

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

Ο Κανόνας των Ομιλιών - Υποσχόλια (Sutta Piṭaka - Tīkā)

1. Η συλλογή των μακρών ομιλιών - Υποσχόλια (1. Dīgha Nikāya - Tīkā)

3. Υποσχόλια για το κεφάλαιο για τον Πάτχικα
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PaliVerse

1. Η συλλογή των μακρών ομιλιών - Υποσχόλια

3. Υποσχόλια για το κεφάλαιο για τον Πάτχικα

11. Dasuttarasuttavaṇṇanā

350. Āvuso bhikkhavi sāvakaṇaṃ ālapananti sāvakaṇaṃ āmantanavasena ālapanasamudācāro, na kevalaṃ “bhikkhave”ti, so pana buddhānaṃ ālapanam. Tenāha “buddhā hī”tiādi. Satthusamudācārasena asamudācāro evettha satthu uccaṭṭhāne ṭhapanam. Sampati āgatattā katthaci na nibaddho vāso etesanti anibaddhavāsā, antevāsikā. Kammatṭhānaṃ gahetvā sappāyaseṇaṇaṃ gavesantā yaṃ kiñci disaṃ gacchantīti disāgamanīyā. Idāni tamatthaṃ vitthārato dassetuṃ “buddhakāle”tiādi vuttaṃ.

Asubhakammatṭhānanti ekādasavidhaṃ asubhakammatṭhānaṃ. Tatthāpi puggalavemattataṃ ñatvā tadanurūpaṃ tadanurūpameva deti. Mohacaritassapi kāmānaṃ ānāpānassatikammatṭhānaṃ sappāyaṃ, kammatṭhānabhāvanāya pana bhājanabhūtaṃ kātuṃ sammohavigamāya paṭhamam uddesaparipucchādhammassavanadhammasākacchāsu niyojetabboti vuttaṃ “mohacaritassa...pe... ācikkhatī”ti. Saddhācaritassa visesato purimā cha anussatiyo sappāyā, tesaṃ pana anuyuñjane ayaṃ pubbabhāgapāṭipattīti dassetuṃ “pasādanīyasuttante”tiādi vuttaṃ. Ñāṇacaritassāti buddhacaritassa, tassa pana maraṇassati, upasamānussati, catudhātuvavatthānaṃ, āhārepāṭikūlasañña visesato sappāyā, tesaṃ pana upakāradhammadassanatthaṃ “aniccatādi...pe... kathetī”ti vuttaṃ. Tatthevāti satthu santike eva. Temāsikaṃ paṭipadanti tīhi māsehi sannitṭhāpetabbaṃ paṭipadaṃ.

Ime bhikkhūti imissā dhammadeśanāya bhājanabhūtā bhikkhū. “Evaṃ āgantvā gacchante pana bhikkhū”ti idaṃ “buddhakāle”tiādinā taduddesikavasena vuttabhikkhū sandhāya vuttaṃ, na “ime bhikkhū”ti anantaram vuttabhikkhū. Tenāha “pesetī”ti. Apalokethāti āpucchatha. “Paṇḍitā”tiādi sevanabhajanesu kāraṇavacanaṃ. “Sotāpattiphale vinetī”tiādi yebhuyyavasena vuttaṃ. Āyasmā hi dhammasenāpati bhikkhū yebhuyyena sotāpattiphalaṃ pāpetvā vissajjeti “evamete niyatā sambodhiparāyaṇā”ti. Āyasmā pana mahāmoggallāno “sabbāpi bhavūpapatti jigucchitabbāvā”ti bhikkhū yebhuyyena uttamatthaṃyeva pāpeti.

Sāvakehi vinetuṃ sakkuṇeyyā sāvakaveneyyā nāma na sāvakeheva vinetabbāti dassento āha “sāvakaveneyyā nāmā”tiādi. Dasadhā mātikaṃ ṭhapetvāti ekakato paṭṭhāya yāva dasakā dasadhā dasadhā mātikaṃ ṭhapetvā vibhattoti dasuttaro. Dasuttaro gatotipi dasuttaroti ekakato paṭṭhāya yāva dasakā dasahi uttaro adhiko hutvā gato pavattotipi dasuttaro. Ekekaṃmiṃ pabbeti ekakato paṭṭhāya yāva dasakā dasasu pabbesu ekekaṃmiṃ pabbe. Dasa dasa pañhāti “katamo dhammo bahukāro appamādo kusalesu dhammesū”tiādinā dasa dasa pañhā. Visisitāti vissajjitā. Dasuttaram pavakkhāmīti desiyamānaṃ desanaṃ nāmakittanamukhena paṭijānāti vaṇṇabhaṇanatthaṃ. Pavakkhāmīti pakārehi vakkhāmi. Tathā hettha paññāsādhikānaṃ pañcannaṃ pañhasatānaṃ vasena desanā pavattā. Dhammanti idha dhamma-saddo pariyattipariyāyo “idha bhikkhu dhammaṃ pariyāpuṇātī”tiādīsu

viya. Suttalakḥhaṇo cāyaṃ dhammoti āha “dhammanti sutta”nti. Svāyaṃ dhammo yathānusiṭṭhaṃ paṭipajjamānassa nibbānāvaho. Tato eva vaṭṭadukḥhasamucchedāya hoti, sa cāyamassa ānubhāvo sabbesaṃ khandhānaṃ pamocanupāyabhāvatoti dassento “nibbānappattiyā”tiādimāha. Tena vuttaṃ “nibbānappattiyā”tiādi.

