

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Subcommentaries (Tīkā)

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2. The Canon of Discipline - Subcommentaries  
(2. Vinaya Piṭaka - Tīkā)

03. Subcommentary on the Great Chapter  
(03. Mahāvagga-ṭīkā)

5. The Section on Leather (5. Cammakhandhakaṃ)

[Kd 5, PTS 1.179-1.198]



PaliVerse

## 03. Subcommentary on the Great Chapter

### 5. Cammakkhandhakam

#### Soṇakoḷivisavatthukathāvaṇṇanā

**242.** Cammakkhandhake uṇṇapāvāraṇanti uṇṇāmayam pāvāraṇam.

Vihārapacchāyānti vihārapaccante chāyāyam. Vihārassa  
vaḍḍhamānacchāyāyantipi vadanti.

#### Soṇassa pabbajjākathāvaṇṇanā

**243.** Suttattho pana suttavaṇṇanātoyeva gahetabboti etthāyam suttavaṇṇanā.

Sītavaneti evaṃnāmake vane. Tasmim kira paṭipāṭiyā pañca caṅkamanasatāni māpitāni, tesu thero attano sappāyam caṅkamanam gahetvā samaṇadhammam karoti. Tassa āraddhavīriyassa hutvā caṅkamato pādatalāni bhijjimsu, jāṇūhi caṅkamato jāṇukānipi hatthatalānipi bhijjimsu, chiddāni ahesum. Evaṃ āraddhavīriyo viharanto obhāsanimittamattakampi dassetum nāsakkhi. Tassa vīriyena kilamitakāyassa caṅkamanakoṭiyam pāsāṇaphalake nisinnassa yo vitakko udapādi, tam dassetum “atha kho āyasmato”tiādi vuttam. Tattha āraddhavīriyāti paripuṇṇapaggahitavīriyā. Na anupādāya āsavehi cittam vimuccatīti “sace aham ugghaṭitaññū vā vipaṇcitaññū vā neyyo vā, na me cittam na vimucceyya, addhā pana padaparamo, yena me cittam na muccatī”ti sannitṭhānam katvā “saṃvijjanti kho panā”tiādīni cintesi. Tattha bhogāti upayogatthe paccattam.

Pāturahosīti therassa cittācāram ṇatvā “ayam soṇo ajja sītavane padhānabhūmiyam nisinno imam vitakkaṃ vitakketi, gantvāssa vitakkaṃ sahoḍḍham gaṇhitvā vīṇopamakammaṭṭhānam kathessāmī”ti sītavane pāturahosi. Paññatte āsaneti padhānikabhikkhū attano vasanaṭṭhāne ovaditum āgatassa buddhassa bhagavato nisīdanattham yathālābhena āsanampi paññāpetvāva padhānam karonti, aññam alabhamānā purāṇapaṇṇāni saṅgharivā upari saṅghāṭim paññāpentī. Theropi āsanam paññāpetvāva padhānam akāsi, tam sandhāya vuttam “paññatte āsane”ti.

Tam kiṃ maññasīti satthā “imassa bhikkhuno avasesakammaṭṭhānena attho natthi, ayam gandhabbasippe cheko ciṇṇavasī, attano visaye kathiyamāne khippameva sallakkhessatī”ti vīṇopamam kathetum “tam kiṃ maññasī”tiādimāha. Vīṇāya tantissare kusalatā nāma vīṇāya vādanakusalatā, so ca tattha kusalo. Mātāpitāro hissa “amhākaṃ putto aññam sippam sikkhanto kāyena kilamissati, idaṃ pana āsane nisinneneva sakkā uggaṇhitu”nti gandhabbasippameva uggaṇhāpesum. Tassa -

“Satta sarā tayo gāmā, mucchanā ekavīsati;  
Ṭhānā ekūnapaññāsa, iccete saramaṇḍalā”ti. -

Ādikaṃ gandhabbasippam sabbameva paguṇam ahosi. Accāyatāti atiāyatā kharamucchanā. Saravatīti sarasampannā. Kammaññāti kammakkhamā kammayoggā. Atisithilāti mandamucchanā. Same guṇe patiṭṭhitāti majjhime sare ṭhapetvā mucchitā.

Accāraddhanti atigāḷham. Uddhaccāya saṃvattatīti uddhatabhāvāya saṃvattati.

