

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)
5. New subcommentary on the Chapter on the Aggregate of
Morality-2 (5. Sīlakkhandhavagga-Abhinavaṭīkā-2)
6. Commentary on the Discourse to Mahāli
(6. Mahālisuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

5. New subcommentary on the Chapter on the Aggregate of Morality-2

6. Mahālisuttavaṇṇanā

Brāhmaṇadūtavattuvaṇṇanā

359. Evaṃ kūṭadantasuttaṃ saṃvaṇṇetvā idāni mahālisuttaṃ saṃvaṇṇento yathānupubbaṃ saṃvaṇṇanokāsassa pattaḥhāvaṃ vibhāvetuṃ, kūṭadantasuttassānantaraṃ saṅgītassa suttassa mahālisuttabhāvaṃ vā pakāsetuṃ “evaṃ me suttaṃ...pe... vesāliyaṃ mahālisutta”nti āha. Punappunaṃ visālabhāvūpagamanatoti etthāyaṃ saṅkhepa - bārāṇasirañño kira aggamaheṣiyā maṃsapesigabbhena dve dāraḥ nibbattā dhītā ca putto ca, tesāṃ aññaṃaññaṃ vivāhena soḷasakkhattuṃ puttadhītuvasena dve dve dāraḥ vijātā. Tato tesāṃ dāraḥānaṃ yathākkamaṃ vaḍḍhentānaṃ paccekaṃ saparivārānaṃ āramuyyānanivāsattāṇāparivārasampattiṃ gahetuṃ appahonakatāya nagaraṃ tikkhattuṃ gāvutantaraṃ gāvutantaraṃ parikkhipiṃsu, evaṃ tassa punappunaṃ tipākāraparikkhepena visālabhāvamupagatatā “vesālī”tveva nāmaṃ jātā. Tena vuttaṃ “punappunaṃ visālabhāvūpagamanato vesālīti laddhanāmake nagare”ti. Vitthāraḥkathā cettha mahāsīhanādasuttavaṇṇanāya, ratanasuttavaṇṇanāya ca gahetabbā. Bahinagareti nagarato bahi, na ambapālivaṇṇaṃ viya antonagarasmim. Sayāṃjātanti sayameva jātā aropimaṃ. Mahantabhāvenāti rukkhagacchānaṃ, tthitokāsassa ca mahantabhāvena. Tenevāha “himavantena saddhiṃ ekābaddhaṃ hutvā”ti. Yaṃ pana venayikānaṃ matena vinayaṭṭhakathāyaṃ vuttaṃ -

“Tattha mahāvaṇṇaṃ nāma sayāṃjātā aropimaṃ saparicchedaṃ mahantaṃ vanaṃ. Kapilavatthusāmantā pana mahāvaṇṇaṃ himavantena saha ekābaddhaṃ aparicchedaṃ hutvā mahāsamuddaṃ āhacca tthitaṃ, idaṃ tādisaṃ na hoti”ti.

Taṃ majjhimabhāṇakasāmyuttabhāṇakānampi samānakathā. Majjhimaṭṭhakathāyañhi saṃyuttaṭṭhakathāyañca tattheva vuttaṃ. Idha pana dīghabhāṇakānaṃ matena evaṃ vuttanti daṭṭhabbaṃ. Yadi ca “ahutvā”ti katthaci pāṭho dissati, evaṃ sati sabbesampi samānavādo siyāti. Kūṭāgārasālāsāṅkhepenāti haṃsamaṇḍalākārasāṅkhātahaṃsavaṭṭakacchannena kūṭāgārasālāniyāmena, tathā katattā pāsādoeva “kūṭāgārasālā”ti vutto, tabbohārena pana sakalopi saṅghārāmoti vuttaṃ hoti. Vinayaṭṭhakathāyaṃ tu evaṃ vuttaṃ -

“Kūṭāgārasālā pana mahāvaṇṇaṃ nissāya kate ārame kūṭāgāraṃ antokatvā haṃsavaṭṭakacchadanena katā sabbākārasampannā buddhassa bhagavato gandhakuṭi veditabbā”ti.

