

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

The Canon of Discourses - Subcommentaries (Sutta
Piṭaka - Tīkā)

3. The Collection of the Connected Discourses -
Subcommentaries (3. Saṃyutta Nikāya - Tīkā)

5. Subcommentary on the Great Book (5. Mahāvaggaṭīkā)

10. Connected Discourses on In-and-Out Breathing
(10. Ānāpānasamuttam)



PaliVerse

3. The Collection of the Connected Discourses - Subcommentaries

5. Subcommentary on the Great Book

10. Ānāpānasamutti

1. Ekadhammavaggo

1. Ekadhammasuttavaṇṇanā

977. Etthāti etasmim paṭhamasutte. Vuttameva, tasmā tattha vuttanayeneva veditabbanti adhippāyo.

6. Ariṭṭhasuttavaṇṇanā

982. No-saddo pucchāyaṃ, tasmā nūti iminā samānatthoti āha “bhāvētha nū”ti. Kāmacchandoti vatthukāmesu icchāti āha “pañcakāmaguṇikarāgo”ti. Dvādasasu āyatanadhammesu saparasantatipariyāpannesu. Iminā kāmacchandappahānakittanena paṭighasaññāpaṭivinayakittanena ca anāgāmmimaggam katheti pañcorambhāgiyasaññojanasamucchedassa byākatattā. Vipassanam dassentoti “vipassanam anuyujjathā”ti dassento.

8. Padīpopamasuttavaṇṇanā

984. “Neva kāyopi kilamati na cakkhūnī”ti aṭṭhakathāyaṃ paduddhāro kato. “Kāyopi kilamati, cakkhūnīpi vihaññantī”ti vatvā yathā hoti, tāni dassetuṃ “dhātukammaṭṭhānasmim hī”tiādi vuttaṃ. Cakkhūni phandanti kilamantītiādi ativelam upanijjhāyane hotīti katvā vuttaṃ. Imasmim pana kammaṭṭhāneti ānāpānakammaṭṭhāne. Evamāhāti “bhikkhu cepi ākaṅkheyya, neva kāyo kilameyyā”ti evamāha.

Labhatīti aṭṭhakathādhippāye tathavā vuttaṃ, parato āgatena theravādena so anicchito. Na hi tārakarūpamuttāvalīkādisadisam nimittūpaṭṭhānākāramattaṃ khaṇamattaṭṭhāyinaṃ kasiṇanimittesu viya ugghāṭanaṃ kātuṃ sakkoti. Tenāha “na labbhatevā”ti. Ānisaṃsadassanattam gahito, ānāpānassatisamādhismim siddhe ayaṃ guṇo sukheveva ijjhatīti. Yasmā bhikkhūti imasmim vāre nāgatanti yathā purimavāre “bhikkhu cepi ākaṅkheyyā”ti āgataṃ, evaṃ idha “bhāvite kho, bhikkhave, ānāpānassatisamādhimhī”ti āgatavāre bhikkhuggahaṇamakataṃ, tasmā “so”ti na vuttaṃ.

9. Vesālīsuttavaṇṇanā

985. Pākāraparikkhepavaḍḍhanenāti pākāraparikkhepena bhūmiyā vaḍḍhanena. Rājagahasāvattiyo viya idampi ca nagaram...pe... sabbākāravepullataṃ pattam. Anekariyāyenāti ettha pariyāyasaddo kāraṇavacanoti āha “anekehi kāraṇehī”ti, ayaṃ kāyo aviññāṇakopi saviññāṇakopi evampi asubho evampi asubhoti nānāvidhehi kāraṇehīti attho. Asubhākārasandassanappavattanti kesādivasena tatthāpi vaṇṇādito asubhākārassa sabbaso dassanavasena pavattaṃ. Kāyavicchandaniyakathanti attano

parassa ca karajakāye vicchandanuppādanakatham. Muttam vātiādinā byatirekamukhena kāyassa amanuññatam dasseti. Tattha ādito tīhi padehi adassanīyatāya asāratāya ca, majjhe catūhi duggandhatāya, ante ekena lesamattenapi manuññatābhāvamassa dasseti. Atha khotiādinā anwayato sarūpeneva amanuññatāya dassanam. “Kesalomādī”ti saṅkhepato vuttamattham vibhāgena dassetuṃ “yepī”tiādi vuttam.

