

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)
10. Commentary on the Discourse to Subha
(10. Subhasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

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

10. Subhasuttavaṇṇanā

Subhamāṇavakavatthuvaṇṇanā

444. Evaṃ poṭṭhapādasuttaṃ saṃvaṇṇetvā idāni subhasuttaṃ saṃvaṇṇento yathānupubbaṃ saṃvaṇṇanokāsassa pattabhāvaṃ vibhāvetuṃ, poṭṭhapādasuttassānantaraṃ saṅgītassa suttassa subhasuttabhāvaṃ vā pakāsetuṃ “evaṃ me suttaṃ...pe... sāvatthiyanti subhasutta”nti āha. Anunāsikalopena “acira parinibbute”ti vuttanti dasseti “aciraṃ parinibbute”ti iminā yathā poṭṭhapādasutte “appāṭihīra ka taṃ bhāsitaṃ sampajjati”ti, aciraṃ parinibbutassa assāti vā aciraparinibbuto yathā “acirapakkanto, māsajāto”ti. Atthamattaṃ pana dassetuṃ evaṃ vuttaṃ. Aciraparinibbuteti ca satthu parinibbutabhāvassa cirakālatāpaṭikkhepena āsannatāmaṃ dassitaṃ, kālaparicchedo pana na dassitoti taṃ dassento “parinibbānato”tiādimāha. Visākhapuṇṇamito uddhaṃ yāva jeṭṭhapuṇṇamī, tāva kālaṃ sandhāya “māsamate”ti vuttaṃ. Mattasaddena pana tassa kālassa kiñci asampuṇṇataṃ joteti. Tudisaññito gāmo nivāso etassāti todeyyo. Taṃ panesa yasmā soṇadaṇḍo viya campāṃ, kūṭadanto viya ca khāṇumataṃ ajjhāvasati, tasmā vuttaṃ “tassa adhipatittā”ti, issarabhāvatoti attho. Ayampi hi rañño pasenadikosalassa purohitabrāhmaṇo. Puttampi āhāti subhaṃ māṇavampi oবাদanto āha.

Añjanānanti akkhiañjanatthāya ghaṃsitaañjanānaṃ. Vammikānanti kimisaṃhāṭavammikānaṃ sañcayaṃ disvāti sambandho. Madhūnanti makkhikamadhūnaṃ. Samāhāranti makarandasannicayaṃ. Paṇḍito gharamāvaseti yasmā appatarappatarepi gayhamāne bhogā khīyanti, appatarappatarepi ca sañciyamāne vaḍḍhanti, tasmā yathāvuttamupamattayaṃ paññāya disvā viññujātiko kiñci pi vayamakavā āyameva uppādentō gharevase gharāvāsamanutitṭheyyāti lobhādesitapaṭipattiṃ upadisati.

Adānameva sikkhāpetvā sikkhāpanahetu lobhābhūtatāya tasmiṃyeva ghare sunakho hutvā nibbatti. Lobhavasikassa hi duggati pāṭikaṅkhā, “janavasabho nāma yakkho hutvā nibbatti”ti ettha vuttanayena attho veditabbo. Pubbapariyāyena ativiya piyāyati. Vuttañhi “pubbeva sannivāsenā”tiādi. Nikkhaṇṇeti kenacideva karaṇīyena bahi niggate. Subhaṃ māṇavaṃ anuggaṇhitukāmo ekakova bhagavā piṇḍāya pāvīsi. Bhukkāranti “bhu bhū”ti sunakhasaddakaraṇaṃ. “Bho bho”ti brāhmaṇasamudācārena paribhavitvā paribhavanahetu. “Bhovādi nāma so hoti, sace hoti sakiñcano”ti hi vuttaṃ. Nanu ca heṭṭhā “adānameva sikkhāpetvā sunakho hutvā nibbatto”ti āha, kasmā panettha “pubbepi maṃ ‘bho bho’ti paribhavitvā sunakho jāto”ti vadatīti? Tathā nibbattiyā tadubhayasādhāraṇaphalattā. Ānisaṃsaphalañhi sādharmaṇakammenapi jātaṃ, na vipākaphalaṃ viya ekakammenevāti daṭṭhabbaṃ.

Avāciṃ gamissasi katokāsassa kammassa paṭibāhitumasakkuṇeyyabhāvato. “Jānāti maṃ samaṇo gotamo”ti vippaṭisārī hutvā. Uddhanantareti cullikantare. Nanti sunakhaṃ.