Kosalesu jātā, bhavā, te vā nivāso etesanti kosalakā. Evaṃ māgadhakā. Janapadavācino hi pāyato pulliṅgaputhuvacanā. Yassa akaraṇe puggalo mahājāniyo

hoti, taṃ karaṇaṃ arahatīti karaṇīyanti vuccati. Tenāha “avassaṃ kattabbakammenā”ti. Akātumpi vaṭṭati asati samavāye, tasmā samavāye sati kattabbato taṃ kiccanti vuccatīti adhippāyo.

360. Yā buddhānaṃ uppajjanārahā nānattasaññā, tāsāṃ vasena “nānārammaṇacārato”ti vuttaṃ, nānārammaṇappavattitoti attho. Sambhavantasseva hi paṭisedho, na asambhavantassa. Paṭikkammāti nivattetvā tathā cittaṃ anuppādetvā. Sallīnoti jhānasamāpattiyā ekattārammaṇaṃ allīno. Nilīnoti tasseva vevacanaṃ. Tena vuttaṃ “ekībhāva”ntiādi. Sapaṇvārattā anekopi tadā eko viya bhavatīti ekībhāvo, taṃ ekībhāvaṃ. Yenāyasmā nāgito, taṃ sandhāya “tasmā ṭhānā”ti vuttaṃ.

Oṭṭhaddhalicchavivatthuvaṇṇanā

361. Addhoṭṭhatāyāti upaḍḍhoṭṭhatāya. Tassa kira uttaroṭṭhassa appakatāya tiriyaṃ phāletvā addhamapanītaṃ viya khāyati cattāro dante, dve ca dāṭhā na chādeti, tena naṃ “oṭṭhaddho”ti voharati. Keci pana “adho-saddena pāṭhaṃ parikkappetvā heṭṭhā oṭṭhassa olambakatāya “oṭṭhādho”ti atthaṃ vadanti, tadayuttameva tathā pāṭhassa adissanato, ācariyena ca avaṇṇitattā. Ayaṃ kira uposathiko dāyako dānapati saddho pasanno buddhamāmakko dhammasaṅghamāmakko. Tenāha “purebhatta”ntiādi. Khandhake, mahāparinibbānasutte ca āgatanayena “nīlapītādi...pe... tāvatimsapaṇvārasappaṭibhāgāyā”ti vuttaṃ. Ayaṃ pana vesālī bhagavato kāle iddhā ceva vepullappattā ca ahosi. Tattha hi rājūnameva satta sahaṣṣāni, satta satāni, satta ca rājāno ahesuṃ, tathā yuvarājasenāpatibhaṇḍāgārikapabhutīnampi, pāsādakūṭāgārahāmapokkharāṇīdayopi tapparimāṇāyeva, bahujaṇā, ākiṇṇamanussā, subhikkhā ca. Tena vuttaṃ “mahatīyā licchaviparisāyā”ti. Tassa pana kulassa ādibhūtānaṃ yathāvuttānaṃ maṃsapesiyā nibbattadāraṇānaṃ tāpasena pāyitaṃ yaṃ khīraṃ udaraṃ pavisati, sabbaṃ taṃ maṇibhājanagataṃ viya dissati, carimakabhava bodhisatte kucchigate bodhisattamātu viya udaracchaviyā ativippasannatāya te nicchavī ahesuṃ. Apare panāhu “sibbetvā ṭhapitā viya nesaṃ aññaṃaññaṃ līnā chavi ahoṣī”ti. Evaṃ te nicchavitāya vā līnacchavitāya vā licchavīti paññāyimsu, niruttinayena cettha padasiddhi, tabbaṃse uppannā sabbepi licchavayo nāma jātā. Tenāha “licchaviparisāyā”ti, licchavirājūnaṃ, licchavivaṃsabhūtāya vā parisāyāti attho. Mahantaṃ yasaṃ lāti gaṇhātīti mahāli yathā “bhaddālī”ti. Mūlanāmantī mātāpitūhi katanāmaṃ.

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

“Vissāsiko”ti vatvā tamassa vissāsikabhāvaṃ vibhāvetuṃ “ayañhī”tiādi vuttaṃ. Thūlasarīroti vaṭṭharasarīro. Therassa khīṇāsavabhāvato “ālasīyabhāvo appahīno”ti na vattabbo, vāsanālesuṃ pana upādāya “īsakaṃ appahīno viya hotī”ti vuttaṃ. Na hi sāvakānaṃ buddhānamiva savāsānā kilesā pahīyanti. Yathāvuttaṃ pāsādameva sandhāya “kūṭāgāramahāgehā”ti vuttaṃ. Pācīnamukhāti pācīnapamukhā.

