

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)

1. Subcommentary on the Chapter on the Aggregate of Morality
(1. Sīlakkhandhavaggaṭīkā)

6. Commentary on the Discourse to Mahāli
(6. Mahālisuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

1. Subcommentary on the Chapter on the Aggregate of Morality

6. Mahālisuttavaṇṇanā

Brāhmaṇadūtavatthuvaṇṇanā

359. Punappunaṃ visālībhāvūpagamanatoti pubbe kira puttadhītuvasena dve dve hutvā soḷasakkhattuṃ jātānaṃ licchavīrājakumārānaṃ saparivārānaṃ anukkameneva vaḍḍhantānaṃ nivāsanaṭṭhānārāmuyyānapokkharāṇīdānaṃ patitṭhānassa appahonakatāya nagaraṃ tikkhattuṃ gāvutantarena gāvutantarena parikkhipiṃsu, tenassa punappunaṃ visālībhāvaṃ gatattā “vesālī” tveva nāmaṃ jātānaṃ, tena vuttaṃ “punappunaṃ visālībhāvūpagamanato vesālīti laddhanāmake nagare”ti. Sayamaṃjātanti sayameva jātānaṃ aropimaṃ. Mahantabhāvenevāti rukkhagacchānaṃ, ṭhitokāsassa ca mahantabhāvena, tenāha “himavantena saddhiṃ ekābaddhaṃ hutvā”ti. Kūṭāgārasālāsaṅkhepenāti haṃsavaṭṭakacchannena kūṭāgārasālāniyāmena. Kosalesu jātā, bhavā vā, taṃ vā raṭṭhaṃ nivāso etesanti kosalakā. Evaṃ māgadhakā veditabbā. Yassa akaraṇe puggalo mahājāniyo hoti, taṃ karaṇaṃ arahatīti karaṇīyaṃ tena karaṇīyena, tenāha “avassaṃ kattabbakammenā”ti. Taṃ kiccanti vuccati sati samavāye kātabbato.

360. Yā buddhānaṃ uppajjanārahā nānattasaññā, tāsāṃ vasena nānārammaṇācārato. Sambhavantasseva paṭisedho. Paṭikkammāti nivattitvā tathā cittaṃ anuppādetvā. Sallīnoti jhānasamāpattiyā ekattārammaṇaṃ allīno.

Oṭṭhaddhalicchavīvatthuvaṇṇanā

361. Addhoṭṭhatāyāti tassa kira uttarotṭhaṃ appakatāya tiriyaṃ phāletvā apanītaddhaṃ viya khāyati cattāro dante, dve ca dāṭhā na chādeti, tena naṃ “oṭṭhaddho”ti voharanti. Ayaṃ kira upāsako saddho pasanno dāyako dānapati buddhamāmaṃ dhammamāmaṃ saṅghamāmaṃ, tenāha purebhattantiādi.

362. Sāsane yuttapayuttoti bhāvanaṃ anuyutto. Sabbattha sīhasamānavuttinopi bhagavato parisāya mahante sati tadajjhāsayānurūpaṃ pavattiyamānāya dhammadesanāya viseso hotīti āha “mahantena ussāhena dhammaṃ desessatī”ti.

“Vissāsiko”ti vatvā tamassa vissāsikabhāvaṃ vibhāvetuṃ “ayañhī”tiādi vuttaṃ. Therassa khīṇā savassasato ālasiyabhāvo “appahīno”ti na vattabbo, vāsanālesam pana upādāyāha “īsakaṃ appahīno viya hoti”ti. Na hi sāvakānaṃ savāsanaṃ kilesā pahīyanti.

363. Vineyyajanānurodhena buddhānaṃ pāṭihāriyavijambhanaṃ hotīti vuttaṃ “atha kho bhagavā”tiādi, tenevāha “saṃsūcitanikkhamano”ti. Gandhakuṭiyo nikkhamanavelāyañhi chabbaṇṇā buddharasmiyo āveḷāveḷāyamalāyamalā hutvā savisesā pabhassarā vinicchariṃsu.

