

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)
7. Commentary on the Discourse to Jāliya (7. Jāliyasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

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

7. Jāliyasuttavaṇṇanā

Dvepabbajitavatthuvaṇṇanā

378. Evaṃ mahālisuttaṃ saṃvaṇṇetvā idāni jāliyasuttaṃ saṃvaṇṇento yathānupubbaṃ saṃvaṇṇanokāsaṃ pattaḥbhāvaṃ vibhāvetuṃ, mahālisuttassānantaraṃ saṅgītaṃ suttaṃ jāliyasuttabhāvaṃ vā pakāsetuṃ “evaṃ me suttaṃ...pe... kosambiyanti jāliyasutta”nti āha. “Ghositenā”tiādinā majjhelopasaṃsāsaṃ dasseti, ghoṣitaṃ āramotipi vattaḥbhāvaṃ. Evampi hi “anāthapiṇḍikassa ārāme”tiādīsu viya dāyakaṃ kittaṃ hoti, evaṃ pana kittaṃ āyasmā ānando aññepi tassa diṭṭhānugatiāpajane niyojetīti aññattha vuttaṃ. Tattha koyaṃ ghoṣitaṃ nāma, kathañcānena āramo kārito, kathaṃ pana tattha bhagavā viḥāsīti pucchāya sabbaṃ taṃ vissajjanaṃ samudāgamato paṭṭhāya saṅkhepatova dassenti “pubbe kirā”tiādimāha. Allakappaṃ paṭṭhanti bahūsu potṭhakesu dissati, katthaci pana “addilaraṭṭha”nti ca “damlāraṭṭha”nti ca likhitaṃ. Tatoti allakappaṃ paṭṭhato. “Puttaṃ...pe... agamāsī”ti idampi “tassettaṃ kamma”nti ñāpetuṃ vuttaṃ. Tadāti tesaṃ gāmaṃ pavittādivase. Balavapāyāsanti garutaraṃ bahupāyāsaṃ. Jīrāpetunti samavepākiniyā gahaṇiyā pakkāpetuṃ. Asannihiteti gehato bahi aññaṃ gate. Bhussatīti nadati, “bhūhu”iti sunakhasaddaṃ karotīti attho. Idampissa ekaṃ kammaṃ. Paccekabuddhe pana cīvarakammattāya aññaṃ tṭhānaṃ gate sunakhasa hadayaṃ phāṭitaṃ. Tiracchānā nāmete ujujātikā honti akuṭṭilā, manussā pana aññaṃ hadayena cinteti, aññaṃ mukhena kathenti. Tenevāha “gahanañhettaṃ bhante yadidaṃ manussā, uttānakañhettaṃ bhante yadidaṃ pasavo”ti.

Iti so tāya paccekabuddhe sinehasena ujudiṭṭhitāya akuṭṭilatāya kālaṅkatvā tāvatimsabhavane nibbatta. Taṃ sandhāyāha “so...pe... nibbatti”ti. Tassa pana kaṇṇamūle kathentassa saddo soḷasayojanaṭṭhānaṃ pharati, pakatikathāsaddo pana sakalaṃ dasayojanasahassaṃ devanagaraṃ, evaṃ saraghosasampattiyā “ghosakadevaputto” tveva nāmaṃ ahoṣi. Ayamassa paccekabuddhe sinehena bhukkaraṇassa nissando. Cavitvāti āhārakkhayena cavitvā. Devalokato hi devaputtā āyukkhayena, puññakkhayena, āhārakkhayena, kopenāti catūhi kāraṇehi cavaṇti. Imassa pana kāmaguṇe paribhuñjato muṭṭhassatissa āhārakkhayena cavaṇaṃ hoti. So kosambiyaṃ nagarasobhiniyā kucchimiṃ paṭisandhiṃ gaṇhi. Nagarasobhiniyo kira dhītaraṃ paṭijagganti, na puttaṃ. Dhītaro hi tāsāṃ pavēṇiṃ ghaṭayanti, tasmā sāpi taṃ saṅkārakūṭe chaḍḍāpeti. Ayamassa pubbe puttachaḍḍanakammaṃ nissando. Pāpakammañhi nāmettaṃ “appaka”nti nāvamaññitabbaṃ. Tameko manusso kākasunakhaparivāritaṃ disvā “putto me laddho”ti gehaṃ nesi, tassa pana hatthato kosambakasetṭhi kahāpaṇasahassaṃ datvā aggahesi, tamatthaṃ sandhāya “kosambiyaṃ ekassa kulassa ghare nibbatti”tiādi vuttaṃ. Sattakkhattuṃ

ghātāpanattham upakkamakaraṇampi puttachaddānakammasseva nissando.
Setṭhīdhītāyāti janapadasetṭhino dhītāya. Veyyattiyenāti paññāveyyattiyena. Sā hi
tassa pitarā pesitaṃ mārāpanapaṇṇaṃ phāletvā vivāhapaṇṇaṃ bandhitvā
jīvitālābhaṃ karoti. Tāyeva sarasampattiyā ghoṣitasetṭhi nāma jāto.