363. Vineyyajanānuparodhena buddhānaṃ bhagavantānaṃ paṭihāriyavijambhanaṃ hotīti āha “atha kho”tiādi. Gandhakuṭito nikkhamanavelāyañhi chabbaṇṇā buddharasmiyo āveḷāveḷā yamalā yamalā hutvā savisesaṃ pabhassarā

vinicchariṃsu. Tāhi “bhagavā nikkhamatī”ti samārocitamiva nikkhamanaṃ sañjāniṃsu. Tena vuttaṃ “saṃsūcitanikkhamano”ti.

364. “Ajjā”ti vuttadivasato atītamanantaraṃ hiyyodivasam purimaṃ nāma, tathā “hiyyo”ti vuttadivasato paraṃ purimatarāṃ atisayena purimattā. Iti imesu dvīsu divasesu vavatthito yathākkamaṃ purimapurimatarabhāvo. Evaṃ santepi yadettha “purimatarā”nti vuttaṃ, tato pabhuti yaṃ yaṃ oraṃ, taṃ taṃ purimaṃ. Yaṃ yaṃ paraṃ, taṃ taṃ purimataranti dassento “tato paṭṭhāyā”tiādimāha. Orapārabhāvassa viya, hi disāvidisābhāvassa viya ca purimapurimatarabhāvassa apekkhāsiddhi. Mūladivasatotiādidivasato. Aggeti upayogatthe bhumma vacanaṃ, upayogavacanassa vā e-kārādesoti dasseti “agga”nti iminā, paṭhamanti attho. Taṃ panettha parā atītā koṭṭiyevāti āha “parakoṭṭiṃ katvā”ti. Yaṃ-saddo paricchede nipāto, tappayogena cāyaṃ “vihārāmī”ti vattamānapayogo, attho pana atītavasena veditabboti dassetuṃ “yāva vihāsi”nti vuttaṃ. Tassāti divasassa. Paṭhamavikappe “vihārāmī”ti imassa “yadagge”ti iminā ujukaṃ tāva sambandhitvā pacchā “naciraṃ tīṇi vassānī”ti pamāṇavacanaṃ yojetabbaṃ. Dutiyavikappe pana “naciraṃ tīṇi vassānī”ti imehi kuṭilaṃ sambandho kattabbo. Naciranti cetaṃ bhāvanapuṃsakaṃ, accantasaññogaṃ vā. Tañhi pamāṇato visesetuṃ “tīṇi vassānī”ti vadati. Tenāha “naciraṃ vihāsiṃ tīṇiyeva vassānī”ti.

Ayanti sunakkhatto. Piyajātikānīti iṭṭhasabhāvāni. Sātajātikānīti madhurasabhāvāni. Madhurasadisatāya hi “madhura”nti manoramaṃ vuccati. Ārammaṇaṃ karontena kāmēna upasaṃhitānīti kāmūpasamhitāni, kāmānīyāni. Tenāha “kāmassādayuttānī”ti, ārammaṇikena kāmasaṅkhātēna assādena saññuttāni, kāmasaṅkhātassa vā assādassa yogyānīti attho. Sarīrasaṅṭhāneti sarīrabimbe, ādhāre cetaṃ bhummaṃ. Tasmā saddenāti taṃ nissāya tato uppannena saddenāti attho. Apica vinā pāṭhasesaṃ bhavitabbapadeneva sambandhitabbaṃ. Madhurenāti iṭṭhena sātēna. Kaṇṇasakkhaliyanti kaṇṇapaṭṭikāyaṃ.

Ettāvatāti dibbasotañāṇaparikkammaṃ akathanamattēna. “Attanā ñātampi na katheti, kiṃ imassa sāsane adhiṭṭhānenā”ti kujjhanto bhagavati āghātaṃ bandhitvā, saha kujjhaneneva cesa jhānābhīññā pariḥāyi. Cintesīti “kasmā nu kho so mayhaṃ taṃ parikkammaṃ na kathesi”ti parivārento ayoniso ummujjanavasena cintesi. Anukkamenāti pāthikasutte, mahāsīhanādasutte ca āgatanayena taṃ taṃ ayuttameva cinto, bhāsanto, karonto ca anukkamēna bhagavati baddhāghātātāya sāsane patiṭṭhaṃ alabhanto gihibhāvaṃ patvā tamatthaṃ katheti.

