

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)

4. Subcommentary on the Chapter on the Six Sense Bases
(4. Saḷāyatanavaggaṭīkā)

7. Connected Discourses with Citta (7. Cittasaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Subcommentaries

4. Subcommentary on the Chapter on the Six Sense Bases

7. Cittasaṃyuttaṃ

1. Saṃyojanasuttavaṇṇanā

343. Bhogagāmaṇṭi bhoguppattigāmaṃ. Pavattatīti appaṭihataṃ hutvā pavattati paṭisambhidappattiyā.

Saṃyojanasuttavaṇṇanā niṭṭhitā.

2. Paṭhamaisidattasuttavaṇṇanā

344. Avisāradattāti pañhaṃ byākātuṃ veyyattiyābhāvena asamatthattā. Upāsako thesū byākātuṃ asakkontesu sayamaṃ byākātukāmo pucchati, na vihesādhippāyo. Paṭhamavacanena abyākaronte disvāva punappunaṃ pucchitaṃ viheso viya hotīti katvā vuttaṃ “vihesetī”ti.

Paṭhamaisidattasuttavaṇṇanā niṭṭhitā.

3. Dutiyaisidattasuttavaṇṇanā

345. Avantiyāti avantiraṭṭhe, taṃ pana majjhimapadesato dakkhiṇadisāyaṃ. Tenāha “dakkhiṇāpathe”ti. Adhippāyenāti tassa vacanassa anumodanādhippāyena vadati, na pana tato kiñci gahetukāmatādhippāyena.

Dutiyaisidattasuttavaṇṇanā niṭṭhitā.

4. Mahakapāṭihāriyasuttavaṇṇanā

346. Tesamaṃ anujānantoti tesamaṃ dāsakammakarānaṃ sesake yathāruci vicāraṇaṃ anujānanto. Kudhitanti balavatā sūriyasantāpena saṅkuthitaṃ. Tenāha “heṭṭhā”tiādi. Atitikiṇṇanti ativiya tikkhadhātukaṃ. Asambhinnapadanti aññattha anāgatattā tipītake avomissakapadaṃ, idheva āgatapadanti attho. Paṭilīyamānenāti paṭikaṃsena visesanena vilīyamānenā kāyena.

Ettha cāti etasmiṃ adhiṭṭhāniddhikaraṇe. Abbhamaṇḍapaṃ katvāti samantato chādanavasena maṇḍapaṃ viya meghapaṭalaṃ uppādetvā. Devoti megho. Ekamekaṃ phusitakaṃ phusāyatu jālavinaddhaṃ viya vassatu. Evaṃ vuttappakārena nānāparikammaṃ nānādhiṭṭhānaṃ ekato parikammaṃ ekato adhiṭṭhānanti catukkamettha sambhavatīti dasseti “ettha cā”tiādinā. Yathā tathāti yathāvuttesu catūsu pakāresu yena vā tena vā pakārena karontassa. Kataparikammassāti “evaṃ vā evaṃ vā hotū”ti pavattitaparikammacittassa. “Parikammānantarenāti adhiṭṭhānacittuppādanatthaṃ samāpannapādakajjhānato vuṭṭhāya adhiṭṭhānacittassa ekāvajjanavīthiyaṃ pavattaparikammaṃ sandhāya vutta”nti vadanti.

5. Paṭhamakāmbhūsuttavaṇṇanā

347. Elaṃ vuccati doso, taṃ etassa natthīti nelaṃ, taṃ aṅgaṃ etassāti nelaṅgo, suvisuddhasīlaguṇo. Tenāha “nelaṅganti kho, bhante, sīlānametaṃ adhivacana”nti. Aṭṭhakathāyaṃ pana dosābhāvameva dassetuṃ “nelaṅgoti niddoso”ti vuttaṃ. Etaṃ bhikkhuṃ āgacchantanti mahākappinattheraṃ sandhāya vuttaṃ. Attano diṭṭhena kathesīti attano sabbaññutaññāṇena paccakkhato upalakkhiteṇa atthena kathesi. Ayaṃ pana nayaggāhenāti ayaṃ pana gahapati asutvā kevalaṃ nayaggāhena āha.

