

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)

05. Subcommentary on the Book of the Fives (05. Pañcakanipāta-
tīkā)

3. The Third Fifty (3. Tatiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Subcommentaries

05. Subcommentary on the Book of the Fives

3. Tatīyapaṇṇāsakaṃ

1. Phāsuvihāravaggo

1-4. Sārajjasuttādivaṇṇanā

101-104. Tatīyassa paṭhame natthi vattaḃbaṃ. Dutīye piṇḍapātādiatthāya upasaṅkamitum yuttatṭhānaṃ gocaro, vesiyā gocaro assāti vesiyāgocaro, mittasanthavavasena upasaṅkamitabbatṭhānanti attho. Vesiyā nāma rūpūpajīvinīyo, tā mittasanthavavasena na upasaṅkamitabbā samaṇabhāvassa antarāyakarattā, parisuddhāsayaṃsapi garahāhetuto, tasmā dakkhiṇādānavasena satim upaṭṭhapetvā upasaṅkamitabbā. Vidhavā vuccanti matapatikā, pavutthapatikā vā. Thullakumāriyoti mahallikā anividdhā kumāriyo. Paṇḍakāti napuṃsakā. Te hi ussannakilesā avūpasantapariḷhā lokāmisaniṣṣitakathābahulā, tasmā na upasaṅkamitabbā. Bhikkhuniyo nāma ussannabrahmacariyā. Tathā bhikkhūpi. Aññaṃaññaṃ visabhāgavatthubhāvato santhavavasena upasaṅkamane katipāheneva brahmacariyantarāyo siyā, tasmā na upasaṅkamitabbā, gilānapucchanādivasena upasaṅkamane satokārinā bhavitabbā. Tatīyacatutthāni uttānatthāneva.

Sārajjasuttādivaṇṇanā niṭṭhitā.

5. Phāsuvihārasuttavaṇṇanā

105. Pañcame mettā etassa atthīti mettaṃ, taṃsamutṭhānaṃ kāyakammaṃ mettaṃ kāyakammaṃ. Esa nayo sesadvayepi. Āvīti pakāsaṇaṃ. Pakāsaḃhāvo cettha yaṃ uddissa taṃ kāyakammaṃ karīyati, tassa sammukhabhāvatoti āha “sammukhā”ti. Rahoti appakāsaṃ. Appakāsatā ca yaṃ uddissa taṃ kāyakammaṃ karīyati, tassa apaccakkhabhāvatoti āha “parammukhā”ti. Imāni mettakāyakammādīni bhikkhūnaṃ vasena āgatāni tesāṃ seṭṭhaparisabhāvato, gihīsipi labbhantiyeva. Bhikkhūnañhi mettacittena ābhisamācārikapūraṇaṃ mettaṃ kāyakammaṃ nāma. Gihīnaṃ cetiyavandanatthāya bodhivandanatthāya saṅghanimantanatthāya gamanaṃ gāmaṃ piṇḍāya pavitṭhe bhikkhū disvā paccuggamaṇaṃ pattappaṭiggahaṇaṃ āsanapaññāpanaṃ anugamananti evamādikaṃ mettaṃ kāyakammaṃ nāma. Bhikkhūnaṃ mettacittena ācārapaññattisikkhāpanaṃ kammaṭṭhānakathanaṃ dhammadesanā tepiṭakampi buddhavacanaṃ mettaṃ vacīkammaṃ nāma. Gihīnaṃ “cetiavandanāya gacchāma, bodhivandanāya gacchāma, dhammassavanaṃ karissāma, dīpamālaṃ pupphapūjaṃ karissāma, tīṇi sucaritāni samādāya vattissāma, salākabhaddādiṇi dassāma, vassāvāsikaṃ dassāma, ajja saṅghassa cattāro paccaye dassāma, saṅghaṃ nimantetvā khādaniyādīni saṃvidahatha, āsanāni paññapetha, paṇīyaṃ upaṭṭhapetha, saṅghaṃ paccuggantvā ānetha, paññattāsane nisīdāpetha, chandajātā ussāhajātā veyyāvaccamaṃ karoṭhā”tiādikathanakāle mettaṃ vacīkammaṃ

nāma. Bhikkhūnaṃ pātova uṭṭhāya sarīrappaṭijagganaṃ katvā cetiyaṅgaṇaṃ gantvā vattādīni katvā vivittasenāsane nisīditvā “īmasmiṃ vihāre bhikkhū sukhī hontu averā abyāpajjā”ti cintanaṃ mettaṃ manokammaṃ nāma, gihīnaṃ “ayyā sukhī hontu averā abyāpajjā”ti cintanaṃ mettaṃ manokammaṃ nāma.

