaṃ, vipassanā avijjāvirāgapaññāvimuttiyā padaṭṭhānanti evamādi padaṭṭhānasamāropano. Rāgavirāgā cetovimutti sekkhaphalaṃ, avijjāvirāgā paññāvimutti asekkhaphalaṃ, idaṃ vevacanaṃ. Rāgavirāgā cetovimutti anāgāmiphalaṃ, avijjāvirāgā paññāvimutti aggaphalaṃ arahattaṃ, idaṃ vevacanaṃ. Rāgavirāgā cetovimutti kāmādhātusamatikkamanaṃ, avijjāvirāgā cetovimutti tedhātusamatikkamanaṃ, idaṃ vevacanaṃ. Paññindriyaṃ, paññābalaṃ, adhipaññāsikkhā, paññākkhandhoti evamādi vevacananti evamādi vevacanasamāropano. Kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūriṃ gacchanti, catūsu sammappadhānesu bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṃ gacchantīti evamādi bhāvanāsamāropano. Kāye kāyānupassī viharanto asubhe “subha”nti vipallāsaṃ pajahati, kabalīkāro cassa āhāro pariññaṃ gacchati, kāmupādānena ca anupādāno bhavati, kāmāyogena ca viṣayutto bhavati, abhijjhākāyaganthena ca vippayujjati, kāmāsavena ca anāsavo bhavati, kāmoghañca uttiṇṇo bhavati, rāgasallena ca visallo bhavati, rūpūpikā cassa viññāṇaṭṭhiti pariññaṃ gacchati, rūpadhātuyaṃ cassa rāgo pahīno bhavati, na ca chandāgatiṃ gacchati, vedanāsūti evamādi pahānasamāropanoti evamādi samāropano hāro niyuttoti.

Iti sattibalānurūpā racitā.

Soḷasahāraniddesavibhāvanā niṭṭhitā.

Nayaniddesavibhāvanā

17. Hāraniddesā niddiṭṭhā, amhehi ca ñātā, “katame nayaniddesā”ti pucchitabbattā “taṇhañcā”tiādi vuttaṃ. Atha vā evaṃ uddesakkameneva hāre niddisitivā idāni naye niddisituṃ “taṇhañcā”tiādi vuttaṃ. Tattha yo saṃvaṇṇanāviseso sutte āgataṃ taṇhañca avijjañca atthato niddhāraṇavasena gahitaṃ taṇhañca avijjañca saṃkilesapakkhaṃ neti, sutte āgatenā samathena, sutte āgatāya vipassanāya atthato niddhāraṇavasena vā gahitena samathena, gahitāya vipassanāya vodānapakkhaṃ neti, nayanto ca saccehi yojetvā neti, ayaṃ saṃvaṇṇanāviseso so nandiyāvaṭṭo nayo nāmāti atthayojanā.

Ettha ca atthanayassa bhūmi, saṃvaṇṇanā ca gāthāyaṃ “nayo”ti vuttā, tasmā “saṃvaṇṇanāviseso”ti vuttaṃ. Na hi atthanayo saṃvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhaṇanayo atthanayova. Tassa pana atthanayassa yā saṃvaṇṇanā ugghaṭṭitaññuādīnaṃ vasena taṇhādīmukhena nayabhūmiracanā pavattā, tassa saṃvaṇṇanāva nayavohāro katoti vitthārato hārasampāte āgamissati.

Nandiyāvaṭṭanayaniddeso niddiṭṭho, amhehi ca ñāto, “katamo tipukkhalanayaniddeso”ti pucchitabbattā -

18. “Yo akusale samūlehi, neti kusale ca kusalamūlehi.
Bhūtaṃ tathaṃ avitathaṃ, tipukkhalam taṃ nayaṃ āhū”ti. -

