

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)
3. Subcommentary on the Chapter on Pāthika
(3. Pāthikavaggaṭīkā)
6. Commentary on the Delightful Discourse
(6. Pāsādikasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

3. Subcommentary on the Chapter on Pāthika

6. Pāsādikasuttavaṇṇanā

Nigaṇṭhanāṭaputtakālaṅkiriyaṇṇanā

164. Lakkhassa saravedhaṃ avirajjhivāna vijjhanavidhiṃ jānantīti vedhaññā. Tenāha “dhanumhi katasikkhā”ti. Sippaṃ uggahaṇatthāyāti dhanusippādisippassa uggahaṇatthāya. Majjhimena pamāṇena sarapātayogyatāvasena katattā dīghapāsādo.

Sampati kālaṃ katoti acirakālaṃ kato. Dvedhikajātāti jātadvedhikā sañjātabhedā. Dvejjhajātāti duvidhabhāvappattā. Bhaṇḍanti paribhāsanti etenāti bhaṇḍanaṃ, viruddhacittaṃ. Tanti bhaṇḍanaṃ. “Idaṃ nahānādi na kattabba”nti paññattavattaṃ paṇṇatti. Dhammavinayanti pāvacaṇaṃ siddhantaṃ. Vijjhantā mukhasattīhi. Sahitaṃ meti mayhaṃ vacanaṃ sahitaṃ siliṭṭhaṃ pubbāparasambandhaṃ atthayuttaṃ kāraṇayuttaṃ. Tenāha “atthasaṃhita”nti. Adhiciṇṇanti āciṇṇaṃ. Viparāvattanti virodhadassanavasena parāvattitaṃ, parāvattaṃ dūṣitanti attho. Tenāha “cirakālavasena paguṇaṃ, taṃ mama vādaṃ āgama nivatta”nti. Pariyesamāno vicara tattha gantvā sikkhāti attho. Sace sakkosi, idāniyeva mayā veṭṭitaṃ dosaṃ nibbeṭṭhehi. Maraṇamevāti aññamaññaghātanavasena maraṇameva. Nāṭaputtassa imeti nāṭaputtiyā, te pana tassa sissāti āha “antevāsikesū”ti. Purimapaṭipattito paṭinivattanaṃ paṭivānaṃ, taṃ rūpaṃ sabhāvo etesanti paṭivānarūpā. Tenāha “nivattanasabhāvā”ti. Kathanaṃ atthassa ācikkhanaṃ. Pavedanaṃ hetudāharaṇāni āharitvā bodhanaṃ. Tenāha “duppavediteti duviññāpīte”ti. Na upasamāya saṃvattatīti anupasamasamvattanaṃ, tadeva anupasamasamvattanikaṃ, tasmīṃ. Samussitaṃ hutvā patiṭṭhāhetubhāvato thūpaṃ, patiṭṭhāti āha “bhinnathūpeti bhinnapatiṭṭhe”ti, thūpoti vā dhammassa niyyānabhāvo veditabbo aññe dhamme abhibhuyya samussitaṭṭhena, so nigaṇṭhassa samaye. Kehici abhinnaśammatopi bhinnō vinaṭṭho eva sabbena sabbaṃ abhāvatoti so bhinnathūpo, so eva niyyānabhāvo vaṭṭadukkhato muccitukāmānaṃ paṭisaraṇaṃ, tamettha natthīti appaṭisaraṇo, tasmīṃ bhinnathūpe appaṭisaraṇeti evamettha attho veditabbo.

Ācariyappamaṇanti ācariyamuṭṭhi hutvā pamāṇabhūtaṃ. Nānānīhārenāti nānākārena.

165. Tatheva samudācarimṣu bhūtapubbagatiyā. Sāmākānanti sāmākadhaññānaṃ.

“Yenassa upajjhāyo”ti vatvā yathāssa āyasmato cundassa dhammabhaṇḍāgāriko upajjhāyo ahosi, taṃ vitthārena dassetuṃ “buddhakāle kirā”tiādi vuttaṃ. Tattha buddhakāleti bhūtakathanametāṃ, na visesaṇaṃ. Satthu parinibbānato puretameva hi dhammasenāpati parinibbuto.

Dhammaratanapūjāvaṇṇanā

Saddhivihārikaṃ adāsīti saddhivihārikaṃ katvā adāsī.