Tattha navakānaṃ cīvarakammādīsu sahāyabhāvagamaṇaṃ sammukhā kāyakammaṃ nāma, therānaṃ pana pādadhovanasiñcanabījanadānādibhedampi sabbaṃ sāmīcikaṃ sammukhā kāyakammaṃ nāma, ubhayehipi dunnikkhittānaṃ dārubaṇḍādīnaṃ tesu avaññaṃ akatvā attanā dunnikkhittānaṃ viya paṭisaṃmaṇaṃ parammukhā mettaṃ kāyakammaṃ nāma. “Devatthero tissatthero”ti vuttaṃ evaṃ paggayhavacanaṃ sammukhā mettaṃ vacīkammaṃ nāma, vihāre asantaṃ pana paṭipucchantassa “kuhiṃ amhākaṃ devatthero, kuhiṃ amhākaṃ tissatthero, kadā nu kho āgamiṣṣatī”ti evaṃ piyavacanaṃ parammukhā mettaṃ vacīkammaṃ nāma. Mettāsinehasiniddhāni pana nayanāni ummīletvā pasannena mukhena olokanaṃ sammukhā mettaṃ manokammaṃ nāma, “devatthero tissatthero arogo hotu abyāpajjo”ti samannāharaṇaṃ parammukhā mettaṃ manokammaṃ nāma. Kāmañcetta mettāsinehasiniddhānaṃ nayanānaṃ ummīlanaṃ, pasannena mukhena olokanañca mettaṃ kāyakammameva. Yassa pana cittaṃ vasena nayanānaṃ mettāsinehasiniddhatā, mukhassa ca pasannatā, taṃ sandhāya vuttaṃ “mettaṃ manokammaṃ nāma”ti. Samādhisaṃvattanappayojanāni samādhisaṃvattanikāni.

Samānasīlataṃ gatoti tesu tesu disābhāgesu viharantehi bhikkhūhi saddhiṃ samānasīlataṃ gato. Yāyanti yā ayaṃ mayhañceva tumhākañca paccakkhabhūtā. Diṭṭhīti sammādiṭṭhi. Ariyāti niddosā. Niyyātīti vaṭṭadukkhato nissarati niggacchati. Sayāṃ niyyantīyeva hi taṃsamaṅgipuggalaṃ vaṭṭadukkhato niyyāpetīti vuccati. Yā satthu anusīṭṭhi, taṃ karotīti takkaro, tassa, yathānusīṭṭhaṃ paṭipajjakassāti attho. Dukkakkhayāyāti sabbadukkakkhayatthaṃ. Diṭṭhisāmaññagatoti samānadiṭṭhibhāvaṃ upagato.

Phāsuvihārasuttavaṇṇanā niṭṭhitā.

6-10. Ānandasuttādivaṇṇanā

106-110. Chaṭṭhe adhisīleti nimittatthe bhummaṃ, sīlanimittaṃ na upavadati na nindatīti attho. Attani kamme ca anu anu pekkhati sīlenāti attānupekkhī. Sattamādīni uttānatthāneva.

Ānandasuttādivaṇṇanā niṭṭhitā.

Phāsuvihāravaggavaṇṇanā niṭṭhitā.

2. Andhakavindavaggo

1-4. Kulūpakasuttādivaṇṇanā

111-114. Dutiyassa paṭhame asanthavesu kulesu vissāso etassāti asanthavavissāsī. Anissaro hutvā vikappeti saṃvidahati sīlenāti anissaravikappī. Vissatṭhāni visum khittāni bhedenā avatthitāni kulāni ghaṭanattāya upasevati sīlenāti vissatṭhupasevī. Dutiyādīni uttānatthāneva.

