

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

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

1. The Collection of the Long Discourses -
Subcommentaries (1. Dīgha Nikāya - Tīkā)
2. Subcommentary on the Great Chapter (2. Mahāvaggaṭīkā)
5. Commentary on the Discourse on Janavasabha
(5. Janavasabhasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

2. Subcommentary on the Great Chapter

5. Janavasabhasuttavaṇṇanā

Nāṭikiyādi byākaraṇavaṇṇanā

273-275. “Parito”ti padaṃ yathā samantatthavācako, evaṃ samīpatthavācakopi hotīti samantā sāmantaṭi attho vutto. Āmeḍitena pana samantattho jotito. Yassa pana sāmantaṭi janapadesu “nāṭike viharatī”ti vuttattā nāṭikassāti viññāto yamattho. Yassa parito janapadesu byākaroti, tattha paricārakārakānaṃ byākaraṇaṃ avuttasiddhaṃ, nidassanavasena vā tassa vakkhamānattā “parito parito janapadesu” icceva vuttaṃ. Paricāraketi upāsake. Tenāha “buddhadhammasaṅghānaṃ paricārake”ti. Upapattisūti nibbattisū. Nāṇagatipuññānaṃ upapattisūti ettha nāṇagatūpapatti nāma tassa tassa maggañāṇagamanassa nibbatti. Yaṃ sandhāya vuttaṃ “pañcannaṃ orambhāgiyānaṃ parikkhayā”tiādi. Puññūpapatti nāma taṃtaṃdevanikāyūpapatti. Sabbatthāti “vajjimallesū”tiādike sabbattha catūsipi padesu. Purimesūti pāliyaṃ vutte sandhāyāha. Dasasuyevāti tesu eva dasasu janapadesu. Paricārake byākaroti byakātabbānaṃ bahūnaṃ tattha labbhanato. Nāṭike bhavā nāṭikiyā.

Niṭṭhaṅgatāti niṭṭhaṃ nicchayaṃ upagatā.

Ānandaparikathāvaṇṇanā

276. Yasmā saṅghasuppaṭipatti nāma dhammasudhammatāya, dhammasudhammatā ca buddhasubuddhatāya, tasmā “aho dhammo, aho saṅgho”ti dhammasaṅghaguṇakittanāpi atthato buddhaguṇakittanā eva hotīti “bhagavantaṃ kittayamānarūpā”ti padassa “aho dhammo”tiādināpi attho vutto.

278. Nāṇagatīti “pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā”tiādinā āgataṃ pahātabbapahānavasena pavattaṃ maggañāṇagamaṇaṃ. Yasmā tassā eva nāṇagatīyā vasena tassa tassa ariyapuggalassa opapātikatādiviseso, tasmā taṃ tādisaṃ tassa abhisamparāyaṃ sandhāyāha “ñāṇābhisamparāyamevā”ti.

279. Upasantaṃ pati sammati ālokīyatīti upasantapatīso. Upasantadassano upasantaussanno. Bhātirivāti ettha ra-kāro padasandhikaro, iva-saddo bhusatthoti āha “atīviya bhātī”ti.

Janavasabhayakkhavaṇṇanā

280. Jeṭṭhakabhāvena jane vasabhasadisoti janavasabhoti assa devaputtassa nāmaṃ ahosi.

Ito devalokā cavitvā sattakkhattuṃ manussaloke rājabhūtassa. Manussalokā cavitvā sattakkhattuṃ devabhūtassa. Etthevāti etasmiṃyeva cātumahārājikabhāve, etthāpi vessavaṇassa saḥabyatāvasena.

281. Āsanaṃ āsā, patthanā. Āsāsīsenā cettha kattukamyatākusalacchandaṃ

vadati. Tenevāha “sakadāgāmimaggatthāyā”tiādi. Yadaggeti ettha agga-saddo ādipariyāyoti āha “taṃ divasaṃ ādiṃ katvā”ti. “Purimaṃ...pe... avinipāto”ti idaṃ yathā tattakaṃ kālāṃ sugatito sugatūpapattiyeva ahosi, tathā katūpacitakusalakammattā. Phussassa sammāsambuddhassa kālato pabhuti hi sambhatavivatṭūpanissayakusalasambhāro esa devaputto. Anacchariyanti anu anu acchariyaṃ. Tenāha “punappunaṃ acchariyamevā”ti. Sayamparisāyāti sakāya parisāya. Bhagavato diṭṭhasadisamevāti āvajjanasamanantaraṃ yathā te bhagavato catuvīsatisatasahassamattā sattā ñāṇagatito diṭṭhā, evaṃ tumhehi diṭṭhasadisameva. Vessavaṇassa sammukhā suttaṃ mayāti vadati.

