

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)

9. Commentary on the Discourse to Poṭṭhapāda
(9. Poṭṭhapādasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

1. Subcommentary on the Chapter on the Aggregate of Morality

9. Poṭṭhapādasuttavaṇṇanā

Poṭṭhapādaparibbājakavatthuvaṇṇanā

406. Sāvatthiyanti samīpatthe bhumanti āha “sāvatthiṃ upanissāyā”ti. Jetassa kumārassa vaneti jetena nāma rājakumārena ropite upavane. Nivāsaphāsutādinā pabbajitā āramanti etthāti ārāmo, vihāro. Phoṭo pādesu jātoti poṭṭhapādo. Vatthacchāyāchādanapabbajūpagatattā channaparibbājako. Brāhmaṇamahāsāloti mahāvibhavatāya mahāsāratāpatto brāhmaṇo. Samayanti sāmāññaniddeso, taṃ taṃ समयanti attho. Pavadantīti pakārato vadanti, attanā attanā uggahitanīyāmena yathā tathā samayaṃ vadantīti attho. “Pabhutayo”ti iminā todeyyajāṇusoṇiṣoṇadaṇḍādike saṅgaṇhāti, paribbājakādayoti ādi-saddena channaparibbājakādike. Tindukācīramettha atthīti tindukācīro, ārāmo. Tathā ekā sālā etthāti ekasālako, tasmīṃ tindukācīre ekasālake.

Anekākārānavasesaṇeyyatthavibhāvanato, aparāparuppattito ca bhagavato ñāṇaṃ tattha patthaṃ viya hotīti vuttaṃ “sabbaññutaññāṇaṃ pattharivā”ti, yato tassa ñāṇajālātā vuccati, veneyyānaṃ tadantogadhatā heṭṭhā vuttāyeva. Veneyyasattapariggaṇhanatthaṃ samannāhāre kate paṭhamam nesaṃ veneyyabhāveneva upaṭṭhānaṃ hoti, atha saraṇagamanādivasena kiccanipphatti vīmaṃsīyatīti āha “kiṃ nu kho bhavissatīti upaparikkhanto”ti. Nirodhanti saññānirodhaṃ. Nirodhā vuṭṭhānanti tato nirodhato vuṭṭhānaṃ saññuppatthiṃ. Sabbabuddhānaṃ ñāṇena saṃsanditvāti yathā te nirodhaṃ, nirodhato vuṭṭhānañca byākariṃsu, byākariṃssanti ca, tathā byākaraṇavasena saṃsanditvā. Hatthisārīputtoti hatthisārīno putto. “Yugandharapabbataṃ parikkhipitvā”ti idaṃ parikappavacanam “tādisaṃ atthi ce, taṃ viyā”ti. Meghavaṇṇanti rattameghavaṇṇaṃ, sañjhāppabhānurañjitameghasaṅkāsanti attho. Paccagghanti abhinavaṃ ādito tathā laddhāvohārena, anaññaparibhogatāya, tathā vā satthu adhiṭṭhānena so patto sabbakālaṃ “paccagghaṃ” tveva vuccati, silādivuttaratanalakkhaṇūpapattiyā vā so patto “paccaggha”nti vuccati.

407. Attano rucivasena saddhammaṭṭhitijjhāsayavasena, na parena ussāhitoti adhippāyo. “Atippagabhāvameva disvā”ti idaṃ bhūtakathanam na tāva bhikkhācāraṇelā sampattāti dassanatthaṃ. Bhagavā hi tadā kālasseva vihārato nikkhanto “vāsanābhāgiyāya dhammadesanāya poṭṭhapādaṃ anuggaṇhissāmī”ti. Yannūnāhanti aññattha saṃsayaparidīpano, idha pana saṃsayaparidīpano viya. Kasmāti āha “buddhāna”ntiādi. Saṃsayo nāma natthi bodhimūle eva samugghāṭitattā. Parivittakapubbabhāgoti adhippetakiccassa pubbabhāgaparivittakko eva. Buddhānaṃ labbhatīti “karissāma, na karissāmā”tiādiko esa cittacāro buddhānaṃ labbhati sambhavati vicāraṇavasena pavattanato, na pana

saṃsayavasena. Tenāhāti yena buddhānampi labbhati, tenevāha bhagavā “yannūnāha”nti. Parikkappane vāyaṃ nipāto. “Upasaṅkameyya”nti kiriyāpadena vuccamāno eva hi attho “yannūnā”ti nipātapadena jotiyati. Ahaṃ yannūna upasaṅkameyyanti yojanā. Yadi panāti idampi tena samānatthanti āha “yadi panāhanti attho”ti.

408. Yathā unnatappāyo saddo unnādo, evaṃ vipulabhāvena uparūpari pavattopi unnādoti tadubhayaṃ ekajjhaṃ katvā pāḷiyaṃ “unnādiniyā”ti vatvā puna vibhāgena dassetuṃ “uccāsaddamahāsaddāyā”ti vuttanti tamatthaṃ vivaranto “uccaṃ nadamānāyā”tiādimāha. Assāti parisāya. Uddhaṃgamanavasenāti unnatabahulatāya uggantvā uggantvā pavattanavasena. Disāsu patthaṭavasenāti vipulabhāvena bhūtaparamparāya sabbadisāsu pattharaṇavasena. Idāni paribbājakaparisāya uccāsaddamahāsaddatāya kāraṇaṃ, tassa ca pavattiākāraṃ dassento “tesaṇhī”tiādimāha. Kāmassādo nāma kāmaguṇassādo. Kāmabhavādigato assādo bhavassādo.

409. Saṅṭhapesīti saṃyamanavasena sammadeva ṭhapesi, saṅṭhapanāñcettha tiracchānakathāya aññamaññasmiṃ agāravassa jahāpanavasena ācārassa sikkhāpanaṃ, yathāvuttadosassa nigūhanañca hotīti āha “sikkhāpesī”tiādi. Appasaddanti nissaddaṃ, uccāsaddamahāsaddābhāvanti adhippāyo. Nappamajjantīti na agāraṃ karonti.

410. No āgate ānandoti bhagavati āgate no amhākaṃ ānando pīti hoti. Piyasamudācārāti piyālāpā. “Paccuggamaṃ akāsi”ti vatvā na kevalamayameva, atha kho aññepi pabbajitā yebhuyyena bhagavato apacitiṃ karontevāti dassetuṃ “bhagavantaṇhī”tiādiṃ vatvā, tattha kāraṇamāha “uccākulīnatāyā”ti, tena sāsane appasannāpi kulagāravana bhagavati apacitiṃ karonte vāti dasseti. Etasmiṃ antare kā nāma kathāti etasmiṃ yathāvuttaparicchedabbhantare kathā kā nāma. Vipakatā āraddhā hutvā apariyositā. “Kā kathā vipakatā”ti vadanto atthato tassā pariyosāpanaṃ paṭijānāti nāma. “Kā kathā”ti ca avisesacodanāti yassā tassā sabbassāpi kathāya pariyosāpanaṃ paṭiññātāñca hoti, tañca paresaṃ asabbaññūnaṃ avisayanti āha “pariyantaṃ netvā demīti sabbaññupavāraṇaṃ pavāresi”ti.

Abhisāññānirodhakathāvaṇṇanā

411. Sukāraṇanti sundaraṃ atthāvahaṃ hitāvahaṃ kāraṇaṃ. Nānātitthesu nānāladdhīsu niyuttāti nānātitthikā, te eva nānātitthiyā ka-kārassa ya-kāraṃ katvā. Kutūhalamettha atthīti kotūhalā, sā eva sālāti kotūhalasālā, tenāha “kotūhaluppatitṭhānato”ti. Saññānirodheti saññāsīsenaṃ desanā, tasmā saññāsahagatā sabbepi dhammā saṅgayhanti, tattha pana cittaṃ padhānanti āha “cittanirodhe”ti. Accantanirodhassa pana tehi anadhippetattā, avisayattā ca “khaṇikanirodhe”ti āha. Kāmaṃ sopi tesāṃ avisayova, atthato pana nirodhakathā vuccamānā tattheva tiṭṭhatīti tathā vuttaṃ. Kittighosoti “aho buddhānubhāvo bhavantarapaṭicchannaṃ kāraṇaṃ evaṃ hatthāmalakaṃ viya paccakkhato dasseti, sāvake ca edise saṃvarasamādāne paṭiṭṭhāpeti”ti thutighoso yāva bhavaggā pattharati. Paṭibhāgakiriyanti paḷāsavasena paṭibhāgabhūtaṃ payogaṃ karonto. Bhavantarasaṃmayanti tatra tatra vutṭhanasamayaṃ abhūtaparikappitaṃ kiñci uppādiyaṃ vatthumaṃ attano samayaṃ katvā. Kiñcideva sikkhāpadanti “elamūgena

bhavitabbaṃ, ettakaṃ, velaṃ ekasmiṃyeva ṭhāne nisīditabba’’nti evamādikam kiñcideva kāraṇaṃ sikkhākoṭṭhāsaṃ katvā paññapenti. Nirodhakathanti nirodhasamāpattikathaṃ.