Kathāya mūlanti bhagavato santikā labhitabbadhammakathāya kāraṇaṃ.
Samuṭṭhāpetīti uṭṭhāpeti, dāliidiyapaṅkato uddharatīti adhippāyo. Sandhamanti
sammadeva dhamanto. Ekekaṃ paṇḍitā pahāreyeva tayo tayo vāre katvā divā navavāre
rattim navavāre. Upaṭṭhānameva gacchati buddhupaṭṭhānavasena,
paṇḍitapucchādivasena pana antarantarāpi gacchateva, gacchanto ca
divasassa...pe... gacchati. Nātu icchitassa atthassa uddharaṇabhāvato paṇḍitā
paṇḍituddhāro, taṃ gahetvā gacchati attano mahāpaṇḍitāya, satthu ca
dhammadesanāyaṃ akilāsubhāvato.

Asammāsambuddhappaveditadhammavinayavaṇṇanā

166. Ārocitepi tasmim atthe. Sāmiko hoti, tassa sāmikabhāvaṃ dassetuṃ “sova
tassā ādimajjhāpariyosānaṃ jānātī”ti āha. Evanti vacanasampañcchanāṃ.
Cundattherena hi ānītaṃ kathāpābhataṃ bhagavā sampañcchanta “eva”nti āha.
“Eva”nti durakkhāte dhammavinaye sāvakaṇaṃ dvedhikādivhāvena
viharaṇakiriyāparāmasanañhetam.

Yasmā ...pe... pākaṇaṃ hoti byatirekamukhena ca neyyassa atthassa
vibhūtabhāvāpattito. Atha vā yasmā...pe... pākaṇaṃ hoti dosesu ādinavadassanena
tappaṭipakkhesu guṇesu ānisaṃsassa vibhūtabhāvāpattito. Vokkammāti
apasakketvā. Āmeḍitalopena cāyaṃ niddeso, vokkamma vokkammāti vuttaṃ hoti,
tena tassa vokkamanassa antarantarāti ayamatto labbhatīti āha “na
nirantara”ntiādi. Dhammānudhammapaṭipattiādayoti tena satthārā
vuttamuttidhammassa anudhammaṃ appaṭipajjanādayo. Ādi-saddena pāliyaṃ āgatā
asāmicipaṭipadādayo ca saṅgayhanti. Manussattampīti pi-saddena “vicāraṇapaṇḍitāya
asambhavo, dosesu anabhinivesitā, asanditṭhiparāmāsītā”ti evamādināṃ saṅgaho
daṭṭhabbo. “Tathā eva”nti padehi yathākkamaṃ pakārassa kāmaṃ tirokkhatā,
paccakkhatā vuccati, tathāpi yathā “tathā paṭipajjatū”ti padena paṭipajjanākāro
niyametvā vihito, tathā “evaṃ paṭipajjatū”ti imināpīti idaṃ tassa
atthadassanabhāvena vuttaṃ. Samādapitattā micchāpaṭipadāya apuññaṃ pasavati.

167. Nāyati muttidhammo etenāti nāyo, tena satthārā vutto dhammānudhammo,
taṃ paṭipannoti nāyappaṭipanno, so pana yasmā tassa muttidhammassa adhigame
kāraṇasammato, tasmā vuttaṃ “kāraṇappaṭipanno”ti. Nipphādessatīti sādheṣṣati,
siddhiṃ gamissatīti vuttaṃ hoti. Dukkhanibbattakanti sampati, āyatiñca dukkhassa
nibbattakaṃ. Vīriyaṃ karoti micchāpaṭipannattā.

Sammāsambuddhappaveditadhammavinayādivaṇṇanā

168. Niyyātīti vattati, saṃvattatīti vā attho.

170. Idha sāvakaṃ sammāpaṭipattiyā ekantikaapassayadassanattaṃ satthu
sammāsambuddhatā, dhammassa ca svākkhātātā kittitātīti “sammāpaṭipannassa
kulaputtassa paṇḍitaṃ dassetvā”ti vuttaṃ. Evañhi imissā desanāya
saṃkilesabhāgiyabhāvena uṭṭhitāya vodānabhāgiyabhāvena yathānusandhinā pavatti
dīpitā hoti. Abodhitatthāti appaveditatthā, paramattaṃ catutthasaccapaṭivedhaṃ
apāpitātīti attho. Pāliyaṃ “assā”ti padaṃ “sāvakaṃ saddhamme”ti dvīhi padehi
yojetabbaṃ “assa sammāsambuddhassa sāvakaṃ, assa saddhamme”ti.
Sabbasaṅgahapadehi katanti sabbassa sāsanatthassa saṅgaṇhanapadehi ekajjhaṃ