Kulūpakasuttādivaṇṇanā niṭṭhitā.

5-13. Maccharinīsuttādivaṇṇanā

115-123. Pañcame āvāsamacchariyādīni pañca idha bhikkhuniyā vasena āgatāni, bhikkhussa vasenapi tāni veditabbāni. Āvāsamacchariyena hi samannāgato bhikkhu āgantukaṃ disvā “ettha cetiyassa vā saṅghassa vā parikkhāro ṭhapito”tiādīni vatvā saṅghikaāvāsaṃ na deti. Kulamacchariyena samannāgato bhikkhu tehi tehi kāraṇehi ādīnavaṃ dassetvā attano upaṭṭhāke kule aññesaṃ pavesampi nivāreti. Lābhamacchariyena samannāgato saṅghikampi lābhaṃ maccharāyanto yathā aññe na labhanti, evaṃ karoti attanā visamanissitatāya balavanissitatāya ca. Vaṇṇamacchariyena samannāgato attano vaṇṇaṃ vaṇṇeti, paresaṃ vaṇṇe “kiṃ vaṇṇo eso”ti taṃ taṃ dosaṃ vadati. Vaṇṇoti cettha sarīravaṇṇopi, guṇavaṇṇopi veditabbo.

Dhammacchariyena samannāgato - “imaṃ dhammaṃ pariyāpuṇitvā eso maṃ abhibhavissatī”ti aññassa na deti. Yo pana - “ayaṃ imaṃ dhammaṃ uggahetvā aññathā atthaṃ viparivattetvā nāsessatī”ti dhammanuggahena vā - “ayaṃ imaṃ dhammaṃ uggahetvā uddhato unnaḷo avūpasantacitto apuññaṃ pasavissatī”ti puggalānuggahena vā na deti, na taṃ macchariyaṃ. Dhammoti cettha pariyattidhammo adhippeto. Paṭivedhadhammo hi ariyānaṃyeva hoti, te ca naṃ na maccharāyanti macchariyassa sabbaso pahīnattāti tassa asambhavo eva. Tattha āvāsamacchariyena lohagehe paccati, yakkho vā peto vā hutvā tasseeva āvāsassa saṅkāraṃ sīsena ukkhipitvā carati. Kulamacchariyena appabhogo hoti. Lābhamacchariyena gūthaniraye nibbattati, saṅghassa vā gaṇassa vā lābhaṃ maccharāyitvā puggalīkapaṇibhogena vā paṇibhuñjitvā yakkho vā peto vā mahāajagaro vā hutvā nibbattati. Vaṇṇamacchariyena bhavesu nibbattassa vaṇṇo nāma na hoti. Dhammacchariyena kukkuḷaniraye nibbattati. Chaṭṭhādīni uttānatthāneva.

Maccharinīsuttādivaṇṇanā niṭṭhitā.

Andhakavindavaggavaṇṇanā niṭṭhitā.

3. Gilānavaggo

124-130. Tatiyo vaggo uttānatthoyeva.

4. Rājavaggo

1. Paṭhamacakkānuvattanasuttavaṇṇanā

131. Catutthassa paṭhame atthaññūti hitaññū. Hitapariyāyo hettha attha-saddo “attattho parattho”tiādīsu viya. Yasmā cesa paresaṃ hitaṃ jānanto te attani rañjeti, tasmā vuttaṃ “rañjitum jānātī”ti. Daṇḍeti aparādhānurūpe daṇḍane. Balamhīti balakāye. Pañca attheti attattho, parattho, ubhayattho, diṭṭhadhammiko attho, samparāyiko atthoti evaṃ pañcappabhede atthe. Cattāro dhammeti catusaccadhamme, kāmarūpārūpalokuttarabhede vā cattāro dhamme. Paṭiggahaṇaparibhogamattaññutāya eva pariyesanavissajjanamattaññutāpi bodhitā hontīti “paṭiggahaṇaparibhogamattaṃ jānātī”icceva vuttaṃ.