Uccaṃ karontoti udaggaṃ ulāraṃ paṇītaṃ katvā dassento, paggaṇhantoti attho. Pemaṃ janentoti bhattiṃ uppādentoti. Idañca desanāya paggaṇhanaṃ buddhānampi āciṇṇaṃ evāti dassento “ekāyano”tiādimāha.

Ekadhammavaṇṇanā

351. Kāra-saddo upa-saddena vināpi upakāratthaṃ vadati, “bahukārā, bhikkhave, mātāpitara puttāna”ntiādīsu viyāti āha “bahukāroti bahūpakāro”ti.

Vaḍḍhane vutte nānantariyatāya uppādanaṃ vuttameva hotīti “bhāvetabboti vaḍḍhetabbo”ti vutto. Uppādanapubbikā hi vaḍḍhanāti. Nanu ca “eko dhammo uppādetabbo”ti uppādanaṃ pettha viṣuṃ gahitaṃ evāti? Aññavisayattā tassa nāyaṃ virodho. Tathā hi “eko dhammo pariññeyyo”ti tīhipi pariññāhi pariññeyyataṃ vatvāpi “eko dhammo pahātabbo”ti pahātābbatā vuttā.

Tīhi pariññāhīti ñātātīraṇapahānapariññāhi.

Pahānānupassanāyāti pajahanavasena pavattāya anupassanāya. Missakavasena cetāṃ anupassanāgahaṇaṃ daṭṭhabbaṃ.

Sīlasampadādīnaṃ parihānāvaho parihānāya saṃvattanako.

Jhānādivisesaṃ gametīti visesagāmī.

Duppaccakkhakaroti anupacitaññasambhārehi paccakkhaṃ kātuṃ asakkuṇeyyo.

Abhijānitabboti abhimukhaṃ ñāṇena jānitabbo.

Sabbattha mātikāsūti dukādivasena vuttāsu sabbāsu mātikāsu. Ettha ca āyasmā dhammasenāpati te bhikkhū bhāvanāya niyojetvā uttamatthe patiṭṭhāpetukāmo paṭhamaṃ tāva bhāvanāya upakāradhammaṃ uddesavasena dassento “eko dhammo bahukāro”ti vatvā tena upakārakena upakattabbaṃ dassento “eko dhammo bhāvetabbo”ti āha. Ayañca bhāvanā vipassanāvasena icchitāti āha “eko dhammo pariññeyyo”ti. Pariññā ca nāma yāvadeva pahātābbapajahanatthāti āha “eko dhammo pahātabbo”ti. Pajahantena ca hānabhāgiyaṃ nīharitvā visesabhāgiye avaṭṭhātābbanti āha “eko dhammo hānabhāgiyo, eko dhammo visesabhāgiyo”ti. Visesabhāgiye avaṭṭhānañca duppaṭivijjhanena, duppaṭivijjhapaṭivijjhanañce ijjhati, nipphādetabbanipphādanaṃ siddhameva hotīti āha “eko dhammo duppaṭivijjho, eko dhammo uppādetabbo”ti. Tayidaṃ dvayaṃ abhiññeyyādi jānanena hotīti āha “eko dhammo abhiññeyyo”ti. Abhiññeyyañce abhiññātaṃ, sacchikātabbaṃ sacchikatameva hotīti. Ettāvatā ca niṭṭhitakiccova hoti, nāssa uttari kiñci karaṇīyanti evaṃ tāva mahāthero ekakavasena tesāṃ bhikkhūnaṃ paṭipattividhiṃ uddisanto imāni dasa padāni iminā anukkamena uddisi.

Evaṃ aniyamato uddiṭṭhadhamme sarūpato niyametvā dassetuṃ “katamo eko dhammo”tiādinā desanaṃ ārabhi. Tena vuttaṃ “iti āyasmā sārīputto”tiādi. Esa nayo dukādīsu. Veḷukāroti veno. So hi veḷuvikārehi kilañjādikaraṇena “veḷukāro”ti vutto.

Anto, bahi ca sabbagatagaṇṭhiṃ nīharaṇena niggaṇṭhiṃ katvā. Ekekakoṭṭhāseti ekakādīsu dasasu koṭṭhāsesu ekekasmīṃ koṭṭhāse.

Sabbatthakaṃ upakāraṇanti sabbatthakameva sammā paṭipattiyā upakāravantaṃ. Idāni tamatthaṃ vitthārato dassetuṃ “ayañhi”tiādi vuttaṃ. Vipassanāgabbhaṃ gaṇhāpaneti yathā upari vipassanā paripaccati tikkhā visadā hutvā maggena ghaṭeti, evaṃ pubbabhāgavipassanāvaḍḍhane. Atthapaṭisambhidādisūti atthapaṭisambhidādisu nipphādetabbesu, tesam sambhārasambharaṇanti attho. Esa nayo ito paresupi. Tānāṭṭhānesūti tñāne, aṭṭhāne ca jānitabbe. Mahāvihārasamāpattiyanti mahatīyaṃ jhānādivihārasamāpattiyaṃ. Vipassanāññādisūti ādi-saddena manomayiddhi ādikāni saṅgaṇhāti. Aṭṭhasu vijjāsūti ambaṭṭhasutte āgatanayāsu aṭṭhasu vijjāsu.