Atilīnanti atisithilaṃ. Kosajjāyāti kusītabhāvatthāya. Vīriyasamathaṃ adhiṭṭhāhīti vīriyasampayuttaṃ samathaṃ adhiṭṭhāhi, vīriyaṃ samathena yojehīti attho. Indriyānañca samataṃ adhiṭṭhāhīti saddhādīnaṃ indriyānaṃ samataṃ samabhāvaṃ adhiṭṭhāhi. Tattha saddhaṃ paññāya, paññañca saddhāya, vīriyaṃ samādhinā, samādhinā vīriyena yojayatā indriyānaṃ samatā adhiṭṭhitā nāma hoti. Sati pana sabbatthikā, sā sadāpi balavatīyeva vaṭṭati. Tañca pana nesaṃ yojanāvidhānaṃ visuddhimagge āgatanayena veditabbaṃ. Tattha ca nimittaṃ gaṇhāhīti tasmiñca samabhāve sati yena ādāse mukhabimbeneva nimittena uppajjitabbaṃ, taṃ samathanimittaṃ vipassanānimittaṃ magganimittaṃ phalanimittañca gaṇha nibbattehīti evamassa satthā arahatte pakkhipitvā kammaṭṭhānaṃ kathesi.

Tattha ca nimittaṃ aggahesīti samathanimittañca vipassanānimittañca aggahesi. Ekoti asahāyo. Vūpakaṭṭhoti vatthukāmehi ca kilesakāmehi ca kāyena ceva cittaṃ ca vūpakaṭṭho. Appamattoti kammaṭṭhāne satiṃ avijahanto. Ātāpīti kāyikacetasikavīriyātāpena ātāpo. Ātappati kilesehīti ātāpo, vīriyaṃ. Pahitattoti kāye ca jīvite ca anapekkhatāya pesitatto vissatṭhaattabhāvo, nibbāne vā pesitacitto. Na cīrassevāti kammaṭṭhānārambhato na cireneva. Aññataroti eko. Arahantanti bhagavato sāvakānaṃ arahantānaṃ abbhantaro eko mahāsāvako ahoṣīti attho.

**244.** Vusitavāti vutthabrahmacariyavāso. Katakaraṇīyoti catūhi maggehi kattabbaṃ katvā ṭhito. Ohitabhāroti khandhabhāraṃ kilesabhāraṃ abhisankhārabhārañca otāretvā ṭhito. Anuppattasadatthoti sadattho vuccati arahattaṃ, taṃ pattoti attho. Parikkhīṇabhavasamyojanoti khīṇabhavabandhano. Sammadaññā vimuttoti sammā hetunā kāraṇena jānitvā vimutto. Cha ṭhānānīti cha kāraṇāni. Adhimutto hotīti paṭivijjhītvā paccakkhaṃ katvā ṭhito hoti. Nekkhammādhimuttotiādi sabbhaṃ arahattavasena vuttaṃ. Arahattañhi sabbakilesehi nikkhantattā nekkhammaṃ, teheva pavivittattā paviveko, byāpajjābhāvato abyāpajjaṃ, upādānassa khayante uppannattā upādānakkhaya, taṇhāya khayante uppannattā taṇhakkhaya, sammohābhāvato asammohoti ca vuccati.

Kevalaṃ saddhāmattakanti paṭivedharahitaṃ kevalaṃ paṭivedhapaññāya asammissaṃ saddhāmattakaṃ. Paṭicayanti punappunaṃ karaṇena vaḍḍhiṃ. Vītarāgattāti maggapaṭivedhena rāgassa vihatattāyeva nekkhammasankhātāṃ arahattaṃ paṭivijjhītvā sacchikatvā ṭhito hoti, phalasaṃpattivihārena viharati, tanninamānasoyeva hotīti attho. Sesapadesupi eseva nayo.

Lābhasakkārasilokanti catupaccayaalābhañca tesameva sukatabhāvañca vaṇṇabhaṇaṇaṃ. Nikāmayamānoti icchamāno patthayamāno. Pavivekādhimuttoti “paviveke adhimutto aha”nti evaṃ arahattaṃ byākarotīti attho.

Sīlabbataparāmāsanti sīlañca vatañca parāmasitvā gahitaggahaṇamattaṃ. Sārato paccāgacchantoti sārabhāvena jānanto. Abyāpajjādhimuttoti abyāpajjaṃ arahattaṃ byākaroti. Imināva nayena sabbavāresu attho daṭṭhabbo. Apicettha “nekkhammādhimuttoti imasmīmyeva arahattaṃ kathitaṃ, sesesu pañcasu nibbāna”nti eke vadanti. Apare “asammohādhimuttoti ettheva nibbānaṃ kathitaṃ, sesesu arahatta”nti vadanti. Ayaṃ panettha sāro - “sabbesvevetesu arahattampi nibbānampi kathitamevāti.