Paṭhamakāmbhūsuttavaṇṇanā niṭṭhitā.

6. Dutiyakāmbhūsuttavaṇṇanā

348. Nirodhaṃ valañjeti anāgāmbhāvato. Ime saṅkhārāti ime “kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro”ti vuccamānā tayo saṅkhārā. Saddatopi, atthatopi aññaṃaññaṃ missā, tato eva āluḷitā ākulā, avibhūtā dubbibhāvanā, duddīpanā asaṅkarato dīpetuṃ dukkarā. Tathā hi kusalacetanā eva “kāyasaṅkhāro”tipi vuccati, “vacīsaṅkhāro”tipi, “cittasaṅkhāro”tipi. Assāsapassāsāpi katthaci “kāyasaṅkhāro”ti, vitakkavicārāpi “vacīsaṅkhāro”ti vuccanti, saññāvedanāpi “cittasaṅkhāro”ti vuccanti. Tena vuttaṃ “tathā hī”tiādi. Tattha ākaḍḍhitvā gahaṇaṃ ādānaṃ, sampattassa hatthe karaṇaṃ gahaṇaṃ, gahitassa vissajjanaṃ muñcanaṃ, phandanaṃ copanaṃ pāpetvā nipphādetvā. Hanusañcopananti kāyaviññāttivasena pubbabhāge hanusañcopanaṃ katvā. Evañhi vacībhedakaraṇaṃ. Evaṃ imetiādi yathāvuttassa atthassa nigamanaṃ.

Padatthaṃ pucchati itarasaṅkhārehi padatthato viśesaṃ kathāpessāmīti. Kāyanissitāti ettha kāyanissitatā ca nesaṃ tabbhāvabhāvitāya veditabbā, na kāyassa nissayapaccayatāvasenāti dassento “kāye sati honti, asati na hontī”ti āha. Kāyoti cettha karajakāyo daṭṭhabbo. Cittanissitāti cittaṃ nissāya taṃ nissayapaccayabhūtaṃ labhitvā uppannā.

“Samāpajjāmī”ti padassa samīpe vuccamānaṃ “samāpajjissa”nti padaṃ āsannānāgatakālavācī eva bhavituṃ yuttaṃ, na itaranti āha - “padadvayena nevasaññānāsaññāyatanaṃ samāpattikālo kathito”ti. Tayidaṃ tassa tathā vattabbatāya vuttaṃ, na pana tassa tathā cittapavattisambhavato. Samāpannapi eseṇa nayo. Purimehīti “samāpajjissaṃ samāpajjāmī”ti dvīhi padehi. Pacchimenaṃti “samāpanno”ti padena.

Bhāvitaṃ hoti uppāditāṃ hoti nirodhasamāpannatthāya. Anupubbasaṃpattisaṃpajjanasaṅkhātāya nirodhabhāvanāya taṃ cittaṃ bhāvitaṃ hoti. Tenāha “yaṃ ta”ntiādi. Dutiyajjhāneyevāti dutiyajjhānakkhaṇe nirujjhati. Tattha anuppajjanato anuppādanato heṭṭhā nirodhoti adhippeto. Catunnaṃ arūpakkhandhānaṃ tajjā parikammasiddhā yā appavatti, tattha “nirodhasamāpattisaññā”ti, yā nesaṃ tathā appavatti. Sā “antonirodhe nirujjhati”ti vuttā.

“Cittasaṅkhāro niruddho”ti vacanato tadanñesaṃ anirodhaṃ icchantānaṃ vādaṃ dassento “cittasaṅkhāro niruddhoti vacanato”tiādiṃ vatvā tattha atippasaṅgadassanamukhena taṃ vādaṃ nisedhetuṃ “te vattabbā”tiādimāha. Abhinivesaṃ akatvāti yathāgate byañjanamatte abhinivesaṃ akatvā. Ācariyānaṃ

nayeti ācariyānaṃ paramparāgate dhammanaye dhammanettiyaṃ ṭhatvā.