Gāthā vuttā. Tattha yo saṃvaṇṇanāviseso akusale samūlehi attano akusalassa tīhi lobhādīhi mūlehi saṃkilesapakkhaṃ neti, kusale ca kusalamūlehi tīhi alobhādīhi vodānapakkhaṃ neti, nayanto ca bhūtaṃ kusalākusalam neti, na abhūtaṃ māyāmarīciādayo viya, tathaṃ kusalākusalam neti, na ghaṭṭādayo viya sammutisaccamattaṃ, avitathaṃ kusalākusalam neti, na vitathaṃ. Kusalākusalānaṃ sabhāvato vijjāmānattā bhūtā paramatthasaccattā tathā, akusalassa iṭṭhavipākatābhāvato, kusalassa ca anīṭṭhavipākatābhāvato vipāke sati avisamvādakattā avitathā bhavanti, kusalākusalā hi etesaṃ tiṇṇaṃ “bhūtaṃ, tathaṃ, avitatha”nti padānaṃ kusalākusalavisesanātaṃ daṭṭhabbā.

Atha vā akusalamūlehi akusalāni, kusalamūlehi ca kusalāni nayanto ayaṃ nayo bhūtaṃ tathaṃ avitathaṃ neti cattāri saccāni niddhāretvā yojeti. Dukkādīni hi bādhakādibhāvato aññathābhāvābhāvena bhūtāni, saccasabhāvattā tathāni, avisamvādanato avitathāni. Vuttañhetam bhagavatā - “cattārimāni, bhikkhave, tathāni avitathāni anaññathānī”. Akusalādisuttatthassa catusaccayojanamukhena nayanalakkhaṇaṃ taṃ saṃvaṇṇanāvisesaṃ tipukkhalam nayanti āhūti atthayojanā.

Tattha tīhi hetūhi pukkhalo sobhanoti tipukkhalo akusalādiko atthanayo saṃvaṇṇanāvisesoti ṭhānūpacārato tipukkhalanayo nāmāti. Vitthāro pana hārasampāte āgamissati.

Tipukkhalanayaniddeso niddiṭṭho, amhehi ca ñāto, “katamo sīhavikkīḷitanayaniddeso”ti pucchitabbattā -

19. “Yo neti vipallāsehi, kilese indriyehi saddhamme.
Etaṃ nayaṃ nayavidū, sīhavikkīḷitaṃ āhū”ti. -

Gāthā vuttā. Tattha yo saṃvaṇṇanāviseso sutte vuttehi vipallāsehi kilese saṃkilesapakkhaṃ neti, sutte vuttehi indriyehi saddhamme vodānapakkhaṃ neti, etaṃ saṃvaṇṇanāvisesaṃ nayavidū saddhammanayakovidā, atthanayakusalā eva vā

sīhavikkīlitaṃ nayanti āhūti atthayojanā.

Tattha vipallāsehi asubhe subhaṃ, dukkhe sukhaṃ, anicce niccaṃ, anattani attāti catūhi vipallāsehi. Indriyehi saddhādīhi indriyehi. Saddhammeti paṭipattiṇaṃ vedhasaddhamme. Sesamettha vuttanayameva. Vitthāro pana hārasampāte āgamiṣṣatīti.

Sīhavikkīlitanayaniddeso niddiṭṭho, amhehi ca ñāto, “katamo disālocananayaniddeso”ti pucchitabbatā -

20. “Veyyākaraṇesu hi ye, kusalākusalā tahiṃ tahiṃ vuttā.
Manasā volokayate, taṃ khu disālocanaṃ āhū”ti. -

Gāthā vuttā. “Sīhalocanaṃ āhū”ti pāṭho likhito, so pana na therassa pāṭhoti daṭṭhabbo bhinnalakkhaṇatā. Tattha tahiṃ tahiṃ veyyākaraṇesu ye kusalākusalā nayassa disābhūtā dhammā vuttā, te kusalākusale nayassa disābhūtadhamme abahi abbhantaraṃ citte eva yaṃ olokanaṃ karoti, taṃ olokanaṃ khu olokanaṃ eva disālocananti āhūti atthayojanā.

Tattha veyyākaraṇesūti tassa tassa atthanayassa yojanatthaṃ katesu suttassa atthavissajjanesu. Kusalāti vodāniyā. Akusalāti saṃkilesikā. Vuttāti suttato niddhāretvā kathitā. Olokayateti te kusalādidhamme citteneva “ayaṃ paṭhamā disā, ayaṃ dutiyā disā”tiādinā tassa tassa nayassa disābhāvena upaparikkhati, vicāretīti attho. Khūti avadhāraṇatthe nipāto, tena disālocanayo koci atthaviseso na hotīti dassetīti.