Bhusāti balavanto dibbarūpasadisā. Nevassa cittaṃ pariyādiyantīti etassa khīṇāsavassa cittaṃ gahetvā t̥hātuṃ na sakkonti. Kilesā hi uppajjamānā cittaṃ gaṇhanti nāma. Amissīkatanti amissakataṃ. Kilesā hi ārammaṇena saddhiṃ cittaṃ missaṃ karonti, tesāṃ abhāvā amissīkataṃ. T̥hitanti patit̥thitaṃ. Āneñjappattanti acalanappattaṃ. Vayañcassānupassatīti tassa cesa cittaṃ uppādampi vayampi passati. Bhusā vātavuṭṭhīti balavā vātakkhandho. Neva naṃ saṅkameyyāti ekabhāgena cāletuṃ na sakkuṇeyya. Na sampakameyyāti thūṇaṃ viya sabbabhāgato kampetuṃ na sakkuṇeyya. Na sampavedheyyāti vedhetvā pavedhetvā pātetuṃ na sakkuṇeyya.

Nekkhamaṃ adhimuttassāti arahattaṃ paṭivijjhitvā t̥hitassa. Sesapadesupi arahattameva kathitaṃ. Upādānakkhayaṃ cāti upayogatthe sāmivacanaṃ. Asammohañca cetasoti cittaṃ ca asammohaṃ adhimuttassa. Disvā āyatanuppādanti āyatanānaṃ uppādañca vayañca disvā. Sammā cittaṃ vimuccatīti sammā hetunā nayena imāya vipassanāya paṭipattiyā phalasamāpattivaseṇa cittaṃ vimuccati, nibbānārammaṇe adhimuccati. Atha vā iminā khīṇāsavassa pubbabhāgapāṭipadā kathitā. Tassa hi āyatanuppādaṃ disvā imāya vipassanāya adhigatassa ariyamaggassa ānubhāveṇa sabbakilesehi sammā cittaṃ vimuccati. Evaṃ tassa sammā vimuttassa...pe... na vijjati. Tattha santacittassāti nibbutacittassa. Sesamettha uttānatthameva.

*Soṇassa pabbajjākkathāvaṇṇanā niṭṭhitā.*

### Sabbanīlikādīpaṭikkhepakathāvaṇṇanā

**246.** Addāriṭṭhakavaṇṇāti abhinavāriṭṭhaphalavaṇṇā. Udakena tintakākapattavaṇṇātipi vadanti.

### Ajjhārāme upāhanapaṭikkhepakathāvaṇṇanā

**248.** Abhijīvanti etenāti abhijīvanikaṃ. Kintaṃ? Sippaṃ. Tenāha “yena sippenā”tiādi.

### Kaṭṭhapādukādīpaṭikkhepakathāvaṇṇanā

**251.** Uṇṇāhi katapādukāti uṇṇālomamayakambalehi, uṇṇālomahi eva vā katapādukā. Na, bhikkhave, gāvīnaṃ visāṇesu gahetabbantiādīsu “mokkhādhippāyena visāṇādīsu gahetuṃ vaṭṭatī”ti gaṇṭhipadesu vuttaṃ.

### Yānādīpaṭikkhepakathāvaṇṇanā

**253.** Anujānāmi, bhikkhave, purisayuttaṃ hatthavaṭṭakanti ettha “anujānāmi, bhikkhave, purisayuttaṃ, anujānāmi, bhikkhave, hatthavaṭṭaka”nti evaṃ paccekavākyaparisaṃpanaṃ adhippetanti āha “purisayuttaṃ itthisārathi vā...pe... purisā vā, vaṭṭatiyevā”ti. Pīṭhakasivikanti pīṭhakayānaṃ. Pāṭaṅkinti andolikāyetaṃ adhivacanaṃ.

### Uccāsayanamahāsayanapaṭikkhepakathāvaṇṇanā

**254.** Vāḷarūpānīti āharimāni vāḷarūpāni. “Akappiyarūpākulo akappiyamañco pallaṅko”ti sārasamāse vuttaṃ. “Dīghalomako mahākojavoti caturaṅgulādhikalomo kāḷakojava. “Caturaṅgulādhikāni kira tassa lomāni”ti vacanato caturaṅgulato heṭṭhā vaṭṭatīti vadanti. Vānacitro uṇṇāmayattharaṇoti bhitticchedādivaseṇa vicitro uṇṇāmayattharaṇo. Ghanapupphako uṇṇāmayattharaṇoti uṇṇāmayalohitattharaṇo.