Teneva bhagavā thometīti yojanā. Nanti appamādaṃ.

Thāmasampannenāti ñāṇabalasamannāgatena. Dīpetvāti “evampi appamādo kusālānaṃ dhammānaṃ sampādane bahupakāro”ti pakāsetvā. Yaṃ kiñci anavajjapakkhikamatthaṃ appamāde pakkhipitvā kathetuṃ yuttanti dassetuṃ “yaṃ kiñci”tiādi vuttaṃ.

Kāyagatāsātīti rassaṃ akatvā niddeso, niddesena vā etaṃ samāsapadaṃ daṭṭhabbaṃ. “Aṭṭhikāni puñjakitāni terovassikāni...pe... pūtīni cuṇṇikajātāni”ti evaṃ pavattamanasikāro “cuṇṇikamanasikāro”ti vadanti. Apare pana bhaṇanti “cuṇṇikairiyāpathesu pavattamanasikāro”ti. Ettha uppannasatīyāti etasmiṃ yathāvutte ekūnatimsavidhe tñāne uppannāya satiyā. Sukhasampayuttāti nippariyāyato sukhasampayuttā, pariyāyato pana catutthajjhāne upekkhāpi “sukha”nti vattabbaṃ labhati santasabhāvattā.

Paccayabhūto ārammaṇādivisayopi ārammaṇabhāvena vaṇo viya āsave paggharati, so sampayogasambhavābhāvepi saha āsavehīti sāsavo. Tathā upādānānaṃ hitoti upādāniyo. Itarathā pana paccayabhāvena vidhi paṭikkhepo.

Asmīti mānoti “asmī”ti pavatto māno.

Vipariyāyenāti “anicce anicca”ntiādinā nayena pavatto pathamanasikāro.

Idha pana vipassanānantaro maggo “ānantariko cetosamādhī”ti adhippeto. Kasmā? Vipassanāya anantarattā, attano vā pavattiyā anantaram phaladāyakattā. Saddatthato pana anantaram phalaṃ anantaram, tasmīṃ anantare niyuttā, taṃ vā arahati, anantarapayojanoti vā ānantariko.

Phalanti phalapaññā. Paccavekkhaṇapaññā adhippetā akuppārammaṇatāya.

Attano phalaṃ āharatīti āhāro, paccayoti āha “āhāraṭṭhitikāti paccayaṭṭhitikā”ti. Ayaṃ eko dhammoti ayaṃ paccayasāṅkhāto eko dhammoti paccayatāsamaññaena ekaṃ katvā vadati. Nātapariññāya abhiññāyāti nātapariññāsāṅkhātāya abhiññāya.

Akuppā cetovimuttīti arahattaphalavimutti akuppabhāvena ukkaṃsagatatā. Aññathā sabbāpi phalasamāpattīyo akuppā eva paṭipakkhehi akopaṇiyattā.

Abhiññāyāti “abhiññeyyo”ti ettha laddhaabhiññāya. Pariññāyāti etthāpi eseṃ nayo. Pahātabbasacchikātabbhehīti pahātabbasacchikātabbapadehi. Pahānapariññāva kathitā pahānasacchikiriyānaṃ ekāvāratāya pariññāya saheva ijjanato.

Sacchikātabboti visesato phalaṃ kathitaṃ. Ekasmiṃyeva sattame eva pade labbhati. Phalaṃ pana anekesupi padesu labbhati paṭhamatṭhamanavamadasamesu labbhanato. Yasmā taṃ nippariyāyato dasame eva labbhati, itaresu pariyāyato tasmā “labbhati evā”ti sāsāṅkaṃ vadati.

Sabhāvato vijjamānāti yena bahukārādisabhāvena desitā, tena sabhāvena paramatthato upalabbhamānā. Yāthāvāti aviparītā. Tathāsabhāvāti taṃsabhāvā. Na tathā na hontīti avitathattā tathāva hontī. Tato eva vuttappakārato aññathā na hontīti pañcahihi padehi tesam dhammānaṃ yathābhūtaṃ eva vadati. Sammāti ñāyena. Yaṃ pana ñātaṃ, taṃ hetuyuttaṃ kāraṇayuttameva hotīti āha “hetunā kāraṇenā”ti. Okappanaṃ janesīti jinavacanabhāvena abhippasādaṃ uppādesi.

Ekadhammavaṇṇanā niṭṭhitā.

Dvedhammavaṇṇanā

352. “Sabbatthā” ti idaṃ “sīlapūraṇādīsū”ti etena saddhiṃ sambandhitabbaṃ. “Sīlapūraṇādīsū sabbattha appamādo viya upakārakā”ti etena satisampajaññānampi appamādassa viya sabbattha upakāratā pakāsītā hoti atthato nātilakkhaṇattā tato tesam. Satiavippavāso hi appamādo, so ca atthato sabbattha avijahitā sati eva, sā ca kho ñāṇasampayuttā eva daṭṭhabbā, itarāya tathārūpasamatthataḥbhāvato.

Tesam pañcasatamattānaṃ bhikkhūnaṃ pubbabhāgaṭṭhāpattivasena desitattā pubbabhāgā kathitā.