21. Disālocananayaniddeso niddiṭṭho. Amhehi ca ñāto. “Katamo aṅkusanayaniddeso”ti pucchitabbatā “oloketvā”tiādigāthā vuttā. Tattha taṃtaṃnayadisābhūte sabbe kusalākusale disālocanena oloketvā ukkhipiya suttato uddharitvā yaṃ samāneti yaṃ samānayaṇaṃ karoti, ayaṃ samānayaṇasaṅkhāto nayo aṅkuso nayo nāmāti atthayojanā.

Ettha ca aṅkuso nāma hatthīnaṃ icchitaṭṭhānaṃ ānayanakāraṇabhūto vajirādimayo tikkhaggo ujuvaṅkabhūto dabbasambhāraviseso, ayampi nayo aṅkuso viyāti atthena aṅkuso. Etena hi nayena icchitaṃ suttatthaṃ nayatīti. Mukhyato pana aṅke vijjhanaṭṭhāne uddhaṭo asati anto pavisaṭīti aṅkuso. Aṅkasaddūpapadaupubbaasadhātu apaccayoti. Ayampi nayo kocipi atthaviseso na hotīti.

Soḷasa hāraniddesā ceva pañca nayaniddesā ca ācariyena niddiṭṭhā. Amhehi ca ñātā, “saṃvaṇṇetabbasutte kiṃ soḷasa hārā paṭhamāṃ yojetabbā, udāhu nayā”ti pucchitabbatā -

22. “Soḷasa hārā paṭhamāṃ, disālocanato disā viloketvā.
Saṅkhipiya aṅkusena hi, nayehi tihi niddise sutta”nti. -

Gāthamāha. Aṭṭhakathāyaṃ pana “evaṃ hāre, naye ca niddisitvā idāni nesāṃ yojanakkamaṃ dassento ‘soḷasa hārā paṭhamā’ntiādimāhā”ti vuttaṃ. Tattha soḷasa hārā byañjanapariyeṭṭhibhāvato saṃvaṇṇetabbasutte saṃvaṇṇanābhāvena paṭhamāṃ yojetabbā, yojentena niddiṭṭhā hārānukkameneva yojetabbā, na

uppaṭipāṭiyā. Hārasaṃvaṇṇanānukkamena saṃvaṇṇetabbam paṭhamam
saṃvaṇṇetvā pacchā disālocanena oloketvā aṅkusanayena netvā tīhi atthanayehi
niddiseti adhippāyo.

Iti sattibalānurūpā racitā

Nayaniddesavibhāvanā niṭṭhitā.

Dvādasapadavibhāvanā

Nettivisayam sāsana varasaṅkhātam saṃvaṇṇetabbasuttam yesam
byañjanapadānam, atthapadānañca vasena “dvādasapadāni sutta”nti saṅgahavāre
vuttam, “katamāni tāni”ti pucchitabbattā sarūpato niddisituṃ -

23. “Akkharam padam byañjanam, nirutti tatheva niddeso.
Ākārachattāhavaṇṇanam, ettāva byañjanam sabbam.

24. Saṅkāsanā pakāsanā, vivaraṇā vibhajanuttānīkamma paññatti.
Etehi chahi padehi, attho kammañca niddiṭṭha”nti. -

Gāthādvayam vuttam. Atthakathāyam pana “idāni yesam byañjanapadānam,
atthapadānañca vasena ‘dvādasapadāni ‘sutta’nti vuttam, tāni padāni niddisituṃ
‘akkharapada’nti ādimāhā”ti vuttam.