Pakatitūlikāti rukkhātūlalatātūlapoṭakītūlasaṅkhātānaṃ tiṇṇaṃ tūlānaṃ aññatarapuṇṇā tūlikā. “Uddalomīti ubhatodasaṃ uṇṇāmayattharaṇaṃ. Ekantalomīti ekatodasaṃ uṇṇāmayattharaṇa”nti dīghanikāyaṭṭhakathāyaṃ vuttaṃ, sārasamāse pana “uddalomīti ekato uggaṭapupphaṃ. Ekantalomīti ubhato uggaṭapuppha”nti vuttaṃ. “Koseyyakaṭṭissamayanti koseyyakasaṭṭamaya”nti ācariyadhammapālattherena vuttaṃ. Suddhakoseyyanti ratanaparisibbanarahitaṃ. Dīghanikāyaṭṭhakathāyaṃ panettha “ṭhapetvā tūlikaṃ sabbāneva gonakādīni ratanaparisibbitāni vaṭṭanti”ti vuttaṃ. Tattha “ṭhapetvā tūlika”nti etena ratanaparisibbanarahitāpi tūlikā na vaṭṭatīti dīpeti. “Ratanaparisibbitāni vaṭṭanti”ti iminā pana yāni ratanaparisibbitāni, tāni bhūmattharaṇavasena yathānurūpaṃ mañcādīsu ca upanetuṃ vaṭṭatīti dīpanti veditabbaṃ. Ettha ca vinayapariyāyaṃ patvā garuke ṭhātabbattā idha vuttanayenevettha vinicchayo veditabbo. Suttantikadesanāyaṃ pana gahaṭṭhānampi vasena vuttattā tesāṃ saṅgaṇhanatthaṃ “ṭhapetvā tūlikaṃ...pe... vaṭṭanti”ti vuttanti apare.

Ajinacammehīti ajinamigacammehi. Tāni kira cammāni sukhumatarāni, tasmā dupaṭṭatipattāni katvā sibbanti. Tena vuttaṃ “ajinapaveṇī”ti. Uttaraṃ uparibhāgaṃ chādetīti uttaracchado, vitānaṃ, tañca lohitavitānaṃ idhādhippetanti āha “uparibaddhena rattavitānenā”ti. “Rattavitānesu ca kāsāvaṃ vaṭṭati, kusumbhādirattameva na vaṭṭatī”ti gaṇṭhipadesu vuttaṃ. Mahāupadhānanti pamāṇātikkantaṃ upadhānaṃ. Ettha ca kiñcāpi dīghanikāyaṭṭhakathāyaṃ “alohitakāni dvepi vaṭṭantiyeva, tato uttari labhitvā aññesaṃ dātabbāni, dātuṃ asakkonto mañce tiriyaṃ attharivā upari paccattharaṇaṃ datvā nipajjitumpi labhatī”ti avisesena vuttaṃ, senāsanakkhandhakavaṇṇanāyaṃ pana “agilānassa sīsūpadhānañca pādūpadhānañcāti dvayameva vaṭṭati, gilānassa bimbohanāni santharivā upari paccattharaṇaṃ datvā nipajjitumpi vaṭṭatī”ti vuttattā gilānoyeva mañce tiriyaṃ attharivā nipajjituṃ labhatīti veditabbaṃ.

*Uccāsayanamahāsayanapaṭikkhepakathāvaṇṇanā niṭṭhitā.*

## Gihivikatānuññātādikathāvaṇṇanā

**256.** Abhinissāya nisīditunti apassāya nisīdituṃ.

## Soṇakuṭikaṇṇavattthukathāvaṇṇanā

**257.** Papatake pabbateti ettha “pavatte pabbate”tipi paṭṭhanti, pavattanāmake pabbateti attho. Soṇo upāsakotiādīsu nāmena soṇo nāma, tīhi saraṇagamanehi upāsakattapaṭivedanena upāsako, koṭiagghanakassa kaṇṇapiḷandhanassa dhāraṇena “koṭikaṇṇo”ti ca vattabbe “kuṭikaṇṇo”ti evaṃ abhiññāto, na sukumārasoṇoti adhippāyo. Ayañhi āyasmato mahākaccānassa santike dhammaṃ sutvā sāsane abhippasanno saraṇesu ca sīlesu ca paṭiṭṭhito papatake pabbate chāyūdakasampanne ṭhāne vihāraṃ kāretvā therāṃ tattha vasāpetvā catūhi paccayehi upaṭṭhāti. Tena vuttaṃ “āyasmato mahākaccānassa upaṭṭhāko hotī”ti.

So kālena kālaṃ therassa upaṭṭhānaṃ gacchati, thero cassa dhammaṃ deseti, tena saṃvegabahulo dhammacariyāyaṃ ussāhajāto viharati. So ekadā satthena saddhiṃ vāṇijjatthāya ujjeniṃ gacchanto antarāmagge aṭaviyaṃ satthe nivīṭṭhe rattiyaṃ janasambādhabhayena ekamantaṃ apakkamma niddaṃ upagañchi. Sattho paccūsavelāyaṃ utṭhāya gato, na ekopi soṇaṃ pabodhesi, sabbe vissarivā agamiṃsu. So pabhātāya rattiyā pabujjhitvā utṭhāya kañci apassanto satthena

gatamaggaṃ gahetvā sīghaṃ sīghaṃ gacchanto ekaṃ vaṭarukkhaṃ upagañchi. Tattha addasa ekaṃ mahākāyaṃ virūpadassanaṃ bībhaccaṃ purisaṃ aṭṭhito muttāni attano maṃsāni sayameva khādantaṃ, disvāna “kosi tva”nti pucchi. Petosmi, bhanteti. Kasmā evaṃ karosīti? Attano pubbakammenāti. Kiṃ pana taṃ kammanti? Ahaṃ pubbe bhārukacchanagaravāsī kūṭavāṇijo hutvā paresaṃ santakaṃ vañcetvā khādiṃ, samaṇe ca bhikkhāya upagate “tumahākaṃ maṃsaṃ khādathā”ti akkosim, tena kammaena etarahi imaṃ dukkhaṃ anubhavāmīti. Taṃ sutvā soṇo ativiya saṃvegaṃ paṭilabhi.