Taṃ pavattinti bhagavatā yathāvuttakāraṇaṃ. Brāhmaṇacārittassa aparihāpitataṃ sandhāya, tathā pitaraṃ ukkaṃsento “brahmaloke nibbatto”ti āha. Mukhāruḥhanti sayamṃpaṭibhānavasena mukhamāruḥhaṃ. Taṃ pavattiṃ pucchīti “sutametaṃ bho gotama mayhaṃ pitā sunakho hutvā nibbatto”ti tumhehi vuttaṃ, “kimidaṃ saccaṃ vā asaccaṃ vā”ti pucchi. Tattheva vatvāti yathā pubbe sunakhassa vuttaṃ, tattheva vatvā. Avisaṃvādanatthanti saccāpanatthaṃ, “todeyyabrāhmaṇo sunakho hutvā nibbatto”ti vacanassa avisaṃvādanena attano avisaṃvādibhāvadassanatthanti vuttaṃ hoti. Appodakanti appakena udakena sampāditaṃ. Madhupāyāsanti sādurasam, madhuyojitaṃ vā pāyāsam. Tathā akāsi, yathā bhagavatā vuttaṃ. “Sabbam dassesīti buddhānubhāvena so sunakho taṃ sabbam netvā dassesi, na jātissaratāya. Bhagavantaṃ disvā bhukkaraṇaṃ pana purimajātisiddhavāsanāvasenā”ti evaṃ ācariyena vuttaṃ. Uparipaṇṇāsake pana cūlakammavibhaṅgasuttaṭṭhakathāyaṃ “sunakho ‘ñātomhi iminā”ti roditvā ‘huṃ hu’nti karonto dhananidhānatṭhānaṃ gantvā pādena pathaviṃ khaṇitvā saññaṃ adāsī”ti jātissarākāramāha, vīmaṃsitvā gahetabbaṃ.

“Bhavapaṭicchannaṃ nāma evarūpaṃ sunakhapaṭisandhiantaraṃ pākataṃ samaṇassa gotamassa, addhā esa sabbaññū”ti bhagavati pasannacitto. Aṅgavijjāpāṭhako kiresa. Tenassa etadahosi “imaṃ dhammapaṇṇākāraṃ katvā samaṇaṃ gotamaṃ pañhaṃ pucchissāmī”ti, tato so cuddasa pañhe abhisankharitvā bhagavantaṃ pucchi. Tena vuttaṃ “cuddasa pañhe pucchitvā”ti. Tattha cuddasa pañheti “dissanti hi bho gotama manussā appāyukā, dissanti dīghāyukā. Dissanti bāvābādā, appābādā. Dubbaṇṇā, vaṇṇavanto. Appesakkhā, mahesakkhā. Appabhogā, mahābhogā. Nīcakulīnā, uccākulīnā. Dissanti duppaññā, dissanti paññavanto. Ko nu kho bho gotama hetu ko paccayo, yena manussānaṃyeva satam manussabhūtānaṃ dissanti hīnapaṇītatā”ti ime cūlakammavibhaṅgasutte āgate cuddasa pañhe. “Kammassakā māṇava sattā kammadāyādā”tiādinā saṅkhepato, vitthārato ca vissajjanapariyosāne bhagavantaṃ saraṇaṃ gato. Aṅgasubhatāya “subho” tissa nāmaṃ. Māṇavoti pana mahallakakālepi taruṇavohārena naṃ voharati. Attano bhogagāmatoti tudigāmato āgantvā taṅkhaṇikaṃ vasati. Teneva pāḷiyam “kenacideva karaṇīyena”ti vuttaṃ.

445. “Ekā ca me kaṅkhā atthī”ti iminā upari pucchiyamānassa pañhassa pageva tena abhisankhatabhāvaṃ dasseti. Māṇavakanti khuddakamāṇavaṃ “ekaputtako, piyaputtako”tiādīsu viya ka-saddassa khuddakatthe pavattanato. Visabhāgavedanāti dukkhavedanā. Sā hi kusalakammanibbatte attabhāve uppajjanakasukhavedanāpaṭipakkhabhāvato “visabhāgavedanā”ti ca kāyaṃ gāḷhā hutvā bādhanato pīḷanato “ābādho”ti ca vuccati. Kīdisā pana sāti āha “yā ekadese”tiādi. Ekadese uppajjitvāti sarīrekadese uṭṭhahitvāpi aparivattibhāvakaraṇato ayapaṭṭena ābandhitvā viya gaṇhāti, iminā balavarogo ābādho nāmāti dasseti. Kicchajīvitakaroti asukhajīvitāvaho, iminā dubbalo appamattako rogo ātaṅko nāmāti dasseti. Uṭṭhānanti sayananisajjādito uṭṭhahanaṃ, tena yathā tathā aparāparaṃ sarīrassa parivattanaṃ vadati. Garukanti bhāriyaṃ akiccasiddhikaṃ. Gilānasseva kāye balaṃ na hotīti sambandho. Lahuṭṭhānena cettha gelaññābhāvo pucchito. Heṭṭhā catūhi padehi aphāsuvihārābhāvaṃ pucchitvāpi idāni

puna phāsuvihārabhāvaṃ pucchati, tena saviseso ettha phāsuvihāro pucchitoti viññāyati. Asatipi hi atisayatthajotane sadde atthāpattito atisayattho labbhateva yathā “abhirūpassa kaññā dātabbā”ti. Tenāha “gamaṇaṭṭhānā”tiādi. Purimaṃ āṇāpanavacanaṃ, idaṃ pana pucchitabbākāradassananti ayamimesaṃ visesoti dasseti “athassā”tiādinā.