Ekamsabhāvitasamādhivaṇṇanā

366-371. Ekamsāyāti tadatthe catutthivacanaṃ, ekamsatthanti attho. Aṃsasaddo cettha koṭṭhāsapariyāyo, so ca adhikārato dibbarūpadassanadibbasaddasavanavasena veditabboti āha “ekakoṭṭhāsāyā”tiādi. Vā-saddo cettha vikappane ekamsassevādhippetattā. Anudisāyāti puratthimadakkhiṇādibhedāya catubbidhāya anudisāya. Ubhayakoṭṭhāsāyāti dibbarūpadassanatthaṃ, dibbasaddasavanatthañca. Bhāvitoti yathā dibbacakkhuñāṇaṃ, dibbasotañāṇaṃca samadhigataṃ hoti, evaṃ bhāvito. Tayidaṃ visuṃ visuṃ parikkammakaraṇena ijjhantīsu vattabbaṃ natthi, ekajjhaṃ ijjhantīsupi kameneva kiccasiddhi bhavati ekajjhaṃ kiccasiddhiyā asambhavato. Pāḷiyampi hi “dibbānaṃcā rūpānaṃ dassanāya, dibbānaṃcā saddānaṃ savanāyā”ti idaṃ ekassa

ubhayasamatthatāsandassanameva, na ekajjhaṃ kiccasiddhisambhavasandassanaṃ.
“Ekaṃsabhāvito samādhī hetū”ti iminā sunakkhatto dibbacakkhuññāya eva
parikkamma katattā vijjamaṇampi dibbasaddaṃ nāssosīti dasseti.

372. Dibbacakkhuññāto dibbasotaññānameva seṭṭhanti maññaṃ māno mahāli
etamatthaṃ pucchati āha “idaṃ dibbasotena...pe... mañña”ti. Apaṇṇakanti
avirajjhanakaṃ, anavajjaṃ vā. Samādhīyeva bhāvetabbaṭṭhena samādhībhāvanā.
“Dibbasotaññaṃ seṭṭha”nti maññaṃ mānena ca tena dibbacakkhuññāampi
dibbasoteneva saha gahetvā “etāsaṃ nūna bhante”tiādinā puthuvacanena
pucchitanti dassetuṃ “ubhayaṃsabhāvitānaṃ samādhīna”nti vuttaṃ. Bāhirā etā
samādhībhāvanā anīyānikattā. Tā hi ito bāhirakāṇampi ijjhanti. Na ajjhantikā
bhagavatā sāmukkaṃsika bhāvena appaveditattā. Na hi te saccāni viya
sāmukkaṃsikā. Yadatthanti yesaṃ atthāya, abhedepi bhedavacanametāṃ, yassa vā
visesaṇabhūtaṃ atthāya. Teti ariyaphaladhamme. “Ta”ntipi adhunā pāṭho. Te hi
sacchikātabbā, “atthi kho mahāli aññaṃ dhammā...pe... yesaṃ sacchikiriyāhetu
bhikkhū mayi brahmacariyaṃ caranti”ti sacchikātabbadhammā ca idha vuttā.

Catuariyaphalavaṇṇanā

373. Saṃyojenti bandhenti. Tasmāti yasmā vaṭṭadukkhabhaye saṃyojanato tattha
satte saṃyojenti nāma, tasmā. Katthaci “vaṭṭadukkhamaye rathe”ti pāṭho, na porāṇo
tathā ācariyena avaṇṇitattā. Maggasotaṃ āpanno, na pasādādisotaṃ. “Sototi
bhikkhave ariyamaggassetāṃ adhivacana”nti hi vuttaṃ. Āpannoti ca ādito pattoti
attho ā-upasaggassa ādikammaṃ pavattanato, idaṃ pana phalaṭṭhavasena vadati.
Atitakālavacanañhetāṃ, maggakkhaṇe pana maggasotaṃ āpajjati nāma. Tenevāha
dakkhiṇavibhaṇṇe “sotāpanne dānaṃ deti, sotāpatti phalasacchikiriyāya paṭipanne
dānaṃ deti”ti apatanadhammoti anupapajjanasabhāvo. Dhammaniyāmenāti
uparimaggadhammaniyāmena. Heṭṭhimantena sattamabhavato upari
anupapajjanadhammatāya vā niyatoti aṭṭhakathāmuttakanayo. Paraṃ ayaṇaṃ
parāgati assa atthīti attho. Anenāti puna tatiyasamāsavacanāṃ, vā-saddo cettha
luttaniddiṭṭho.