Tesūti kotūhalasālāyaṃ sannipatitesu titthiyasamaṇabrāhmaṇesu. Ekacceci eke. Purimoti ‘’ahetū appaccayā’’ti evaṃvādī. Yvāyaṃ idha uppajjatīti yojanā. Samāpattinti asaṇṇabhāvāvahaṃ samāpattiṃ. Nirodheti saṇṇānirodhe. Hetuṃ apassantoti yena hetunā asaṇṇabhāve saṇṇāya nirodho sabbaso anuppādo, yena ca tato cutassa idha pañcavokārabhave tassā uppādo, taṃ avisayatāya apassanto.

Nanti paṭhamavādiṃ. Nisedhetvāti ‘’na kho nāmetaṃ bho evaṃ bhavissatī’’ti evaṃ paṭikkhipitvā. Asaṇṇikabhāvanti muñchāpattiyā kiriyamayasaṇṇāvasena vigatasaṇṇibhāvaṃ. Vakkhati hi ‘’visaṇṇī hutvā’’ti. Vikkhambhanavasena kilesānaṃ santāpanena attantapo. Ghoratapoti dukkaratāya bhīmatapo. Parimāritindriyoti nibbisevanabhāvāpādanena sabbaso milāpitacakkhādindriyo. Bhaggoti bhañjitakusalajjhāsayo. Evamāhāti ‘’evaṃ saṇṇā hi bho purisassa attā’’tiādiākārena saṇṇānirodhamāha. Iminā nayena ito paresu dvīsu ṭhānesu yathārahaṃ yojanā veditabbā.

Āthabbaṇapayoganti āthabbaṇavedavihitam āthabbaṇikānaṃ visaṇṇibhāvāpādanapayogaṃ. Āthabbaṇaṃ payojetvāti āthabbaṇavede āgataaggijuhanapubbakaṃ mantajappanaṃ payojetvā sīsacchinnatādidassanena saṇṇānirodhamāha. Tassāti yassa sīsacchinnatādi dassitaṃ, tassa.

Yakkhadāsīnanti devadāsīnaṃ, yā ‘’devatābhatiyotipi’’ vuccanti. Madaniddanti surāmadanimittakaṃ supanaṃ devatūpahāranti naccanagāyanādinā devatānaṃ pūjaṃ. Surāpātinti pātipuṇṇaṃ suraṃ. Divāti atidivā ussūre.

Elamūgakathā viyāti imesaṃ paṇḍitamānīnaṃ kathā andhabālakathāsadisī. Cattāro nirodheti aññaṃaññaṇavidhure cattāro nirodhe ete paññapenti. Na ca aññaṃaññaṇaviruddhanānāsabhāvena tena bhavitabbaṃ, atha kho ekasabhāvena, tenāha ‘’iminā cā’’tiādi. Aññenevāti imehi vuttākārato aññākāreneva bhavitabbaṃ. ‘’Ayaṃ nirodho, ayaṃ nirodho’’ti āmedītavacanaṃ satthā attano desanāvīlāsena anekākāravokāraṃ nirodhaṃ vibhāvesatīti dassanatthaṃ kataṃ aho nūnāti ettha ahoti acchariye, nūnāti anussaraṇe nipāto. Tasmā aho nūna bhagavā anaññasādhāraṇadesanattā nirodhampi aho acchariyaṃ katvā katheyya maññeti adhippāyo. ‘’Aho nūna sugato’’ti etthāpi eseṇa nayo. Acchariyavibhāvanato eva cettha dvikkhattuṃ vacanaṃ, acchariyatthopi cettha aho-saddo. So yasmā anussaraṇamukheneva tena gahito, tasmā vuttaṃ ‘’aho nūnāti anussaraṇatthe’’ti. Kālapuggalādivibhāgena bahubhedattā imesaṃ nirodhadhammānanti bahuvacanaṃ, kusala-saddayogena sāmivacanaṃ bhummatthe daṭṭhabbaṃ. Ciṇṇavasitāyāti nirodhasamāpattiyaṃ vasībhāvassa ciṇṇattā. Sabhāvaṃ jānātīti nirodhassa sabhāvaṃ yāthāvato jānāti.

Ahetukasaṇṇāpādanirodhakathāvaṇṇanā

412. Gharamajjheyeva pakkhalitāti gharato bahi gantukāmā purisā maggaṃ anotaritvā gharājirena samatale vivaṭaṅgaṇe eva pakkhalanaṃ pattā, evaṃ sampadamidanti attho. Asādhāraṇo hetu, sādhāraṇo paccayoti evamādi vibhāgena idha payojanaṃ natthi saṇṇāya akāraṇabhāvapaṭikkhepattā codanāyāti vuttaṃ ‘’kāraṇasseva nāma’’nti.

Pāḷiyaṃ “uppajjantipi nirujjhantipī”ti vuttaṃ, tattha “sahetū sappaccayā saññā uppajjanti, uppannā pana nirujjhantiyeva, na tiṭṭhantī”ti dassanattamaṃ “nirujjhantī”ti vacanaṃ, na nirodhassa sahetusappaccayabhāvadassanattamaṃ. Uppādo hi sahetuko, na nirodho. Yadi hi nirodhopi sahetuko siyā, tassa nirodhenāpi bhavitabbaṃ aṅkurādīnaṃ viya, na ca tassa nirodho atthi. Tasmā vuttanayeneva pāḷiyā attho veditabbo. Ayañca nayo khaṇanirodhavasena vutto. Yo pana yathāparicchinna-kālavasena sabbasova anuppādanirodho, so “sahetuko”ti veditabbo tathārūpāya paṭipattiyā vinā abhāvato. Tenāha bhagavā “sikkhā ekā saññā nirujjhatī”ti. tato eva ca idhāpi vuttaṃ “saññāya sahetukaṃ uppādanirodhaṃ dīpetu”nti.

Sikkhā ekāti ettha sikkhāti karaṇe paccattavacanaṃ, eka-saddo aññapariyāyo “ittheke abhivadanti sato vā pana sattassā”tiādīsu viya, na saṅkhyāvacīti āha “sikkhā ekā saññā uppajjantīti sikkhāya ekaccā saññā jāyantī”ti. Sesapadesupi eseva nayo.

413. Tatthāti tassaṃ uparidesanāyaṃ. Sammādiṭṭhisammāsaṅkappavasena pariyāpannattā āgatāti sabhāvato upakārato ca paññākkhandhe pariyāpannattā saṅgahitattā tatiyā adhipaññāsikkhā sammādiṭṭhisammāsaṅkappavasena āgatā. Tathā hi vuttaṃ “yā cāvuso visākha sammādiṭṭhi, yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā”ti kāmāñcetta vuttanayena tissopi sikkhā āgatā eva, tathāpi adhicittasikkhāya eva abhisaññānirodho dassito, itarā tassa sambhārabhāvena ānītā.

Pañcakāmaguṇikarāgoti pañcakāmakotṭhāse ārabbha uppajjanakarāgo. Asamuppannakāmacāroti vattamānuppannatāvasena asamuppanno yo koci kāmacāro yā kāci lobhupatti. Purimo visayavasena niyमितattā kāmaguṇārammaṇova lobho daṭṭhabbo, itaro pana jhānanikantibhavarāgādippabhedo sabbopi lobhacāro kāmanaṭṭhena kāmesu pavattanato. Sabbepi hi tebhūmakā dhammā kāmaṇiyatṭhena kāmaṇi. Ubhayesampi kāmasaññātināmatā sahacaraṇaṇāyenāti “kāmasaññā”ti paduddhāraṃ katvā tadubhayaṃ niddiṭṭhaṃ.