Vaṇṇentoti vitthārento. Asubhāyāti asubhamātikāya. Phātikammanti bahulīkāro. Kilesacorehi anabhibhavanīyattā jhānam “cittamañjūsa”nti vuttam. Nissāyāti pādakam katvā.

Apare pana “tasmim kira addhamāse na koci buddhaveneyyo ahosi, tasmā bhagavā evamāha - ‘icchāmahaṃ, bhikkhave’tiādī”ti vadanti. Pare kirāti kira-saddo arucisaṃsūcanattho. Tenāha “idaṃ pana icchāmatta”nti.

Anekakāraṇasammissoti ettha kāraṇam nāma kāyassa asuciduggandhajegucchapaṭikūlatāva. Sabbamakamsūti puthujjanā nāma sāvajjepi tattha anavajjasaññino hutvā karaṇakārāpanasamanuññatābhedaṃ sabbam pāpam akamsu. Kāmaṃ dasānussatiggahaṇeneva ānāpānassati gahitā, sā pana tattha sannipatitabhikkhūsu bahūnam sappāyā sātthikā ca, tasmā puna gahitā. Tathā hi bhagavā tameva kammaṭṭhānam imasmim sutte kathesi. Āhāre paṭikūlasaññā asubhakammaṭṭhānasadisā, cattāro pana āruppā ādikammikānam ayogyāti tesam idha aggahaṇam daṭṭhabbam.

Vesālim upanissāyāti vesālīnagaram gocaragāmaṃ katvā. Muhuttenevāti satthari saddhamme ca gāravena upagatabhikkhūnam vacanasamanantameva uṭṭhahimsūti katvā vuttam. Buddhakāle kira bhikkhū bhagavato sandesaṃ sirasā sampaṭicchituṃ ohitasotā viharanti.

Ānāpānapariggāhikāyāti assāsapassāse pariggaṇhanavasena pavattāya satiyā. Sampayutto samādhīti tāya sampayuttaaññamaññapaccayabhūtāya uppanno samādhī. Ānāpānassatiyaṃ vā samādhīti iminā upanissayapaccayasabhāvampi dasseti, ubhayatthāpi sahaṇatādīnam sattannampi paccayānam vasena paccayabhāvaṃ dasseti. “Yathāpaṭipannā me sāvakā cattāro satipaṭṭhāne bhāventī”tiādīsu uppādanavaḍḍhanatṭhena bhāvanāti vuccatīti tadubhayavasena attham dassento “bhāvitoti uppādito vaḍḍhito vā”ti āha. Tattha bhāvaṃ vijjānataṃ ito gatoti bhāvito, uppādito paṭiladdhamattoti attho. Uppanno pana laddhāsevano bhāvito, paṇḍabhāvaṃ āpādito vaḍḍhitoti attho. Bahulīkatoti bahulaṃ pavattito. Tena āvajjanādivasībhāvappattimāha. Yo hi vasībhāvamāpādito, so icchicchitakkhaṇe samāpajjitabbato punappunam pavattissati. Tena vuttam “punappunam kato”ti. Yathā “idheva, bhikkhave, samaṇo, vivicceva kāmehī”ti ca evamādīsu paṭhamapade vutto eva-saddo dutiyādīsopi vuttoyeva hoti, evamidhāpīti āha “ubhayattha evasaddena niyamo veditabbo”ti. Ubhayattha niyamena laddhagūṇam dassetuṃ “ayaṃ hī”tiādi vuttam.