Ayonisomanasikāro saṃkilesassa mūlakāraṇabhāvena pavatto hetu, paribrūhanabhāvena pavatto paccayo. Yonisomanasikārepi eseṇa nayo. Yathā ca sattānaṃ saṃkilesāya, visuddhiyā ca paccayabhūtā ayonisomanasikāro, yonisomanasikāroti “ime dve dhammā duppaṭivijjhā”ti ettha nīharitvā vuttā, evaṃ imehi dhammā nīharitvā vattabbāti dassento “tathā”tiādimāha. Tattha asubhajjhānādayo cattāro viśaṃyogā nāma kāmayogādīpaṭipakkhabhāvato. “Evaṃ pabhedā”ti iminā “avijjābhāgino dhammā, vijjābhāgino dhammā, kaṇhā dhammā, sukkā dhammā”ti evamādīnaṃ saṅgaho daṭṭhabbo.

Paccayehi samecca sambhuyya katattā pañcakkhandhā saṅkhatā dhātu. Kenaci anabhisaṅkhatattā nibbānaṃ asaṅkhatā dhātu.

Tisso vijjā vijjanaṭṭhena, viditakaraṇaṭṭhena ca vijjā. Vimuttīti arahattaphalaṃ paṭipakkhato sabbaso vimuttattā.

Abhiññādīnīti abhiññāpaññādīni. Ekakasādisāneva purimavāre viya vibhajja kathetabbato. Maggo kathitoti ettha “maggova kathito”ti evamatthaṃ aggahetvā “maggō kathitovā”ti evamattho gahetabbo “anuppāde ñāṇa”nti iminā phalassa gahitattā. Sacchikātabbapade phalaṃ kathitanti etthāpi “phalameva kathita”nti aggahetvā “phalaṃ kathitamevā”ti attho gahetabbo vijjāggahaṇena tadaññassa saṅgahitattā. Esa nayo ito paresupi evarūpesu ṭhānesu.

Dvedhammavaṇṇanā niṭṭhitā.

Tayodhammavaṇṇanā

353. Soti anāgāṃimaggo. Sabbaso kāmānaṃ nissaraṇaṃ samucchadavasena pajahanato. Āruppe arahattamaggo nāma arūpajjhānaṃ pādakaṃ katvā uppanno aggamaggo. Puna uppattinivāraṇatoti rūpānaṃ uppattiyā sabbaso nivāraṇato. Nirujjhanti saṅkhārā etenāti nirodho, aggamaggo. Tena hi kilesavaṭṭe nirodhite itarampi vaṭṭadvayaṃ nirodhitameva hoti. Tassa pana nirodhassa pariyosānattā aggaphalaṃ “nirodho”ti vattabbataṃ labbhatīti āha “arahattaphalaṃ nirodhoti adhippeta”nti. “Arahattaphalena hi nibbāne diṭṭhe” ti idaṃ arahattamaggena nibbānadassanassāyaṃ nibbattīti katvā vuttaṃ. Evañca katvā “arahattasaṅkhātanirodhassa paccayattā” ti idampi vacanaṃ samatthitaṃ hoti.

Atītaṃ sārammaṇanti atītakotṭhāsārammaṇaṃ ñāṇaṃ, atītaṃ khandhāyatanadhātuyo ārabha pavattanakañāṇanti attho. “Maggo kathitovā”ti avadhāraṇaṃ daṭṭhabbaṃ, tathā “sacchikātabbe phalaṃ kathitamevā”ti.

Āsavānaṃ khaye ñāṇanti ca āsavānaṃ khayante ñāṇanti adhippāyo, aññathā maggo kathito siyā.

Tayodhammavaṇṇanā niṭṭhitā.

Catudhammavaṇṇanā

354. Dārumayaṃ cakkhaṃ dārucakkaṃ, tathā ratanacakkaṃ. Āṇaṭṭhena dhammo eva dhammacakkaṃ. Iriyāpathānaṃ aparāparappavattito iriyāpathacakkaṃ, tathā sampatticakkaṃ veditabbaṃ.

Anucchavike deseti puññakiriyāya, sammāpaṭipattiyā anurūpadese. Sevanaṃ kālena kālaṃ upasaṅkamaṇaṃ. Bhajanaṃ bhattivaseṇa payirupāsanaṃ. Attano sammā ṭhapananti attano cittasantānaṃsa yoniso ṭhapanāṃ saddhādīsu nivesananti āha “sace”tiādi. Idamevettha pamāṇanti idameva pubbekatapuññatāsaṅkhātāṃ sampatticakkamettha etesu sampatticakkesu pamāṇabhūtaṃ itaresaṃ kāraṇabhāvato. Tenāha “yena hī”tiādi. So eva ca katapuñño puggalo attānaṃ sammā ṭhāpeti akatapuññaṃsa tadabhāvato. Paṭhamo lokiyova, tatthāpi kāmāvacarova. Idhāti imasmiṃ dasuttarasutte. Pubbabhāge lokiyāvāti maggassa pubbabhāge pavattanakā lokiyā eva. Tattha kāraṇaṃ vuttameva.

Kāmayogavisamyo anāgāṃimaggo, diṭṭhiyogavisamyo sotāpattimaggo, itare dve arahattamaggoti evaṃ anāgāṃimaggaḍḍhasena veditabbā.