364. Tato paranti “hiyyo”ti vuttadivasato anantaram param purimataram atisayena purimattā. Iti imesu dvīsu vavatthito yathākkamam purimapurimatarabhāvo. Evaṃ santēpi yadettha “purimatara”nti vuttam, tato pabhuti yaṃ yaṃ oram, taṃ taṃ purimam, yaṃ yaṃ param, taṃ taṃ purimataram, orapārabhāvassa viya purimapurimatarabhāvassa ca apekkhāsiddhito, tenāha “tato paṭṭhāyā”tiādi. Mūladivasato paṭṭhāyātiādivasato paṭṭhāya. Agganti paṭhamam. Taṃ panettha parā atītā koṭi hotīti āha “parakoṭiṃ katvā”ti. Yaṃ-saddayogena cāyaṃ “vihārāmī”ti vattamānappayogo, attho pana atītakālavaseneva veditabbo, tenāha “vihāsinti vuttam hotī”ti. Paṭhamavikappe “vihārāmī”ti padassa “yadagge”ti iminā ujukam sambandho dassito, dutiyavikappe pana “tīṇi vassānī”ti imināpi.

Piyajātikānīti iṭṭhasabhāvāni. Sātajātikānīti madhurasabhāvāni. Madhuraṃ viyāti hi “madhura”nti vuccati manoramam yaṃ kiñci. Kāmūpasañhitānīti ārammaṇam karontena kāmēna upasañhitāni, kāmānīyānīti attho, tenāha “kāmassādayuttānī”ti, kāmassādassa yuttāni yogyānīti attho. Sarīrasañṭhāneti sarīrabimbe, ādhāre cetam bhummaṃ. Tasmā saddenāti taṃ nissāya tato uppanna saddenāti attho. Madhurenāti iṭṭhena. Ettāvatāti dibbasotañāṇassa parikammākathanamattena. “Attanā ñātampi na katheti, kimassa sāsane adhiṭṭhānenā”ti kujjhanto āghātam bandhitvā saha kujjhaneneva jhānābhīññāhi parihāyi. Cintesīti “kasmā nu kho mayhaṃ taṃ parikammaṃ na kathesī”ti parivitakkento ayoniso ummujjanavasena cintesī. Anukkamenāti pāthikasutte āgatanayena taṃ taṃ ayuttameva cintento, bhāsanto, karonto ca anukkamēna. Bhagavati baddhāghātātāya sāsane patiṭṭham alabhanto gihibhāvaṃ patvā.

Ekamsabhāvitasamādhivaṇṇanā

366-371. Ekamsāyāti tadattheyeva catutthī, tasmā ekamsatthanti attho. Aṃsa-saddo cettha koṭṭhāsapariyāyo, so ca adhikārato dibbarūpadassanadibbasaddassavanavasena veditabboti āha “ekakoṭṭhāsāyā”tiādi. Anudisāyāti puratthimadakkhiṇādibhedāya catubbidhāya anudisāya. Ubhayakoṭṭhāsāyāti dibbarūpadassanatthāya, dibbasaddassavanatthāya ca. Bhāvitoti yathā dibbacakkhuñāṇam, dibbasotañāṇaṇca samadhigataṃ hoti, evaṃ bhāvito. Tayidaṃ visuṃ visuṃ parikammakaraṇena ijjhantīsu vattabbaṃ natthi, ekajjhaṃ ijjhantīsupi kameneva kiccasiddhi ekajjhaṃ kiccasiddhiyā asambhavato. Pāḷiyampi ekassa ubhayasamatthatāsandassanatthameva “dibbānaṇca rūpānaṃ dassanāya, dibbānaṇca saddānaṃ savanāyā”ti vuttam, na ekajjhaṃ kiccasiddhisambhavato. “Ekamsabhāvito samādhīhetū”ti iminā sunakkhatto dibbacakkhuñāṇāya eva parikammaṃ katattā vijjamānampi dibbasaddaṃ nāssossīti dasseti. Apaṇṇakanti avirajjhanakaṃ, anavajjanti vā attho.