“Tatthā”tiādi asamuppannakāmacārato pañcakāmaguṇikarāgassa visesadassanaṃ. Kāmaṃ pañcakāmaguṇikarāgopi asamuppanno eva maggena samugghāṭiyati, tasmim̐ pana samugghāṭitepi na sabbo rāgo samugghāṭaṃ gacchati, tasmā pañcakāmaguṇikarāgaggahaṇena na itarassa sabbassa rāgassa gahaṇaṃ hotīti ubhayasādhāraṇena pariyāyena ubhayaṃ saṅgahetvā dassetuṃ pāḷiyaṃ kāmasaññāggahaṇaṃ katanti tadubhayaṃ sarūpato visesato ca dassetvā sabbasaṅgāhikabhāvato “asamuppannakāmacāro pana imasmim̐ ṭhāne vaṭṭatī”ti vuttaṃ.

Sadisattāti kāmasaññādhābhāvena samānattā, etena pāḷiyaṃ “purimā”ti sadisakappanāvasena vuttanti dasseti. Anāgatā hi idha “nirujjhatī”ti vuttā anuppādassa adhippetattā, tenāha “anuppannāva nuppajjatī”ti.

Nīvaraṇavivekato jātattā vivekajehi paṭhamajjhānapītisukhehi saha akkhātābbā, taṃkotṭhāsikā vāti vivekajaṃ pītisukhasaṅkhātā. Nānattasaññāpaṭiḡhasaññāhi nipuṇatāya sukhumabhūtatāya sukhumasaññā bhūtā sukhumabhāvena, paramatthabhāvena aviparītasabhāvā. Jhānaṃ taṃsāmpayuttadhammānaṃ bhāvanāsiddhā saṅhasukhumatā nīvaraṇavikkhambhanavasena viññāyatīti āha

“kāmacchandādioḷārikaṅgappahānavasena sukhumā”ti. Bhūtatāyāti vijjamānatāya. Sabbatthāti sabbavāresu.

Samāpajjanādhiṭṭhānāni viya vuṭṭhānaṃ jhāne pariyāpannampi hoti yathā taṃ dhammānaṃ bhaṅgakkhaṇo dhammesu, na āvajjanapaccavekkhaṇānīti “paṭhamajjhānaṃ samāpajjanto adhiṭṭhahanto vuṭṭhahanto ca sikkhatī”ti vuttaṃ, na “āvajjanto paccavekkhanto”ti. Tanti paṭhamajjhānaṃ. Tenāti hetumhi karaṇavacanaṃ, tasmā paṭhamajjhānena hetubhūtenāti attho. Hetubhāvo cettha jhānassa yathāvuttasaññāya uppattiyā sahaṇātādipaccayabhāvo kāmasaññāya nirodhassa upanissayatāva, tañca kho suttantapariyāyena. Tathā ceva saṃvaṇṇitaṃ “tathārūpāya paṭipattiyā vinā abhāvato”ti. Etenupāyenāti yvāyaṃ paṭhamajjhānatappaṭipakkhasaññāvasena “sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhatī”ti ettha attho vutto, etena nayena. Sabbatthāti sabbavāresu.

414. Yasmā panettha samāpattivasena taṃtaṃsaññānaṃ uppādanīrodhe vuccamāne aṅgavasena so vuttoti āha “yasmā panā”tiādi. “Aṅgato sammasana”nti anupadadhammavipassanāya lakkhaṇavacanaṃ. Anupadadhammavipassanañhi karonto samāpattiṃ patvā aṅgato sammasanaṃ karoti, na ca saññā samāpattiyā kiñci aṅgaṃ hoti. Vuttañca “idañca saññā saññāti evaṃ aṅgato sammasanaṃ uddhaṭṭa”nti. Aṅgototi vā avayavatoti attho, anupadadhammatoti vuttaṃ hoti. Tadevāti ākiñcaññāyatanameva.

Yato khoti paccatte nissakkavacananti āha “yo nāmā”ti yathā “ādimhī”ti etasmiṃ atthe “ādito”ti vuccati itaravibhattitopi to-saddassa labbhanato. Sakasmiṃ attanā adhigate saññā sakasaññā, sā etassa atthīti sakasaññī, tenāha “attano paṭhamajjhānasaññāya saññavā”ti. Sakasaññīti cettha upari vuccamānīrodhapādakatāya sātisaṃyāya jhānasaññāya atthibhāvajotako ī-kāro daṭṭhabbo, tenevāha “anupubbena saññaggaṃ phusati”tiādi. Tasmā tattha tattha sakasaññītaggaḥena tasmīṃ tasmīṃ jhāne sabbaso suciṇṇavasābhāvo dīpitoti veditabbaṃ.

Lokiyānanti niddhāraṇe sāmivacanaṃ, sāmīatthe eva vā. Yadaggena hi taṃ tesu seṭṭhaṃ, tadaggena tesampi seṭṭhanti. “Lokiyāna”nti visesanaṃ lokuttarasamāpattihi tassa aseṭṭhabhāvato. “Kiccakāraḥsamāpattīna”nti visesanaṃ akiccakāraḥsamāpattito tassa aseṭṭhabhāvato. Akiccakāraḥkatā cassā paṭusaññākiccābhāvavacanato viññāyati. Yatheva hi tattha saññā, evaṃ phassādayo pīti. Yadaggena hi tattha saṅkhārāvasesasukhumabhāvappattiyā pakativipassakānaṃ sammasitūṃ asakkuṇeyyarūpena ṭhitā, tadaggena heṭṭhimasamāpattidhammā viya paṭukiccakaraṇasamatthāpi na hontīti. Svāyamattho paramatthamañjusaṃyāyaṃ visuddhimaggasaṃvaṇṇanāyaṃ āruppakathāyaṃ savisesaṃ vutto, tasmā tattha vuttanayena veditabbo. Keci pana “yathā heṭṭhimā heṭṭhimā samāpattiyō uparimānaṃ uparimānaṃ adhiṭṭhānakiccaṃ sādheti, na evaṃ nevasaññānāsaññāyatanasamāpatti kassacipi adhiṭṭhānakiccaṃ sādheti, tasmā sā akiccakārikā, itarā kiccakārikā vuttā”ti vadanti, tadayuttaṃ tassāpi vipassanācittaparidamanādīnaṃ adhiṭṭhānakiccasādhanaṃ. Tasmā purimoyeva attho yutto.

Pakappetīti saṃvidahati. Jhānaṃ samāpajjanto hi jhānasukhaṃ attani saṃvidahati nāma. Abhisāṅkharotīti āyūhati, saṃpiṇḍetīti attho. Saṃpiṇḍanattho hi samudayaṭṭho. Yasmā nikantivasena cetanākiccassa matthakappatti, tasmā

phalūpacārena kāraṇaṃ dassento “nikantiṃ kurumāno abhisaṅkharoti nāmā”ti vuttaṃ. Imā idāni me labbhamānā ākiñcaññāyatanasaññā nirujjheyyuṃ taṃsamattikkameneva uparijhānatthāya cetanābhisaṅkharāṇasambhavato. Aññāti ākiñcaññāyatanasaññāhi aññā. Tato thūlatarabhāvato oḷārikā. Kā pana tāti āha “bhavaṅgasaññā”ti. Ākiñcaññāyatanato vuṭṭhāya eva hi uparijhānatthāya cetanābhisaṅkharāṇāni bhaveyyuṃ, vuṭṭhānañca bhavaṅgavasena hoti. Yāva ca upari jhānasamāpajjanaṃ, tāva antarantarā bhavaṅgappavattīti āha “bhavaṅgasaññā uppajjeyyū”nti.