Sarīrasantappanatthanti himavanteva mūlaphalāhāratāya kilantasarīrasa
loṇambilasevanena pīnanattham. Tasitāti pipāsītā. Kilantāti parissantakāyā.
Vaṭarukkanti mahānigrodharukkhaṃ. Te kira taṃ patvā tassa mūle nisīdiṃsu. Atha
jeṭṭhakatāpaso nigrodharukkhaṃ sobhāsampattiṃ passitvā “mahānubhāvo maññe
ettha adhivutthā devatā. Sādhū vatāyaṃ devatā isigaṇassa pānīyādīdānena
addhānaparissamaṃ vinodeyyā”ti cintesi. Devatāpi tathā cintitaṃ utvā isigaṇassa
pānīyanhānakabhojanāni adāsī. Tenāha “tatthā”tiādi. Jeṭṭhakatāpasassa pana tathā
cintanaṃ avisesato sabbattha āropetvā “saṅghaṃ paccāsisantā”ti vuttaṃ.
“Hatthaṃ pasāretvā”ti iminā hatthappasāraṇamattena tassā yathicchitanipphattiṃ
dasseti. Devatā āhāti sā attano puññassa parittakattā lajjāya kathetuṃ avisahantīpi
punappunaṃ nippīliyamānā evamāha. Soti anāthapiṇḍiko gahapati. Bhatakānanti
bhatiyā veyyāvaccam karontānaṃ dāsapesakammakarānaṃ.
Pakatibhattavetanamevāti pakatiyā dātabbabbhattavetanameva. Tadā uposathikattā
kammaṃ akarontānampi kammakaraṇadivase dātabbabbhattavetanameva, na tato
ūnanti attho. Dhammapadaṭṭhakathāyaṃ khuddakabhāṇakānaṃ matena
“sāyamāsattāya āgato”ti vuttaṃ, idha pana dīghabhāṇakānaṃ matena
“majjhanhike pātarāsattāya āgato”ti. Kañcīti kañcīpi bhatakaṃ, kiñcīpi
bhatakakammanti vā sambandho. Majjhanhikakālattā “upaḍḍhadivaso gato”ti āha,
tena upaḍḍhadivasameva samādinattā “upaḍḍhūposatho”ti taṃ voharantīti dasseti.
Dhammapadaṭṭhakathāyaṃ rattibhāgena upaḍḍhūposatho vutto, idha pana
majjhanhikato patṭhāya divasabhāgeneva, tadavasesadivasarattibhāgena vā.
Aramepi hi bhāge upaḍḍhasaddo pavattati. Tadahevāti aruṇuggamanakālaṃ
sandhāya vuttaṃ.

“Ghosopi kho dullabho lokasmiṃ yadidaṃ buddho”ti sañjātapītipāmojjo. Tadahevāti
kosambiṃ pattadivasato dutiyadivaseyeva. Turitāthāti turitā attha, sīghayāyino
bhavathāti attho. Ehibhikkhupabbajjaṃ sandhāya “pabbajitvā”ti vuttaṃ. Arahattanti
catupaṭṭisambhidāsamalaṅkataṃ arahantabhāvaṃ. Tepi setṭhino sotāpattiṃphale
patitṭhāya aḍḍhamāsamattaṃ dānāni datvā paccāgama tayo vihāre kāresuṃ.
Bhagavā pana devasikaṃ ekekasmiṃ vihāre vasati. Yassa ca vihāre vuttho, tasseva
ghare piṇḍāya carati, tadā pana ghoṣitassa vihāre viharati. Tena vuttaṃ
“kosambiyaṃ viharati ghoṣitārāme”ti.

Bāhiraśamayamattena upajjhāyo, na sāsane viya upajjhāyalakkhaṇena. Upecca
parassa vācāya ārambhaṃ bādhaṃ upārambho, dosadassanavasena
ghaṭṭananti attho. Tenāha “vādaṃ āropetukāmā hutvā”ti. Vadanti nindāvasena
kathenti etenāti hi vādo, doso, tamāropetukāmā upari patitṭhāpetukāmā hutvāti
attho. Kathamāropetukāmāti āha “iti kirā”tiādi. Taṃ jīvaṃ taṃ sarīranti yaṃ vatthu
jīvasaññitaṃ, tadeva sarīrasaññitaṃ. Idañhi “rūpaṃ attato samanupassatī”ti
vuttavādaṃ gahetvā vadanti. Rūpañca attānañca advayaṃ ekibhāvaṃ katvā
samanupassanavasena, “satto”ti vā bāhiraśaparikkappaṃ attānaṃ sandhāya
vadanti. Tathā hi vuttaṃ “idheva satto bhijjati”ti. Assāti samaṇassa gotamassa.
Bhijjati nirudayaavināśavasena vinassati. Tena jīvitasarīraṇaṃ anaññattānujānanaṃ,
sarīrasa ca bhedaḍḍhanato. Na hettha yathā diṭṭhabhedavatā sarīrato anaññattā