Devasabhāvaṇṇanā

282. Vassūpanāyikasaṅgahatthanti vassūpanāyikāya ārakkhāsaṃvidhānavasena bhikkhūnaṃ saṅgahaṇatthaṃ “vassūpagatā bhikkhū evaṃ sukhena samaṇadhammaṃ karontī”ti, pavāraṇasaṅgaho panassa pavāretvā satthu santikaṃ gacchantānaṃ bhikkhūnaṃ antarāmagge parissayapariharaṇatthaṃ. Dhammassavanatthaṃ dūraṭṭhānaṃ gacchantesupi eseva nayo. Attanāpi āgantvā dhammassavanatthaṃ sannipatiyeva. Etthetthāti ettha ettha ayyānaṃ vasanaṭṭhāne.

Tadāpīti “purimāni bhante divasānī”ti vuttakālepi. Eteneva kāraṇenāti vassūpanāyikanimittameva. Tenāha pāḷiyaṃ “tadahuposathe pannarase vassūpanāyikāyā”tiādi. Āsanepi nisajjāya sudhammāya devasabhāya paṭhamāṃ devesu tāvatimsesu nisinnesu tassā catūsu dvāresu cattāro mahārājāno nisīdanti, idaṃ nesaṃ āsane nisajjāya cārittaṃ hoti.

Yenatthenāti yena kiccena yena payojanena. Ārakkhatthanti ārakkhabhūtamattaṃ. Vuttaṃ vacanaṃ etesanti vuttavacanā, mahārājāno.

283. Atikkamitvāti abhibhavitvā.

Sanaṅkumārakathāvaṇṇanā

284. Abhisambhavitum adhigantum asakkuṇeyyo anabhisambhavanīyo. Tenāha “appattabbo”tiādi. Cakkhuyeva patho rūpadassanassa maggo upāyoti cakkhupatho, tasmaṃ cakkhupathasminti āha “cakkhupasāde”ti, cakkhussa gocarayoggo vā cakkhupathoti āha “āpāthe vā”ti. Nābhibhavatīti na abhibhavati, gocarabhāvaṃ na gacchatīti attho. Heṭṭhā heṭṭhāti tāvatimsato paṭṭhāya heṭṭhā heṭṭhā, na cātumahārājikato paṭṭhāya, nāpi brahmapārisajjato paṭṭhāya. “Cātumahārājikā hi tāvatimsānaṃ yathā jātirūpāni passitum sakkonti, tathā brahmāno heṭṭhimā uparimāna”nti keci, taṃ na yuttaṃ. Na hi heṭṭhimā brahmāno uparimānaṃ mūlapaṭṭisandhirūpaṃ passitum sakkonti, māpitameva passitum sakkontīti daṭṭhabbaṃ.

Suṇantova niddaṃ okkamīti gatiyo upadhārento bahi viṣaṭavitakkavicchedena saṅkocaṃ āpannacittatāya. Mayhaṃ ayyakassāti bhagavantaṃ sandhāya vadati.

Pañca sikhā etassāti pañcasikho, pañcasikho viya pañcasikhoti āha “pañcasikhagandhabbasadiso”ti. Mamāyantīti piyāyanti.

285. Sumuttoti saradosehi suṭṭhu mutto. Yehi pittasemhādīhi palibuddhattā saro avissaṭṭho siyā, tadabhāvato vissaṭṭhoti dassento āha “apalibuddho”ti. Viññāpetīti viññeyyo, antogadhahetuattaṃ kattusādhano esa viññeyyasaddoti āha “atthaviññāpano”ti. Sarassa madhuratā nāma maddavanti āha “madhuro mudū”ti.

Savanaṃ arahatīti savanīyo. Savanārahatāya ca āpāthasukhatāyāti āha “kaṇṇasukho”ti. Bindūti piṇḍito. Ākoṭitabhinnakamāsasaddo viya anekāvayavo ahutvā niravayavo, ekabhāvoti attho. Tenāha “ekagghano”ti, etenevassa avisāritā saṃvaṇṇitā datṭhabbā. Gambhīruppattiṭṭhānatāya cassa gambhīratāti āha “nābhimūlato”tiādi. Evaṃ samuṭṭhitoti jīvhādippahāramattasamuṭṭhito. Amadhuro ca hoti uppattiṭṭhānānaṃ parilahubhāvato. Na ca dūraṃ sāveti vīrabhāvābhāvato. Ninnādī suvipulabhāvato savisesaṃ ninnādo, pāsamsaninnādo vā. Tenāha “mahāmegha...pe... yutto”ti.

Pacchimaṃ pacchimanti dutiyaṃ, catutthaṃ, chaṭṭhaṃ, aṭṭhamañca padaṃ. Purimassa purimassāti yathākkamaṃ paṭhamassa, tatiyassa, pañcamassa, sattamassa ca. Atthoyevāti atthaniddeso eva. Vissatṭhatā hissa viññeyyatāya veditabbā, mañjubhāvo savanīyatāya, bindubhāvo avisāritāya, gambhīrabhāvo ninnāditāyāti. Yathāparisanti ettha yathā-saddo parimāṇavācī, na pakārādivācīti āha “yattakā parisā”ti, tena parisappamāṇaṃ evassa saro niccharati, ayamassa dhammatāti dasseti. Tenāha “tattakamevā”tiādi.