Cetentovāti nevasaññānāsaññāyatanajjhānaṃ ekaṃ dve cittavāre samāpajjanto eva. Na ceteti tathā heṭṭhimajjhānesu viya vā pubbābhogābhāvato pubbābhogavasena hi jhānaṃ pakappento idha “ceteti”ti vutto. Yasmā “ahametaṃ jhānaṃ nibbattemi upasampādemī samāpajjāmī”ti evaṃ abhisaṅkharāṇaṃ tattha sālasyasseva hoti, na anālayassa, tasmā ekaṃ cittakkhaṇikampi jhānaṃ pavattento tattha appahīnanikantikātāya abhisaṅkharonto evāti attho. Yasmā panassa tathā heṭṭhimajjhānesu viya vā tattha pubbābhogo natthi, tasmā “na abhisaṅkharoti”ti vuttaṃ. “Imassa bhikkhuno”tiādi vuttassevatthassa vivaraṇaṃ. “Svāyamattho”tiādinā tamevatthaṃ upamāya paṭipādeti.

Pacchābhāgeti pitugharassa pacchābhāge. Tato puttagharato. Laddhagharamevāti yato anena bhikkhā laddhā, tameva gharaṃ puttagehameva. Āsanasālā viya ākiñcaññāyatanasamāpatti tato pitugharaputtagharaṭṭhāniyānaṃ nevasaññānāsaññāyatananīrodhasamāpattīnaṃ upagantabbato. Pitugharaṃ amanasikarivāti pavisitvā samattikkantampi pitugharaṃ na manasi katvā. Puttagharasseva ācikkhanaṃ viya ekaṃ dve cittavāre samāpajjitabbampi nevasaññānāsaññāyatanānaṃ na manasi katvā parato nīrodhasamāpattiatthāya eva manasikāro. Evaṃ amanasikārasāmaññena, manasikārasāmaññena ca upamupameyyatā veditabbā ācikkhanenapi manasikārasseva jotitattā. Na hi manasikārena vinā ācikkhanaṃ sambhavati.

Tā jhānasaññāti tā ekaṃ dve cittavāre pavattā nevasaññānāsaññāyatanasaññā. Nirujjhantīti padeseneva nirujjhanti, pubbābhisaṅkhāravasena pana upari anuppādo. Yathā ca jhānasaññānaṃ, evaṃ itarasaññānaṃ pīti āha “aññā ca oḷārikā bhavaṅgasaññā nuppajjantī”ti, yathāparicchinnaṃ adhīppāyo. So evaṃ paṭipanno bhikkhūti so evaṃ yathāvutte saññāge tīto arahatte, anāgāmiphale vā paṭitthito bhikkhu dvīhi phalehi samannāgamo, tiṇṇaṃ saṅkhārānaṃ paṭippassaddhi, soḷasavidhā ñāṇacariyā, navavidhā samādhicariyāti imesaṃ vasena nīrodhapaṭipādanapaṭipattiṃ paṭipanno. Phusatīti ettha phusaṇaṃ nāma vindanaṃ paṭiladdhīti āha “vindati paṭilabhatī”ti. Atthato pana yathāparicchinnaṃ cittacetasikānaṃ sabbaso appavatti eva.

Abhīti upasaggamattaṃ niratthakaṃ, tasmā “saññā” icceva attho. Nīrodhapadena anantarikaṃ katvā samāpattipade vattabbe tesā dvinnā antare sampajānapadaṃ tthapitanti āha “nīrodhapadena anantarikaṃ katvā vutta”nti, tenāha “anupaṭi...pe... attho”ti. Tatrāpīti tasmimpi tathā padānupubbīthapanepi ayaṃ visesatthoti yojanā. Sampajānantassāti taṃ taṃ samāpattiṃ samāpajjitvā vuṭṭhāya tattha tattha saṅkhārānaṃ sammasanavasena pajānantassa. Anteti yathāvuttāya nīrodhapaṭipattiyā pariyoṣāne. Dutiyavikappe sampajānantassāti sampajānakārinoti attho, tena nīrodhasamāpajjanakassa bhikkhuno ādito paṭṭhāya sabbapāṭihārikapaññāya saddhiṃ atthasādhikā paññā kiccato dassitā hoti, tenāha

“paṇḍitassa bhikkhuno”ti.

Sabbākārenāti “samāpattiyā sarūpaviseso, samāpajjanako, samāpajjanassa ṭhānaṃ, kāraṇaṃ, samāpajjanākāro”ti evamādi sabbappakārena. Tatthāti visuddhimagge. kathitatovāti kathitaṭṭhānato eva gahetabbā, na idha taṃ vadāma punaruttibhāvatoti adhippāyo.

Evam kho ahanti ettha ākārattho evaṃ-saddo uggahitākāradassananti katvā. Evam poṭṭhapādāti ettha pana sampaṭicchanaṭṭho, tenāha “suuggahitaṃ tayāti anujānanto”ti.

415. Saññā aggā etthāti saññāggaṃ, ākiñcaññāyatanaṃ. Atṭhasu samāpattīsopi saññāggaṃ atthi upalabbhatīti cintetvā. “Puthū”ti pāliyaṃ liṅgavipallāsaṃ dassento āha “bahūnipi”ti. “Yathā”ti iminā pakāraviseso karaṇappakāro gahito, na pakārasāmaññanti āha “yena yena kasiṇenā”ti, pathavīkasiṇena karaṇabhūtenā”ti ca. Jhānaṃ tāva yutto karaṇabhāvo saññānirodhaphusaṇassa sādhakatamabhāvato, kathaṃ kasiṇānanti? Tesampi so yutto eva. Yadaggena hi jhānaṃ nirodhaphusaṇassa sādhakataṃ abhāvo, tadaggena kasiṇānampi tadavinābhāvato. Anekakaraṇāpi kiriyā hotiyeva yathā “assena yānena dīpikāya gacchatī”ti.

Ekavāraṇti sakiṃ. Purimasaññānirodhanti kāmasaññānipurimasaññāya nirodhaṃ, na nirodhasamāpattisaññitaṃ saññānirodhaṃ. Ekaṃ saññāgganti ekaṃ saññābhūtaṃ aggaṃ seṭṭhanti attho heṭṭhimasaññāya ukkaṭṭhabhāvato. Saññā ca sā aggañcāti saññāggaṃ, na saññāsu agganti. Dve vāreti dvikkhattuṃ. Sesakasiṇesūti kasiṇānaṃyeva gahaṇaṃ nirodhakathāya adhikataṭṭhā. Tato eva cettha jhānaggahaṇena kasiṇajjhānāni eva gahitaṇīti veditabbaṃ. “Paṭhamajjhānena karaṇabhūtenā”ti āramaṇaṃ anāmasitvā vadati yathā “yena yena kasiṇenā”ti ettha jhānaṃ anāmasitvā vuttaṃ. “Iti”tiādinā vuttamevatthaṃ saṅgahetvā nigamanavasena vadati. Sabbampīti sabbam ekavāraṃ samāpannajaṇaṃ. Saṅgahetvāti sañjānanalakkhaṇena taṃsabhāvāvisesato ekajjhaṃ saṅgahetvā. Aparāparaṇti punappunaṃ.

416. Jhānapadaṭṭhānaṃ vipassanaṃ vadḍhentassa puggalassa vasena saññāñāṇāni dassitāni paṭhamanaye. Dutīyanaye pana yasmā vipassanaṃ ussukkāpetvā maggena ghaṭentassa maggañāṇaṃ uppajjati, tasmā vipassanāmaggavasena saññāñāṇāni dassitāni. Yasmā pana paṭhamanayo lokiyattā oḷāriko, dutīyanayo missako tasmā tadubhayaṃ asambhāvetvā accantasukhumaṃ subhaṃ thiraṃ nibbattitalokuttameva dassetuṃ maggaphalavasena saññāñāṇāni dassitāni tatiyanaye. Tayopete nayā maggasodhanavasena dassitā.