katam. Tenāha “sabbasaṅgāhikaṃ katam na hotīti attho”ti. Pubbenāparam sambandhatthabhāvena saṅgahetabbatāya vā saṅgahāni padāni katāni etassāti saṅgahapadakatam, brahmacariyam. Tappaṭikkhepena na ca saṅgahapadakatanti yojanā. Rāgādipaṭipakkhaharaṇam, yathānusiṭṭham vā paṭipajjamānānam vaṭṭadukkhato paṭiharaṇam nibbānapāpanam paṭihāro, so eva ā-kārassa i-kāram katvā paṭihiro, paṭihiro eva pāṭihiro, saha pāṭihirenāti sappāṭihiram, tathā suppaveditatāya sappāṭihiram katanti sappāṭihirakatam. Tādisam pana vaṭṭato niyyāne niyuttam, niyyānappayojanañca hotīti āha “niyyānika”nti. Devalokatoti devalokato paṭṭhāya rūpīdevanikāyato pabhuti. Suppakāsitanti suṭṭhu pakāsitam. Yāva devamanussehīti vā yāva devamanussehi yattakā devā manussā ca, tāva te sabbe abhiyāpetvā suppakāsitam. Anutāpāya hotīti anutappo, so pana anutāpam karonto viya hotīti vuttam “anutāpakaro hotī”ti.

172. Thiroti ṭhitadhammo kenaci asaṃhāriyo, asekkhā sīlakkhandhādayo therakārakā dhammā.

173. Yogehi khemattāti yogehi anupaddutattā. Saddhammassāti assa saddhammassa. Assāti ca assa satthuno.

174. Upāsakā brahmacārino nāma visesato anāgāmino. Sotāpannasakadāgāminopi tādisā tathā vuccantīti “brahmacariyavāsam vasamānā ariyasāvaka” icceva vuttam.

176. Sabbakāraṇasampannanti yattakehi kāraṇehi sampannam nāma hoti, tehi sabbehi kāraṇehi sampannam sampattam upagatam paripuṇṇam, samannāgatam vā. Imameva dhammanti imameva sāsanaḍḍhammam.

Udakena padesaṇṇunā attano paṇṇāveyyattiyatam dassetum aniyyānike atthe payuttam paheḷikasadisam vacanam, bhagavatā attano sabbaṇṇutāya niyyānike atthe yojetvā dassetum “udako suda”ntiādi vuttanti tam dassetum “so kirā”tiādimāha.

Saṅgāyitabbadhammādivaṇṇanā

177. Saṅgamma samāgammāti tasmimyeva ṭhāne labbhamānānam gativasena saṅgamma ṭhānantarato pakkosanena samāgatānam vasena samāgamma. Tenāha “saṅgantvā samāgantvā”ti. Atthena atthanti padantare āgataatthena saha tattha tattha āgatamattham. Byañjanena byañjananti etthāpi eseva nayo. Samānenteḥīti samānam karonteḥi, opammam vā ānenteḥi. Saṅgāyitabbanti sammadeva gāyitabbam kathetabbam, tam pana saṅgāyanam vācanāmaggoti āha “vācetaḍḍha”nti.

178. Tassa vā bhāsiteti tassa bhikkhuno bhāsīti atthe ceva byañjane ca. Atthamicchāgahaṇaropanāni yathā honti, tam dassetum “cattāro satipaṭṭhānā”tiādi vuttam. Ārammaṇam “satipaṭṭhāna”nti gaṇhāti, na satiyeva “satipaṭṭhāna”nti. “Satipaṭṭhānānī”ti byañjanam ropeti tasmim atthe, na “satipaṭṭhānā”ti. Upapannatarānīti yuttatarāni. Allīnatarānīti siliṭṭhatarāni. Yā cevāti liṅgavipallāsena vuttam, vibhattilopena vā. Puna yā cevāti liṅgavipallāseneva niddeso. Neva ussādetabboti na ukkaṃsetabbo virajjhivā vuttattā. Na apasādetabboti na santajjetabbo vivādapariharaṇattham. Dhāraṇatthanti upadhāraṇattham sallakkhaṇattham.

181. Atthena upetanti aviparītena atthena upetaṃ taṃ “ayamettha attho”ti upecca paṭijānitvā ṭhitaṃ. Tathārūpo ca tassa bujjhitā nāma hotīti āha “atthassa viññātāra”nti. Evametaṃ bhikkhuṃ pasaṃsathāti vuttanayena dhammabhāṇakaṃ amuṃ bhikkhuṃ “evaṃ lābhā no āvuso”tiādiākārena pasaṃsatha. Idānissa pasaṃsabhāvaṃ dassetuṃ “eso hī”tiādi vuttaṃ. Esāti pariyattidhammassa satthukiccakaraṇato, tattha cassa sammadeva avatṭhitabhāvato “buddho nāma esā”ti vutto. “Lābhā no”tiādinā cassa bhikkhūnaṃ piyagarubhāvaṃ vibhāvento satthā taṃ attano ṭhāne ṭhapesīti vutto.