“Ye hi keci”tiādi “yāvañca so bhagavā”tiādinā vuttassa atthassa hetukittanavasena samatthanaṃ saraṇesu nesaṃ niccasevanena, sīlesu ca patitṭhāpanena chakāmasaggasampattianuppādanato. Tenāha “ye hi keci...pe... vadatī”ti. Nibbematikagahitasaraṇeti maggenāgatasaraṇagamane. Te hi sabbaso samugghātavicikicchatāya ratanattaye aveccappasādena samannāgatāyeva, pothujjanikasaddhāya vasena buddhādīnaṃ guṇe ogāhetvā jānanti, aparaneyyabuddhino te pariyāyato nibbematikagahitasaraṇā veditabbā. Gandhabbadevagaṇanti gandhabbadevasamūhaṃ. Tukā vuccati khīriṇī yā tukātipi vuccati. Tassā cuṇṇaṃ tukāpiṭṭhaṃ. Taṃ koṭṭetvā pakkhittaṃ ghaṇaṃ niranantaracitaṃ hutvā tiṭṭhati.

Bhāvitaidhipādavaṇṇanā

287. Supaññattāti suṭṭhu pakārehi ñāpitā bodhitā, asaṅkarato vā ṭhapitā, taṃ pana bodhanaṃ, asaṅkarato ṭhapanañca atthato desanā evāti āha “sukathitā”ti. Ijjhanaṭṭhenāti samijjhaṇaṭṭhena, nippajjanassa kāraṇabhāvenāti attho. Patitṭhānaṭṭhenāti adhiṭṭhānaṭṭhena. Iddhiyā pādoti iddhipādo, iddhiyā adhiḡamupāyoti attho. Tena hi yasmā uparūpari visesasaṅkhātāṃ iddhiṃ pajjanti pāpuṇanti, tasmā “pādo”ti vuccati. Ijjhatīti iddhi, samijjhati nippajjatīti attho. Iddhi eva pādo iddhipādo, iddhikoṭṭhāsoti attho. Evaṃ tāva “cattāro iddhipādā”ti ettha attho veditabbo. Iddhipahonakatāyāti iddhiyā nipphādane samatthabhāvāya. Iddhivisavitāyāti iddhiyā nipphādane yogyabhāvāya. Anekatthattā hi dhātūnaṃ yogyattho vi-pubbo su-saddo, visavanaṃ vā pajjanaṃ visavitā, tattha kāmakāritā visavitā. Tenāha “punappuna”ntiādi. Iddhivikubbanatāyāti vikubbaniddhiyā vividharūpakaraṇāya. Tenāha “nānappakārato katvā dassanattāyā”ti.

“Chandañca bhikkhu adhipatiṃ karitvā labhati samādhim, labhati cittassekaggataṃ, ayaṃ vuccati chandasamādhī”ti imāya pāḷiyā chandādhīpati samādhī chandasamādhīti adhipatisaddalopaṃ katvā samāso vuttoti viññāyati, adhipatisaddatthadassanavasena pana “chanda hetuko, chandādhiko vā samādhī chandasasamādhī”ti aṭṭhakathāyaṃvuttanti veditabbaṃ. “Padhānabhūtāti vīriyabhūtā”ti keci vadanti. Saṅkhatasaṅkhārādinivattanatthañhi padhānaggahaṇanti. Atha vā taṃ taṃ visesaṃ saṅkharotīti saṅkhāro, sabbampi vīriyaṃ. Tattha

catukiccasādhakato aññassa nivattanattham padhānaggahaṇanti padhānabhūtā seṭṭhabhūtāti attho. Catubbidhassa pana vīriyassa adhippetattā bahuvacananiddeso kato. Visum samāsajjanavasena yo pubbe iddhipādattho pādassa upāyatthataṃ, koṭṭhāsattatañca gahetvā yathāyogavasena idha vutto, so vakkhamānānaṃ paṭilābhapubbabhāgānaṃ kattukaraṇiddhibhāvaṃ, uttaracūḷabhājanīye vā vutthehi chandādīhi iddhipādehi sādhetabbāya iddhiyā kattiddhibhāvaṃ, chandādīnañca karaṇiddhibhāvaṃ sandhāya vuttoti veditabbo, tasmā “ijjhanaṭṭhena iddhi”ti ettha kattuattho, karaṇattho ca ekajjhaṃ gahetvā vuttoti kattuattham tāva dassetuṃ “nipphattipariyāyena ijjhanaṭṭhena vā”ti vatvā itaraṃ dassento “ijjhanti etāyā”tiādimāha. Vuttanti kattha vuttam? Iddhipādavibhaṅgapāṭhe. tathābhūtassāti tenākārena bhūtassa, te chandādiddhamme paṭilābhivā ṭhitassāti attho. “Vedanākkhandho”tiādīhi chandādayo antokatvā cattāropi khandhā kathitā. Sesesūti sesiddhipādesu.