“Ayaṃ panettha sāro”ti vibhāvetuṃ tipīṭakamahāsivattheravādo ābhato. Nirodhaṃ pucchitvā tasmīṃ kathite tadanantaraṃ saññāñāṇupattiṃ pucchanto atthato nirodhato vuṭṭhānaṃ pucchati nāma, nirodhato ca vuṭṭhānaṃ arahattaphalupattiyā vā siyā anāgāmiphalupattiyā vā, tattha saññā padhānā, tadanantarañca paccavekkhaṇaṇānanti tadubhayaṃ niddhārento therō “kiṃ ime bhikkhū bhaṇanti”tiādimāha. Tattha “kiṃ ime bhikkhū bhaṇanti”ti tadā dīghanikāyatantiṃ parivattante imaṃ ṭhānaṃ patvā yathāvuttana paṭipāṭiyā tayo naye kathente bhikkhū sandhāya vadati.

Yassa yathā maggavīthiyaṃ maggaphalaññāṇesu uppannesu niyamato maggaphalapaccavekkhaṇaññāṇi honti, evaṃ phalasamāpattiyaṃ phalapaccavekkhaṇaññānti āha “paccā paccavekkhaṇaññā”nti. “Idaṃ arahattaphala”nti idaṃ paccavekkhaṇaññāssa pavattiākāradassanaṃ. Phalasamādhisaññāpaccayāti phalasamādhisahagatasaññāpaccayā. Kira-saddo anussaraṇattho. Yathādhigatadhammānussaraṇapakkiyā hi paccavekkhaṇā. Samādhisīsenā cettha sabbaṃ arahattaphalaṃ gahitaṃ sahacaraṇaññāyena, tasmim asati paccavekkhaṇāya asambhavo evāti āha “idappaccayā”ti.

Saññāattakathāvaṇṇanā

417. Desanāya saṇhabhāvena sārambhamakkhissādimalavisodhanato sutamayaññāṃ nhāpitaṃ viya, sukhumabhāvena tanulepanavilittaṃ viya, tilakkaṇabbhāhatatāya kuṇḍalādialaṅkāravibhūsitāṃ viya ca hoti, tadanupasevato ññāssa ca tathābhāvo taṃsamaṅgino puggalassa tathābhāvāpatti, nirodhakathāya nivesanañcassa sirisayanappavesanasadisanti āha “saṇhasukhuma...pe... āropitopī”ti. Tatthāti tassaṃ nirodhakathāyaṃ. Sukhaṃ avindanto mandabuddhitāya alabhanto. Malavidūsitatāya gūthaṭṭhānasadisanti. Attano laddhiṃ attadiṭṭhiṃ. Anumatim gahetvāti anuññaṃ gahetvā “edisso me attā”ti anujānāpetvā, attano laddhiyaṃ patiṭṭhapetvāti attho. Kaṃ panāti oḷāriko, manomayo, arūpīti tiṇṇaṃ attavādānaṃ vasena tividhesu katamanti attho. Pariharantoti viddhaṃsanato pariharanto, nigūhantoti adhippāyo. Yasmā catusantatirūpappabandhaṃ ekattavasena gahetvā rūpībhāvato “oḷāriko attā”ti pacceti attavādī, annapānupadhānatañcassa parikkappetvā “sassato”ti maññati, rūpībhāvato eva ca saññāya aññattaṃ ñāyāgatameva, yaṃ vedavādino “annamayo, pānamayo”ti ca dvidhā voharanti, tasmā paribbājako taṃ sandhāyā “oḷārikaṃ kho”ti āha.

Tattha yadi attā rūpī, na saññī, saññāya arūpabhāvattā, rūpadhammānañca asaṇjānanasabhāvattā, rūpī ca samāno yadi tava matena nicco, saññā aparāparaṃ pavattanato tattha tattha bhijjati bhedasabbhāvato aniccā, evampi “aññā saññā, añño attā”ti saññāya abhāvato acetanoti na kamma kārako, phalassa ca na upabhuñjakoti āpannameva, tenāha “oḷāriko ca hi te”tiādi. Paccāgacchatoti paccāgacchantassa, jānatoti attho. “Aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti”ti kasmā vuttaṃ, nanu uppādapubbako nirodho, na ca uppannaṃ anirujjhakaṃ nāma atthāti codanaṃ sandhāyāha “catunnañca khandhāna”ntiādi.

418-420. Manomayanti jhānamanaso vasena manomayaṃ. Yo hi bāhirapaccayanirapekkho, so manasāva nibbattoti manomayo. Rūpaloke nibbattasārīraṃ sandhāya vadati, yaṃ vedavādino ānandamayo, viññāṇamayoti ca dvidhā voharanti. Tatrāpīti “manomayo attā”ti imasmimpi pakkhe. Dose dinneti “aññāva saññā bhavissatī”tiādinā dose dinne. Idhāpi purimavāde vuttanayeneva dosadassanaṃ veditabbaṃ. Ayaṃ pana viseso - yadi attā manomayo, sabbaṅgapaccaṅgī, ahīnindriyo ca bhavēyya, evaṃ sati “rūpaṃ attā siyā, na ca saññī”ti pubbe viya vattabbaṃ. Tenāha - “manomayo ca hi te”tiādi. Kasmā panāyaṃ paribbājako paṭhamāṃ oḷārikaṃ attānaṃ paṭijānitvā taṃ laddhiṃ vissajjetvā puna manomayaṃ attānaṃ paṭijānāti, tañca vissajjetvā arūpiṃ attānaṃ paṭijānātīti? Kāmañcettha kāraṇaṃ heṭṭhā vuttameva, tathāpi ime titthiyā nāma anavaṭṭhitacittā thusarāsimhi nikhātakhāṇuko viya cañcalāti dassetuṃ “yathā nāma ummattako”tiādi vuttaṃ. Tattha saññāyāti pakatisaññāya. Uppādanirodhaṃ icchatī aparāparaṃ pavattāya saññāya udayavayadassanato. Tathāpi “saññā saññā”ti pavattasamaññaṃ

“attā”ti gahetvā tassa ca avicchedaṃ parikappento sassataṃ maññati, tenāha “attānaṃ pana sassataṃ maññatī”ti.

Tathevāti yathā “rūpī attā”ti, “manomayo attā”ti ca vādadvaye saññāya attato aññatā, tathā cassa acetanatādidosappasaṅgo dunnivāro, tatheva imasmiṃ vāde doso. Tenāha “tathevassa dosaṃ dassento”ti. Micchādassanenāti attadiṭṭhisāṅkhātena micchābhinivesena. Abhibhūtattāti anādikālabhāvitabhāvena ajjhotthaṭṭattā nivāritaññacārattā. Taṃ nānattaṃ ajānantoti yena santatighanena, samūhaghanena ca vañcito bālo pabandhavasena pavattamānaṃ dhammasamūhaṃ micchāgāhavasena “attā”ti, “nicco”ti ca abhinivissa voharati, taṃ ekattasaññitaṃ ghanaggahaṇaṃ vinibhujja yāthāvato jānanaṃ ghanavinibbhogo, sabbena sabbam tiṭṭhiyānaṃ so natthīti ayampi paribbājako tādisassa ñāṇassa paripākassa abhāvato vuccamānampi nāññasi. Tena vuttaṃ “bhagavatā vuccamānampi taṃ nānattaṃ ajānanto”ti. Saññā nāmāyaṃ nānārammaṇā nānākkhaṇe uppajjati, veti cāti saññāya uppādanīrodhaṃ passantopi saññāmayaṃ saññābhūtaṃ attānaṃ parikappetvā yathāvuttaghanavinibbhogābhāvato niccameva katvā maññati diṭṭhimaññanāya. Tathābhūtassa ca tassa saṅhasukhumaparamagambhīradhammatā na ñāyatevāti vuttaṃ “dujjānaṃ kho”tiādi.