Paṭhamassa jhānaṃ lābhinti yvāyaṃ appaṇaṃsa paṭhamassa jhānaṃ lābhī, taṃ. Kāmasahagatā saññāmanasikārā samudācarantīti tato vuṭṭhitaṃ ārammaṇavasena kāmasahagatā hutvā saññāmanasikārā samudācaranti codenti tudenti. Tassa kāmānupakkhandānaṃ saññāmanasikārānaṃ vasena so paṭhamajjhānasamādhī hāyati parihāyati, tasmā “hānabhāgiyo samādhī”ti vutto. Tadanudhammatāti tadanurūpasabhāvo. “Sati santiṭṭhatī”ti idaṃ micchāsatiṃ sandhāya vuttaṃ. Yassa hi paṭhamajjhānānurūpasabhāvā paṭhamajjhānaṃ santato paṇītato disvā assādayamānā apekkhamānā abhinandamānā nikanti hoti, tassa nikantivasena so paṭhamajjhānasamādhī neva hāyati, na vaḍḍhati, ṭhitikoṭṭhāsiko hoti, tena vuttaṃ “ṭhitibhāgiyo samādhī”ti.

Avitakkasahagatāti avitakkaṃ dutiyajjhānaṃ santato paṇītato manasi karoto ārammaṇavasena avitakkasahagatā saññāmanasikārā. Samudācarantīti paṇāpapaṭhamajjhānato vuṭṭhitaṃ dutiyajjhānādhigamatthāya codenti tudenti, tassa

upari dutiyajjhānupakkhandānaṃ saññāmanasikārānaṃ vasena so paṭhamajjhānasamādhī visesabhūtaṃ dutiyajjhānaṃ uppattipadaṭṭhānatāya “visesabhāgiyo samādhī”ti vutto. Nibbidāsahagatāti tameva paṭhamajjhānalābhīṃ jhānato vuṭṭhitaṃ nibbidāsaṅkhātena vipassanāññaṇaṃ sahagatā. Vipassanāññaṇaṃ jhānaṅgesu pabhedena upaṭṭhahantesu nibbindati ukkaṇṭhati, tasmā “nibbidā”ti vuccati. Samudācarantīti nibbānasacchikaraṇatthāya codenti tudenti. Virāgūpasañhitoti virāgasāṅkhātena nibbānena upasañhito. Vipassanāññaṇaṃ “sakkā iminā maggena virāgaṃ nibbānaṃ sacchikātu”nti pavattito “virāgūpasañhita”nti vuccati, taṃsāmpayuttā saññāmanasikārāpi virāgūpasañhitā eva nāma. Tassa tesāṃ saññāmanasikārānaṃ vasena so paṭhamajjhānasamādhī ariyamaggapaṭivedhassa padaṭṭhānatāya “nibbedhabhāgiyo samādhī”ti vutto. Sabbasamāpattiyoti dutiyajjhānādikā sabbā samāpattiyo. Attho veditabboti hānabhāgiyādiattho tāva vitthāretvā veditabbo.

Maggo kathito catunnaṃ ariyasaccānaṃ uddhaṭṭā. Phalaṃ kathitaṃ sarūpeneva.

Catudhammavaṇṇanā niṭṭhitā.

Pañcadhammavaṇṇanā

355. “Pañcaṅgiko sammāsamādhī”ti samādhiaṅgabhāvena paññā uddiṭṭhāti pītipharaṇatādivacanena hi tameva vibhajati. Tenāha “pītiṃ pharamānā uppajjati”tiādi. “So imameva kāyaṃ vivekajena pītisukhena abhisandeti”tiādinā nayena pītiyā, sukhassa ca pharaṇaṃ veditabbaṃ.

Sarāgavirāgatādivibhāgadassanavasena paresāṃ ceto pharamānā. Āloka pharaṇeti kasiṇālokaṃ pharaṇe sati teneva ālokaṃ pharitappadese. Tassa samādhissa rūpadassanapaccayattā paccavekkhaṇaṇaṃ paccavekkhaṇanimittaṃ.

Pītipharaṇatā sukhapharaṇatāti ārammaṇe ṭhatvā catutthajjhānaṃ uppādanato tā “pādā viyā”ti vuttā. Cetopharaṇatā āloka pharaṇatāti taṃtaṃkiccasāadhanato tā “hatthā viyā”ti vuttā. Abhiññāpādakajjhānaṃ samādhānaṃ sarīrabhāvato “majjhimakāyo viyā”ti vuttaṃ. Paccavekkhaṇanimittaṃ uttamaṅgabhāvato “sīsaṃ viyā”ti vuttaṃ.

Sabbaso kilesadukkhadarathapariḷāhānaṃ vigatattā lokiyasamādhissa sātisaṃmettha sukhanti vuttaṃ “appitappitakkhaṇe sukhattā paccuppannasukho”ti. Purimassa purimassa vasena pacchimaṃ pacchimaṃ laddhāsevanatāya santatarapaṇītatarabhāvappatti hotīti āha “purimo purimo...pe... sukhavipāko”ti.