Kiriyamayapavattasminti parittabhūmakakusalākusaladhammapabandhe vattamāne. Tasmiñhi vattamāne kāyika-vācasika-kiriyasampavatti hoti, dassana-savanādivasena ārammaṇaggahaṇe pavattamāneti attho. Tenāha - “bahiddhārammaṇesu pasāde ghaṭṭentesū”ti. Makkhitāni viyāti puññhitāni viya honti ghaṭṭanāya vibādhitattā. Etenāyaṃ ghaṭṭanā pañcadvārikaviññāṇaṃ vegasā uppajjanāya na ārammaṇanti dasseti. Tenevāha - “ātonirodhe pañca pasādā ativiya virocantī”ti.

Tato paraṃ sacittako bhavissāmīti idaṃ atthato āpannaṃ gahetvā vuttaṃ - “ettakaṃ kālaṃ acittako bhavissāmī”ti eteneva tassa atthassa siddhattā. Yaṃ evaṃ bhāvitanti ettha visuṃ cittassa bhāvanā nāma natthi, addhānaparicchedaṃ pana katvā nirodhasamāpattatthāya kātābbaparikkammabhāvanāya eva tassa sijjhanato.

Sā panesā nirodhakathā. Dvīhi balehīti samathavipassanābalehi. Tayo ca saṅkhārānanti tiṇṇaṃ kāyavacīcittasaṅkhārānaṃ paṭippassaddhiyā. Soḷasahi ñāṇacariyāhīti aniccānupassanādīnaṃ aṭṭhannaṃ anupassanāñāṇaṃ, aṭṭhannañca maggaphalañāṇaṃ vasena imāhi soḷasahi ñāṇappavattīhi. Navahi samādhicariyāhīti aṭṭha samāpattiyo aṭṭha samādhicariyā, tāsaṃ upacārasamādhi samādhibhāvasāmaññaena ekā samādhicariyāti evaṃ navahi samādhicariyāhi. Vasībhāvatāpaññāti vasībhāvatāsaṅkhātā paññā. Sabbākārena visuddhimagge kathitā, te tāva ākāra tiṭṭhantu, sarūpamattassa panassa vattabbanti āha - “ko pañāyaṃ nirodho nāmā”ti. Yadi khandhānaṃ appavatti, atha kimatthametaṃ jhānasukhādiṃ viya samāpajjantīti āha “saṅkhārāna”ntiādi.

Phalasamāpatticittanti arahattaṃ anāgāmiphalacittaṃ. “Tato paraṃ bhavaṅgasamaye”ti vuttattā āha “kiṃ pana...pe... na samuṭṭhāpetī”ti. Samuṭṭhāpeti rūpasamuppādakattā. Imassāti nirodhaṃ samāpannabhikkhuno. Sā na samuṭṭhāpetīti sā catutthajjhānikā phalasamāpatti na samuṭṭhāpeti assāsapassāse. Phalasamāpattiyā catutthajjhānikabhāvo kathaṃ nicchitoti āha - “kiṃ vā etenā”tiādi. Vakkhamānākārenapi parihāro hotīti. Santasamāpattitoti nirodhasamāpattimeva sandhāya vadati. Abbohārikā honti atisukhumasabhāvattā, sañjīvattherassa pubbe samāpattikkhaṇe assāsapassāsā abbohārikabhāvaṃ gacchanti. Tena vuttaṃ “bhavaṅgasamayenevetam kathita”nti.

Kiriyamaya ...pe... uppajjatīti kasmā vuttaṃ? Nanu bhavaṅguppattikālampi vitakkavicārā uppajjantevāti? Kiñcāpi uppajjanti, vacīsaṅkhāralakkhaṇappattā pana na hontīti imamatthaṃ dassetuṃ “kiṃ bhavaṅga”ntiādi vuttaṃ.