Diṭṭhiādīsu “evameta”nti dassanaṃ abhinivisaṇaṃ diṭṭhi. Tassā eva pubbabhāgabhūtaṃ “evameta”nti nijjhānavasena khamanaṃ khanti. Tathā rocanaṃ ruci. “Aññathā”tiādi tesaṃ diṭṭhiādīnaṃ vibhajitvā dassanaṃ. Tattha aññathāti yathā ariyavinaye antadvayaṃ anupaggamma majjhimā paṭipadāvasena dassanaṃ hoti, tato aññathāyeva. Aññadevāti yaṃ paramatthato vijjati khandhāyatanādi, tassa ca aniccatādi, tato aññadeva paramatthato avijjamānaṃ attānaṃ sassatādi te khamati ceva ruccati ca. Āyuñjanaṃ anuyuñjanaṃ āyogo, tenāha “yuttapayuttatā”ti. Paṭipattiyāti paramattacintanādi paribbājakapaṭipattiyā. Dujjānametaṃ dhammataṃ tvaṃ “ayaṃ paramattho, ayaṃ sammutī”ti imassa vibhāgassa dubbibhāgattā. “Yadi etaṃ dujjānaṃ, taṃ tāva tiṭṭhatu, imaṃ panatthaṃ bhagavantaṃ pucchissāmī”ti cintetvā yathā paṭipajji, taṃ dassetuṃ “atha paribbājako”tiādi vuttaṃ. Añño vā saññatoti saññāsabhāvato añño sabhāvo vā attā hotūti attho. Assāti attano.

Lokiyati dissati ettha puññapāpaṃ, tabbipāko cāti loko, attā. So hissa kārako, vedako cāti icchito. Diṭṭhigatanti “sassato attā ca loko cā”tiādi nayappavattaṃ diṭṭhigataṃ. Na hesa diṭṭhābhiniveso diṭṭhadhammikādiatthanissito tadasaṃvattanato. Yo hi tadāvaho, so taṃnissitoti vattabbaṃ labheyya yathā taṃ puññañāṇasambhāro. Eteneva tassa na dhammanissitatāpi saṃvaṇṇitā daṭṭhabbā. Ādibrahmacariyassāti ādibrahmacariyaṃ, tadeva ādibrahmacariyakaṃ yathā “vinayo eva venayiko”ti, tenāha “sikkhattayasaṅkhātassā”tiādi. Diṭṭhābhinivesassa saṃsāravaṭṭe nibbidāviraṇānirodhupasaṃsaṃvattanaṃ vaṭṭantogadhattā, tassa vaṭṭasambandhanato ca. Tathā abhiññāsambodhanibbānāsasaṃvattanañca daṭṭhabbaṃ. Abhijānanāyāti nātapariññāvasena abhijānanatthāya. Sambujjhanatthāyāti tīraṇapahānapariññāvasena sambodhanatthāyāti vadanti. Abhijānanāyāti abhiññāpaññāvasena jānanāya, taṃ pana vaṭṭassa paccakkhakarāṇameva hotīti āha “paccakkhakiriyāyā”ti. Sambujjhanatthāyāti pariññābhisamayavasena paṭivedhāya.

Kāmaṃ taṇhāpi dukkhasabhāvā, tassā pana samudayabhāvena visuṃ gahitattā “taṇhaṃ ṭhapetvā”ti vuttaṃ. Pabhāvanato uppādanato. Dukkhaṃ pabhāventīpi taṇhā avijjādipaccayantarasaṃhitā eva pabhāveti, na kevalāti āha “sappaccayā”ti.

Ubhinnaṃ appavattīti ubhinnaṃ appavattinimittaṃ, nappavattanti ettha dukkhasamudayā etasmiṃ vā adhigateti appavatti. Dukkhanirodhaṃ nibbānaṃ gacchati adhigacchati, tadatthaṃ paṭipadā cāti dukkhanirodhagāminīpaṭipadā. Maggaṭubhāvoti aggamaggasamuppādo. Phalasacchikiriyāti asekkhaphalādhigamo. Ākāraṇti taṃ gamanaliṅgaṃ.

421. Samantato niggaṇṇhanavasena todanaṃ vijjhaṇaṃ sannitodakaṃ, vācāyāti ca paccatte karaṇavacananti āha “vacanapatodenā”ti. Sajjhabbharitanti samantato bhusaṃ aritaṃ akaṃsūti satamattehi tuttakehi viya tiṃsasatamattā paribbājakā vācāpatodanehi tudimsu sabhāvato vijjamānanti paramatthasabhāvato upalabbhamānaṃ, napakatiādi viya anupalabbhamānaṃ. Tacchanti saccaṃ. Tathanti aviparītaṃ lokuttaradhammesūti visaye bhummaṃ te dhamme visayaṃ katvā. Tṭhasabhāvanti avaṭṭhasabhāvaṃ, taduppādakanti attho. Lokuttaradhammaniyāmatanti lokuttaradhammasampāpananiyāmena niyataṃ, tenāha “buddhānañhī”tiādi. Edisāti “dhammaṭṭhitata”ntiādinā vuttappakārā.

Cittahatthisāriputtapoṭṭhapādavatthuvaṇṇanā

422. Sukhumesu atthantaresūti khandhāyatanādīsū sukhumaññānagocaresu dhammesu. Kusaloti pubbe buddhasāsane kataparicayatāya cheko ahosi. Gihibhāve ānisaṃsakathāya kathitattā sīlavantassa bhikkhuno tathā kathanena vibbhamane niyojitattā idāni sayampi sīlavā eva hutvā cha vāre vibbhami. Kammasarikkhakena hi phalena bhavitabbaṃ. Mahāsāvakassa kathiteti mahāsāvakassa mahākoṭṭhikattherassa apasādanakathitanimittaṃ. Patiṭṭhātumaṃ asakkontoti sāsane patiṭṭhaṃ laddhumaṃ asakkonto.

423. Paññācakkhuno natthitāyāti suvuttaduruttasamavisamadassanasamatthapaññācakkhuno abhāvena. Cakkhumāti ettha yādisena cakkhunā puriso “cakkhumā”ti vutto, taṃ dassetumaṃ “subhāsita”tiādi vuttaṃ. Ekakoṭṭhāsāti ekantikā, nibbānāvahabhāvena nicchitāti adhippāyo. Tṭhapitāti vavatthāpitā. Na ekakoṭṭhāsā na ekantikā, na nibbānāvahabhāvena nicchitā vaṭṭantogadhabhāvatoti adhippāyo.

Ekamsikadhammavaṇṇanā

425. “Kasmā ārabhī”ti kāraṇaṃ pucchitvā “aniyyānikabhāvadassanattha”nti payojanaṃ vissajjitaṃ. Sati hi phalasiddhiyaṃ hetusiddhoyeva hotīti. Paññāpitaniṭṭhāyāti paveditavimuttimaggassa, vaṭṭadukkhapariyosānaṃ gacchati etāyāti “niṭṭhā”ti vimutti vuttā. Niṭṭhāmaggo hi idha uttarapadalopena “niṭṭhā”ti vutto. Tassa hi aniyyānikatā, niyyānikatā ca vuccati, na niṭṭhāya. Niyyānaṃ vā niggamanaṃ nissaraṇaṃ, vaṭṭadukkhassa vupasamoti attho. Niyyānameva niyyānikaṃ, na niyyānikaṃ aniyyānikaṃ, so eva bhāvo aniyyānikabhāvo, tassa dassanatthanti yojetabbaṃ. “Eva”nti “nibbānaṃ nibbāna”nti vacanamattasāmaññaṃ gahetvā vadati, na pana paramatthato tesāṃ samaye nibbānapaññāpanassa labbhanato, tena vuttaṃ “sā ca na niyyānikā”tiādi. Lokathūpikādivasenāti ettha ādi-saddena “añña puriso, añña pakatī”ti pakatipurisantarāvabodho makkho, buddhiādiguṇavinimuttassa attano sakattani avaṭṭhānaṃ makkho, kāyapavattigatijātibandhānaṃ appamajjanavasena appavatto makkho, yaññehi jutena parena purisena salokatā makkho, samīpatā makkho, sahayogo makkhoti evamādīnaṃ saṅgaho daṭṭhabbo. Yathāpaññattāti

paññattappakārā hutvā na niyyāti, yenākārena “niṭṭhā pāpuṇīyati”ti tehi paveditā, tenākārena tassā appattabbato na niyyāti. Paṇḍitehi paṭikkhittāti “nāyaṃ niṭṭhā paṭipadā vaṭṭassa anatikkamanato”ti buddhādīhi paṇḍitehi paṭikkhittā. Nivattatīti paṭikkhepassa kāraṇavacanaṃ, tasmā tehi paññattā niṭṭhā paṭipadā na niyyāti, aññadatthu taṃsamaṅginaṃ puggalaṃ saṃsāre eva paribbhamāpentī nivattati.