447. Kālo nāma upasaṅkamanassa yuttapattakālo, samayo nāma tasseva paccayasāmaggī, atthato panesa tajjaṃ sarīrabalañceva tappaccayaparissayābhāvo ca. Upādānaṃ nāma ñāṇena tesāṃ gahaṇaṃ sallakkhaṇanti āha “paññāyā”tiādi. “Sve gamanakālo bhavissatī”ti iminā kālaṃ, “kāye”tiādinā samayañca sarūpato dasseti. Pharissatīti pharaṇavasena ṭhassati.

448. Cetiyaraṭṭheti cetiraṭṭhe. Ya-kārena hi padaṃ vaḍḍhetvā evaṃ vuttaṃ. “Cetiraṭṭhato aññaṃ visumyevekaṃ raṭṭha”ntipi vadanti. “Yasmā maraṇaṃ nāma tādīsānaṃ dasabalānaṃ rogavaseneva hoti, tasmā yena rogena taṃ jātaṃ, tassa sarūpapucchā, kāraṇapucchā, maraṇahetukacittasantāpapucchā, tassa ca santāpassa sabbalokasādhāraṇatā, tathā maraṇassa ca appaṭikaraṇatā”ti evamādinā maraṇapaṭisaññuttaṃ sammodanīyaṃ kathaṃ kathesīti dassetuṃ “bho ānandā”tiādi vuttaṃ. “Ko nāmā”tiādinā hi rogaṃ pucchati, “kiṃ bhagavā paribhuñjī”ti iminā kāraṇaṃ, “apicā”tiādinā cittasantāpaṃ, “satthā nāmā”tiādinā tassa sabbalokasādhāraṇataṃ, “ekā dānī”tiādinā maraṇassa appaṭikaraṇataṃ dassetīti daṭṭhabbaṃ. Mahājānīti mahāhāni. Yatrāti yena kāraṇena parinibbuto, tena ko dāni añño maraṇā muccissatītiādinā yojetabbaṃ. Idānīti ca attano manasikāraṃ pati vohāramattena vuttaṃ. Lajjissatīti lajjā viya bhavissati, vijjissatīti attho. Pītabhesajjānurūpaṃ āhārabhojanaṃ porāṇāciṇṇanti āha “pīta...pe... datvā”ti.

Hutvāti pāṭhaseso santikāvacarabhāvassa visesanato. Māro pāpimā viya na randhagavesī, uttaramāṇavo viya ca na vīmaṃsanādhippāyo, api tu khalu upaṭṭhāko hutvā santikāvacaroti hi viseseti. Na randhagavesīti na chiddagavesī. Yesu dhammesūti vimokkhupāyesu niyyānikadhammesu. Dharantīti adhunā tiṭṭhanti, pavattantīti attho.

449. Atthato payuttatāya saddapayogassa saddapabandhalakkhaṇāni tīṇi piṭakāni tadatthabhūtehi sīlādīhi tīhi dhammakkhandhehi saṅgayhantīti vuttaṃ “tīṇi piṭakāni tīhi khandhehi saṅgahetvā”ti. Saṅkhittena kathitanti “tiṇṇaṃ kho māṇava khandhāna”nti evaṃ gaṇanato, sāmāññato ca saṅkhepeneva kathitaṃ. “Katamesaṃ tiṇṇa”nti ayaṃ adiṭṭhajotanāpucchāyeva, na kathetukamyatāpucchā. Māṇavasessa hi ayaṃ pucchā, na therassāti āha “māṇavo”tiādi. Aññattha pana idisesu ṭhānesu kathetukamyatāpucchāyeva dissati, na adiṭṭhajotanāpucchā. Idha pana aṭṭhakathāyaṃ evaṃ vuttaṃ, tadetaṃ aṭṭhakathāpamāṇato paccetabbaṃ. Tadā pavattamānañhi paccakkhaṃ katvā aṭṭhakathampi saṅgahamāropiṃsu. Kathetukamyatāpucchābhāve panassa therasessa vacanatā siyā.