Uttarati atikkamati, abhibhavatīti vā uttaraṃ, natthi ettha uttaranti anuttaraṃ. Anatisayaṃ, appaṭibhāgaṃ vā anekāsu devamanussaparisāsu anekasatakkhattuṃ tesāṃ ariyasaccappaṭivedhasampādanavasena pavattā bhagavato dhammadesanā dhammacakkaṃ. Apica sabbapaṭhamāṃ aññātakonḍaññappamukhāya aṭṭhārasaparisagaṇāya brahmakoṭiyā catusaccassa paṭivedhavidhāyini yā dhammadesanā, tassā sātisaṃ dhammacakkasamaññā. Tattha satipaṭṭhānātidhammo eva pavattanaṭṭhena cakkanti dhammacakkaṃ. Cakkanti vā āṇā dhammato anapetattā, dhammañca taṃ cakkāñcāti dhammacakkaṃ. Dhammena ñāyena cakkantipi dhammacakkaṃ. Yathāha “dhammañca pavatteti cakkāñcāti dhammacakkaṃ, cakkāñca pavatteti dhammañcāti dhammacakkaṃ, dhammena pavatteti dhammacakka”ntiādi. Appaṭivattiyanti dhammissarassa bhagavato sammāsambuddhassa dhammacakkassa anuttarabhāvato appaṭisedhanīyaṃ. Kehi pana appaṭivattiyanti āha - “samaṇena vā”tiādi. Tattha samaṇenāti pabbajaṃ upagatena. Brāhmaṇenāti jātibrāhmaṇena. Sāsanaparamatthasamaṇabrāhmaṇānañhi paṭilomacittaṃyeva natthi. Devenāti kāmāvacaradevena. Kenacīti yena kenaci avasiṭṭhapārisajjena. Ettāvatā aṭṭhannampi parisānaṃ anavasesapariyādānaṃ daṭṭhabbaṃ. Lokasminti sattaloke.

Paṭhamacakkānuvattanasuttavaṇṇanā niṭṭhitā.

2. Dutiyacakkānuvattanasuttavaṇṇanā

132. Dutie cakkavattivattanti dasavidhaṃ, dvādasavidhaṃ vā cakkavattibhāvāvahaṃ vattaṃ. Tattha antojanasmiṃ balakāye dhammikāyeva rakkhāvaraṇaguttiyā saṃvidhānaṃ, khattiyesu, anuyantesu, brāhmaṇagahapatikesu, negamajānapadesu, samaṇabrāhmaṇesu, migapakkhīsu, adhammikapaṭikkhepo, adhanānaṃ dhanānuppadānaṃ, samaṇabrāhmaṇe upasaṅkamitvā pañhapucchananti idaṃ dasavidhaṃ cakkavattivattaṃ. Idameva ca gahapatike pakkhijāte ca visuṃ katvā gahaṇavasena dvādasavidhaṃ. Pitarā pavattitameva anuppavatteti dasavidhaṃ vā dvādasavidhaṃ vā cakkavattivattaṃ pūretvā nisinnassa puttassa aññaṃ pātubhavati, so taṃ pavatteti. Ratanamayattā pana sadisaṭṭhena tadevetanti katvā “pitarā pavattita”nti vuttaṃ. Yasmā vā so “appossukko, tvaṃ deva, hohi, ahamanusāsissāmī”ti āha. Tasmā pitarā pavattitaṃ āñācakkaṃ anuppavatteti nāmāti evamettha attho daṭṭhabbo. Yañhi attano puññānubhāvasiddhaṃ cakkaratanaṃ, taṃ nipariyāyato tena pavattitaṃ nāma, netaranti paṭhamanayo vutto. Yasmā pavattitasseva anuvattanaṃ, paṭhamanayo ca taṃsadise tabbohāravasena vuttoti taṃ anādiyitvā dutiyanayo vutto.

Dutiyacakkānuvattanasuttavaṇṇanā niṭṭhitā.