Paccayānuññātakāraṇādivaṇṇanā

182. Tatopi uttaritaranti yā pubbe sammāpaṭipannassa bhikkhuno pasaṃsanavasena “idha pana cunda satthā ca hoti sammāsambuddho”tiādinā pavattitadesanāya upari “idha cunda satthā ca loke udapādī”tiādinā desanā vaḍḍhitā. Tatopi uttaritaraṃ savisesaṃ desanaṃ vaḍḍhento “paccayahetū”tiādimāha. Tattha paccayahetūti paccayasamvattanahetu. Uppajjanakā āsavāti paccayānaṃ pariyesanahetu ceva paribhogahetu ca uppajjanakā kāmāsavādayo. Tesaṃ diṭṭhadhammikānaṃ āsavānaṃ “idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīviṃ kappeti”ti “idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaraṃ paṭisevati”tiādinā ca sammāpaṭipattiṃ upadisanto bhagavā paṭighātāya dhammaṃ deseti nāma. “Yo tumhesu pāliya atthabyañjanāni micchā gaṇhāti, so neva ussādetabbo, na apasādetabbo, sādhuṃ saññāpetabbo tasseeva atthassa nisantiyā”ti evaṃ pariyattidhamme micchāpaṭipanne sammāpaṭipattiyaṃ bhikkhū niyojento bhagavā bhaṇḍanahetu uppajjanakānaṃ samparāyikānaṃ āsavānaṃ paṭighātāya dhammaṃ deseti nāma. Yathā te na pavisantīti te āsavā attano cittasantānaṃ yathā na otaranti. Mūlaghātena paṭihanāyāti yathā mūlaghāto hoti, evaṃ mūlaghātavasena pajahanāya. Tanti cīvaraṃ. Yathā cīvaraṃ idamatthikatameva upādāya anuññātaṃ, evaṃ piṇḍapātādayopi.

Sukhallikānuyogādivaṇṇanā

183. Sukhitalanti sañjātasukhaṃ. Pīṇitalanti dhātaṃ suhitaṃ. Tathābhūto pana yasmā thūlasarīro hoti, tasmā “thūlaṃ karotī”ti vuttaṃ.

186. Naṭhitasabhāvāti anavaṭṭhitasabhāvā, evarūpāya kathāya anavaṭṭhānabhāvato sabhāvopi tesaṃ anavaṭṭhitoti adhippāyo. Tenāha “jivhā no atthī”tiādi. Kāmaṃ “pañcahi cakkhūhī”ti vuttaṃ, aggahitaggahaṇena pana cattāri cakkhūni veditabbāni. Sabbaññutaññāṇaṃhi samantacakkhūti. Tassa vā ñeyyadhammesu jānanavasena pavattiṃ upādāya “jānatā”ti vuttaṃ. Hatthāmalakaṃ viya paccakkhato dassanavasena pavattiṃ upādāya “passatā”ti vuttaṃ. Nemaṃ vuccati thambhādīhi anupaviṭṭhabhūmippedesoti āha “gambhīrabhūmiṃ anupaviṭṭho”ti. Suṭṭhu nikhātoti bhūmiṃ nikhānitvā sammadeva ṭhapito. Tasminti khīṇāsava. Anajjhācāro acalo asampavedhī, yasmā ajjhācāro setughāto khīṇāsavānaṃ. Sotāpannādayoti ettha ādi-saddena gahitesu anāgāmino tāva navasupi ṭhānesu khīṇāsavā viya abhabbā, sotāpannasakadāgāmino pana “tatiyapañcamatṭhānesu abhabbā”ti na vattabbā, itaresu sattasu ṭhānesu abhabbāva.