Padhānaṃ jānanaṃ nāma paccakkhato jānanaṃ tassa pamāṇajetṭhabhāvato, itarassa saṃsayānubaddhattāti vuttaṃ “jānaṃ passa”nti. Tenettha dassanena jānanaṃ viseseti. Idaṃ vuttaṃ hoti - tumhākaṃ ekantasukhe loka paccakkhato ñāṇadassanaṃ atthīti. Jānanti vā tassa lokassa anumānavisayaṃ pucchati, passantīti paccakkhato gocaraṃ. Ayañhettha attho - api tumhākaṃ loka paccakkhato ñāto, udāhu anumānatoti.

Yasmā loka paccakkhabhūto attho indriyagocarabhāvena pākaṭo, tasmā vuttaṃ “diṭṭhapubbānī”tiādi. Diṭṭhapubbānīti diṭṭhavā, dassanabhūtena, tadanugatena ca ñāṇena gahitapubbānīti attho. Evañca katvā “sarīrasaṇṭhānādīni”ti vacanaṃ samatthitaṃ hoti. “Appāṭihīraka ta”nti anunāsikalopaṃ katvā niddesoti āha “appāṭihīrakaṃ ta”nti “appāṭihīraṃ kata”nti evamettha vaṇṇenti.

Paṭipakkhaharaṇato paṭihāriyaṃ, tadeva pāṭihāriyaṃ, uttaravirahitaṃ vacanaṃ. Pāṭihāriyamevettha “pāṭihīraka”nti vā vuttaṃ. Na pāṭihīrakaṃ appāṭihīrakaṃ parehi vuccamānauttarehi sauttarattā, tenāha “paṭiharaṇavirahita”nti. Sauttarañhi vacanaṃ tena uttarena paṭihāriyati ativiparivattīyati. Tato eva niyyānassa paṭiharaṇamaggassa abhāvato “aniyyānika”nti vattabbataṃ labhati.

426. Vilāso līlā. Ākappo kesabandhavatthaggaṇaṃ ādiākāraviseso, vesasaṃvidhānaṃ vā. Ādi-saddena bhāvādīnaṃ saṅgaho daṭṭhabbo. “Bhāvo”ti ca cāturiyaṃ veditabbaṃ.

Tayoattapaṭilābhavaṇṇanā

428. Āhito ahaṃ māno etthāti attā, attabhāvoti āha “attapaṭilābhoti attabhāvapaṭilābho”ti. Kāmabhavaṃ dasseti tassa itaradvayattabhāvato oḷārikattā. Rūpabhavaṃ dasseti jhānāmanena nibbattaṃ hutvā rūpībhāvena upalabbhanato. Saṃkilesikā dhammā nāma dvādasa akusalacittuppādā tadabhāve kassaci saṃkilesassāpi asambhavato. Vodāniyā dhammā nāma samathavipassanā tāsaṃ vasena sabbaso cittavodānassa sijjhanato.

429. Paṭipakkhadhammānaṃ asamucchede pana na kadāci anavajjadhammānaṃ pāripūrī, vepullaṃ vā sambhavati, samucchede pana sati eva sambhavatīti maggapaññāphalapaññā-ggaṇaṃ. Tā hi sakiṃ paripuṇṇā paripuṇṇā eva aparihānadhammattā. Taruṇapīṭīti uppannamattā aladdhāsevanā dubbalā pīti. Balavatutṭhīti punappunaṃ uppattiyā laddhāsevanā uparivisesādhigamassa paccayabhūtā thiratarā pīti. “Yaṃ avocumhā”tiādīsu ayaṃ saṅkhepattho - yaṃ vohāraṃ “saṃkilesikavodāniyadhammānaṃ pahānābhivuddhiniṭṭhaṃ paññāya pāripūrivepullabhūtaṃ imasmiṃyeva attabhāve aparappaccayena ñāṇena paccakkhato sampādetvā viharissatī”ti kathayimha. Tattha tasmīṃ vihāre tassa mama ovādarkarassa bhikkhuno evaṃ vuttappakārena viharaṇanimittaṃ pamodappabhāvitā pīti ca bhavissati, tassā ca paccayabhūtaṃ passaddhidvayaṃ sammadeva upaṭṭhitā sati ca ukkaṃsagataṃ ñāṇaṃca tathābhūto ca so vihāro. Santapaṇītatāya atappako anaññasādhāraṇo sukhavīhāroti vattabbataṃ arahatīti.

Paṭhamajjhāne paṭiladdhamatte hīnabhāvato pīti dubbalā pāmojjapakkhikā, suvibhāvite pana tasmim paguṇe sā pañitā balavabhāvato paripuṇṇakiccā pītīti vuttaṃ “paṭhamajjhāne pāmojjādayo chapī dhammā labbhanti”ti. “Sukho vihāro”ti iminā samādhi gahito. Sukhaṃ gahitanti apare, tesam matena santasukhatāya upekkhā catutthajjhāne “sukha”nti icchitā, tenāha “tathā catutthe”tiādi. Pāmojjaṃ nivattatīti dubbalapītisaṅkhātāṃ pāmojjaṃ chasu dhammesu nivattati hāyati. Vitakkavicārakkhobhavirahena dutiyajjhāne sabbadā pīti balavatī eva hoti, na paṭhamajjhāne viya kadāci dubbalā. Suddhavipassanā pādakajjhānamevāti upari maggaṃ akathetvā kevalaṃ vipassanāpādakajjhānaṃ kathitaṃ. Catūhi maggehi saddhiṃ vipassanā kathitāti vipassanāya pādakabhāvena jhānāni kathetvā tato paraṃ vipassanāpubbakā cattāropi maggā kathitāti attho. Catutthajjhānikaphalasamāpatti kathitāti paṭhamajjhānikādikā phalasamāpattiyo akathetvā catutthajjhānikā eva phalasamāpatti kathitā. Pītivevacanameva katvāti dvinnāṃ pītināṃ ekasmiṃ cittuppāde anuppajjanato pāmojjaṃ pītivevacanameva katvā. Pītisukhānaṃ apariccattattā, “sukho ca vihāro”ti sātisayassa sukhavihārassa gahitattā ca dutiyajjhānikaphalasamāpatti nāma kathitā. Kāmaṃ paṭhamajjhānepi pītisukhāni labbhanti, tāni pana vitakkavicārakkhobhena na santapañitāni, santapañitāni ca idhādhippetāni.

432-437. Vibhāvanatthoti pakāsanattho sarūpato nirūpanattho, tenāha “ayaṃ so”tiādi. Nanti oḷārikaṃ attapaṭilābhaṃ. Sappaṭiharaṇanti parena coditavacanena saparihāraṃ sauttaraṃ. Tucchoti musā abhūto. Sjevāti so eva attapaṭilābho. Tasmim samaye hotīti tasmim paccuppannasamaye vijjamāno hoti. Attapaṭilābhotveva niyyātesī, na naṃ sarūpato nīharitvā dassesi. Rūpādayo cettha dhammāti rūpavedanādayo eva ettha loke sabhāvadhammā. Attapaṭilābhoti pana te rūpādi ke pañcakkhandhe upādāya paññatti, tenāha “nāmamattameta”nti. Nāmapaṇṇattivāsenāti nāmapaṇṇatvapaññattimattatāvasena.

438. Evañca pana vatvāti “attapaṭilābhoti rūpādi ke upādāya paññattimatta”nti imamatthaṃ “yasmim citta samaye”tiādinā vatvā. Paṭipucchitvā vinayanatthanti yathā pare puccheyyuṃ, tenākārena kālavibhāgato paṭipadāni pucchitvā tassa atthassa ñāpanavasena vinayanatthaṃ. Tasmim samaye sacco ahoṣīti tasmim atītasamaye upādānassa vijjamānatāya saccabhūto vijjamāno viya vattabbo ahoṣi, na pana anāgato idāni paccuppanno vā attapaṭilābho tadupādānassa tadā avijjamānattā. Ye te atītā dhammā atītasamaye atītattapaṭilābhassa upādānabhūtā rūpādayo. Te etarahi natthi niruddhattā. Tato eva ahesunti saṅkhaṃ gatā. Tasmāti tasmimyeva samaye labbhanato. Sopi tadupādāno me attapaṭilābho tasmimyeva atītasamaye sacco bhūto vijjamāno viya ahoṣi. Anāgatapaccuppannānanti anāgatānañceva paccuppannānañca rūpadhammānaṃ upādānabhūtānaṃ tadā tasmim atītasamaye abhāvā tadupādāno anāgato paccuppanno ca attapaṭilābho tasmim atītasamaye mogho tuccho musā natthīti attho. Nāmamattamevāti samaññāmattameva. Attapaṭilābhaṃ paṭijānāti paramatthato anupalabbhamānattā.