Suññato phassotiādayo saguṇenapi ārammaṇenāti ārammaṇabhūtametaṃ. Suññatā nāma phalasamāpatti niccasukhaattasabhāvato suññattā. “Suññato phasso”ti vuttaṃ vuttanayena suññasabhāvattā. Animittā nāma phalasamāpatti rāganimitādīnaṃ abhāvato. Appaṇihitā nāma phalasamāpatti rāgapaṇidhiādīnamabhāvato. Sesam vuttanayameva. Tenāha “animittappaṇihitesupi eseva nayo”ti. Rāganimitādīnanti ettha ādi-saddena saṅkhāranimitassapi saṅgaho daṭṭhabbo. Yadaggena phalasamāpattisamphasso suññato nāma, tadaggena phalasamāpattipi suññatā nāma, phassasīsena pana desanā āgatāti tathā vuttaṃ. Animittappaṇihitesupi eseva nayo.

Āgamanam ettha, etāyāti vā āgamanikā, sā eva āgamaniyā ka-kārassa ya-kāram katvā. Vuṭṭhāti nimittato maggassa uppādanena. Animittā nāma niccanimittassa ugghāṭanato. Ettha ca vuṭṭhānameva pamāṇam, na pariggahadassanāni. Appaṇihitā nāma sukhapaṇidhiyā paṭipakkhato. Suññatā nāma attadiṭṭhiyā ujupaṭipakkhattā sattasuññatāya sudiṭṭhattā. Maggo animitto nāma vipassanāgamanato. Phalam animittam nāma maggāgamanato. Vikappo āpajjeyya āgamanassa vavatthānassa abhāvena, vipassanāya animittādināmalābho avavatthitoti adhippāyo. Tena vuttam “tasmā”tiādi. Yasmā pana sā maggavuṭṭhānakāle evarūpāpi hotīti tassa vasena maggaphalānam viya phassassapi pavattirūpattā yathāvutto vikappo anavasaroṭi daṭṭhabbam. Tayo phassā phusantīti puggalahedavasena vuttam. Na hi ekamyeva puggalam etasmiṃ khaṇe tayo phassā phusanti. “Tividho phasso phusati”ti vā bhavitabbam. Yasmā pana “nirodhaphalasamāpattiyā vuṭṭhitassā”tiādi yassa yathāvuttā tayo eva phassā sambhavanti, tassa anavasesaggahaṇavaseneva vuttam “tayo phassā phusanti”ti.

Nibbānam viveko nāma sabbasaṅkhāravivittabhāvato. Tasmiṃ viveke ekanteneva ninnapoṇattā eva hi te paṭippassaddhasabbussukkā uttamapurisā catunnam khandhānam appavattiṃ anavasesaggahaṇalakkhaṇam nirodhasamāpattiṃ samāpajjanti.

Dutiyakāmaḥsuttavaṇṇanā niṭṭhitā.

7. Godattasuttavaṇṇanā

349. Nesanti appamānacetovimutti-ākiṇcaññacetovimuttisaññitānam jhānānam. Atthopi nānāti ānetvā yojanā. Pharaṇaappamāṇatāya “appamāṇā cetovimutti”ti laddhanāmaṃ brahmavihārājjhānanti āha “bhūmantarato”tiādi. Ākiṇcaññā cetovimuttīti ākiṇcaññāyatanaññānanti āha “bhūmantarato”tiādi. Vipassanāti aniccānupassanā, sabbāpi vā. Pamāṇakaraṇo nāma yassa sayam uppajjati, tassa guṇābhāvadassanavasena pamāṇakaraṇato.

Pharaṇaappamāṇatāyāti pharaṇavasena appamāṇagocaratāya. Nibbānampi appamāṇameva pamāṇagocarānam kilesānam ārammaṇabhāvassapi anāgamanato. Khalanti khale pasāritasālisīsādibhaṇḍam. Kiñcehīti maddassu. Tenāha “maddanaṭṭho”ti. Ārammaṇabhūtam, palibuddhakam vā natthi etassa kiñcananti akiñcanam, akiñcanameva ākiṇcaññam.

Rūpanimittassāti kasiṇarūpanimittassa. Na gahitāti sarūpato na gahitā, atthato pana gahitā eva. Tenāha - “sā suññā rāgenātiādivacanato sabbattha anupavittāhvā”ti.