Pañhabyākaraṇavaṇṇanā

187. Gihibyañjanenāti gihilingena. Khīṇāsavo pana gihibyañjanena arahattaṃ pattopi na tiṭṭhati vivekaṭṭhānassa abhāvāti adhippāyo. Tassa vasenāti bhummadevattabhāve ṭhatvā arahattappattassa vasena. Ayaṃ pañhoti “abhabbo so nava ṭhānāni ajjhācaritu”nti ayaṃ pañho āgato itarassa pabbajjāya, parinibbānena vā abhabbatāya avuttasiddhattā. Yadi evaṃ kathaṃ bhikkhugahaṇanti āha “bhinnadosattā”tiādi. Aparicchedanti apariyantaṃ, tayidaṃ suvipulanti āha “mahanta”nti. Ñeyyassa hi vipulatāya ñāṇassa vipulatā veditabbā, etena “apariccheda”nti vuccamānampi ñeyyaṃ satthu ñāṇassa vasena paricchedamevāti dassitaṃ hoti. Vuttañhetam “ñāṇapariyantaṃ neyya”nti anāgate apaññāpananti anāgate visaye ñāṇassa apaññāpanaṃ. “Paccakkhaṃ viya katvā”ti kasmā viya-saddaggahaṇaṃ kataṃ, nanu buddhānaṃ sabbampi ñāṇaṃ attano visayaṃ paccakkhameva katvā pavattati ekappamāṇabhāvatoti? Saccametam, “akkha”nti pana cakkhādiindriyaṃ vuccati, taṃ akkhaṃ pati vattatīti cakkhādinissitaṃ viññāṇaṃ, tassa ca ārammaṇaṃ “paccakkha”nti loke niruḍhametanti taṃ nidassanaṃ katvā dassento “paccakkhaṃ viya katvā”ti avoca, na pana bhagavato ñāṇassa appaccakkhākārena pavattanato. Tathā hi vadanti -

“Āvibhūtaṃ pakāsaṇaṃ, anupaddutacetasaṃ;
Atitānāgate ñāṇaṃ, paccakkhānaṃ vasissatī”ti.

Aññattha vihitakenāti aññasmiṃ visaye pavattitena. Saṅgāhetabbanti samaṃ katvā kathayitabbaṃ, kathanaṃ pana paññāpanaṃ nāma hotīti paññāpetabbanti attho vutto. Tādisanti satataṃ samitaṃ pavattakaṃ. Ñāṇaṃ nāma natthīti āvajjanena vinā ñāṇupattiyā asambhavato. Ekākārena ca ñāṇe pavattamāne nānākārassa visayassa avabodho na siyā. Athāpi siyā, anirupitarūpeneva avabodho siyā, tena ca ñāṇaṃ ñeyyaṃ aññātasadisameva siyā. Na hi “idaṃ ta”nti vivekena anavabuddho attho ñāto nāma hoti, tasmā “carato ca tiṭṭhato cā”tiādi bālalāpanamattaṃ. Tenāha “yathariva bālā abyattā, evaṃ maññantī”ti.

Satiṃ anussaratīti satānusāri, satiyanuvattanavasena pavattañāṇaṃ. Tenāha “pubbenivāsānussatisampayuttaka”nti. Ñāṇaṃ pesesīti ñāṇaṃ pavattesi. Sabbatthakameva ñeyyāvaraṇassa suppahīnattā appaṭihataṃ anivāritaṃ ñāṇaṃ gacchati pavattaticceva attho. “Bodhi vuccati catūsu maggesu ñāṇa”nti vacanato catumaggañāṇaṃ bodhi, tato tassa adhigatattā uppajjanakaṃ paccavekkhaṇaṇāṇaṃ “bodhijaṃ ñāṇaṃ uppajjatī”ti vuttaṃ. Bodhijaṃ bodhimūle jātaṃ catumaggañāṇaṃ, tañca kho anāgataṃ ārabba uddissa tassa appavattiatthaṃ tathāgatassa uppajjati tassa uppannattā āyatimaṃ punabbhavābhāvato. Kathaṃ tathāgato anāgatamaddhānaṃ ārabba atīraṇaṃ ñāṇadassanaṃ paññāpetīti? Atitassa pana addhuno mahantatāya atīraṇaṃ ñāṇadassanaṃ tattha paññāpetīti ko ettha virodho. Titthiyā pana imamatthaṃ yāthāvato ajānantā - “tayidaṃ kiṃ su, tayidaṃ kathaṃsū”ti attano aññāṇameva pākaṭaṃ karonti. Tasmā bhagavatā sasantaṭipariyāpannadhammapavattiṃ sandhāya “aññavihitakaṃ ñāṇadassana”ntiādi vuttaṃ. Itaraṃ pana sandhāya vuccamāne sati tathārūpe payojane anāgatampi addhānaṃ ārabba atīrakameva ñāṇadassanaṃ paññāpeyya bhagavāti anattasamhitanti ayamettha atthoti āha “na idhalokatthaṃ vā paralokatthaṃ vā nissita”nti. Yaṃ pana sattānaṃ anattāhāvaṇṇaṃ anattasamhitam, tattha setughāto tathāgatassa. “Bhāratayuddhasītāharaṇasadisa”nti iminā tassā kathāya yebhuyyena abhūtatthaṃ dīpeti. Sahetukanti ñāpakena hetunā sahetukaṃ. So pana hetu yena nidassanena sādhiyati, taṃ tassa kāraṇanti tena

sakāraṇaṃ katvā. Yathā hi paṭiññātatthasādhanaṃ hetu, evaṃ sādhaṃ nidassananti. Yuttapattakāleyevāti yuttānaṃ pattakāle eva. Ye hi veneyyā tassā kathāya yuttā anucchavikā, tesameva yojane sandhāya vā kathāya patto upakārāvaho kālo, tadā eva kathetīti attho.