Tanuttaṃ nāma pavattiyā mandatā, viraḷatā cāti vuttaṃ “tanuttā”tiādi. Karahacīti
nipātamattaṃ, pariyāyavacanāṃ vā. “Orena ce māso seso gimhānanti
vassikasāṭṭhikācivaraṃ pariyeseyyā”tiādisu viya ora-saddo na atirekatthoti āha
“heṭṭhābhāgiyāna”nti, heṭṭhābhāgassa kāmabhavassa paccayabhāvena hitānanti
attho. “Suddhāvāsabhūmiya”nti tesāṃ upapattiṭṭhānadassanaṃ. Opapātikoti
upapātiko upapātane sādhuḷārī. Tenāha “sesayonipāṭikkhepavacanametā”nti
parinibbānadhammoti anupādisesāya nibbānadhātuyā parinibbānasabhāvo.
Vimuccatīti vimutti, cittameva vimutti cetovimuttīti vuttaṃ “cittavisuddhi”ntiādi.
Cittasīseṇa cettha samādhī gahito “sīle patiṭṭhāya naro sapañña, cittaṃ paññaṇa
bhāvaya”ntiādisu viya. Pañña vimuttinti etthāpi eseṇa nayo. Tenāha
“arahattaphalapaññaṃ pañña vimutti”ti. Sāmaṇi attanāva, aparappaccayenāti attho.
“Abhijānitvā”ti iminā tvā dipaccayakāriyassa ya-kārassa lopo dassito. “Abhiññāyā”ti
iminā pana nā-vacanakāriyassāti datṭhabbaṃ. Sacchīti paccakkhatthe nepātikaṃ.
Paccakkhakarāṇaṃ nāma anussavākāraparivitakkādike muñcitvā sarūpato
ārammaṇakarāṇaṃ.

Ariyaatṭhaṅgikamaggavaṇṇanā

374-375. Uppatitvāti ākāsamaggena ḍetvā. Paṭipajjati ariyāsāvako nibbānaṃ,

ariyaphalañca etāyāti paṭipadā, sā ca tassa pubbabhāgo evāti ariyamaggo pubbabhāgapaṭipadānāmena idha vutto. Ātatavitatādivasena pañcaṅgikaṃ. Disāvidisāniviṭṭhapadesena aṭṭhaṅgiko. Aṭṭhaṅgato mutto añño koci aṭṭhaṅgiko nāma maggo natthīti āha “aṭṭhaṅgamattoyevā”tiādinā. Na hi avayavavinimutto samudāyo nāma koci atthīti. Tasmā “aṭṭha aṅgāni assāti aññapadatthasamāsaṃ akatvā ‘aṭṭha aṅgāni aṭṭhaṅgāni, tāni assa santīti aṭṭhaṅgiko’ti samāsagabbhataddhitavasena padasiddhi kātābbā”ti ācariyena vuttaṃ, adhippāyo cettha cintetabbo. Aññapadatthasamāse hi kate na sakkā aṭṭhaṅgaṭṭhaṅgikānaṃ bhedo aññamaññaṃ vipariyāyaṃ katvāpi niyametum byāse ubhayapadatthaparabhāvena saheva saṅkhyāparicchena atthāpattito. Samāsagabbhe pana taddhite kate sakkā eva tesam bhedo aññamaññaṃ vipariyāyaṃ katvā niyametum samāse uttarapadatthaparabhāvena vināva saṅkhyāparicchena atthāpattito. Ekattibhāvalakkhaṇo hi samāsoti. Dhammadāyādasuttantaṭikāyaṃ pana ācariyena evaṃ vuttaṃ “yasmā maggaṅgasamudāye maggavohāro hoti, samudāyo ca samudāyīhi samannāgato, tasmā attano avayavabhūtāni aṭṭha aṅgāni etassa santīti aṭṭhaṅgiko”ti. Paṭhamanaye cettha aṅginā aṅgassa aṭṭhaṅgikabhāvo vutto, dutiyanaye pana aṅgena aṅginoti ayametesam vireso.