Tattha kenatthēna akkharanti? Akkharatthēna asaṅcaraṇatthēna. Akārādivaṇṇo hi
akārādito ikārādipariyāyam nakkharati, na saṅcarati, na saṅkamati. Tenāha
atthakathāyam “apariyosite pade vaṇṇo akkharam pariyaṇavasena akkharāṇato
asaṅcaraṇato”ti. Apariyosite padeti ca vibhatyanta bhāvaṃ appatte
dviticatukkhavarantesu padesu ekadvitikkharamatteyeva akkharam nāma, pariyaṇavase
padameyeva, na akkharanti adhippāyo. Padam pana pavesanato atthavasena
pariyāyam saṅcarantaṃ viya hoti, na evam akārādivaṇṇo avevaṇṇatā. “Mā evam
maññasī”ti ādisu vā ekakkharapadā mā-kārādi akkharam nāma, vibhatyantaṃ padam
pana padameva hoti.

Pajjati attho etenāti padam. Tam nāmākhyātopasagganipātappabhedena
catubbidham. Tattha dabbapadhānam “phasso vedanā citta”nti evamādikam
nāmapadam. Tattha hi dabbamāvibhūtarūpam, kiriyā anāvibhūtarūpā.
Kiriyāpadhānam “phusati vedayati vijjānāti”ti evamādikam ākhyātapadam nāma.
Tattha hi phusanādikiriyā āvibhūtarūpā, dabbamanāvibhūtarūpam.
Kiriyāvisesabodhahetubhūtam pa-upa-itieva evamādikam upasaggapadam nāma.
“Cirappavāsiṃ upavuttha”nti evamādisu hi pa-upādisaddā vasanādikiriyāya
viyogādivisiṭṭhatam dīpenti. Vacanattho pana nāmapada ākhyātapadadvayam
upagantvā tassa padadvayassa attham sajjantīti upasaggāti datṭhabbo. Kiriyāya ceva
dabbassa ca sarūpavisesa pakāsanahetubhūtam “evam, itī”ti evamādikam
nipātapadam assapi saṃvaṇṇanāyapi icchitattā, akkharena pana katham gahitoti ce?
Akkharehi suyyamānehi suṇantānam visesaviddhānassa katattā padapariyosāne
padatthasampannā hoti. Tasmā akkharenapi atthākāro gahitovāti veditabbo. Tena
vuttam - “akkharehi saṅkāseti, padehi pakāseti, akkharehi ca padehi ca ugghaṭetī”ti
ca.

Vivaraṇā vitthāraṇā. Vibhajanā ca uttānīkammañca paññatti ca
vibhajanuttānīkamma paññattīti samāhāre ayaṃ dvandvasamāso. Tattha

vibhāgakaṇaṃ vibhajanaṃ nāma. Byañjanākārehi yo atthākāro niddisiyamāno, so atthākāro vivaraṇavibhajanāti dvīhi atthapadehi niddisito. Pākaṭakaṇaṃ uttānīkammaṃ nāma. Pakārehi ñāpanaṃ paññatti. Niruttiniddesasaṅkhātehi byañjanapadehi pakāsiyamāno yo atthākāro atthi, so atthākāro uttānīkammapaññattīhi paṭiniddisito. Etehi saṅkāsanādīhi chahi atthapadehi attho suttattho gahito, kammañca ugghaṭṭanādikammañca niddiṭṭhanti attho. Yena suttatthena ugghaṭṭitañño cittasantānassa sambodhanakiriyāsaṅkhātassa ugghaṭṭanakammaṃ nibbatti bhava, so suttattho saṅkāsanāpakāsanākāro hoti. Yena suttatthena vipaṇcitañño cittasantānassa bodhanakiriyāsaṅkhātassa vipaṇcanakammaṃ nibbatti, so suttattho vivaraṇāvibhajanākāro hoti. Yena suttatthena neyyassa cittasantānassa pabodhanakiriyāsaṅkhātassa nayakammaṃ nibbatti, so suttattho uttānīkammapaññattākāro hoti daṭṭhabbo. Tenāha aṭṭhakathācariyo “suttatthena hi desanāya pavattiyamānena ugghaṭṭitaññuādiveneyyānaṃ cittasantānassa pabodhanakiriyānibbatti, so ca suttattho saṅkāsanādiākāro”ti.