“Eveva nayo”ti iminā ye te anāgatā dhammā, te etarahi natthi, “bhavissanti”ti pana saṅkhaṃ gamissanti, tasmā sopi me attapaṭilābho tasmimyeva samaye sacco bhavissati. Atītapaccuppannānaṃ pana dhammānaṃ tadā abhāvā tasmim samaye mogho atīto mogho paccuppanno. Ye ime paccuppannā dhammā, te etarahi atthi,

tasmā yoyaṃ me attapaṭilābho, so idāni sacco. Atītānāgatānaṃ pana dhammānaṃ idāni abhāvā tasmaṃ samaye mogho atīto mogho anāgatoti evaṃ atthato nāmamattameva attapaṭilābhaṃ paṭijānātīti imamattamaṃ atidisati.

439-443. Saṃsanditunti samānetuṃ. Yasmiṃ samaye khīraṃ hotīti yasmiṃ kāle bhūtopādāyasaññaṃ upādānavisesaṃ upādāya khīrapaññatti hoti. Na tasmaṃ...pe... gacchati khīrapaññattiupādānassa dadhiādipaññattiyā anupādānato. Paṭiniyatavattukā hi ekā lokasamaññā, tenāha “ye dhamme upādāyā”tiādi. Tattha saṅkhāyati etāyāti saṅkhā, paññatti. Niddhāretvā vacanti vadanti etāyāti nirutti. Namanti etenāti nāmaṃ. Voharanti etenāti vohāro, paññattiyeva. Esa nayo sabbatthāti “yasmiṃ samaye”tiādinā khīre vuttanayaṃ dadhiādīsu atidisati.

Samanujānanamattakānīti “idaṃ khīraṃ, idaṃ dadhī”tiādinā tādise bhūtopādāyarūpavisesaṃ loka paramparābhaṃ paññattiṃ appaṭikkhipitvā samanujānaṃ viya paccayavisesavasiṭṭhaṃ rūpādikhandhasamūhaṃ upādāya “oḷāriko attapaṭilābho”ti ca “manomayo attapaṭilābho”ti ca “arūpo attapaṭilābho”ti ca tathā tathā samanujānanamattakāni, na ca tabbinimutto upādānato añño koci attho atthīti attho. Niruttimattakānīti saddaniruttiyā gahaṇūpāyamattakāni. “Satto phassoti hi saddaggahaṇuttarakālaṃ tadanuviddhapaṇṇattiggahaṇamukheneva tadatthāvabodho. Vacanapathamattakānīti tasseeva vevacanaṃ. Vohāramattakānīti tathā tathā vohāramattakāni. Nāmapaṇṇattimattakānīti tasseeva vevacanaṃ, taṃtaṃnāmapaññāpanamattakāni. Sabbametanti “attapaṭilābho”ti vā “satto”ti vā “poso”ti vā sabbametaṃ vohāramattakam paramatthato anupalabbhanato, tenāha “yasmā paramatthato satto nāma natthī”tiādi.

Yadi evaṃ kasmā taṃ buddhehipi vuccatīti āha “buddhānaṃ pana dve kathā”tiādi. Sammutiyā vohārassa kathanam sammutikathā. Paramatthassa sabhāvadhammassa kathanam paramatthakathā. Aniccādikathāpi paramatthasannissitakathā paramatthakathāti katvā paramatthakathā. Paramatthadhammo hi “anicco, dukkho, anattā”ti ca vuccati, na sammutidhammo. Kasmā panevaṃ duvidhā buddhānaṃ kathāpavattīti tattha kāraṇamāha “tattha yo”tiādinā. Yasmā paramatthakathāya saccasampaṭivedho, ariyasaccakathā ca sikhāppattā desanā, tasmā vineyyapuggalavasena sammutikatham kathamtopi bhagavā paramatthakathamyeva kathetīti āha “tassa bhagavā āditova...pe... kathetī”ti, tenāha “tathā”tiādi, tenassa katthaci sammutikathāpubbikā paramatthakathā hoti puggalajjhāsayavasena, katthaci paramatthakathāpubbikā sammutikathā. Iti vineyyadamanakusalassa satthu vineyyajjhāsayavasena tathā tathā desanāpavattīti dasseti. Sabbattha pana bhagavā dhammataṃ avijahanto eva sammutiṃ anuvattati, sammutiṃ apariccajantoyeva dhammataṃ vibhāveti, na tattha abhinivesātidhāvanāni. Vuttañhetam “janapadaniruttiṃ nābhiniviseyya, samaññaṃ nātidhāveyyā”ti.

Paṭhamam sammutiṃ katvā kathanam pana veneyyavasena yebhuyyena buddhānaṃ āciṇṇanti taṃ kāraṇena saddhiṃ dassento “pakatiyā panā”tiādimāha. Nanu ca sammuti nāma paramatthato avijjānānattā abhūtā, taṃ katham buddhā kathamtopi āha “sammutikatham kathamtāpi”tiādi. Saccamevāti tathameva. Sabhāvamevāti sammutibhāvena taṃsabhāvameva, tenāha “amusāvā”ti. Paramatthassa pana saccādhāve vattabbameva natthi.

Imesaṃ pana sammutiparamatthānaṃ ko vireso? Yasmiṃ bhinne, buddhiyā vā avayavavinibbhoge kate na taṃsaññā, so ghaṭapaṭādippabhedo sammuti, tabbipariyāyato paramattho. Na hi kakkhaḷaphusanādisabhāve ayaṃ nayo labbhati. Evaṃ santepi vuttanayena sammutipi saccasabhāvā evāti āha “duve saccāni akkhāsī”tiādi.

Idāni nesaṃ saccasabhāvaṃ kāraṇena dassento “saṅketavacanaṃ saccanti gāthamāha. Tattha saṅketavacanaṃ saccaṃ visaṃvādanābhāvato. Tattha hetumāha “lokasammutikāraṇa”nti. Lokasiddhā hi sammuti saṅketavacanassa avisaṃvādanatāya kāraṇaṃ. Paramo uttamo attho paramattho, dhammānaṃ yathābhūtasabhāvo. Tassa vacanaṃ saccaṃ yāthāvato avisaṃvādanavasena ca pavattanato. Tattha kāraṇamāha “dhammānaṃ bhūtalakkhaṇa”nti, sabhāvadhammānaṃ yo bhūto aviparīto sabhāvo, tassa lakkhaṇaṃ aṅgaṇaṃ ñāpananti katvā.

Yadi tathāgato paramatthasaccaṃ sammadeva abhisambujjhivā tṭhitopi lokasamaññaṃ gahetvāva vadati, ko ettha lokiyamahājanehi visesoti āha. “Yāhi tathāgato voharati aparāmāsa”ntiādi. Lokiyamahājano appahīnaparāmāsattā “etaṃ mamā”tiādinā parāmasanto voharati, tathāgato pana sabbaso pahīnaparāmāsattā aparāmasanto yasmā lokasamaññaṃ hi vinā lokiyo attho loka kenaci duviññeyyo, tasmā tāhi taṃ voharati. Tathā voharanto eva ca attano desanāvilāsena veneyyasatte paramatthasacce patiṭṭhapeti. Desanaṃ vinivaṭṭetvāti heṭṭhā pavattitakathāya vinivaṭṭetvā vivecetvā desanaṃ “aparāmāsa”nti taṇhāmānaparāmāsappahānakittanena arahattanikūṭena niṭṭhāpesi. Yaṃ yaṃ panettha atthato na vibhattaṃ, taṃ suviññeyyameva.

Poṭṭhapādasuttavaṇṇanāya līnatthappakāsanā.



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