Idāni aṭṭhaṅgikamagge lakkhaṇato, kicckhaṇārammaṇabhedakamato ca vinicchayaṃ dassento “tatthā”tiādimāha. Sammā dassanalakkhaṇāti aviparītaṃ yāthāvato catunnamariyasaccānaṃ paccakkhameva dassanasabhāvā. Sammā abhiniropanalakkhaṇoti nibbānārammaṇe cittassa aviparītamabhiniropanasabhāvo. Sammā pariggahaṇalakkhaṇāti caturaṅgasamannāgatā vācā jane saṅgaṇhātīti tabbipakkhato viratisabhāvā sammāvācā bheda karamicchāvācappahānena jane, sampayuttadhamme ca pariggaṇhanakiccavatī hoti, evaṃ aviparītaṃ pariggahaṇasabhāvā. Sammā samuṭṭhāpanalakkhaṇoti yathā cīvarakammādiko kammanto ekaṃ kātābbaṃ samuṭṭhāpeti, taṃtaṃkiriyaṇipphādako vā cetanāsaṅkhāto kammanto hatthapādacalanādikaṃ kiriyaṃ samuṭṭhāpeti, evaṃ sāvajjakattabbakiriyaṇasamuṭṭhāpakamicchākammantappahānena sammākammanto niravajjasamuṭṭhāpanakiccavā hoti, sampayutte ca samuṭṭhāpento eva pavattatīti aviparītaṃ samuṭṭhāpanasabhāvo. Sammā vodāpanalakkhaṇoti kāyavācānaṃ, khandhasantānassa ca saṃkilesabhūtamicchājīvappahānena aviparītaṃ vodāpanasabhāvo. Sammā paggaḥalakkhaṇoti sasampayuttadhammassa cittassa saṃkilesapakkhe patitumadatvā aviparītaṃ paggaḥasabhāvo. Sammā upaṭṭhānalakkhaṇāti tādibhāvalakkhaṇena aviparītaṃ tattha upaṭṭhānasabhāvo. Sammā samādhānalakkhaṇoti vikkhepaviddhamsanena aviparītaṃ cittassa samādahanasabhāvo.

Sahajekaṭṭhatāya diṭṭhekaṭṭhā avijjādayo micchādiṭṭhito aññe attano paccaṇīkakilesā nāma. Passatīti pakāseti kiccapaṭivedhena paṭivijjhati. Tenāha “tappaṭi...pe... asammohato”ti. Idañhi tassā passanākāradassanaṃ. Teneva hi sammādiṭṭhisāṅkhātena aṅgena tattha paccavekkhaṇā pavattati. Purimāni dve kiccāni sabbesameva sādharmaṇānīti āha “sammāsaṅkappādayopī”tiādi. “Tathevā”ti iminā “attano paccaṇīkakilesehi saddhi”nti idamanukaḍḍhati.

Pubbabhāgeti upacārakkhaṇe. Upacārabhāvanāvasena anekavāraṃ pavattacittakkhaṇikattā nānakkhaṇā. Aniccādilakkhaṇavisayattā nānārammaṇā. Maggassa ekacittakkhaṇikattā ekakkhaṇā. Nibbānārammaṇattā ekārammaṇā. Kiccatoti pubbabhāge dukkhādiñāṇehi kattabbena idha sātisaṃyamaṃ nibbattena

kiccena, imasseva vā ñāṇassa dukkhādiṭṭhakkāsanakiccena. Cattāri nāmāni labhati catūsu saccesu kātabbakicca nibbattito. Tīṇi nāmāni labhati kāmasaṅkappādiṭṭhakkāsanakiccena. Sikkhāpadavibhaṅge “viraticetanā, sabbe sampayuttadhammā ca sikkhāpadānī”ti vuccanti. Tattha pana padhānānaṃ viraticetanānaṃ vasena “viratiyopi honti cetanāyopi”ti vuttaṃ, musāvādādīhi viramaṇakāle vā viratiyo, subhāsītādivācābhāsanādikāle cetanāyo hontīti yojetabbā. Cetanānaṃ amaggaṅgattā “maggakkhaṇe pana viratiyovā”ti āha. Ekasseva ñāṇassa dukkhādiṭṭhakkāsa viya, ekāyeva viratiyā musāvādādiviratibhāvo viya ca ekāya eva cetanāya sammāvācādikiccattayasādhanaśambhavena sammāvācādiviratibhāvasiddhito, taṃsiddhiyaṅca aṅgattayattāsiddhito ca evaṃ vuttanti paṭṭhabbaṃ. Iminā cetāsaṃ duvidhataṃ, abhedataṅca dasseti. Sammappadhānasatipaṭṭhānavasena catusammappadhānacatusatipaṭṭhānabhāvavasena.