adiṭṭhopi jīvassa bhedo vutto, evaṃ adiṭṭhabhedavatā jīvato anaññattā sarīrassāpi abhedoti sakkā vuttuṃ tassa bhedassa paccakkhasiddhattā, bhūtopādāyarūpavinimuttassa ca sarīrassa abhāvatoti iminā adhippāyenāha “ucchedavādo hotī”ti.

Aññaṃ jīvaṃ aññaṃ sarīranti aññadeva vatthu jīvasaññaṃ, aññaṃ sarīrasaññaṃ. Idañhi “rūpavantaṃ attānaṃ samanupassati”tiādinayappavattavādaṃ gahetvā vadanti. Rūpabhedasseva diṭṭhattā, attani ca tadabhāvato “attā nicco”ti ayamattho āpanno vāti iminā adhippāyenāha “satto sassato āpajjati”ti.

379-380. Tayidaṃ nesaṃ vañjhāputtassa dīgharassatādiparikappanasadisam, tasmāyaṃ pañho ṭhapanīyo. Na hesa atthanissito, na dhammanissito, nādi brahmacariyako, na nibbidādiatthāya samvattati. Poṭṭhapādasuttañcettha nidassanaṃ. Taṃ tattha rājanimīlanaṃ katvā “tena hāvusosunāthā”tiādinā satthā nesaṃ upari dhammadesanamārabhīti āha “atha bhagavā”tiādi. Sassatucchedadiṭṭhiyo dve antā. Ariyamaggo majjhimā paṭipadā. Tassāyeva paṭipadāyāti micchāpaṭipadāya eva.

Saddhāpabbajitassāti saddhāya pabbajitassa “evamahaṃ ito vaṭṭadukkhato nissarissāmī”ti pabbajjamupagatassa, tadanurūpañca sīlaṃ pūretvā paṭhamajjhānena samāhitacittassa. Etanti kilesavaṭṭaparivuddhidīpanaṃ “taṃ jīvaṃ taṃ sarīra”ntiādikam diṭṭhisamkilesanissitavacanaṃ. Nibbīkiccho na hotīti dhammesu tiṇṇavicikiccho na hoti, tattha tattha āsappanaparissappanavasena pavattatīti attho.

Etaṃ evaṃ jānāmīti yena so bhikkhu paṭhamam jhānaṃ upasampajja viharati, etaṃ sasampayuttaṃ dhammaṃ “mahaggatacitta”nti evaṃ jānāmi. Tathā hi vuttaṃ “mahaggatacittametanti saññaṃ ṭhapesi”nti. No ca evaṃ vadāmīti yathā diṭṭhigatikā taṃ dhammajātaṃ sanissayaṃ abhedato gaṇhantā “taṃ jīvaṃ taṃ sarīra”nti, tadubhayaṃ vā bhedato gaṇhantā “aññaṃ jīvaṃ añña sarīra”nti attano micchāgāhaṃ pavedenti, evamahaṃ na vadāmi tassa dhammassa supariññātattā. Tenāha “atha kho”tiādi. Bāhirakā yebhuyyena kasiṇajjhānāni eva nibbattenti vuttaṃ “kasiṇaparikkammaṃ bhāventassā”ti. Yasmā bhāvanānubhāvena jhānādhigamo, bhāvanā ca pathavīkasiṇādisañjānanamukhena hotīti katvā saññāsīsena niddisīyati, tasmā “saññābalena uppanna”nti āha. Tena vuttaṃ “pathavīkasiṇameko sañjānātī”tiādi. Yasmā pana bhagavatā tattha tattha vāre “atha ca pañhaṃ na vadāmī”ti vuttaṃ, tasmā bhagavato vacanamupadesaṃ katvā na vattabbaṃ kiretaṃ kevalinā uttamapurisenāti adhippāyena “na kallaṃ tasseta”nti āhaṃsu, na sayaṃ paṭibhānenāti dassetuṃ “maññaṃ vādanti”ti vuttaṃ. Sesam anantarasutte vuttanayattā, pākaṭattā ca suviññeyyameva.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya paramasukhumagambhīraduranubodhatthaparidīpanāya suvimalavipulapaññāveyyattiyajananāya sādhuvilāsiniyā nāma līnatthapakāsaniyā jāliyasuttavaṇṇanāya līnatthapakāsanā.

Jāliyasuttavaṇṇanā niṭṭhitā.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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