Kilesapaṭippassaddhiyāti kilesānaṃ paṭippassambhanena laddhattā. Kilesapaṭippassaddhibhāvanti kilesānaṃ paṭippassambhanabhāvaṃ. Laddhattā pattattā tabbhāvaṃ upagatattā. Lokiyasamādhissa paccanīkāni nīvaraṇapaṭhamajjhānanikantiādīni niggahetabbāni, aññe kilesā vāretabbā, imassa pana arahattasamādhissa paṭippassaddhasabbakilesattā na niggahetabbaṃ, vāretabbaṃca atthīti maggānantaraṃ samāpattikkhaṇe ca appayogena adhigatattā, ṭhapitattā ca aparihānavasena vā ṭhapitattā nasaṅkhāraniggayhavārivāvaṇo. “Sativepullappattattā”ti etena appavattamānāyapi satiyā satibahulatāya sato eva nāmāti dasseti, “yathāparicchinnaḷāvasenā”ti etena paricchindanasatīyā satoti dasseti. Sesesu ñāṇaṅgesu. Pañcañāṇikoti ettha vuttasamādhimukhena pañca ñāṇāneva uddiṭṭhāni, niddiṭṭhāni ca.

Maggo kathito indriyasīsenā sammāvāyāmādīnaṃ kathitattā. Phalaṃ kathitaṃ asekkhānaṃ sīlakkhandhādīnaṃ kathitattā.

Pañcadhammavaṇṇanā niṭṭhitā.

Chadhammavaṇṇanā

356. Maggo kathitoti ettha vattabbaṃ heṭṭhā vuttameva.

Sattadhammavaṇṇanā

357. Hetunāti ādiantavantato, anaccantikato, tāvakālikato, niccapaṭikkhepatoti evaṃ ādinā hetunā. Nāyenaṭi “yathā ime saṅkhārā etarahi, evaṃ atīte, anāgate ca aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā”ti atītānāgatesu nāyananāyena. Kāmaṃ khīṇāsavassa sabbesaṃ saṅkhārānaṃ aniccatādi sudiṭṭhā suppaṭividdhā, taṃ pana asammohanavasena kiccato, vipassanāya pana ārammaṇakaraṇavasenaṭi dassento āha “vipassanāññāna sudiṭṭhā hontī”ti. Kilesavasena uppaṭṭamāno paṭilāho vatthukāmasannissayo, vatthukāmāvassayo cāti vuttaṃ “dvepi sapariḷāhaṭṭhena aṅgārakāsu viyā”ti. Ninnassevāti ninnabhāvasseva. Anto vuccati lāmakatṭhena taṇhā. Byantaṃ vigatantaṃ bhūtaṃ byantībhūtaṃ āha “niratibhūtaṃ, Nittantaṃ hanti attho”ti. Idha sattaṃ. Bhāvetabbapade maggo kathito bojjhaṅgānaṃ vuttattā.

Paṭṭhamabhāṇavāraṇṇanā niṭṭhitā.

Aṭṭhadhammavaṇṇanā

358. Ādibrahmacariyikāyāti ādibrahmacariyā eva ādibrahmacariyikā yathā “vinayo eva venayiko”ti, tassā ādibrahmacariyikāya. Kā pana sāti āha “paññāyā”ti. Sikkhattayasaṅgahassāti adhisīlasikkhādisikkhattayasaṅgahassa. Upacārajjhānasahagatā taruṇasamathapaññāva udayabbayānupassanāvasena pavattā taruṇavipassanāpaññā. Ādibhūṭāyāti paṭṭhamāvayavabhūṭāya, desanāvasena cetaṃ vuttaṃ. Uppattikāle pana natthi maggadhammānaṃ ādimajjhapariyosānatā ekacittuppadapariyāpannattā ekajjhaṃyeva uppaṭṭanato. Pemanti daḷhabhatti, taṃ pana vallabhavasena pavattamānaṃ gehasitasadisāṃ hotīti “gehasitapema”nti vuttaṃ. Garukaraṇavasena pavattiyā garu cittaṃ etassāti garucitto, tassa bhāvo garucittabhāvo, garumhi garukāro. “Kilesā na uppaṭṭanti”ti vatvā tattha kāraṇamāha “ovādānusāsaniṃ labhati”ti. Garūnañhi santike ovādānusāsaniṃ labhitvā yathānusitṭhaṃ paṭipajjantassa kilesā na uppaṭṭanti. Tenāha “tasmā”tiādi.

Petāti petamahiddhikā. Asurānanti devāsuraṇaṃ. Petāsuraṃ pana petā evāti tesāṃ petehi saṅgaho avuttasiddhova. Āvāhanaṃ gacchantīti sambhogasaṃsaggamukhena peteheva asuraṇaṃ saṅgahaṇe kāraṇaṃ dasseti.

Appicchassāti niicchassa. Abhāvattho hettha appa-saddo “appaḍaṃsamakasavātātapā”tiādisu viya. Paccayesu appiccho paccayaappiccho, cīvarādipaccayesu icchārahito. Adhigamaappicchoti jhānādiadhigamavibhāvane icchārahito. Pariyattiappicchoti pariyattiyāṃ bāhusaccavibhāvane icchārahito. Dhutaṅgaappicchoti dhutaṅgesu appiccho dhutaṅgavibhāvena icchārahito. Santagūṇanigūhanenāti attani saṃvijjamānānaṃ jhānādigūṇānañceva

bāhusaccaguṇassa ca dhutaṅgaguṇassa ca nigūhanena chādanena. Sampajjatīti nippajjati sijjhati. No mahicchassāti mahatiyā icchāya samannāgatassa, icchaṃ vā mahantassa no sampajjati anudhammassāpi anicchanato.