372. “Samādhī eva” bhāvetabbaṭṭhena samādhībhāvanā. “Dibbasotañāṇam seṭṭha”nti maññamānenāpi mahālinā dibbacakkhuñāṇampi tena saha gahetvā “etāsaṃ nūna bhante”tiādinā pucchitanti “ubhayaṃsabhāvitānaṃ samādhīnanti attho”ti vuttam. Bāhirā etā samādhībhāvanā aniyyānikattā. Tā hi ito bāhirakānampi ijjhanti. Na ajjhantikā bhagavato sāmukkaṃsikabhāvena appaveditattā. Yadatthanti yesaṃ atthāya. Teti te ariyaphaladhamme. Te hi sacchikātabbāti.

Catuariyaphalavaṇṇanā

373. Tasmāti vaṭṭadukkhe saṃyojanato. “Maggasotaṃ āpanno”ti phalaṭṭhassa vasena vuttam. Maggaṭṭho hi maggasotaṃ āpajjati. Tenevāha “sotāpanne”ti,

“sotāpattiphalasacchikiriyāya paṭipanne”ti ca. Apatanadhammoti anuppajjana-sabhāvo. Dhammaniyāmenāti maggadhammaniyāmena. Heṭṭhimantato sattamabhavato upari anuppajjanadhammatāya vā niyato. Paraṃ ayaṇaṃ parāgati.

Tanuttaṃ nāma pavattiyā mandatā, viraḷatā cāti āha “tanuttā”tiādi. Heṭṭhābhāgiyānanti heṭṭhābhāgassa kāmabhavassapaccayabhāvena hitānaṃ. Opapātikoti upapātiko upapatane sādhuḷārīti katvā. Vimuccatīti vimutti, cittameva vimutti cetovimuttīti āha “sabbakilesa...pe... adhivacana”nti. Cittasīsena cettha samādhī gahito “cittaṃ paññañca bhāvaya”nti. Ādisu viya. Paññāvimuttīti etthāpi eseṇa nayo, tenāha “paññāva paññāvimuttī”ti. Sāmaṇi attanāva, aparappaccayenāti attho. Abhiññāti ya-kāralopena niddesoti āha “abhiññitvā”ti.

Ariyaaṭṭhaṅgikamaggavaṇṇanā

374-375. Ariyasāvako nibbānaṃ, ariyaphalañca paṭipajjati etāyāti paṭipadā, sā ca tassa pubbabhāgo evāti idha “pubbabhāgapaṭipadāyā”ti ariyamaggamāha. “Aṭṭha aṅgāni assā”ti aññapadatthasamāsaṃ akatvā aṭṭhaṅgāni assa santīti aṭṭhaṅgikoti padasiddhi daṭṭhabbā.

Sammā aviparītaṃ yāthāvato catunnaṃ ariyasaccānaṃ paccakkhato dassanasabhāvā sammā dassanalakkhaṇā. Sammadeva nibbānārammaṇe cittassa abhiniropanasabhāvo sammā abhiniropanalakkhaṇo. Caturaṅgasamannāgatā vācā janaṃ saṅgaṇhātīti tabbipakkhaviratisabhāvā sammāvācā bhedaḷaramicchāvācāpahānena janaṃ sampayutte ca pariggaṇhanakiccavatī hotīti sammā pariggaṇhalakkhaṇā. Yathā cīvarakammādikā kammanto ekaṃ kātappaṃ samuṭṭhāpeti, taṃ taṃ kiriyānipphādako vā cetanāsaṅkhāto kammanto hatthapādacalanādikāṃ kiriyāṃ samuṭṭhāpeti, evaṃ sāvajjakattabbakiriyāsamuṭṭhāpakamicchākammanantappahānena sammākammananto niravajjasamuṭṭhāpanakiccavā hoti, sampayutte ca samuṭṭhāpento eva pavattatīti sammā samuṭṭhāpanalakkhaṇo sammākammananto. Kāyavācānaṃ, khandhasantānassa ca saṃkilesabhūtamicchājīvappahānena sammā vodāpanalakkhaṇo sammāājīvo. Kosajjapakkhato patitūṃ adatvā sampayuttadhammānaṃ paggaṇhanasabhāvoti sammā paggaṇhalakkhaṇo sammāvāyāmo. Sammadeva upaṭṭhānasabhāvāti sammā upaṭṭhānalakkhaṇā sammāsati. Vikkhepaviddhaṃsanena sammadeva cittassa samādahanasabhāvoti sammā samādhānalakkhaṇo sammāsamādhī.