188. “Tathā tatheva gadanato”ti iminā “tathāgato”ti āmeḍitalopenāyaṃ niddesoti dasseti. Tathā tathevāti ca dhammaatthasabhāvānurūpaṃ, veneyyajjhāsayānurūpañcāti adhippāyo. Diṭṭhanti rūpāyatanaṃ daṭṭhabbato, tena yaṃ diṭṭhaṃ, yaṃ dissati, yaṃ dakkhati, yaṃ sati samavāye passeyyaṃ, taṃ sabbhaṃ “diṭṭhaṃ” tveva gahitaṃ kālavisesassa anāmaṭṭhabhāvato. “Suta”ntiādisupi eseṃ nayo. Sutaṃti saddāyatanaṃ sotabbato. Mutanti sanissayena ghāṇādiindriyena sayāṃ patvā pāpuṇitvā gahetabbaṃ. Tenāha “patvā gahetabbato”ti. Viññātanti vijānitabbaṃ, taṃ pana diṭṭhādivinimuttaṃ viññeyyanti āha “sukhadukkhādidhammāyatana”nti. Pattanti yathā tathā pattaṃ, hatthagataṃ adhigatanti attho. Tenāha “pariyesitvā vā apariyesitvā vā”ti. Pariyesitanti pattiyaṃmatthaṃ pariyiṭṭhaṃ, taṃ pana pattaṃ vā siyā appattaṃ vā ubhayathāpi pariyesitamevāti āha “pattaṃ vā appattaṃ vā”ti. Padadvayenāpi dvippakāraṃpi pattaṃ, dvippakāraṃpi pariyesitaṃ, tena tena pakārena tathāgatena abhisambuddhanti dasseti. Cittena anusañcaritanti copanaṃ apāpetvā citteneva anusaṃcaritaṃ, parivitakkanti attho. Pītakanti ādīti ādi-saddena lohitakaodātādi sabbhaṃ rūpāraṃmaṇavibhāgaṃ saṅgaṇhāti. Sumanoti rāgavasena, lobhavasena, saddhādivasena vā sumano. Dummanoti byāpādavittakavasena, vihiṃsāvitakavasena vā dummano. Majjhantoti aññāṇavasena vā ñāṇavasena vā majjhanto. Eṃ nayo sabbattha. Tattha tattha ādi-saddena saṅkhasaddo paṇavasaddo, pattaḡandho pupphagandho, pattaṃaso phalaṃaso, upādinnaṃ anupādinnaṃ, majjhantavedanā kusalaḡammaṃ akusalaḡammanti evaṃ ādīnaṃ saṅgaho daṭṭhabbo.

Appattanti ñāṇena asaṃpattaṃ, aviditanti attho. Tenāha “ñāṇena asaḡchikata”nti. Tatheva gaṃtattāti tatheva ñātattā abhisambuddhattā. Gaṃta-saddena ekaṃtthaṃ buddhiatthanti attho. “Gaṃtiatthā hi dhātavo buddhiatthā bhavanti”ti akkharacintakā.

Abyākataṭṭhānādivaṇṇanā

189. “Asamaṃtaṃ kathetvā”ti vatvā samopi nāma koci natthi, kuto uttaritaroti dassetuṃ “anuttarata”nti vuttaṃ. Sā paṇāyaṃ asamaṃtā, anuttarata ca sabbaññutaṃ pūretvā ṭhitāti dassetuṃ “sabbaññuta”nti vuttaṃ. Sā sabbaññutaṃ saddhammavaracakkavattibhāvena loke pākaṭā jātāti dassetuṃ “dhammaṃrājabhāvaṃ kathetvā”ti vuttaṃ. Tathā sabbaññubhāvena ca satthā imesu diṭṭhigaṃtaṃvipallāsesu evaṃ paṭipajjatiṃti dassento “idānī”tiādimāha. Tattha sīhanāḡdanti abhiṃtaṃnādaṃ seṭṭhanādaṃ. Seṭṭhanādo hesa, yaḡidaṃ ṭhapaṃnīyassa paṇhassa ṭhapaṃnīyabhāvaḡassanaṃ. ṭhapaṃnīyatā cassa pāḡiāruḡhā eva “na heta”ntiādinā. Yathā upacitaḡammakilesena itthattaṃ āḡantaḡabbaṃ, tathā naṃ āḡatoti tathāḡato, satto. Tathā hi so rūpāḡdisu satto viṃattoti katvā “satto”ti ca vuccati. Itthattanti ca paṭilaḡdhattā tathā paḡcakkhabhūto attabhāvoti veditabbo.