Tato paraṃ gacchanto mukhato paggharita kālāloHITE dve petadārake passitvā tatheva pucchi, tepissa attano kammaṃ kathesuṃ. Te kira bhārukacchanagare dārakakāle gandhavāṇijjāya jīvikaṃ kappentā attano mātari khīṇāsava nimantetvā bhojentiyaṃ gehaṃ gantvā “amhākaṃ santakaṃ kasmā samaṇānaṃ desi, tayā dinnāṃ bhojanaṃ bhuñjanakasamaṇānaṃ mukhato kālāloHITAṃ paggharātū”ti akkosimsu. Te tena kammaena niraye paccitvā tassa vipākāvasesena petayoniyaṃ nibbattitvā tadā imaṃ dukkhaṃ anubhavanti. Tampi sutvā soṇo ativiya saṃvegajāto ahosi.

So ujjeniṃ gantvā taṃ karaṇīyaṃ tīretvā kuraragharaṃ paccāgato therāṃ upasaṅkamitvā katapaṭisanthāro tamatthaṃ ārocesi. Theropissa pavattinivattīsu ādīnavānisamse vibhāvento dhammaṃ desesi. So therāṃ vanditvā gehaṃ gato sāyamāsaṃ bhuñjitvā sayanaṃ upagato thokaṃyeva niddāyitvā pabujjhitvā sayanatale nisajja yathāsutaṃ dhammaṃ paccavekkhituṃ āraddho. Tassa taṃ dhammaṃ paccavekkhato te ca petattabhāve anussarato saṃsāradukkhaṃ ativiya bhayānakaṃ hutvā upaṭṭhāsī, pabbajjāya cittaṃ nami. So vibhātāya rattiyaṃ sarīrapaṭijaggaṇaṃ katvā therāṃ upagantvā attano ajjhāsayāṃ ārocetvā pabbajjaṃ yāci. Tena vuttaṃ “atha kho soṇo upāsako...pe... pabbājetu maṃ, bhante, ayyo mahākaccāno”ti.

Tattha yathā yathātiā dipadānaṃ ayaṃ saṅkhepattho - yena yena ākārena ayyo mahākaccāno dhammaṃ deseti ācikkhati paññāpeti paṭṭhapeti vivarati vibhajati uttāniṃ karoti pakāseti, tena tena me upaparikkhato evaṃ hoti “yadetaṃ sikkhattayabrahmacariyaṃ ekampi divasaṃ akhaṇḍaṃ katvā carimakacittaṃ pāpetabbatāya ekantaparipuṇṇaṃ, ekadivasampi kilesamalena amalīnaṃ katvā carimakacittaṃ pāpetabbatāya ekantaparisuddhaṃ, saṅkhalikhitaṃ likhita saṅkhasadisāṃ dhotasaṅkhasappaṭibhāgaṃ caritabbaṃ, idaṃ na sukaraṃ agāraṃ ajjhāvasatā agāramajjhe vasantena ekantaparipuṇṇaṃ...pe... caritu”nti.

Evaṃ attano parivittakkaṃ soṇo upāsako therassa ārocetvā taṃ paṭipajjitukāmo “icchāmaṃ bhante”tiādimāha. Thero pana “na tāvassa ñāṇaṃ paripākaṃ gata”nti upadhāretvā ñāṇaparipākaṃ āgamayamāno “dukkaraṃ kho”tiādinā pabbajjāchandaṃ nivāresi. Tattha ekaseyyanti adutiya seyyaṃ. Ettha ca seyyāsīsenā “eko tiṭṭhati, eko gacchati, eko nisīdati”tiādinā nayena vuttaṃ catūsu iriyāpathesu kāyavivekaṃ dīpeti, na ekikā hutvā sayanamattaṃ. Ekabhattanti “ekabhattiko hoti rattūparato virato vikālabhojanā”ti evaṃ vuttaṃ vikālabhojanā viratiṃ sandhāya vadati. Brahmacariyanti methunaviratibrahmacariyaṃ, sikkhattayānuyogasaṅkhātaṃ sāsanabrahmacariyaṃ vā. Inghāti codanatthe nipāto. Tatthevāti geheyeva. Buddhānaṃ sāsanaṃ anuyuñjāti niccasīlauposathasīlaniyamādibhedāṃ pañcaṅgaṃ aṭṭhaṅgaṃ dasaṅgaṃ sīlaṃ tadanurūpaṃ samādhipaññābhāvanaṃ anuyuñja. Etañhi upāsakena pubbabhāge anuyuñjitabbaṃ buddhasāsaṇaṃ nāma. Tenāha

“kālayuttam ekaseyyam ekabhaddam brahmacariya”nti.