Vīriyiddhipādaniddese “vīriyasamādhīpadhānasaṅkhārasamannāgata”nti dvikkhattuṃ vīriyaṃ āgataṃ. Tattha purimaṃ samādhivisesanaṃ “vīriyādhipati samādhi vīriyasamādhī”ti, dutiyaṃ samannāgamaṅgadassanaṃ. Dveyeva hi sabbattha samannāgamaṅgāni, samādhi, padhānasaṅkhāro ca. Chandādayo hi samādhivisesanāni, padhānasaṅkhāro pana padhānavacaneneva visesito, na chandādīhīti na idha vīriyādhipatitā padhānasaṅkhārassa vuttā hoti. Vīriyañca samādhim visesetvā ṭhitameva, samannāgamaṅgavasena pana padhānasaṅkhāravacanena vuttanti nāpi dvīhi vīriyehi samannāgamo vutto hoti. Yasmā pana chandādīhi visiṭṭho samādhi, tathāvisiṭṭheneva ca tena sampayutto padhānasaṅkhāro, sesadhammā ca, tasmā samādhivisesanānaṃ vasena cattāro iddhipādā vuttā, visesanabhāvo ca chandādīnaṃ taṃtaṃavassayadassanavasena hotīti “chandasaṃmādhī...pe... iddhipādā”nti ettha nissayatthepi pāda-sadde upāyatthena chandādīnaṃ iddhipādātā vuttā hoti. Teneva hi abhidhamme uttaracūḷabhājanīye “cattāro iddhipādā chandiddhipādo”tiādinā chandādīnameva iddhipādātā vuttā. Pañhapucchake “cattāro iddhipādā idha bhikkhu chandasamādhī”tiādinā ca uddesaṃ katvāpi puna chandādīnaṃyeva kusalādibhāvo vibhatto. Upāyiddhipādadassanattameva hi nissayiddhipādadassanaṃ kataṃ, aññathā catubbidhatā na siyāti. Ayamettha pāḷivasena atthavinicchayo veditabbo. Idāni paṭilābhapubbabhāgānaṃ vasena iddhipāde vibhajitvā dassetuṃ “apicā”tiādi vuttam, taṃ suviññeyyameva. Idha iddhipādakathā saṅkhepeva vuttāti āha “vitthārena pana...pe... vuttā”ti.

Kecīti abhayagirivāsino. Tesu hi ekacce “iddhi nāma anipphannā”ti vadanti, ekacce “iddhipādo pana anipphanno”ti vadanti, anipphannoti ca paramatthato asiddho, natthīti attho. Ābhatoti abhidhammapāṭhato dīghanikāyaṭṭhakathāyaṃ ānīto purimanayato aññenākārena desanāya pavattattā. Chando eva iddhipādo chandiddhipādo. Eseva nayo sesesupī. Ime panāti imasmim suttē āgatā iddhipādā. Raṭṭhapālathero “chande sati kathaṃ nānujānissanti”ti sattāhaṃ bhattāni abhuñjitvā mātāpitaro anujānāpetvā pabbajitvā chandameva avassāya lokuttaraṃ dhammaṃ nibbattesīti āha “raṭṭhapālathero...pe... nibbattesī”ti. Soṇatthero bhāvanamanuyutto āraddhavīriyo paramasukhumālo pādesu phoṭesu jātesupī vīriyaṃ nappaṭipassambhesīti āha “soṇatthero vīriyaṃ dhuraṃ katvā”ti. Sambhūtatthero “cittavato kiṃ nāma na sijjhatī”ti cittaṃ pubbaṅgamaṃ katvā bhāvanaṃ ārādhesīti āha “sambhūtatthero cittaṃ dhuraṃ katvā”ti. Moghatthero vīmaṃsaṃ avassayi, tasmā tassa bhagavā “suññato lokaṃ avekkhassū”ti

suññatākathaṃ kathesi, paññānissitamānaniggahatthaṃ, paññāya pariggahatthañca dvikkhattuṃ pucchito samāno pañhaṃ kathesi. Tenāha “āyasmā mogharājā vīmaṃsaṃ dhuraṃ katvā”ti.

Punappunaṃ chanduppādanaṃ pesanaṃ viya hotīti chandassa upaṭṭhānasadisatā vuttā.

Parakkamenāti parakkamasīsenā sūrabhāvaṃ vadati. Thāmabhāvato ca vīriyassa sūrabhāvasadisatā daṭṭhabbā.

Cintanappadhānattā cittassa mantasaṃvidhānasadisatā vuttā.

Jātisampatti nāma visiṭṭhajātītā. “Sabbadhammesu ca paññā seṭṭhā”ti vīmaṃsāya jātisampattisadisatā vuttā. Sammohavinodaniyaṃ pana cittiddhipādassa jātisampattisadisatā, vīmaṃsiddhipādassa mantabalasadisatā ca yojitā.