Nānāti saddavasena. Ekattāti ārammaṇavasena ārammaṇabhāvena ekasabhāvā. Tenāha “appamāṇam...pe... ekattā”ti. Ārammaṇavasenāti ārammaṇassa vasena. Cattāro hi maggā, cattāri phalāni ārammaṇavasena nibbānapaviṭṭhatāya ekattā ekārammaṇā. Aññasmiṃ pana tḥāneti idam visum visum gahetvā vuttam appamāṇādi pariyāyavuttam, nibbānam ārabha pavattanato. Tasmā “aññasmi”nti idam tena tena pariyāyena tattha tattha āgatabhāvam sandhāya vuttam.

Godattasuttavaṇṇanā niṭṭhitā.

8. Nigaṇṭhanāṭaputtasuttavaṇṇanā

350. Āgatāgamoti vācuggatapariyattidhammo. Viññātasāsanoti paṭividdhasatthusāsano. Tenāha “anāgāmī”tiādi. Naggabhogganti avasanabhāvena naggam, kuṭilajjhāsayatāya bhoggam, tato eva nissirikaṃ. Naggatāya hi so rūpena nissiriko, bhoggatāya cittena. Bhagavato saddhāyāti bhagavati saddhāya. Tasmim saddahanā okappanā tassa saddhātipi vattabbataṃ labhati. Gacchāmīti āgacchāmi, bujjhāmīti attho. Etaṃ nigaṇṭhena pucchitamatthamāha.

Kāyam unnāmetvāti kāyam abbhunnāmetvā. Kucchiṃ nīharitvāti piṭṭhiyā ninnamanena kucchiṃ purato nīharitvā. Gīvaṃ pasāraṇavasena paggayha paggaḥetvā sabbaṃ disaṃ pekkhamāno. Sabbamidaṃ nigaṇṭhassa pahaṭṭhākāradassanattham “idāni samaṇassa gotamassa upari vādaṃ āropetum labbhatī”ti. Tenāha “vātaṃ vā so”tiādi. Sakāraṇāti yuttisahitā. Pañhamaggoti pañhasaṅkhāto vīmaṃsā, evaṃ bhavitabbanti citteneva parivīmaṃsā pañhā. Eko uddesoti ekaṃ uddisanaṃ atthassa saṃkhittavacanaṃ. Veyyākaraṇanti niddisanaṃ atthassa vicāretvā kathanam. Evanti iminā nayena. Sabbatthāti sabbesu pañhuddesaveyyākaraṇesu attho vitthārato veditabbo.

Nigaṇṭhanāṭaputtasuttavaṇṇanā niṭṭhitā.

9. Acelakassapasuttavaṇṇanā

351. Alaṃ samattho ariyabhāvāyāti alamariyo. Ñeyyajānanaṭṭhena ñāṇameva paccakkhato dassanaṭṭhena ñāṇadassanaṃ, soyeva atisaṃsaṭṭhena ñāṇadassanaviseso. Pāvaḷā vuccati ānisaḍapadeso, taṃ pāvaḷaṃ rajoharaṇattham nipphoṭiyati etāyāti pāvaḷanipphoṭanā, morapiñchavatti.

Acelakassapasuttavaṇṇanā niṭṭhitā.

10. Gilānadassanasuttavaṇṇanā

352. Mattarājā nāma eko bhummadevo bhūtādhipati surāpotalarukkhanivāsī. Tena vuttaṃ “mattarājakāle”ti. “Osadhitiṇavanappatīsū”ti vatvā te yathākkamaṃ dassento “haritakā...pe... rukkhesu cā”ti āha. Patthanāvasena cittaṃ ṭhapehi. Samijjhissatīti yathādhippāyaṃ samijjhissati. Tena hīti yasmā taṃ devāpi āsannamaraṇaṃ maññanti, tasmā sā varameva bhavissati, taṃ tumhākaṃ dīgharattaṃ hitāya sukhāya bhavissatīti adhippāyo.

Gilānadassanasuttavaṇṇanā niṭṭhitā.

Cittasaṃyuttavaṇṇanā 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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