4. Yassamdisaṃsuttavaṇṇanā

134. Catutthe “ubhato sujāto”ti ettake vutte yehi kehici dvīhi bhāgehi sujātataṃ paññāpeyya, sujāta-saddo ca “sujāto cārudassano”tiādīsu ārohasampattipariyāyoti jātivasena sujātataṃ vibhāvetuṃ “mātito ca pitito cā”ti vuttaṃ. Anorasaputtavasenapi loke mātupitusamaññā dissati, idha pana sā orasaputtavasena icchitāti dassetuṃ “saṃsuddhaggahaṇiko”ti vuttaṃ. Gabbhaṃ gaṇhāti dhāretīti gahaṇī, gabbhāsayaśaṇṇito mātukucchippadeso. Tenāha “saṃsuddhāya mātukucchiyā samannāgato”ti. Yathābhuttassa āhārassa vipācanavasena gaṇhanato achaḍḍanato gahaṇī, tejodhātu. Pitā ca mātā ca pitaro. Pitūnaṃ pitaro pitāmahā.

Tesaṃ yugo pitāmahayugo, tasmā yāva sattamā pitāmahayugā, pitāmahadvandāti evamettha attho daṭṭhabbo. Evañhi pitāmahaggahaṇeneva mātāmahopi gahitoti so atthakathāyaṃ viṣuṃ na uddhato. Yuga-saddo cettha ekasesanayena daṭṭhabbo “yugo ca yugo ca yugo”ti. Evañhi tattha tattha dvinnāṃ gahitameva hoti. Tenāha “tato uddhaṃ sabbepi pubbapurisā pitāmahaggahaṇeneva gahitā”ti. Purisaggahaṇaṇcettha ukkaṭṭhaniddesavasena katanti daṭṭhabbaṃ. Evañhi “mātito”ti pālīvacanaṃ samatthitaṃ hoti.

Akkhittoti appattakkhepo. Anavakkhittoti sampattavivādādīsu na avakkhitto na chaḍḍito. Jātivādenāti hetumhi karaṇavacananti dasseṭṭuṃ “kena kāraṇenā”tiādi vuttaṃ. Ettha ca “ubhato...pe... pitāmahayugā”ti etena khattiyassa yonidosābhāvo dassito saṃsuddhaggahaṇikabhāvakittanato. “Akkhitto”ti iminā kiriyāparādhābhāvo. Kiriyāparādhena hi sattā khepaṃ pāpuṇanti. “Anupakkuṭṭho”ti iminā ayuttasaṃsaggābhāvo. Ayuttasaṃsaggañhi paṭicca sattā akkosāṃ labhanti.

Aḍḍhatā nāma vibhavasampannatā, sā taṃ taṃ upādāyupādāya vuccatīti āha “yo koci attano santakena vibhavana aḍḍho hotī”ti. Tathā mahaddhanatāpīti taṃ ukkaṃsagataṃ dasseṭṭuṃ “mahatā aparimāṇasaṅkhena dhanena samannāgato”ti vuttaṃ. Bhuñjitabbato paribhuñjitabbato viṣesato kāmā bhogā nāmāti āha “pañcakāmaguṇavasenā”ti. Koṭṭhaṃ vuccati dhaññassa āvasanaṭṭhānaṃ, koṭṭhabhūtaṃ agāraṃ koṭṭhāgāraṃ. Tenāha “dhaññena ca paripuṇṇakoṭṭhāgāro”ti. Evaṃ sārāgabbhaṃ koso, dhaññapariṭṭhapanatṭhānañca koṭṭhāgāranti dassetvā idāni tato aññathā taṃ dasseṭṭuṃ “atha vā”tiādi vuttaṃ. Tattha yathā asino tikkhabhāvaparīhārako paṭicchado “koso”ti vuccati. Evaṃ rañño tikkhabhāvaparīhāraṃ katvā caturaṅginī senā kosoti āha “catubbidho koso hatthī assā rathā pattī”ti. Vatthakoṭṭhāgāraggaṇeneva sabbassapi bhaṇḍaṭṭhapanatṭhānassa gahitattā “tividhaṃ koṭṭhāgāra”nti vuttaṃ.