Anekaṃ vihitāṃ vidhaṃ etassāti anekavihitanti āha “anekavidha”nti. Vidha-saddo koṭṭhāsapariyāyo “ekavidhena ñāṇavatthū”tiādīsu viyāti āha “iddhividhanti iddhikoṭṭhāsa”nti.

Tividhaokāsādhigamavaṇṇanā

288. “Sukhassā”ti idaṃ tiṇṇampi sukhānaṃ sādhāraṇavacananti āha “jhānasukhassa maggasukhassa phalasukhassā”ti. Nānappanāpattatāya pana appadhānattā upacārajjhānasukhassa, vipassanāsukhassa cettha aggahaṇaṃ. Purimesu tāva dvīsu okāsādhigamesu tiṇipi sukhāni labbhanti, tatiye pana kathanti? Tattha kāmaṃ tiṇi na labbhanti, dve pana labbhantiyeva. Yathālābhavasena hetuṃ vuttaṃ. “Sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi”tiādīsu viya. Saṃsaṭṭhoti saṃsaggaṃ upagato samaṅgibhūto, so pana tehi samannāgatacittopi hotīti vuttaṃ “sampayuttacitto”ti. Ariyadhammanti ariyabhāvakaraṃ dhammaṃ. Upāyatoti vidhito. Pathatoti maggato. Kāraṇatoti hetuto. Yena hi vidhinā dhammānudhammapaṭipatti hoti, so upeti etenāti upāyo, so tadadhigamassa maggabhāvato patho, tassa karaṇato kāraṇanti ca vuccati.

“Aniccantiādivasena manasi karotī”ti saṅkhepato vuttamatthaṃ vivarituṃ “yoniso manasikāro nāmā”tiādi vuttaṃ. Tattha upāyamanasikāroti kusalahammappavattiyā kāraṇabhūto manasikāro. Pathamanasikāroti tassa eva maggabhūto manasikāro. Anicce ti ādiantavantatāya, anaccantikātāya ca anicce tebhūmake saṅkhāre “anicca”nti manasikāroti yojanā. Eseva nayo sesesupī. Ayaṃ pana viseso tasmīmyeva udayabbayaṭipīḷanatāya dukkhanato, dukkhamato ca dukkhe, avasavattanatthena, anattasabhāvatāya ca anattani, asucisabhāvatāya asubhe. Sabbampi hi tebhūmakāṃ saṅkhatāṃ kilesāsucipaggharaṇato “asubha”ntveva vattuṃ arahati. Saccānulomikena vāti saccābhisamayassa anulomanavasena. “Cittassa āvaṭṭanā”tiādinā āvajjanāya paccayabhūtā tato purimuppannā manodvārikā kusala javanappavatti phalavohāreneva tathā vuttā. Tassā hi vasena sā kusalupattiyā upanissayo hotīti. Āvajjanā hi bhavaṅgacittaṃ āvaṭṭetīti cittassa āvaṭṭanā, anu anu āvaṭṭetīti anvāvaṭṭanā. Bhavaṅgārammaṇato aññaṃ ābhujatīti ābhogo. Samannāharatīti samannāhāro. Tadevārammaṇaṃ attānaṃ anubandhitvā anubandhitvā uppajjamāne manasi karoti ṭhapetīti manasikāro. Ayaṃ vuccatīti ayaṃ upāyamanasikāralakkhaṇo yonisomanasikāro nāma vuccati, yassa vasena puggalo dukkhādīni saccāni āvajjituṃ sakkoti.

Asaṃsaṭṭhoti na saṃsaṭṭho kāmādīhi vivitto vinābhūto. Kāmādivisaṃsaggahetu uppajjanakasukhaṃ nāma vivekajaṃ pītisukhanti āha “paṭhamajjhānasukha”nti. Kāmaṃ paṭhamajjhānasukhampi somanassameva, suttesu pana taṃ kāyikasukhassāpi paccayabhāvato visesato “sukha”ntveva vuccatīti idhāpi jhānabhūtaṃ somanassaṃ sukhanti, itaraṃ somanassaṃ. Tena vuttaṃ “sukhā”ti. Hetumhi nissakkavacananti āha “jhānasukhapaccayā”ti. Aparāparaṃ somanassanti jhānādhigamaheṭu paccavekkhaṇādivasena punappunaṃ uppajjanakasomanassaṃ.

Pamodanaṃ pamudo, taruṇapīti, tato pamudā. “Pāmojjaṃ pītattāyā”tiādīsu taruṇapīti “pāmojja”nti vuccati, idha pana pakatṭho mudo pamudo pāmojjanti adhippettaṃ, tañca somanassarahitaṃ natthīti avinābhāvitāya “balavataraṃ pītisomanassa”nti vuttaṃ. Jhānassa ujuvipaccanīkataṃ sandhāya “pañca nīvaraṇāni vikkhambhetvā”ti vuttaṃ. Jhānaṃ pana tadekatṭhe sabbepi kilese, sabbepi akusale dhamme vikkhambhetyeva, attano okāsaṃ gahetvā tiṭṭhati paṭipakkhadhammeḥi anabhibhavanīyato. Tasmāti okāsaggahaṇato, laddhokāsātāyāti attho. Maggaphalasukhādhigamāya okāsabhāvato vā okāso, assa adhigamo okāsādhigamo. Purimapakke pana okāsaṃ avasaraṃ adhigacchati etenāti okāsādhigamo.