Attano paccanīkakilesā diṭṭhekaṭṭhā avijjādayo. Passatīti pakāseti kiccaṇṇavedhena paṭivijjhati, tenāha “tappaṭicchādaka...pe... asammohato”ti. Teneva hi sammādiṭṭhisāṅkhātēna aṅgena tattha paccavekkhaṇā pavattatīti tathevāti attano paccanīkakilesehi saddhinti attho.

Kiccatoti pubbabhāgehi dukkhādiñāṇehi kātābbassa kiccassa idha sātisaṃsaṃ nipphattito imasseva vā ñāṇassa dukkhādiṭṭhapaṇāsanakiccato. Cattāri nāmaṇi labhati catūsu saccesu kātābbakiccanipphattito. Tīṇi nāmaṇi labhati kāmasaṅkappādiṭṭhapaṇāsanakiccanipphattito. Sikkhāpadavibhaṅge “viraticetanā, sabbe sampayuttadhammā ca sikkhāpadāni”ti vuccantīti tattha padhānaṃ viraticetanānaṃ vasena “viratiyopi honti cetanāyopi”ti āha. Musāvādādīhi viramaṇakāle vā viratiyo, subhāsītādivācābhāsanādikāle ca cetanāyo yojetabbā. Maggakkhaṇe viratiyova cetanānaṃ amaggaṅgattā ekassa ñāṇassa dukkhādiñāṇatā

viya, ekāya viratiyā musāvādādiviratibhāvo viya ca ekāya cetanāya sammāvācādikiccattayasādhanaśabhāvābhāvā sammāvācādivihāvāsiddhito, taṃsiddhiyañca aṅgattayattāsiddhito ca. Sammappadhānasatipaṭṭhānavasenāti catusammappadhānacatusatipaṭṭhānabhāvavasena.

Pubbabhāgepi maggakkhaṇepi sammāsamādhiyevāti. Yadi pi samādhiupakāraṇaṃ abhiniropanānumajjanasampi yāyanabrūhanasantasukhānaṃ vitakkādīnaṃ vasena catūhi jhānehi sammāsamādhi vibhatto, tathāpi vāyāmo viya anuppannākusalanuppādanādicatuvāyāmakiccaṃ, sati viya ca asubhāsukhāniccānattesu kāyādīsu subhādisaññāpahānacatusatikiccaṃ eko samādhi catukkajjhānasamādhikiccaṃ na sādhetīti pubbabhāgepi paṭhamajjhānasamādhi paṭhamajjhānasamādhi eva maggakkhaṇepi, tathā pubbabhāgepi catutthajjhānasamādhi catutthajjhānasamādhi eva maggakkhaṇepīti attho.

Tasmāti paññāpajjotattā avijjandhakāraṃ vidhamitvā paññāsatthattā kilesacore ghātento. Bahukārattāti yvāyaṃ anādimati saṃsāre iminā kadāci pi asamugghāṭitapubbo kilesagaṇo tassa samugghāṭako ariyamaggo. Tattha cāyaṃ sammādiṭṭhi pariññābhisa mayādivasena pavattiyā pubbaṅgamā hotīti bahukārā, tasmā bahukārattā.