Asubhakammaṭṭhānantī asubhārammaṇam jhānamāha. Tañhi asubhesu yogakammabhāvato yogino sukhavisesānam kāraṇabhāvato ca “asubhakammaṭṭhāna”nti vuccati. Kevalanti iminā ārammaṇam nivatteti. Paṭivedhavasenāti jhānapaṭivedhavasena. Jhānañhi bhāvanāvisesena ijjhantaṃ attano visayaṃ paṭivijjhantameva pavattati yathāsabhāvato paṭivijjhiyati cāti paṭivedhoti vuccati. Oḷārikārammaṇattāti bībhacchārammaṇattā.

Paṭikūlārammaṇattāti jigucchitabbārammaṇattā. Pariyāyenāti kāraṇena, lesantarena vā. Ārammaṇasantatāyāti anukkamena vicitabbataṃ pattārammaṇassa paramasukhumataṃ sandhāyāha. Santehi sannisinne ārammaṇe pavattamāno dhammo sayampi sannisinno hoti. Tenāha “santo vūpasanto nibbuto”ti, nibbutasabbapariḷāhoti attho. Ārammaṇasantatāya tadārammaṇānaṃ dhammānaṃ santatā lokuttaradhammārammaṇāhi paccavekkhaṇāhi veditabbā.

Nāssa santapaṇītabhāvāvahaṃ kiñci secananti asecanako. Asecanakattā anāsittako, anāsittakattā eva abbokiṇṇo, asammisso parikammādinā. Tato eva pāṭiyekko visumyeveko. Āveṇiko asādhāraṇo. Sabbametaṃ sarasato eva santabhāvaṃ dassetuṃ vuttaṃ, parikammaṃ vā santabhāvanimittaṃ. Parikammanti ca kaṣiṇakaraṇādinimittupādapariyosānaṃ, tādisaṃ ettha natthīti adhippāyo. Tadā hi kammaṭṭhānaṃ nirassādattā asantaṃ appaṇītaṃ siyā. Upacāre vā natthi ettha santatāti yojanā. Yathā upacārakkhaṇe nīvaraṇādivigamena aṅgapātubhāvena ca paresaṃ santatā hoti, na evamimassa. Ayaṃ pana ādisamannā...pe... paṇīto cāti yojanā. Kecīti uttaravihāravāsino. Anāsittakoti upasecanena anāsittako. Tenāha - “ojavanto”ti ojavantasadisoti attho. Madhuroti iṭṭho.

Cetasikasukhapaṭilābhasaṃvattanaṃ tikacatukkajjhānavasena, upekkhāya vā santabhāvena sukhagatikattā sabbesampi jhānānaṃ vasena veditabbāṃ.

Jhānasamuṭṭhānapaṇītarūpaphuṭṭhasarīratāvasena pana kāyikasukhapaṭilābhasaṃvattanaṃ daṭṭhabbaṃ, tañca kho jhānato vuṭṭhitakāle. Imasmiṃ pakkhe “appitappitakkhaṇe”ti idaṃ hetumhi bhumnavacanaṃ daṭṭhabbaṃ.

Avikkhambhīti jhānena sakasantānato anīhate appahīne. Akosallasambhūte akosallaṃ vuccati avijjā, tato sambhūte. Avijjāpubbaṅgamā hi sabbe pāpadhammā. Khaṇenevāti attano pavattikkhaṇeneva. Antaradhāpetīti ettha antaradhāpanaṃ vināsaṃ, taṃ pana jhānakattukaṃ idhādhippetanti pariyuṭṭhānappahānaṃ hotīti āha - “vikkhambhetī”ti. Vūpasametīti visesena upasameti. Visesena upasamaṃ pana sammadeva upasamaṃ hotīti āha “suṭṭhu upasameti”ti. Sāsanikassa jhānabhāvanā yebhuyyena nibbedhabhāgiyā hotīti āha “nibbedhabhāgiyattā”ti. Ariyamaggassa pādakabhūto ayaṃ samādhi anukkamena vaḍḍhitvā ariyamaggabhāvaṃ upagato viya hotīti āha “anupubbena ariyamaggavudḍhippatto”ti. Ayaṃ panattho virāganirodhapaṭinissaggānupassanānaṃ vasena sammadeva yujjati. Sesā suviññeyameva.