“Yathāvuttehi tīhi atthanayehi ceva chahi atthapadehi ca ayuttopi attho kiṃ koci atthi, udāhu sabbo attho yutto evā”ti pucchitabbatā -

25. “Tīhi ca nayā anūnā, atthassa ca chappadāni gaṇitāni.
Navahi padehi bhagavato, vacanassattho samāyutto”ti. -

Gāthamāha. Tattha tīhi liṅgavipallāsaniddeso, tayoti pana pakatiliṅganiddeso vattabbo. Gaṇitā anūnā tayo atthassa nayā ca gaṇitāni anūnāni cha atthassa padāni ca niddiṭṭhāni, niddiṭṭhehi ca atthapadehi bhagavato vacanassa sabbo attho samāyuttova ayutto koci attho natthi yojanā kātābbā. Atthassāti suttatthassa. Nayāti nettiatthanayā. Padāni nettiatthapadāni.

26. Ye hārādayo niddiṭṭhā, te hārādayo sampiṇḍetvā nettippakaraṇassa padatthe sukhaggahaṇatthaṃ gaṇanavasena paricchinditvā dassento “atthassā”tiādimāha. Tattha atthassa samūhassa avayavabhūtāni navabhedāni atthapadāni suttabyañjanassa atthassa pariyeṭṭhisāṅkhātāya saṃvaṇṇanāya gaṇanato catuvīsati byañjanapadāni honti, atthapadabyañjanapadabhūtaṃ ubhayaṃ saṅkhepayato sampiṇḍayato tettiṃsā tettiṃsavidhā ettikā tettiṃsavidhāva nettīti yojanā.

Tattha navappadāni tayo atthanayā, cha atthapadāni ca. Catubbīsāti soḷasa hārā, cha byañjanapadāni, dve disālocananayaaṅkusanayā cāti evaṃ tettiṃsavidhā ca netti nāma, ito vinimutto añño koci nettipadattho natthi attho daṭṭhabbo.

“Evaṃ tettiṃsapadatthāya nettiyā hāranayānaṃ katamo desanāhāravicayahāro”tiādi desanākkameneva siddho, evaṃ siddhe satipi “soḷasa hārā paṭhama”nti ārambho “sabbepime hārā ceva nayā ca iminā dassitakkameneva saṃvaṇṇetabbesu suttesu saṃvaṇṇanāvasena yojetabbā, na uppaṭipāṭiyā”ti imamatthaṃ dīpeti. Dīpanavacanasavanānusārena ñāpeti, tasmā evaṃ kamo dassito, assādādīnavanissaraṇāni dhammadesanāya nissayāni, phalañca dhammadesanāya phalaṃ, upāyo ca dhammadesanāya upāyo, āṇatti ca dhammadesanāya sarīraṃ. Desanāhārassa tāsāṃ assādādīnavanissaraṇaphalupāyāṇattīnaṃ vibhāvanasabhāvattā.

Niddhāraṇena vināpi pakatiyā sabbasaṃvaṇṇetabbasuttesu anarūpāti suviññeyyattā, saṃvaṇṇanāvisesānaṃ vicayahārādīnaṃ nissayabhāvato ca paṭhamāṃ desanāhāro

dassito.

Padapucchāvissajjanāpucchāpadānugītīhi saddhiṃ desanāhārapadatthānaṃ
assādādīnaṃ pavicayabhāvato desanāhārānantaraṃ vicayo hāro.

Vicayahārena pavicitānaṃ atthānaṃ yuttāyuttivicāraṇabhāvato vicayahārānantaraṃ
yutti hāro.

Padaṭṭhānahārassa yuttāyuttānaṃyeva atthānaṃ upapattianurūpaṃ
kāraṇaparamparāya niddhāraṇattā yuttihārānantaraṃ padaṭṭhānahāro.

Yuttāyuttānaṃ kāraṇaparamparāya pariggahitasabhāvānaṃyeva ca dhammānaṃ
avuttānampi samānalakkhaṇatāya gahaṇalakkhaṇattāya padaṭṭhānahārānantaraṃ
lakkhaṇahāro.