“Atthaṃsaṃhitāṃ na hotī”ti iminā ubhayattha viḡhuraṃtāḡassanena niraṃtthakaṃvipalāpaṃtaṃ tassa vāḡassa viḡbhāveti, ubhayaḡokaṃtthaviḡdhuraṃpi saṃānaṃ “kiṃ nu kho vivaṭṭaṃniṃsita”nti koci āsaṃkeyyāti taḡāsaṃkāṃnivattaṃtaṃtthaṃ

“na ca dhammasaṃhita”nti vuttaṃ. Tenāha “navalokuttaradhammanissitaṃ na hoti”ti. Yadipi taṃ na vivaṭṭogataṃ hoti, vivaṭṭassa pana adhiṭṭhānabhūtaṃ nu khoti koci āsaṅkeyyāti tadāsaṅkānivattanatthaṃ “na ādibrahmacariyaka”ntiādi vuttaṃ.

190. Kāmaṃ taṇhāpi dukkhasabhāvattā “dukkha”nti byākātabbā, pabhavabhāvena pana sā tato viṣuṃ kātābbāti “taṇhaṃ ṭhapetvā”ti vuttaṃ. Tenāha “tasseva dukkhassa pabhāvikā”tiādi. Nanu ca avijjādayopi dukkhassa samudayoti? Saccam samudayo, tassā pana kammaṣa vicittabhāva hetuto, dukkhuppādane viṣesapaccayabhāvato ca sātisayo samudayaṭṭhoti sā eva suttesu tathā vuttā. Tenāha “taṇhā dukkhasamudayoti byākata”nti. Ubhinnaṃ appavattīti dukkhasamudayānaṃ appavattinimittaṃ. “Dukkhaparijānana”tiādi maggakiccadassanaṃ, tena maggaṣa bhāvanatthopi atthato dassitovāti daṭṭhabbaṃ. Na hi bhāvanābhisamayena vinā pariññābhisamayādayo sambhavantīti. Saccavavatthāpanaṃ appamāda paṭipattibhāvato asaṃmohakalyāṇakittisaddādinimittatāya yathā sātisayaṃ idhalokatthāvaṃ, evaṃ yāva ñāṇassa tikkhavisadabhāvappattiyaṃ abhāvena navalokuttaradhammasampāpakaṃ na hoti, tāva tattha tattha sampattibhave abbhudayasampatti anugata meva siyāti vuttaṃ “etaṃ idhalokapara lokatthanissita”nti. Navalokuttaradhammanissitanti navavidhampi lokuttaradhammaṃ nissāya pavattaṃ tadadhigamūpāyabhāvato. Yasmā saccasambodhaṃ uddissa sāsana brahmacariyaṃ vussati, na aññadatthaṃ, tasmā etaṃ saccavavatthāpanaṃ “ādipadhāna”nti vuttaṃ paṭhamataraṃ citte ādātābato.

Pubbantasahagatadiṭṭhinissaya vaṇṇanā

191. Taṃ mayā byākatamevāti taṃ mayā tathā byākatameva, byākātabbaṃ nāma mayā abyākataṃ natthīti byākaraṇāveka llaena attano dhammasudhammatāya buddhasubuddhaṃ vibhāveti. Tenāha “sīhanādaṃ nadanta”ti. Purimuppannā diṭṭhiyo aparāparuppannānaṃ diṭṭhīnaṃ avassayā honti diṭṭhiyova diṭṭhinissaya”ti vuttaṃ. Diṭṭhigatikāti diṭṭhigatiyo, diṭṭhippavattiyoti attho. Idameva dassanaṃ saccanti “sassato attā ca loka cā”ti idameva dassanaṃ saccam amoghaṃ aviparītaṃ. Aññesaṃ vacanaṃ moghanti “asassato attā ca loka cā”ti evamādikaṃ aññesaṃ samaṇabrāhmaṇānaṃ vacanaṃ moghaṃ tucchaṃ, micchāti attho. Na sayam kātābboti asayaṃkāroti āha “asayaṃkato”ti, yādicchikattāti adhippāyo.