Tattha kālayuttanti cātuddasīpañcaddasīatṭhamipāṭihārikapakkhasaṅkhātena kālena yuttam, yathāvuttakāle vā tuyham anuyuñjantassa yuttam patirūpam sakkuṇeyyam, na sabbakālam sabbanti adhippāyo. Sabbametam ñāṇassa aparipakkattā tassa kāmānam duppahānatāya sammā paṭipattiyam yogyam kārāpetum vadati, na pabbajjāchandaṃ nivāretum. Pabbajjābhisaṅkhāroti pabbajitum ārambho ussāho. Paṭippassambhīti indriyānam aparipakkattā samvegassa ca nātittikkhabhāvato vūpasami. Kiñcāpi paṭippassambhi, therena vuttavidhiṃ pana anutittānto kālena kālam theram upasaṅkamitvā payirupāsanto dhammam suṇāti. Tassa vuttanayeneva dutiyampi pabbajjāya cittaṃ uppajji, therassa ca ārocesi, dutiyampi thero paṭikkhipi. Tatiyavāre pana ñāṇassa paripakkabhāvaṃ ñatvā “idāni naṃ pabbājetum kālo”ti thero pabbājesi, pabbajitañca tam tīṇi samvaccharāni atikkamitvā gaṇam pariyesitvā upasampādesi. Tam sandhāya vuttam “dutyampi kho soṇo...pe...upasampādesi”ti.

Tattha appabhikkhukoti katipayabhikkhuko. Tadā kira bhikkhū yebhuyyena majjhimadeseyeva vasiṃsu, tasmā tattha katipayā eva ahesum. Te ca ekasmiṃ gāme eko, ekasmiṃ nigame dveti evaṃ visum visum vasiṃsu. Kicchenāti dukkhena. Kasirenāti āyāsena. Tato tatoti tasmā tasmā gāmanigamādito. Therena hi katipaye bhikkhū ānetvā aññesu ānīyamānesu pubbe ānītā kenacideva karaṇīyena pakkamīsu, kañci kālam āgametvā puna tesu ānīyamānesu itare pakkamīsu. Evaṃ punappunam ānayanena sannipāto cireneva ahosi. Theropi tadā ekavīhārī ahosi. Tena vuttam “tiṇṇam vassānam...pe...sannipātāpetvā”ti.

Vassamvutthassāti vassam upagantvā vusitavato. Ediso ca ediso cāti evarūpo ca evarūpo ca. “Evarūpāya nāma rūpakāyasampattiya samannāgato, evarūpāya dhammakāyasampattiya samannāgato”ti sutoyeva me so bhagavā. Na ca mayā sammukhā diṭṭhoti ettha pana puthujjanasaddhāya eva āyasmā soṇo bhagavantam daṭṭhukāmo ahosi. Aparabhāge pana satthārā saddhiṃ ekagandhakuṭiyam vasitvā paccūsasamayaṃ ajjhittā soṇa aṭṭhakavaggiyāni satthu sammukhā aṭṭhiṃ katvā manasi katvā sabbam cetasā samannāharitvā atthadhammapaṭisaṃvedī hutvā bhaṇanto dhammupasañhitapāmojjādimukhena samāhito sarabhaññapariyosāne vipassanam paṭṭhapetvā saṅkhāre sammāsanto anupubbena arahattam pāpuṇi. Etadatthameva hissa bhagavatā attanā saddhiṃ ekagandhakuṭiyam vāso ānattoti vadanti.

Keci panāhu “na ca mayā sammukhā diṭṭhoti idam rūpakāyadassanameva sandhāya vuttam. Āyasmā hi soṇo pabbajitvā therassa santike kammaṭṭhānam gahetvā ghaṭento vāyamanto anupasampannova sotāpanno hutvā upasampajjitvā ‘upāsakāpi sotāpannā honti, ahampi sotāpanno, kimettha citta’nti uparimaggatthāya vipassanam vaḍḍhetvā antovasseyeva chaḷabhiñño hutvā visuddhipavāraṇāya pavāresi. Ariyasaccadassanena bhagavato dhammakāyo diṭṭho nāma hoti. Vuttañhetam ‘yo kho, vakkali, dhammam passati, so maṃ passati’ti. Tasmāssa dhammakāyadassanam pageva siddham, pavāretvā pana rūpakāyam daṭṭhukāmo ahosi”ti.