Yassā paññāya vasena puriso “paṇḍito”ti vuccati, taṃ paṇḍiccanti āha “paṇḍiccena samannāgato”ti. Taṃtaṃitikkatābbatāsu chekabhāvo byattabhāvo veyyattiyaṃ. Sammohaṃ hiṃsati vidhamatīti medhā, sā etassa atthīti medhāvī. Ṭhāne ṭhāne uppatti etissā atthīti ṭhānuppatti, ṭhānaso uppajjanapaññā. Vaḍḍhiattheti vaḍḍhisāṅkhāte atthe.

Yassaṃdisaṃsuttavaṇṇanā niṭṭhitā.

5-9. Patthanāsuttādivaṇṇanā

135-139. Pañcame hatthisminti hatthisippe. Hatthīti hi hatthivisayattā hatthisannissitattā ca hatthisippaṃ gahitaṃ. Sesapadesupi eseva nayo. Vayatīti vayo, sobhanesu katthaci apakkhalanto avitthāyanto tāni sandhāretuṃ sakkotīti attho. Na vayo avayo, tāni atthato saddato ca sandhāretuṃ na sakkoti. Avayo na hotīti anavayo. Dve paṭisedhā pakatiṃ gamentīti āha “anavayoti samattho”ti. Chaṭṭhādīni uttānatthāneva.

Patthanāsuttādivaṇṇanā niṭṭhitā.

10. Sotasuttavaṇṇanā

140. Dasame tībānanti tikkhānaṃ. Kharānanti kakkasānaṃ. Kaṭukānanti dāruṇānaṃ. Asātānanti nasātānaṃ appiyānaṃ. Na tāsu mano appeti, na tā manāṃ appāyanti vaḍḍhentīti amanāpā.

5. Tikaṇḍakīvaggo

1. Avajānātisuttavaṇṇanā

141. Pañcamassa paṭhame datvā avajānātīti ettha eko bhikkhu mahāpuñño catupaccayalābhī hoti, so cīvarādīni labhivā aññaṃ appapuññaṃ āpucchati. Sopi tasmiṃ punappunaṃ āpucchanteṇi gaṇhātiyeva. Athassa itaro thokaṃ kupito hutvā maṅkubhāvaṃ uppādetukāmo vadati “ayaṃ attano dhammatāya cīvarādīni na labhati, amhe nissāya labhatī”ti. Evampi datvā avajānāti nāma. Eko pana ekena saddhiṃ dve tīṇi vassāni vasanto pubbe taṃ puggalaṃ garuṃ katvā gacchante gacchante kāle cittikāraṃ na karoti, āsanānisinnaṭṭhānampi na gacchati. Ayampi puggalo saṃvāsena avajānāti nāma. Ādheyyamukhoti ādito dheyyamukho, paṭhamavacanasmiṃyeva ṭhapitamukhoti attho. Tatthāyaṃ nayo - eko puggalo sārappaṃyeva bhikkhuṃ “asāruppo eso”ti katheti. Taṃ sutvā esa niṭṭhaṃ gacchati, puna aññaṃ sabhāgena bhikkhunā “sāruppo aya”nti vuttepi tassa vacanaṃ na gaṇhāti. Asukena nāma “asāruppo aya”nti amhākaṃ kathitanti purimabhikkhunova kathaṃ gaṇhāti. Aparopissa dussīlaṃ “sīlavā”ti katheti. Tassa vacanaṃ saddahitvā puna aññaṃ “asāruppo eso bhikkhu, nāyaṃ tumhākaṃ santikaṃ upasaṅkamtuṃ yutto”ti vuttepi tassa vacanaṃ aggahetvā purimaṃyeva kathaṃ gaṇhāti. Aparo vaṇṇampi kathitaṃ gaṇhāti, avaṇṇampi kathitaṃ gaṇhātiyeva. Ayampi ādheyyamukhoyeva nāma ādhātābbamukho, yaṃ yaṃ suṇāti, tattha tattha ṭhapitamukhoti attho.