Lakkhaṇahārena atthato suttantarato niddhāritānampi dhammānaṃ nibbacanādīni
vattabbāni, na sutte sarūpato āgatadhammānaṃyevāti dassanatthaṃ
lakkhaṇahārānantaraṃ catubyūho hāro. Evañhi niravasesato atthāvabodho hoti.

Catubyūhena hārena vuttehi nibbacanādhippāyanidānehi saddhiṃ sutte
padatthānaṃ suttantarasaṃsandanasaṅkhāte pubbāparavicāre dassite tesāṃ
suttapadatthānaṃ sabhāgavisabhāgadhammantarāvaṭṭanaṃ sukhena sakkā
dassetunti catubyūhahārānantaraṃ āvaṭṭo hāro. Suttantarasaṃsandanassa hi
sabhāgavisabhāgadhammantarāvaṭṭanayassa upāyabhāvato “ārambhatha
nikkamathā”tiādigāthāya ārambhananikkamanabuddhasāsanayogadhunanehi
vīriyasamādhipaṇṇindriyāni niddhāretvā tesu
ārambhananikkamanabuddhasāsanayogadhunanesu ananuyogassa mūlaṃ pamādoti
suttantare dassito pamādo āvaṭṭitoti.

Āvaṭṭena hārena sabhāgavisabhāgadhammāvaṭṭanena payojite
sādhāraṇāsādhāraṇavasena saṃkilesavodānadhammānaṃ padaṭṭhānato ceva
bhūmito ca vibhāgo sakkā sukhena yojetunti āvaṭṭahārānantaraṃ vibhatti hāro.

Vibhattihārena saṃkilesavodānadhammānaṃ vibhāge kate saṃvaṇṇetabbasutte
āgatā dhammā akasirena paṭipakkhato parivattetuṃ sakkāti vibhattihārānantaraṃ
parivattanahāro. Vibhattihārena hi “sammādiṭṭhissa purisapuggalassa micchādiṭṭhi
nijjiṇṇā hotī”ti paṭivibhattasabhāve eva dhamme parivattanahāravibhaṅge
udāharīyissati.

Parivattanahārena paṭipakkhato parivattitāpi dhammā pariyāyavacanehi bodhetabbā,
na saṃvaṇṇetabbasutte āgatadhammāyevāti dassanatthaṃ
parivattanahārānantaraṃ vevacanahāro.

Vevacanahārena pariyāyato pakāsitānaṃ dhammānaṃ pabhedato paññattivāsena
vibhajanaṃ sukhena sakkā ñātunti vevacanahārānantaraṃ paññatti hāro.

Paññattihārena pabhavapariññādipaṇṇattivibhāgamukhena
paṭiccasamuppādasaccādidhammavibhāge kate sutte āgatadhammānaṃ
paṭiccasamuppādādimukhena avataraṇaṃ sakkā dassetunti paññattihārānantaraṃ
otaraṇo hāro.

Otaraṇena hārena dhātāyatanādīsu otāritānaṃ saṃvaṇṇetabbasutte padatthānaṃ pucchārambhasodhanaṃ sakkā sukhena sampādetunti otaraṇahārānantaraṃ sodhano hāro.

Sodhanena hārena saṃvaṇṇetabbasutte padapadatthesu visodhitesu tattha tattha ekattatāya vā vemattatāya vā labbhamānasāmaññaṃvisesabhāvo sukaro hotīti dassetuṃ sodhanahārānantaraṃ adhiṭṭhāno hāro.

Sāmaññaṃvisesabhūtesu sādharmaṇāsādhāraṇesu dhammesu adhiṭṭhānena hārena paveditesu parikkhārasaṅkhātassa sādharmaṇāsādhāraṇarūpassa paccayaheturāsissa pabhedo suviññeyyoti adhiṭṭhānahārānantaraṃ parikkhāro hāro.

Asādhāraṇe, sādharmaṇe ca kāraṇe parikkhārena hārena dassite tassa attano phalesu kāraṇākāro, tesam hetuphalānaṃ pabhedato desanākāro, bhāvetabbapahātabbadhammānaṃ bhāvanāpahānāni ca niddhāretvā vuccamānāni sammā saṃvaṇṇetabbasuttassa atthaṃ tathattāvabodhāya saṃvattantīti parikkhārahārānantaraṃ samāropano hāro dassito hoti. Idaṃ hārānaṃ dassanānukkamakāraṇaṃ daṭṭhabbaṃ.