Yadipi samādhiupakāraṇaṃ abhiniropanā numajjanasampiyāyanu pabrūhanasantānaṃ vitakkavicārapītisukhopekkhānaṃ vasena catūhi jhānehi sammāsamādhi vibhatto, tathāpi vāyāmo viya anuppannākusalanuppadanādicatuvāyāmakiccaṃ, sati viya ca asubhāsukhāniccānattabhūtesu kāyādīsū subhādisaṅgāpāhānacatusatikiccaṃ ekova samādhi catukkajjhānasamādhikiccaṃ na sādheti. Tasmā pubbabhāgepi paṭhamajjhānasamādhi paṭhamajjhānasamādhi eva. Tathā maggakkhaṇepi pubbabhāgepi dutiyajjhānasamādhi dutiyajjhānasamādhi eva. Tathā maggakkhaṇepi pubbabhāgepi tatiyajjhānasamādhi tatiyajjhānasamādhi eva. Tathā maggakkhaṇepi pubbabhāgepi catutthajjhānasamādhi catutthajjhānasamādhi eva. Tathā maggakkhaṇepīti āha “pubbabhāgepi maggakkhaṇepi sammāsamādhiyevā”ti.

Tasmāti paññāpajjotattā avijjāndhakāraṃ vidhamitvā paññāsatthattā kilesacore ghātentoti yathārahaṃ yojetabbā. Yasmā pana anādimati saṃsāre iminā yoginā kadāci paṭisaṃvāsaṃ samugghāṭitapubbo kilesagaṇo, tassa samugghāṭako ca ariyamaggo. Ayaṅcettha sammādiṭṭhi pariññābhisaṃmayādivasena pavattiyā pubbaṅgamā hoti bahūpakārā, tasmā. Tadeva bahūpakārataṃ kāraṇabhāvena dassetuṃ “yogino bahūpakārattā”ti vuttaṃ.

Tassāti sammādiṭṭhiyā. “Bahūpakāro”ti vatvā taṃ bahūpakārataṃ upamāya vibhāvento “yathā hī”tiādimāha. Ayaṃ tambakaṃsādimayattā kūṭo. Taṃpariharaṇato mahāsāratāya cheko. Evanti yathā heraññikassa cakkhunā disvā kahāpaṇavibhāgajānane kiriyāsādhakatamabhāvena kāraṇantaraṃ bahukāraṃ yadidaṃ hattho, evaṃ yogino paññāya oloketvā dhammavibhāgajānane pubbacārībhāvena dhammantaraṃ bahukāraṃ yadidaṃ vitakko vitakketvā paññāya tadavabodhato. Tasmā sammāsaṅkappo sammādiṭṭhiyā bahukāroti adhippāyo. Dutiyaupamāyaṃ evanti yathā tacchako parena parivattetvā parivattetvā dinnāṃ dabbasambhāraṃ vāsiyā tacchetvā gehādikaraṇakamme upaneti, evaṃ yogi vitakkena lakkhaṇādito vitakketvā dinnadhamme yāthāvato paricchinditvā pariññābhisaṃmayādikamme upanetīti yojanā. Vacībhedassa upakārako vitakko sāvajjānavajjavacībhede nivattanapavattanakarāya sammāvācāyapi upakārovāti āha “svāya”ntiādi. “Yathāhā”tiādinā dhammadinnāya bhikkhuniyā visākhassa nāma gahapatino vuttaṃ cūḷavedallasuttaṃ sādhaṇabhāvena dasseti. Bhindatīti nicchāreti.