Loloti saddhādīnaṃ ittarakālappatitattā assaddhiyādīhi lulitabhāvena lolo. Ittarabhattītiādisu punappunaṃ bhajanena saddhāva bhattipemaṃ. Saddhāpemaṃ gehassitapemaṃ vaṭṭati, pasādo saddhāpasādo. Evaṃ puggalo lolo hotīti evaṃ ittarasaddhādītāya puggalo lolo nāma hoti. Haliddirāgo viya, thusarāsīmhi koṭṭitakhānuko viya, assapiṭṭhiyaṃ ṭhapitakumbhaṇḍaṃ viya ca anibaddhaṭṭhāne muhuttaṃ kuppati. Mando momūhoti aññaṇabhāvena mando, avisayatāya momūho, mahāmūḷhoti attho.

Avajānātisuttavaṇṇanā niṭṭhitā.

2-3. Ārabhatīsuttādivaṇṇanā

142-143. Dutiye ārabhatīti ettha ārambha-saddo kammakiriyahiṃsanavīriyakopanāpattivītikkamesu vattati. Tathā hesa “yaṃ kiñci dukkhaṃ sambhoti, sabbaṃ ārambhapaccayā”ti kamme āgato. “Mahārambhā mahāyañña, na te honti mahapphalā”ti kiriyāya. “Samaṇaṃ gotamaṃ uddissa paṇaṃ ārabhantī”ti hiṃsane. “Ārambhatha nikkhamatha, yuñjatha buddhasāsane”ti vīriye. “Bījagāma bhūtagāmasamārambhā paṭivirato hotī”ti kopane. “Ārabhati ca vippaṭisārī ca hotī”ti ayaṃ pana āpattivītikkame āgato, tasmā āpattivītikkamavasena ārabhati ceva, tappaccayā ca vippaṭisārī hotīti ayamettha attho. Yathābhūtaṃ nappajānātīti anadhigatattā yathāsabhāvato na jānāti. Yatthassāti yasmīṃ assa, yaṃ ṭhānaṃ patvā etassa puggalassa uppannā pāpakā akusalā dhammā aparisesā

nirujjhantīti attho. Kiṃ pana patvā te nirujjhantīti? Arahattamaggaṃ, phalappattassa pana niruddhā nāma honti. Evaṃ santēpi idha maggakiccavasena pana phalameva vuttanti veditabbaṃ.

Ārabhatī na vippaṭṭisārī hotīti āpattiṃ āpajjati, taṃ panesa desetum sabhāgapuggalaṃ pariyesati, tasmā na vippaṭṭisārī hoti. Na ārabhati vippaṭṭisārī hotīti āpattiṃ na āpajjati, vinayapaññattiyaṃ pana akovidattā anāpattiyā āpattisaññī hutvā vippaṭṭisārī hotīti evamettha attho daṭṭhabbo. “Na ārabhati na vippaṭṭisārī hotī”ti yo vutto, kataro so puggalo? Ossaṭṭhavīriyapuggalo. So hi “kiṃ me imasmiṃ kāle parinibbānena, anāgate metteyyasammāsambuddhakāle parinibbāyissāmī”ti visuddhasīlopi paṭipattiṃ na pūreti. So hi “kimatthaṃ āyasmā pamatto viharati, puthujjanassa nāma gati anibaddhā, tasmā hi metteyyasammāsambuddhassa sammukhībhāvaṃ labheyyāsi, arahattatthāya vipassanaṃ bhāvehi”ti ovaditabbova.

Sādhūti āyācanatthe nipāto. Idaṃ vuttaṃ hoti - yāva aparaddhaṃ vata āyasmatā, evaṃ santēpi mayaṃ āyasmantaṃ yācāma, desetabbayuttakassa desanāya, vuṭṭhātabbayuttakassa vuṭṭhānena, āvikātabbayuttakassa āvikiriyāya ārambhaje āsave pahāya suddhante ṭhitabhāvapaccavekkhaṇena vippaṭṭisāraje āsave paṭivinodetvā nīharitvā vipassanācittañceva vipassanāpaññañca vaḍḍhetūti. Amunā pañcamena puggalenāti etena pañcamena khīṇāsavapuggalena. Samasamo bhavissatīti lokuttaraguṇehi samabhāveneva samo bhavissatīti evaṃ khīṇāsavena ovaditabboti attho. Tatiyaṃ uttānameva.

Ārabhatissuttādivaṇṇanā niṭṭhitā.