Pāsādikantiā dipadānam attho aṭṭhakathāyameva vutto. Tattha visūkāyikavipphanditānanti paṭipakkhabhūtānam diṭṭhicittavipphanditānanti attho. Pāsādikanti vā dvattiṃsamahāpurisalakkhaṇaasīti anubyañjanabyāmapabbhāketumālālaṅkatāya samantapāsādikāya attano sarīrapabbhāya sampattiya rūpakāyadassanabyāvaṇassa

janassa sabbabhāgato pasādāvahaṃ. Pasādanīyanti dasabalacatuvesārajjaasādhāraṇaṇāṇaātṭhārasaāveṇikabuddhadhammappabhutia parimāṇaguṇagaṇasamannāgatāya dhammakāyasampattiyā parikkhakajanassa pasādanīyaṃ pasīditabbayuttaṃ pasādakaṃ vā. Santindriyanti cakkhādipañcindriyalolatāvigamena vūpasantapañcindriyaṃ. Santamānasanti chaṭṭhassa manindriyassa nibbisevanabhāvūpagamanena vūpasantamānasam. Uttamadamathasamathaṃ anuppattanti lokuttarapaññāvimutticetovimuttisaṅkhātāṃ uttamaṃ damathaṃ samathaṃ anuppatvā adhigantvā tṭhitaṃ. Dantanti suparisuddhakāyasamācāratāya hatthapādakukkuccābhāvato davādiabhāvato ca kāyena dantaṃ. Guttanti suparisuddhavadīsamācāratāya niratthakavācābhāvato ravādiabhāvato ca vācāya guttaṃ. Yatindriyanti suparisuddhamanosamācāratāya ariyiddhiyogena abyāvaṭaappaṭisaṅkhupekkhābhāvato ca manindriyavasena yatindriyaṃ. Nāganti chandādivasena agamanato, pahīnānaṃ rāgādikilesānaṃ apunāgamanato apaccāgamanato kassaci pi āgussa sabbathāpi akaraṇato, punabbhavassa ca agamanatoti imehi kāraṇehi nāgaṃ. Ettha ca “pāsādika”nti iminā rūpakāyena bhagavato pamāṇabhūtataṃ dīpeti, “pasādanīya”nti iminā dhammakāyena. “Santindriya”ntiādinā sesehi pamāṇabhūtataṃ dīpeti, tena catuppamāṇike lokasannivāse anavasesato sattānaṃ bhagavato pamāṇabhāvo pakāsītōti veditabbo. Ekavihāreti ekagandhakuṭiyaṃ. Gandhakuṭi hi idha “vihāro”ti adhippeto. Vatthunti vasiṭuṃ.

**258.** Ajjhokāse vītināmetvāti ajjhokāse nisajjāya vītināmetvā. “Yasmā bhagavā āyasmato soṇassa samāpattisamāpajjanena paṭisanthāraṃ karonto sāvakasādhāraṇā sabbā samāpattiyo anulomapaṭilomaṃ samāpajjanto bahudeva rattiṃ ajjhokāse nisajjāya vītināmetvā pāde pakkhāletvā vihāraṃ pāvīsi, tasmā āyasmāpi soṇo bhagavato adhippāyaṃ ṇatvā tadanurūpaṃ sabbā tā samāpattiyo samāpajjanto bahudeva rattiṃ ajjhokāse nisajjāya vītināmetvā pāde pakkhāletvā vihāraṃ pāvīsī”ti keci vadanti. Pavisitvā ca bhagavatā anuññāto cīvaraṃ tirokaraṇīyaṃ katvāpi bhagavato pādapasse nisajjāya vītināmesi. Ajjhesiṭi āṇāpesi. Paṭibhātu taṃ bhikkhu dhammo bhāsītūti bhikkhu tuyhaṃ dhammo bhāsītūṃ upaṭṭhātu ñāṇamukhaṃ āgacchatu, yathāsutaṃ yathāpariyattaṃ dhammaṃ bhaṇāhīti attho.