10. Kimilasuttavaṇṇanā

986. Theroti ānandatthero. Ayaṃ desanāti “kathaṃ vibhāvito nu kho kimilā”tiādinā pavattā desanā. Kāyaññataranti rūpakāye aññatarakoṭṭhāse. Evanti yathā ānāpānaṃ anussaranto bhikkhu kāye kāyānupassī jāto, evaṃ sabbattha vāresu vedanānupassītiādi attho veditabbo.

Desanāsīsanti desanāpadesaṃ. Manasikārapadesena vedanā vuttāti taṃ sabbāṃ sarūpato aññāpadesato apadisati. Yatheva hītiādinā tattha nidassanaṃ dasseti. Cittasaṅkhārapadadvayeti “cittasaṅkhārapaṭisaṃvedī passambhayaṃ cittasaṅkhāra”nti etasmiṃ padadvaye.

Evaṃ santepīti pītimanasikāracittasaṅkhārapadesena yadi vedanā vuttā, evaṃ santepi. Esā yathāvuttā vedanā ārammaṇaṃ na hoti. Vedanārammaṇā ca

anupassanā, tasmā vedanānupassanā na yujjati. Yadi evaṃ mahāsatipaṭṭhānādīsu “vedanā vediyatī”ti vuttaṃ, taṃ kathanti āha - “mahāsatipaṭṭhānādīsū”tiādi. Tattha sukhādīnaṃ vatthunti sukhādīnaṃ uppattiyā vatthubhūtaṃ rūpasaddādiṃ ārammaṇaṃ katvā vedanā vediyati, na puggalo puggalasseva abhāvato. Vedanāppavattiṃ upādāya nissāya yathā “puggalo vedanaṃ vediyatī”ti vohāramattaṃ hoti. Evaṃ idhāpi vedanāya assāsapassāse ārabha pavatti, tathā pavattamanasikārasīsenā “vedanāsu vedanānupassī bhikkhu tasmīṃ samaye viharatī”ti vutto. Taṃ sandhāyāti taṃ vedanāya ārammaṇabhāvaṃ sandhāya. Ādīnaṃ padānaṃ. Etassa “vedanānupassanā na yujjati”ti vuttaanuyogassa.

Sappīṭike dve jhāne samāpajjati pītisahagatāni paṭhamadutiya-jhānāni paṭipāṭiyā samāpajjati. Tassāti tena. Paṭisaṃviditasaddāpekkhāya hi kattuatthe etaṃ sāmivacanaṃ. Samāpattikkhaṇeti samāpajjanakkhaṇe. Jhānapaṭilābhenāti jhānena samaṅgibhāvena. Ārammaṇatoti ārammaṇamukhena tadārammaṇajhānapariyāpannā pīti paṭisaṃviditā hoti, ārammaṇassa paṭisaṃviditattāti vuttaṃ hoti. Yathā nāma sappapariyesanaṃ carantena tassa āsaye paṭisaṃvidite sopi paṭisaṃvidito hoti mantāgadabaleṇa tassa gahaṇassa sukarattā, evaṃ pītiyā āsayabhūte ārammaṇe paṭisaṃvidite sā pīti paṭisaṃviditāva hoti salakkhaṇato sāmāññalakkhaṇato ca tassā gahaṇassa sukarattā. Vipassanakkhaṇeti vipassanāpaññāya tikkhavisadabhāvappattāya visayato dassanakkhaṇe. Lakkhaṇappaṭivedhenāti pītiyā salakkhaṇassa sāmāññalakkhaṇassa ca paṭivijjhanena. Yañhi pītiyā visesato sāmāññato ca lakkhaṇaṃ, tasmīṃ vidite sā yāthāvato viditā eva hoti. Tenāha “asammohato pīti paṭisaṃviditā hotī”ti.