Pavivittassāti pakārehi vivittassa. Tenāha “kāyacittaupadhivivekehi vivittassā”ti. “Aṭṭhaārambhavatthuvasenā”ti etena bhāvanābhiyogavasena ekībhāvova idha “kāyaviveko”ti adhippeto, na gaṇasaṅgaṇikābhāvamattanti dasseti. Kammanti yogakammaṃ.

Sattehi kilesehi ca saṅgaṇanaṃ samodhānaṃ saṅgaṇikā, sā āramitabbaṭṭhena ārāmo etassāti saṅgaṇikārāmo, tassa. Tenāha “gaṇasaṅgaṇikāya cevā”tiādi.

Āraddhavīriyassāti paggahitavīriyassa, tañca kho upadhiviveke ninnatāvasena “ayaṃ dhammo”ti vacanato. Esa nayo ito paresupi. Vivaṭṭasannissitaṃyeva hi samādhānaṃ idhādhippetam, tathā paññāpi. Kammassakatāpaññāya hi patiṭṭhato kammavasena “bhavesu nānappakāro anatto”ti jānanto kammakkhayakaraññaṃ abhipattheti, tadatthañca ussāhaṃ karoti. Mānādayo sattasantānaṃ saṃsāre papañcenti vitthārentīti papañcāti āha “nippapañcassāti vigatamānataṇhādiṭṭhipapañcassā”ti.

Maggo kathito sarūpeneva.

Navadhammavaṇṇanā

359. Visuddhinti ñāṇadassanavisuddhiṃ, accantavisuddhimeva vā.

Catupārisuddhisīlanti pātimokkhasaṃvarādinirupakkiliṭṭhatāya catubbidhāparisuddhivaṇṇanaṃ sīlaṃ. Pārisuddhipadhāniyaṅgānti puggalassa parisuddhiyā padhānabhūtaṃ aṅgaṃ. Tenāha “parisuddhabhāvassa padhānaṅga”nti. Samathassa visuddhibhāvo vodānaṃ paguṇabhāvena paricchinnanti āha “aṭṭha paguṇasamāpattiyo”ti. Vigatupakkilesaṃhi “paguṇa”nti vattabbataṃ labbhati, na saupakkilesaṃ hānabhāgiyādibhāvavappattito. Sattadiṭṭhimalavisuddhito nāmarūpaparicchedo diṭṭhivisuddhi. Paccayapariggaho addhattayakaṅkhāmalavidhamanato kaṅkhāvitaraṇavisuddhi. Yasmā nāmarūpaṃ nāma sappaccayameva, tasmā taṃ pariggaṇhantena atthato tassa sappaccayatāpi pariggahitā eva hotīti vuttaṃ “diṭṭhivisuddhīti sappaccayaṃ nāmarūpadassana”nti. Yasmā pana nāmarūpassa paccayaṃ pariggaṇhantena tīsu addhāsu kaṅkhāmalavitarāṇapaccayākārāvabodhavaseneva hoti, tasmā “paccayākārañña”ntiādi vuttaṃ yathā kaṅkhāvitaraṇavisuddhi “dhammaṭṭhitiñña”nti vuccati. Maggāmagge ñāṇanti maggāmagge vavatthapetvā ṭhitaññaṃ. Ñāṇanti idha taruṇavipassanā kathitā tesam bhikkhūnaṃ ajjhāsayavasena “ñāṇadassanavisuddhī”ti vuṭṭhānagāminiyā vipassanāya vuccamānattā. Yadi “ñāṇadassanavisuddhī”ti vuṭṭhānagāminivipassanā adhippetā, “paññā”ti ca arahattaphalapaññā, maggo pana kathanti? Maggo bahukārapade virāgaggahaṇena gahito. Vakkhati hi “idha bahukārapade maggo kathito”ti.

Cakkhādihātunānattanti cakkhādirūpādicakkhuviññāṇādihātūnaṃ vemattataṃ nissāya. Cakkhusamphassādinānattanti

cakkhusamphassasotasamphassaghānasamphassādisamphassavibhāgaṃ.

Saññānānattanti ettha rūpasaññādisaññānānattampi labbhateva, taṃ pana kāmasaññādiggaṇeṇeva gayhati. Kāmasaññādīti ādi-saddena byāpādasaññādīnaṃ gahaṇaṃ. Saññānidānattā papañcasāṅkhānaṃ “saññānānattaṃ paṭicca saṅkappanānatta”nti vuttaṃ, “yaṃ saṅkappeti, taṃ papañceti”ti vacanato “saṅkappanānattaṃ paṭicca chandanānatta”nti vuttaṃ. Chandanānattanti ca

taṇhāchandassa nānattaṃ. Rūpapariḷāhoti rūpavisayo rūpābhipatthanāvasena pavatto kilesapariḷāho. Saddapariḷāhoti etthāpi eseṇa nayo. Kilesa hi uppajjamāno appatṭepi ārammaṇe patto viya pariḷāhova uppajjati. Tathābhūtaṃ pana kilesachandassa vasena rūpādipariyesanā hotīti āha “pariḷāhanānattatāya rūpapariyesanādinānattaṃ uppajjati”ti. Tathā pariyesantassa saṇe taṃ rūpādi labbheyya, taṃ sandhāyāha “pariyesanādinānattatāya rūpapaṭiḷābhādinānattaṃ uppajjati”ti.