Rūpasabhāvatāya, ekantarūpādhīnavuttitāya, savipphārikatāya ca ānāpānavitakkavicārānaṃ thūlabhāvaṃ anujānanto “kāyavacīsaṅkhārā tāva oḷārikā hontū”ti āha. Tabbidhuratāya pana ekaccānaṃ vedanāsaññānaṃ thūlataṃ ananujānanto “cittasaṅkhārā kathaṃ oḷārikā”ti āha. Itaro “appahīnattā”ti kāraṇaṃ vatvā “kāyasaṅkhārā hī”tiādīnā tamatthaṃ vivarati. Teti cittasaṅkhārā. Appahīnā saṅkhārā labbhamānasaṅkhāranimittatāya “oḷārikā”ti vattuṃ arahanti, pahīnā pana tadabhāvato “sukhumā”ti āha “pahīne upādāya appahīnattā oḷārikā nāma jātā”ti. Pāliyaṃ “kāyasaṅkhārānaṃ paṭippassaddhiyā”ti vuttattā “sukhanti catutthajjhānikaphalasamāpattisukha”nti vuttaṃ. “Cittasaṅkhārānaṃ paṭippassaddhiyā”ti pana vuttattā “nirodhā vuṭṭhahantassā”ti vuttaṃ. Vacīsaṅkhārapaṭippassaddhi kāyasaṅkhārapaṭippassaddhiyāva siddhāti veditabbā. Tenevāha “dutiya...pe... visuṃ na vuttānī”ti. Pāliyaṃ pana atthato siddhāpi supākaṭabhāvena vibhāvetuṃ sarūpato gaṇhāti. Na hi ariyavinaye atthāpattivibhāvanā abhidhammadesanāya pakatīti. Yathā nīvaraṇavikkhambhanañca paṭhamassa jhānassa adhigamāya upāyo, evaṃ sukhadukkhavikkhambhanaṃ catutthassa jhānassa adhigamāya upāyoti “catutthajjhānaṃ sukhaṃ dukkhaṃ vikkhambhetvā”ti vuttaṃ. Sesam heṭṭhā vuttanayameva.

Avijjārāgādīhi saha vajjehīti sāvajjaṃ, akusalaṃ, tadabhāvato anavajjaṃ kusalaṃ. Attano hitasukhaṃ ākaṅkhantena sevanīyato sevitabbaṃ, kusalaṃ, tabbipariyāyato na sevitabbaṃ, akusalaṃ. Lāmakabhāvena hīnaṃ, akusalaṃ, seṭṭhabhāvena paṇītaṃ, kusalanti sāvajjadukādayo tayopi dukā yathārahaṃ etesaṃ kusalākusalakammāpathānaṃ vaseneva veditabbā. Sabbanti yathāvuttaṃ sabbam catūhi dukehi saṅgahitaṃ dhammajātaṃ. Yathārahaṃ kaṇhañca sukkañca paṭidvandibhāvato, sappatibhāgañca appatibhāgañca advayabhāvato. Vaṭṭapaṭicchādikā avijjā pahīyati catunnaṃ ariyasaccānaṃ sammadeva paṭivijjanato. Tato eva arahattamaggavijjā uppajjati. Sukhanti evaṃ kammāpathamukhena tebhūmakadhamme sammāsītva vipassanaṃ ussukkāpetvā

maggapaṭipāṭiyā arahatte paṭiṭṭhahantassa yaṃ arahattamaggasukhañceva arahattaphalasukhañca, taṃ idha “sukha”nti adhippetam. Antogadhā eva nānantariyabhāvato.

Aṭṭhatimsārammaṇavasenāti pāliyaṃ āgatānaṃ aṭṭhatimsāya kammaṭṭhānānaṃ vasena. Vitthāretvā kathetabbā paṭhamajjhānādivasena āgatattāti adhippāyo. “Katha”ntiādinā tameva vitthāretvā kathanaṃ nayato dasseti. “Catuvīsatiyā ṭhānesū”tiādīsu yaṃ vattabbaṃ, taṃ mahāparinibbānavaṇṇanāyaṃ vuttameva. “Nirodhasamāpattiṃ pāpetvā”ti iminā arūpajjhānānīpi gahitāni honti tehi vinā nirodhasamāpattisamāpajjanassa asambhavato, catutthajjhānasabhāvattā ca tesam. Dasa upacārajjhānānīti ṭhapetvā kāyagatāsatiṃ ānāpānañca aṭṭha anussatiyo, saññāvavatthānañcāti dasa upacārajjhānāni. Adhisīlaṃ nāma samādhisaṃvuttaniyanti tassa heṭṭhimantena paṭhamajjhānaṃ pariyosānanti vuttaṃ “adhisīlasikkhā paṭhamam okāsādhigamaṃ bhajati”ti. Adhicittaṃ nāma catutthajjhānaniṭṭhaṃ tadantogadhattā arūpajjhānānaṃ, tappariyosānattā phalajjhānānanti vuttaṃ “adhicittasikkhā dutiya”nti. Matthakappattā adhipaññāsikkhā nāma aggamaggavijjāti āha “adhipaññāsikkhā tatiya”nti. Sikkhattayavasena tayo okāsādhigame nīharantena yathārahaṃ taṃtaṃsuttavasenapi nīharitabbanti dassento “sāmaññaphalepi”tiādimāha.