Idāni tamatthaṃ pāṭiyā eva vibhāvetuṃ “vuttañheta”ntiādimāha. Tattha dīghaṃ assāsavasenaṇāti dīghassa assāsassa ārammaṇabhūtassa vasena. Pajānato sā pīti paṭisaṃviditā hotīti sambandho. Cittassa ekaggataṃ avikkhepaṃ pajānatoti jhānapariyāpannaṃ “avikkhepo”ti laddhanāmaṃ cittassekaggataṃ taṃsampayuttāya paññāya pajānato. Yathā hi ārammaṇamukhena pīti paṭisaṃviditā hoti, evaṃ taṃsampayuttadhammāpi ārammaṇamukhena paṭisaṃviditā eva hontīti. Sati upaṭṭhitā hotīti dīghaṃ assāsavasena jhānasampayuttā sati tasmīṃ ārammaṇe upaṭṭhitā ārammaṇamukhena jhānepi upaṭṭhitā nāma hoti. Tāya satiyāti evaṃ upaṭṭhitāya tāya satiyā yathāvuttena tena ñāṇena suppaṭividditattā ārammaṇassa tassa vasena tadārammaṇā sā pīti paṭisaṃviditā hoti. Dīghaṃ passāsavasenaṇātiādisūpi imināva nayena attho veditabbo. Tena vuttaṃ “eteneva nayena avasesapadānīpi atthato veditabbānī”ti.

Yathevātiādisū ayaṃ saṅkhepattho - jhānapaṭilābhena yathā ārammaṇato pītiādayo paṭisaṃviditā hontī tena vinā tesāṃ appavattanato. Evaṃ jhānasampayuttēna taṃpariyāpannena vedanāsaṅkhātamanasikārapaṭilābhena ārammaṇato vedanā paṭisaṃviditā hoti aruṇuggamena viya sūriyassa tena vinā vedanāya appavattanato. Tasmā vuttanayena atisayappavatti vedanā suppaṭividditā, tasmā suvuttametanti pubbe vuttacodanaṃ nirākaroti.

Ārammaṇeti assāsapassāsanimittaṃ vadati. Cittānupassīyeva nāmesa hoti asammohato cittassa paṭisaṃviditattā. Tenāha “tasmā”tiādi. Cittapaṭisaṃviditavasenaṇāti ādi-saddena itarā tissopi cittānupassanā saṅgaṇhāti.

Soti dhammānupassanaṃ anuyutto bhikkhu. Yaṃ taṃ pahānaṃ pahāyakaññaṃ. Paññāyāti aparāya vipassanāpaññāya aniccavirāgādito disvā duvidhāyapi ajjuhekkhitā hoti. Idañhi catukkanti aniccānupassanādivasena vuttaṃ catukkaṃ. Tassāpi dhammānupassanāya. Pajahatīti pahānanti āha “niccasaññaṃ...pe... pahānakaraññaṃ adhippetā”nti. Vipassanāparamparanti paṭipāṭiyā vipassanamāha. Pathapaṭipannaṃ ajjuhekkhatīti majjhimāya paṭipattiyā sammadeva vīthipaṭipannaṃ bhāvanācittaṃ paggahaniggahānaṃ akaraṇena ajjuhekkhati. Ekato upaṭṭhānanti yasmā majjhimasamathavīthinātivattiyā tattha ca pakkhandanena indriyānaṃ ekarasabhāvena, tatramajjhataṭṭhāya bhāvato avisesaṃ ekaggabhāvūpagamanena ekantato upaṭṭhāti, tasmā na tattha kiñci kātabbanti ajjuhekkhati. Tatthāti evaṃ ajjuhekkhane. Sahajātānampi ajjuhekkhanā hoti tesāṃ pavattanākārassa ajjuhekkhanato. “Paññāya disvā”ti vuttattā ārammaṇajjuhekkhanā adhippetā. Na kevalaṃ nīvaraṇādidhamme ajjuhekkhitā, atha kho abhijjhā ...pe... paññāya disvā ajjuhekkhitā hotīti yojanā.