Sabbāneva aṭṭhakavaggikānīti aṭṭhakavaggabhūtāni kāmasuttādīni soḷasa suttāni. Sarena abhāsīti suttussāraṇasarena abhāsi, sarabhaññavasena kathesiṭi attho. Sarabhaññapariyosāneti ussāraṇāvasāne. Suggahitānīti sammā uggahitāni. Sumanasikatānīti suṭṭhu manasi katāni. Ekacco uggahaṇakāle sammā uggahetvāpi pacchā sajjhāyādivasena manasikaraṇakāle byañjanāni vā micchā ropeti, padapaccābhaṭṭhaṃ vā karoti, na evamayaṃ. Iminā pana sammadeva yathuggahitaṃ manasi katāni. Tena vuttaṃ “sumanasikatānīti suṭṭhu manasi katānī”ti. Sūpadhāritānīti atthatopi suṭṭhu upadhāritāni. Atthe hi suṭṭhu upadhārite sakkā pāḷi sammā ussāretuṃ. Kalyāṇiyāpi vācāya samannāgatoti sithiladhanitādīnaṃ yathāvidhānaṃ vacanena parimaṇḍalapadabyañjanāya poriyā vācāya samannāgato. Vissaṭṭhāyāti vimuttāya. Etenassa vimuttavāditaṃ dasseti. Anelagalāyāti elaṃ vuccati doso, taṃ na paggharatīti anelagalā, tāya niddosāyāti attho. Atha vā anelagalāyāti anelāya ca agalāya ca, niddosāya agalitapadabyañjanāya aparihīnapadabyañjanāyāti attho. Tathā hi naṃ bhagavā “etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ kalyāṇavākkaraṇānaṃ yadidaṃ soṇo kuṭikaṇṇo”ti etadagge tṭhapesi. Atthassa viññāpaniyāti yathādhippetaṃ atthaṃ ñāpetuṃ samatthāya.

Kativassoti so kira majjhimavayassa tatiye koṭṭhāse ʈhito ākappasampanno ca paresaṃ ciratarapabbajito viya khāyati. Taṃ sandhāya bhagavā pucchīti keci, taṃ akāraṇaṃ. Evaṃ santaṃ samādhisukhaṃ anubhavituṃ yutto, ettakaṃ kālaṃ kasmā pamādaṃ āpannosīti pana anuyuñjituṃ satthā “kativassosī”ti taṃ pucchi. Tenevāha “kissa pana tvaṃ bhikkhu evaṃ ciraṃ akāsī”ti. Tattha kissāti kiṃkāraṇā. Evaṃ ciraṃ akāsīti evaṃ cirāyi, kena kāraṇena evaṃ cirakālaṃ pabbajjaṃ anupagantvā agāramajjhe vasīti attho. Ciraṃ diṭṭho meti cirena cirakālena mayā diṭṭho. Kāmesūti vatthukāmesu kilesakāmesu ca. Ādīnavoti doso. Apicāti kāmesu ādīnave kenaci pakārena diṭṭhepi na tāvāhaṃ gharāvāsato nikkhamituṃ asakkiṃ. Kasmā? Sambādho gharāvāso, uccāvacehi kiccakaraṇīyehi samupabyūḷho agāriyabhāvo. Tenevāha “bahukicco bahukaraṇīyo”ti.

Etamatthaṃ viditvāti kāmesu yathābhūtaṃ ādīnavadassino cittaṃ cirāyitvāpi gharāvāse na pakkhandati, aññadatthu padumapalāse udakabindu viya vinivattatiyevāti etamatthaṃ sabbākārato viditvā. Imaṃ udānanti pavattiṃ nivattiṃca sammadeva jānanto pavattiyaṃ taṃnimitte ca na kadāci pi ramatīti idamatthadīpakaṃ imaṃ udānaṃ udānesi.

Tattha disvā ādīnavaṃ loketi sabbasmimpi saṅkhāraloke “anicco dukkho vipariṇāmadhammo”ti ādīnavaṃ dosaṃ paññācakkhunā passitvā. Etena vipassanācāro kathito. Ñatvā dhammaṃ nirūpadhinti sabbūpadhipaṭinissaggattā nirupadhiṃ nibbānadhammaṃ yathābhūtaṃ ñatvā, nissaraṇavivekāsaṅkhatāmatasabhāvato maggañāṇena paṭivijjhitvā. “Disvā ñatvā”ti imesaṃ padānaṃ “ghataṃ pivitvā balaṃ hoti, sīhaṃ disvā bhayaṃ hoti, paññāya cassa disvā āsavā parikkhīṇā hontī”ti ādīsu viya hetuatthataṃ daṭṭhabbā. Ariyo na ramatī pāpeti kilesehi ārakattā ariyo sappuriso aṇumattepi pāpe na ramati. Kasmā? Pāpe na ramatī sucīti suvisuddhakāyasamācārādītāya suci suddhapuggalo rājahaṃso viya uccāraṭṭhāne pāpe saṃkiliṭṭhadhamme na ramati nābhinandati. “Pāpo na ramatī suci”ntipi pāṭho, tassattho - pāpo puggalo suciṃ anavajjaṃ vodānadhammaṃ na ramati, aññadatthu gāmasūkarādayo viya uccāraṭṭhānaṃ asuciṃ saṃkilesadhammaṃyeva ramatīti paṭipakkhato desanaṃ parivatteti.

*Soṇakuṭikaṇṇavatthukathāvaṇṇanā niṭṭhitā.*

**259.** Kālasīhoti kālamukhavānarajāti. Sesamettha pālito aṭṭhakathāto ca suviññeyyamevāti.

*Cammakkhandhakavaṇṇanā niṭṭhitā.*



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