Uddeso ugghaṭitañño upakārāya saṃvattati yathā, evaṃ nandiyāvaṭṭanayo ugghaṭitañño upakārāya saṃvattati, tasmā paṭhamam nandiyāvaṭṭanayo dassito. Niddeso vipaṇcitañño upakārāya saṃvattati yathā, evaṃ tipukkhalanayo vipaṇcitañño upakārāya saṃvattati, tasmā nandiyāvaṭṭanayānantaraṃ tipukkhalanayo. Paṭiniddeso neyyassa upakārāya saṃvattati yathā, evaṃ sīhaviggikītanayo neyyassa upakārāya saṃvattati. Tasmā tipukkhalānantaraṃ sīhaviggikītanayo dassitoti tiṇṇam atthanayānaṃ dassanānukkamo veditabbo. Atthanayānaṃ disābhūtāya bhūmiyā āloketvā tesam tassā disāya bhūmiyā samānayanam hoti. Na hi sakkā anoloketvā samānetunti disālocananayam dassetvā aṅkusanayo dassito. Potthakārulhāvachekā sabbāsu disāsu hatthigamanaṭṭhānaṃ oloketvā aṅkusena icchitaṭṭhānaṃ samānayanti. Keci acchekā anoloketvā vinayanti. Tesam nayanamattameva, na samānayanam. Evameva paṇḍitā suttattham vaṇṇentā manasāva oloketvāva nayā netabbāti daṭṭhabbā.

Samuṭṭhānasamvaṇṇanā adhippāyasamvaṇṇanā padatthasamvaṇṇanā vidhianuvādasamvaṇṇanā nigamanasamvaṇṇanāti vā, payojanasamvaṇṇanā piṇḍatthasamvaṇṇanā anusandhisamvaṇṇanā codanāsamvaṇṇanā parihārasamvaṇṇanāti vā, upogghāṭasamvaṇṇanā padaviggahasamvaṇṇanā padatthacālanasamvaṇṇanā paccupaṭṭhānasamvaṇṇanāti vā, tathā ekanālikākathā caturassakathā nisinnavattikākathāti vā āgatā.

Tattha samuṭṭhānaṃ nidānameva. Vidhianuvādo visesavacanameva. Upogghāṭo nidānameva. Cālanā codanāyeva. Paccupaṭṭhānaṃ parihārova.

Pāliṃ vatvā ekekapadassa atthakathanasaṅkhātā saṃvaṇṇanā ekanālikākathā nāma.

Paṭipakkham dassetvā paṭipakkhassa upamaṃ dassetvā sapakkham dassetvā sapakkhassa upamaṃ dassetvā kathanasaṅkhātā saṃvaṇṇanā caturassakathā nāma.

Visabhāgadhammavaseneva pariyoṣānaṃ gantvā puna sabhāgadhammavaseneva pariyoṣānagamanasaṅkhātā saṃvaṇṇanā nisinnavattikākathā nāma.

Tā sabbā saṃvaṇṇanāyopi desanāhārādīsu nettisaṃvaṇṇanāsu antogadhāyeva.
Tenāha “yattakā hi suttassa saṃvaṇṇanāvisesā, sabbe te nettiupadesāyattā”ti.
Evaṃ ettāvatā etaparamatā daṭṭhabbā.
Hetuphalabhūmiupanisāsabhāgavisabhāgalakkhaṇanayādayo pana aṭṭhakathāyaṃ
vitthārato vuttāti na vitthārayissāmīti.

Iti sattibalānurūpā racitā

Niddesavāraatthavibhāvanā 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: 16 August 2026

HOW TO CITE

PaliVerse (2026). Subcommentaries. The Canon of Discourses - Subcommentaries. 5. The Collection of Minor Texts - Subcommentaries. 2. Elucidation of the Guide. 3. Elucidation of the Meaning of the Niddesavāra 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