Sīlakkhandhavaṇṇanā

450-453. Sīlakkhandhassāti ettha padatthavipallāsakārī itisaddo lutto, atthaniddeso viya saddaniddeso vā, yathāruto ca itisaddo ādyattho, pakārattho vā, tena “ariyassa samādhikkhandhassa...pe... patiṭṭhapesī”ti ayaṃ pāṭho gahitoti daṭṭhabbaṃ. Tena vuttaṃ “tesu dassitesū”ti, tesu tīsu khandhesu uddesavasena dassitesūti attho. Bhagavatā vuttanayenevāti sāmāññaphalādisu desitanayeneva, tena imassa suttassa buddhabhāsitaḥbhāvaṃ dassetīti veditabbaṃ. Sāsane na sīlameva sāroti

ariyamaggasāre bhagavato sāsane yathādassitaṃ sīlaṃ sāro eva na hoti sāravato mahato rukkhassa papaṭikaṭṭhānikattā. Aṭṭhānapayutto hi evasaddo yathāṭṭhāne na yojetabbo. Yajjevamaṃ kasmā tamidha gahitanti āha “kevala”ntiādi.

Jhānādiuttarimanussadhamme adhigantukāmassa adhiṭṭhānamattaṃ tattha appaṭiṭṭhitassa tesamasambhavato. Vuttañhi “sīle paṭiṭṭhāya naro sapañño”tiādi atha vā sāsane na sīlameva sāroti kāmāñcetta sāsane maggaphalasīlasaṅkhātāṃ lokuttarasīlāmpi sārāmeva, tathāpi na sīlakkhandho eva sāro hoti, atha kho samādhikkhandhopi paññākkhandhopi sāro evāti evampettha yathāpayuttana evasaddena attho veditabbo, purimoyeva panattho yuttataro. Tathā hi vuttaṃ “ito uttari”tiādi. Aññampi kattabbanti sesakhandhadvayaṃ.

Samādhikkhandhavaṇṇanā

454. Kasmā panettha thero samādhikkhandhaṃ puṭṭhopi indriyaṣaṃvarādi ke vissajjesi, nanu evamaṃ sante aññaṃ puṭṭho aññaṃ byākaronto ambaṃ puṭṭho labujamaṃ byākaronto viya hotīti īdisi codanā idha anokāsāti dassento “kathañca...pe... ārabhi”ti āha, tenettha indriyaṣaṃvarādayopi samādhiupakārakataṃ upādāya samādhikkhandhapakkhikabhāvena uddiṭṭhāti dasseti. Ye te indriyaṣaṃvarādayoti sambandho. Rūpāvacaracatutthajjhānadesanānantaraṃ abhiññādesanāya avasaroti katvā rūpajjhānāneva āgatāni, na arūpajjhānāni. Rūpāvacaracatutthajjhānapādikā hi saparibhaṇḍā chapi abhiññāyo. Yasmā pana lokiyābhiññāyo ijhamānā aṭṭhasu samāpattīsu cuddasavidhena cittaparidamanena vinā na ijhanti, tasmā abhiññāsu desiyamānāsu arūpajjhānāni desitāneva honti nānantarikabhāvato. Tenāha “ānetvā pana dīpetabbānī”ti, vuttanayena desitāneva katvā saṃvaṇṇakehi pakāsetabbānīti attho. Aṭṭhakathāyaṃ pana “catutthajjhānaṃ upasampajja viharatī”ti imināva arūpajjhānāmpi saṅgahitanti dassetuṃ “catutthajjhānena hi”tiādi vuttaṃ. Catutthajjhānameva hi rūpavirāgabhāvanāvasena pavattaṃ “arūpajjhāna”nti vuccati.

471-480. Na cittekaggatā mattakenevāti ettha heṭṭhā vuttanayānusārena ṭhānāṭṭhānapayuttassa evasaddassānurūpamattho veditabbo. Lokiyasamādhikkhandhassa pana adhippetattā “na cittekaggatā...pe... atthī”ti vuttaṃ. Ariyo samādhikkhandhoti ettha hi ariyasaddo suddhamattapariyāyova, na lokuttarapariyāyo. Yathā cettha, tathā ariyo sīlakkhandhoti etthāpi. Itoti paññākkhandhato, so ca ukkaṭṭhato arahattaphalapariyāpanno evāti āha “arahattapariyosāna”ntiādi. Lokiyābhiññāpaṭisambhidāhi vināpi hi arahatte adhigate “nattheva uttarikaraṇīya”nti sakkā vattumaṃ yadatthamaṃ bhagavati brahmacariyaṃ vussati, tassa siddhattā. Idha pana lokiyābhiññāyopi āgatāyeva. Sesamettha suviññeyyaṃ.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya
paramasukhumagambhīraduranubodhatthaparidīpanāya
suvimalavipulapaññāveyyattiyajananāya sādhuvilāsiniyā nāma līnatthapakāsanīyā
subhasuttavaṇṇanāya līnatthapakāsanā.

Subhasuttavaṇṇanā 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.

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. 5. New subcommentary on the Chapter on the Aggregate of Morality-2. 10. Commentary on the Discourse to Subha Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org