Yadaggena ca tisso sikkhā yathākkamaṃ tayo okāsādhigame bhajanti, tadaggena tappadhānattā yathākkamaṃ tīṇi piṭakāni te bhajantīti dassetum “tīsu panā”tiādi vuttaṃ. Tīṇi piṭakāni vibhajitvāti tiṇṇaṃ okāsādhigamānaṃ vasena yathānupubbaṃ tīṇi piṭakāni vitthāretvā kathetum labhissāmāti. Samodhānetvāti samāyojetvā tattha vuttamatthaṃ imassa suttassa atthabhāvena samānetvā. Dukkathitanti asambandhakathanena, atipapañcakathanena vā duṭṭhu kathitanti na sakkā vattum tathākathanasseva sukathanabhāvatoti āha “tepiṭakaṃ...pe... sukathitaṃ hoti”ti.

Catusatipaṭṭhānavaṇṇanā

289. Na kevalaṃ abhidhammapariyāyeneva kusalaṭṭho gahetabbo, atha kho bāhitikapariyāyena pīti āha “phalakusalassa cā”ti. Khemaṭṭhenāti catūhipi yogehi anupaddavabhāvena. Sammā samāhitoti samathavasena ceva vipassanāvasena ca suṭṭhu samāhito. Ekaggacittoti vikkhepassa dūrasamussāritattā ekaggaṃ avikkhepaṃ pattacitto. Attano kāyatoti ajjhattaṃ kāye kāyānupassanāvasena sammā samāhitacitto samāno “samāhito yathābhūtaṃ pajānāti passatī”ti vacanato. Tattha ñāṇadassanaṃ nibbattento tato bahiddhā parassa kāyepi ñāṇadassanaṃ nibbatteti. Tenāha “parassa kāyābhimukhaṃ ñāṇaṃ pesetī”ti. Sammā vipassīdatīti sammā samādhānapaccayena abhippasādena ñāṇūpasañhitena ajjhattaṃ kāyaṃ okappeti. Sabbatthāti sabbatṭhānesu. Sati kathitāti yojanā. Lokiyalokuttaramissakā kathitā anupassanāñāṇadassanānaṃ tadubhayasādhāraṇabhāvato.

Sattasamādhiparikkhāraṇṇanā

290. Etthāti imissā kathāya. Jhānakkhassa vīriyacakkassa ariyamaggarathassa sīlaṃ vibhūsanabhāvena vuttanti āha “alaṅkāro parikkhāro nāmā”ti. Sattahi nagaraparikkhārehīti nagaraṃ parivāretvā rakkhaṇakehi kataparikkhepo, parikkhā, uddāpo, pākāro, esikā, palighā, pākārapakkhaṇḍilanti imehi sattahi nagaraparikkhārehi. Sambhariyati phalaṃ etenāti sambhāro, kāraṇaṃ. Bhesajjañhi byādhivūpasamanena jīvitassa kāraṇaṃ. Parivāraparikkhāravasenāti parivārasaṅkhātaparikkhāravasena. Parikkhāro hi sammādiṭṭhiyādayo

maggadhammā sammāsamādhissa sahaajātādipaccayabhāvena parikaraṇato abhisankharaṇato. Upecca nissīyatīti upanisā, saha upanisāyāti saupanisoti āha “saupanissayo”ti, sahakārikāraṇabhūto dhammasamūho idha “upanissayo”ti adhippeto. Sammā pasatthā sundarā diṭṭhi etassāti sammādiṭṭhi, puggalo, tassa sammādiṭṭhissa. So pana yasmā patiṭṭhitasammādiṭṭhiko, tasmā vuttaṃ “sammādiṭṭhiyaṃ ʈhitassā”ti. Sammāsaṅkappo pahotīti maggasammādiṭṭhiyā dukkhādīsu parijānanādikiccaṃ sādhentiyā kāmavitakkādike samugghāṭento sammāsaṅkappo yathā attano kiccasādhane pahoti, tathā pavattiṃ panassa dassento āha “sammāsaṅkappo pavattatī”ti. Esa nayo sabbapadesūti “sammāsaṅkappassa sammāvācā pahotī”tiādīsu sesapadesu yathāvuttamatthaṃ atidissati.