Vacībhedanīyāmikā vācā kāyikakiriyānīyāmakassa kammantassa upakārikāti tadatthaṃ lokato pākaṃ kātuṃ “yasmā panā”tiādi vuttaṃ. Ubhayaṃ sucaritanti

kāyasucaritaṃ, vacīsucaritañca. Ājīvaṭṭhamakasīlaṃ nāma catubbidhavaacīsucaritatividhakāyasucaritehi saddhiṃ sammāājīvaṃ aṭṭhamaṃ katvā vuttaṃ ādibrahmacariyakasīlaṃ. Yañhi sandhāya vuttaṃ “pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hotī”ti. Tadubhayānantaranti duccharitadvayappahāyakassa sucaritadvayapāripūrihetubhūtaṃ sammāvācāsammākammantadvayassa anantaraṃ. Suttapamattenāti appossukkaṃ suttena, pamattena ca. Idaṃ vīriyanti catubbidhaṃ sammappadhānavīriyaṃ. Kāyādīsūti kāyavedanācittadhammesu. Indriyasamatādayo samādhissa upakāraḥ. Tabbidhurā dhammā anupakāraḥ. Gatiyoti nipphattiyo, kiccādisabhāve vā. Samanvesitvāti upadhāretvā, hetumhi cāyaṃ tvāpaccayo.

Dvepabbajitavatthuvaṇṇanā

376-377. Kasmā āraddhanti anusandhikāraṇaṃ pucchitvā taṃ vissajjetuṃ “ayaṃ kirā”tiādi vuttaṃ tena ajjhāsayānusandhivasenāyaṃ upari desanā pavattāti dasseti. Tenāti tathāladdhikattā. Assāti licchavirañño. Desanāyanti saṇhasukhumāya suññatapaṭisaññuttāya yathādesitadesanāya. Nādhimuccatīti na saddahati na paśīdati. Tantidhammaṃ nāma kathentoti yesaṃ atthāya dhammo kathīyati, tattha tesāṃ asatipi maggapaṭivedhe kevalaṃ sāsane paveṇībhūtaṃ, pariyattibhūtaṃ vā tantidhammaṃ katvā kathento, tena tadā tesāṃ maggapaṭivedhābhāvaṃ dasseti. Evarūpassāti sammāsambuddhattā aviparītadesanatāya evaṃpākaṭadhammakāyassa satthuno. Assāti paṭhamajjhānādisamadhigamena samāhitacittassa kulaputtassa etaṃ “taṃ jīva”ntiādinā ucchedādigahaṇaṃ api nu yuttanti pucchati, laddhiyā pana jhānādhigamamattena na tāva vivecitattā “yuttamasseta”nti tehi vutte jhānalābhinopetaṃ gahaṇaṃ ayuttamevāti taṃ ucchedavādaṃ, sassatavādaṃ vā “ahaṃ kho...pe... na vadāmi”tiādinā paṭikkhipitvāti sādhippāyattho. Etanti paṭhamajjhānādikāṃ. Evanti yathāvuttanayena. Atha ca panāti evaṃ jānato, passato ca. Kāmaṃ vipassakādidassanampi pāḷiyaṃ kataṃ, arahattakūṭena pana desanā niṭṭhāpitāti dassetuṃ “uttari khīṇāsavaṃ dassetvā”ti vuttaṃ. Te hi dve pabbajitā vipassakato paṭṭhāya “na kallaṃ tassetāṃ vacanāyā”ti avocuṃ. Imassāti khīṇāsavassa. Kiñcāpi “attamanā ahesu”nti pāḷiyaṃ na vuttaṃ, “na kalla”ntiādinā pana vissajjanāvacaneneva tesāṃ attamanatā veditabbāti āha “te mamā”tiādi. Tattha yasmā khīṇāsavo vigatasammoho tiṇṇavicikiccho, tasmā tassa tathā vattumayuttanti uppannicchayatāya taṃ mama vacanaṃ sutvā attamanā ahesunti attho. Sopi kho licchavi rājā te viya tathāsañjātanicchayattā attamano ahoṣi. Tenāha “evaṃ vutte sopi attamano ahoṣi”ti. Yaṃ panettha atthato avibhattaṃ, taṃ suviññeyyameva.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya
paramasukhumagambhīraduranubodhatthaparidīpanāya
suvimalavipulapaññāveyyattiyajananāya sādhuvilāsiniyā nāma līnatthapakāsaniyā
mahālisuttavaṇṇanāya līnatthapakāsanā.

Mahālisuttavaṇṇanā niṭṭhitā.



ABOUT THIS TRANSLATION

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