4-6. Tikaṇḍakīsuttādivaṇṇanā

144-146. Catutthe paṭikūleti amanuññe anīṭṭhe. Appaṭikūlasaññīti iṭṭhākāreneva pavattacitto. Iṭṭhasmiṃ vatthusmiṃ asubhāya vā pharati, aniccato vā upasaṃharati upaneti pavatteti. Anīṭṭhasmiṃ vatthusminti anīṭṭhe sattasaññite ārammaṇe. Mettāya vā pharatīti mettaṃ hitesitaṃ upasaṃharanto sabbatthakameva vā tattha pharati. Dhātuto vā upasaṃharatīti dhammasabhāvacintanena dhātuto paccavekkhaṇāya dhātumanasikāraṃ vā tattha pavatteti. Tadubhayaṃ abhinivajjetvāti sabhāvato ānubhāvato ca upatiṭṭhantaṃ ārammaṇe paṭikūlabhāvaṃ appaṭikūlabhāvañcāti taṃ ubhayaṃ pahāya aggahetvā, sabbasmiṃ pana tasmīṃ majjhato hutvāti vuttaṃ hoti. Majjhato hutvā viharitukāmo pana kiṃ karotīti? Iṭṭhānīṭṭhesu āpāthaṃ gatesu neva somanassito hoti, na domanassito hoti. Upekkhako vihareyyāti iṭṭhe arajjanto anīṭṭhe adussanto yathā aññe asamapekkhanena moham uppādentī, evaṃ anuppādentī chasu ārammaṇesu chaḷaṅgupekkhāya upekkhako vihareyya. Tenevāha “chaḷaṅgupekkhāvasena pañcamo”ti. Iṭṭhānīṭṭhachaḷārammaṇāpāthe parisuddhapakatibhāvāvijahanalakkhaṇāya chasu dvāresu pavattanato “chaḷaṅgupekkhā”ti laddhanāmāya tatramajjhattupekkhāya vasena pañcamo vāro vuttoti attho. Pañcamaṃ chaṭṭhañca uttānameva.

Tikaṇḍakīsuttādivaṇṇanā niṭṭhitā.

7-10. Asappurisdānasuttādivaṇṇanā

147-150. Sattame asakkaccanti anādaraṃ katvā. Deyyadhammassa asakkaccakaraṇaṃ nāma asampannaṃ karotīti āha “na sakkaritvā suciṃ katvā detī”ti, uttaṇḍulādidosavirahitaṃ sucisampannaṃ katvā na detīti attho. Acittīkatvāti

na citte katvā, na pūjetvāti attho. Pūjento hi pūjetabbavatthum citte ʘhapeti, na tato bahi karoti. Cittaṃ vā acchariyaṃ katvā paṭipattivikaraṇaṃ sambhāvanakiriyā, tappaṭikkhepato acittikaraṇaṃ asambhāvanakiriyā. Agāravena detīti puggale agaruṃ karonto nisīdanaṭṭhāne asammajjitvā yattha vā tattha vā nisīdāpetvā yaṃ vā taṃ vā ādhāraṃ ʘhapetvā dānaṃ deti. Asahatthāti na attano hatthena deti, dāsakammakarodīhi dāpeti. Apaviddhaṃ detīti antarā apaviddhaṃ vicchedaṃ katvā deti. Tenāha “na nirantaraṃ detī”ti. Atha vā apaviddhaṃ detīti ucchiṭṭhādichaḍḍaniyadhammaṃ viya avakkhittakaṃ katvā deti. Tenāha “chaḍḍetukāmo viya detī”ti. “Addhā imassa dānassa phalameva āgacchatī”ti evaṃ yassa kammassakatādiṭṭhi atthi, so āgamanadiṭṭhiko, ayaṃ pana na tādisoti anāgamanadiṭṭhiko. Tenāha “katassa nāma phalaṃ āgamissatī”tiādi. Aṭṭhamādīsu natthi vattabbaṃ.

Asappurisaḍānasuttādivaṇṇanā niṭṭhitā.

Tikaṇḍakīvaggavaṇṇanā niṭṭhitā.

Tatīyapaṇṇāsakaṃ niṭṭhitaṃ.



ABOUT THIS TRANSLATION

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