Tassāti sammādiṭṭhiyā. “Bahukāro”ti vatvā taṃ bahukāraṃ upamāya vibhāvetuṃ “yathā hī”tiādi vuttaṃ. “Ayaṃ” tambakaṃsādimayattā kūṭo. Ayaṃ samasāratāya mahāsāratāya cheko. Evanti yathā heraññikassa cakkhunā disvā kahāpaṇavibhāgajānane karaṇantaraṃ bahukāraṃ yadidaṃ hattho, evaṃ yogāvacarassa paññāya oloketvā dhammavibhāgajānane dhammantaraṃ bahukāraṃ yadidaṃ vitakko vitakketvā tadavabodhato, tasmā sammāsaṅkappo sammādiṭṭhiyā bahukāroti adhippāyo. Dutiyaupamāyaṃ evanti yathā tacchako parena parivattetvā parivattetvā dinnāṃ dabbasambhāraṃ vāsiyā tacchetvā gehakaraṇakamme upaneti, evaṃ yogāvacaro vitakkena lakkhaṇādito vitakketvā dinnadhamme yāthāvato paricchinditvā pariññābhisa mayādikamme upanetīti yojanā. Vacībhedaṃ upakāraṃ vitakko sāvajjānavajjavacībhedanivattanapavattanakarāya sammāvācāyapi upakāraṃ evāti “svāya”ntiādi vuttaṃ.

Vacībhedaṃ niyāmikā vācā kāyikakiriyāniyāmakassa kammantassa upakārikā. Tadubhayānantaranti duccharitadvayapahāyakassa sucaritadvayapāripūrihetubhūtaṃ sammāvācāsammākammantadvayassa anantaraṃ. Idaṃ vīriyanti catubbidhaṃ sammappadhānavīriyaṃ. Indriyasamatādayo samādhissa upakāradhammā. Tabbipariyāyato apakāradhammā veditabbā. Gatiyoti nipphattiyo, kiccādisabhāve vā. Samannesitvāti upadhāretvā.

Dvepabbajitavattuvaṇṇanā

376-377. “Kasmā āradha”nti anusandhikāraṇaṃ pucchitvā taṃ vibhāvetuṃ “ayaṃ kirā”tiādi vuttaṃ, tena ajjhāsayānusandhivasena upari desanā pavattāti dasseti. Tenāti tathāladdhikattā. Assāti licchavīrañño. Desanāyāti saṅhasukhumāyaṃ suññatapaṭisaṃyuttāyaṃ yathādesitadesanāyaṃ. Nādhimuccatīti na saddahati na paśīdati. Tanti dhammaṃ nāma kathentoti yesaṃ atthāya dhammo kathiyati, tasmīṃ tesaṃ asatipi maggapaṭivedhe kevalaṃ sāsane tanti dhammaṃ katvā kathento. Evarūpassāti sammāsambuddhattā aviparītadhammadesanātāya evaṃpākaṭadhammakāyassa satthu. Yuttaṃ nu kho etaṃ assāti assa paṭhamajjhānādisamadhi gamena samāhitacittassa kulaputtassa etaṃ “taṃ

jīva''ntiādinā ucchedādigāhagahaṇaṃ api nu yuttanti pucchatī. Laddhiyā pana jhānādhigamamattena na tāva vivecitattā ''tehi yutta''nti vuttaṃ taṃ vādaṃ paṭikkhipitvāti jhānalābhinopi taṃ gahaṇaṃ ''ayuttamevā''ti taṃ ucchedavādaṃ sassatavādaṃ vā paṭikkhipitvā. Attamanā ahesunti yasmā khīṇāsavo vigatasammoho tiṇṇavicikiccho, ''tasmā tassa tathā vattaṃ na yutta''nti uppannicchayatāya taṃ mama vacanaṃ sutvā attamanā ahesunti attho. Sopi licchavī rājā te viya sañjātanicchayattā attamano ahosi. Yaṃ panettha atthato avibhattaṃ, taṃ suviññeyyameva.

Mahālisuttavaṇṇanāya līnatthappakāsanā.



ABOUT THIS TRANSLATION

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