192. Atthi khoti ettha kho-saddo pucchāyaṃ, atthi nūti ayamettha atthoti āha “atthi kho idam āvuso vuccatī”tiādi. Āvuso yaṃ tumhehi “sassato attā ca loka cā”ti vuccati, idamatthi kho idam vācāmatthaṃ, no natthi, tasmā vācāvatthumattato tassa yaṃ kho te evamāhaṃsu “idameva saccam moghaṃ añña”nti, taṃ tesaṃ nānujānāmīti ayamettha attho ca yojanā ca veditābbā. Yaṃ panettha vattābbaṃ, taṃ brahmajālaṭikāyaṃ vuttameva. Diṭṭhipaññattiyāti diṭṭhiyā paññāpane “evaṃ esā diṭṭhi uppannā”ti tassā diṭṭhiyā samudayato, atthaṅgamato, assādato, ādīnavato, nissaraṇato ca yāthāvato paññāpane. Aviparītavuttiyā samena ñāṇena samaṃ kañci neva samanupassāmi. Adhipaññattīti abhiññeyyadhammapaññāpanā. Yaṃ ajānantā bāhirakā diṭṭhipaññattiyeva allīnāti tañca paññattito ajānantā thāmasā parāmāsā abhinivissa voharanti. Ettha ca yāyaṃ “diṭṭhipaññatti nāmā”ti vuttā diṭṭhiyā diṭṭhigatikehi evaṃ gahitatāya vibhāvanā, tattha ca bhagavato uttaritara nāma koci natthi, svāyamattho brahmajāle vibhāvito eva. “Adhipaññattī”ti vuttā pana vibhāviyamānā lokassa nibbidāhetubhāvena bahulīkārāti tassā vasena bhagavā anuttarabhāvaṃ pavedento ‘neva attanā samasamaṃ samanupassāmi’ti sīhanādaṃ nadī”ti keci. Atṭhakathāyaṃ pana “yañca vuttaṃ ‘paññattiyā’ti yañca

‘adhipaññattī’ti, ubhayametaṃ atthato eka’’nti ‘‘idha pana paññattiyāti etthāpi paññatti ceva adhipaññatti ca adhippetā, adhipaññattīti etthāpī’’ti ca vuttā, ubhayassapi vasenettha bhagavā sīhanādaṃ nadīti viññāyati. Ubhayaṃ petama atthato ekanti ca paññattibhāvasāmaññaṃ sandhāya vuttaṃ, na bhedābhāvato. Tenāha ‘‘bhedato hī’’tiādi. Khandhapaññattīti khandhānaṃ ‘‘kandhā’’ti paññāpanā dassanā pakāsanā tapanā nikkhipanā. ‘‘Ācikkhati dasseti paññāpeti paṭṭhapetī’’ti āgataṭṭhāne hi paññāpanā dassanā pakāsanā paññatti nāma, ‘‘supaññattaṃ mañcapītha’’nti āgataṭṭhāne tapanā nikkhipanā paññatti nāma, idha ubhayampi yujjati.

Diṭṭhinissayappahānavaṇṇanā

196. Pajahanatthanti accantāya paṭinissajjanatthaṃ. Yasmā tena pajahanena sabbe diṭṭhinissayā sammadeva atikkantā honti vītikkantā, tasmā ‘‘samatikkaṃāyāti tasseva vevacana’’nti avoca. Na kevalaṃ satipaṭṭhānā kathitamattā, atha kho veneyyasantāne patiṭṭhāpitāti dassetuṃ ‘‘desitā’’ti vatvā ‘‘paññattā’’ti vuttanti āha ‘‘desitāti kathitā. Paññattāti tapanā’’ti. Idāni satipaṭṭhānadesanāya diṭṭhinissayānaṃ ekantikaṃ pahānāvahabhāvaṃ dassetuṃ ‘‘satipaṭṭhānabhāvanāya hī’’tiādi vuttaṃ. Tattha satipaṭṭhānabhāvanāyāti iminā tesam bhāvanāya eva nesam pahānaṃ, desanā pana tadupanissayabhāvato tathā vuttāti dasseti. Sesam sabbaṃ suviññeyyamevāti.

Pāsādikasuttavaṇṇanāya līnatthappakāsanā.



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PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Subcommentaries. The Canon of Discourses - Subcommentaries. 1. The Collection of the Long Discourses - Subcommentaries. 3. Subcommentary on the Chapter on Pāthika. 6. Commentary on the Delightful Discourse Retrieved from paliverse.org

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