Ettha ca yasmā nibbānādhigamāya paṭipannassa yogino bahūpakārā sammādiṭṭhi. Tathā hi sā “paññāpajoto, paññāsattha”nti ca vuttā. Tāya hi so avijjandhakāraṃ vidhamitvā kilesacore ghātento khemena nibbānaṃ pāpuṇāti, tasmā ariyamaggakathāyaṃ sammādiṭṭhi ādito gayhati, idha pana puggalādhīṭṭhānadesanāya “sammādiṭṭhissā”ti vuttaṃ. Yasmā pana sammādiṭṭhipuggalo nekkhammasaṅkappādivasena sammadeva saṅkappeti, na micchākāmasaṅkappādivasena, tasmā sammādiṭṭhissa sammāsaṅkappo pahoti. Yasmā ca sammāsaṅkappo sammāvācāya upakārako. Yathāha “pubbe kho gahapati vitakketvā vicāretvā pacchā vācaṃ bhindatī”ti, tasmā sammāsaṅkappassa sammāvācā pahoti. Yasmā pana “idañcidañca karissāmā”ti hi paṭhamaṃ vācāya saṃvidahitvā yebhuyyena te te kammantā sammā payojīyanti, tasmā vācā kāyakammaṃ upakārikāti sammāvācassa sammākammanto pahoti. Yasmā pana catubbidhaṃ vacīduccaritaṃ, tividhañca kāyaduccaritaṃ pahāya ubhayaṃ sucaritaṃ pūrentasseva ājīvattāmakasīlaṃ pūراتي, na itarassa, tasmā sammāvācassa sammākammantassa ca sammāājīvo pahoti.

Visuddhidiṭṭhisamudāgatasammāājīvassa yoniso padhānassa sambhavato sammāājīvassa sammāvāyāmo pahoti. Yoniso padahantassa kāyādīsu catūsū vatthūsū sati sūpaṭṭhitā hotīti sammāvāyāmassa sammāsati pahoti. Yasmā evaṃ sūpaṭṭhitā sati samādhissa upakārānupakārānaṃ dhammānaṃ gatiyo samannesitvā pahoti ekattārammaṇe cittaṃ samādhātuṃ, tasmā sammāsatisa sammāsamādhi pahotīti. Ayañca nayo pubbabhāge nānākkhaṇikānaṃ sammādiṭṭhiādīnaṃ vasena vutto, maggakkhaṇe pana sammādiṭṭhiādīnaṃ tassa tassa sahaajātādivasena vutto “sammādiṭṭhissa sammāsaṅkappo pahotī”tiādīnaṃ padānamattho yutto, ayameva ca idhādhippeto. Tenāha “ayaṃ panattho”tiādī.

Maggañāṇeti maggapariyāpannañāṇe ʈhitassa taṃsamaṅgino. Maggapaññā hi catunnaṃ saccānaṃ sammādassanaṭṭhena “maggasammādiṭṭhī”ti vuttā, sā eva nesaṃ yāthāvato jānanato paṭivijjhanato idha “maggañāṇa”ntipi vuttā. Maggavimuttīti maggena kilesānaṃ vimuccanaṃ samucchedappahānameva. Phalasammādiṭṭhi eva “phalasammāñāṇa”nti pariyāyena vuttaṃ, pariyāyavacanañca vuttanayānusārena veditabbaṃ. Phalavimutti pana paṭippassaddhippahānaṃ daṭṭhabbaṃ.

Amatassa dvārāti ariyamaggamāha. So pana vinā ca ācariyamutṭhinā anantaraṃ abāhiraṃ karitvā yāvadeva manussehi suppakāsītattā vivaṭo. Dhammavinītāti ariyadhamme vinītā. So panettha kilesānaṃ samucchedavinayavasena veditabboti āha “sammāniyyānena niyyātā”ti.

Atthīti puthutthavisayaṃ nipātapadaṃ “atthi imasmiṃ kāye kesā”tiādīsu viyāti āha “anāgāmino ca atthī”ti. Tenevāha “atthi cevettha sakadāgāmino”ti. Bahiddhā saṃyojanapaccayo nibbattihetubhūto puññabhāgo etissā atthīti puññabhāgā, atisayavisiṭṭho cettha atthiattho veditabbo. Ottappamānoti uttasanto bhāyanto. Na pana natthi, atthi evāti dīpeti.

291. Assāti vessavaṇassa. Laddhi pana na atthi paṭividdhasaccattā. “Abhisamaye viseso natthī”ti etena sabbepi sabbaññuguṇā sabbabuddhānaṃ sadisā evāti dasseti.

292. Kāraṇassa ekarūpattā imāni pana padānīti na kevalaṃ “tayidaṃ brahmacariya”ntiādīni padāni, atha kho “imamatthaṃ janavasabho yakkho”tiādīni padāni pīti.

Janavasabhasuttavaṇṇanāya līnatthappakāsanā.



ABOUT THIS TRANSLATION

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