Paṃsupuñjaṭṭhāniyassa kilesassa uppattiṭṭhānadassanattamaṃ “catumahāpatho viya cha āyatanāni”icceva vuttaṃ. Kāyādayo cattāro ārammaṇasatipaṭṭhānā. Catūsu ārammaṇesūti kāyādīsu catūsu ārammaṇesu pavattā cattāro satipaṭṭhānā paṃsupuñjaṭṭhāniyassa kilesassa upahananato.

Ekadhammavaggavaṇṇanā niṭṭhitā.

2. Dutiyavaggo

1-2. Icchānaṅgalasuttādivaṇṇanā

987-988. Kasmātiādi vihārasamāpattiācikkhaṇe kāraṇaṃ vibhāvetuṃ āradhmaṃ.

Eva-vākāroti eva-kāro vā-kāro ca. Ekantasantattā ekantena santamanasikārabhāvato. Sekkhavacaneneva tesāṃ sikkhitabbassa atthibhāve siddhepi sikkhitabbarahitesu tesupi sekkhapariyāyassa vuccamānattā sikkhitabbasaddena sekkhe visesetvā vuttā. Āsavakkhayatthaṃ sikkhitabbassa abhāvepi diṭṭhadhammasukhavihāratthaṃ jhānādisikkhanena vinā sikkhitabbābhāvā “asekkhā nāmā”ti vuttā. Buddhānaṃ pana sabbaso sammadeva pariniṭṭhitasikkhattā “sikkhāmī”ti na vuttaṃ. Ānāpānājjhānaphalasamāpatti tathāgatavihāro.

3-10. Paṭhamaānandasuttādivaṇṇanā

989-996. Aniccādivasenāti aniccadukkhānattavasena. Pavicinati pakārehi vicinati. Nikkilesāti apagatakilesā vikkhambhitakilesā. Pītisambojjhaṅgo, passaddhisambojjhaṅgoti pāṭho.

Yāya anosakkaṇaṃ anativattanañca hoti, ayaṃ tatramajjhattupekkhā majjhataṭṭhāroti vuttā. Ekacittakkaṇikāti ekacittuppadapariyāpannattā.

Cattunnaṃ catukkānaṃ vasena soḷasakkhattukā. Ānāpānasannissayena pavattattā ārammaṇavasena pavattā ānāpānārammaṇāpi aparabhāge sati ānāpānassatīti pariyaṇena vattabbaṃ arahatīti “ānāpānassati missakā kathitā”ti vuttaṃ. Ānāpānamūlakāti ānāpānasannissayena pavattā satipaṭṭhānā. Tesāṃ mūlabhūtāti tesāṃ satipaṭṭhānaṃ mūlakāraṇabhūtā. Bojjhaṅgamūlakāti bojjhaṅgapaccayabhūtā. Tepi bojjhaṅgāti ete vīsati satipaṭṭhānahetukā bojjhaṅgā.

Vijjāvimuttipūrakāti tatiyavijjāya tassa phalassa ca paripūraṇavasena pavattā
bojjhaṅgā. Phalasampayuttāti catutthaphalasampayuttā, catubbidhaphalasampayuttā
vā.

Dutiyavaggavaṇṇanā niṭṭhitā.

Ānāpānasamṃyuttavaṇṇanā niṭṭhitā.



ABOUT THIS TRANSLATION

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