Maraṇānupassanāñāṇeti maraṇassa anupassanāvasena pavattañāṇe, maraṇānussatisahagatapaññāyāti attho. Āhāraṃ pariggaṇhantassāti gamanādivasena āhāraṃ paṭikkūlato pariggaṇhantassa. Ukkaṇṭhantassāti nibbindantassa katthacipi asajjantassa.

Dasadhammavaṇṇanā

360. Nijjarakāraṇānīti pajahanakāraṇāni. Imasmiṃ abhiññāpade maggo kathiyatīti katvā “ayaṃ heṭṭhā..pe... puna gahitā”ti vuttaṃ. Tathā hi vakkhati “idha abhiññāpade maggo kathito” kiñcāpi nijjiṇṇā micchādiṭṭhīti ānetvā sambandhitabbaṃ. Yathā micchādiṭṭhi vipassanāya nijjiṇṇāpi na samucchināti samucchedappahānadassanattaṃ puna gahitā, evaṃ micchāsaṅkappādayopi vipassanāya pahīnāpi asamucchinatāya idha puna gahitāti ayamatto “micchāsaṅkappo”tiādīsu sabbapadesu vattabboti dasseti “evaṃ sabbapadesu nayo netabbo”ti iminā.

Ettha cāti “sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti”ti etasmiṃ pālīpade. Ettha ca samucchedavasena, paṭippassaddhivasena ca paṭipakkhadhammā sammadeva vimuccanaṃ sammāvimutti, tappaccayā ca maggaphalesu atṭha indriyāni bhāvanāpāripūriṃ upagacchantīti maggasampayuttānīpi saddhādīni indriyāni uddhaṭāni. Maggavasena hi phalesu bhāvanā pāripūrī nāmāti. Abhinandanaṭṭhenāti ativiya sinehanaṭṭhenidañhi. Somanassindriyaṃ ukkaṃsagatasātasabhāvaṃ sampayuttadhamme sinehantaṃ tementaṃ viya pavattati. Pavattasantatiādhipateyyaṭṭhenāti vipākasantānassa jīvane adhipatibhāvena. “Eva”ntiādi vuttasseva atthassa nigamanaṃ.

Addhena saha chaṭṭhāni pañhasatāni, paññāsādhikāni saha pañhasatānīti attho.

Ettha ca āyasmā dhammasenāpati “dasasu nāthakaraṇadhammesu paṭiṭṭhāya dasakasiṇāyatanāni bhāvento dasaāyatanamukhena pariññaṃ paṭṭhapetvā pariññeyyadhamme parijānanto dasamicchatte, dasaakusalakammapathe ca pahāya dasakusalakammapathesu ca avaṭṭhito dasasu ariyāvāsesu āvasitukāmo dasasaññā uppādentō dasanijjaravatthūni abhiññāya dasaasekkhadhamme adhigacchatī”ti tesam bhikkhūnaṃ ovādaṃ matthakaṃ pāpento desanaṃ niṭṭhapesi. Pamodavasena paṭiggaṇhanaṃ abhinandananti āha “sādhū sādhūti abhinandantā sirasā sampaṭicchimsū”ti. Tāya attamanatāyāti tāya yathādesitadesanāgatāya pahaṭṭhacittatāya, tattha yathāladdhaatthavedadhammavedehīti attho. Imameva suttaṃ āvajjamānāti imasmiṃ sutte tattha tattha āgate abhiññeyyādibhede dhamme abhijānanādivasena samannāharantā. Saha paṭisambhidāhi...pe... paṭiṭṭhahimsūti attano upanissayasampannatāya, therassa ca desanānubhāvena yathāraddhaṃ vipassanaṃ ussukketvā paṭisambhidāparivārāya abhiññāya saṇṭhahimsūti.

Sumaṅgalavilāsinīyā dīghanikāyaṭṭhakathāya

Dasuttarasuttavaṇṇanāya līnatthappakāsanā.

Niṭṭhitā ca pāthikavaggaṭṭhakathāya līnatthappakāsanā.

Pāthikavaggaṭṭhikā niṭṭhitā.

Nigamanakathāvaṇṇanā

Therānaṃ mahākassapādīnaṃ vaṃso pavenī anvayo etassāti theravaṃsanvayo, tena; catumahānikāyesu theriyenāti attho.

Dasabalassa sammāsambuddhassa guṇagaṇānaṃ paridīpanato dasabalaguṇagaṇaparidīpanassa. Ayañhi āgamo brahmajālādīsu, mahāpadānādīsu, sampasādanīyādīsu ca tattha tattha visesato buddhaguṇānaṃ pakāsanavasena pavattoti. Tathā hi vuttaṃ ādito “saddhāvahaguṇassā”ti.

Mahāṭṭhakathāya sāranti dīghanikāyamahāṭṭhakathāyaṃ atthasāraṃ.

Ekūnasatṭhimattoti thokaṃ ūnabhāvato matta-saddaggahaṇaṃ.

Mūlakaṭṭhakathāsāranti pubbe vuttaṃ dīghanikāyamahāṭṭhakathāsārameva puna nigamanavasena vadati. Atha vā mūlakaṭṭhakathāsāranti porāṇaṭṭhakathāsu atthasāraṃ, tenetaṃ dasseti “dīghanikāyamahāṭṭhakathāyaṃ atthasāraṃ ādāya imaṃ sumaṅgalavilāsiniṃ karonto sesamahānikāyānampi mūlakaṭṭhakathāsu idha viniyogakkhamaṃ atthasāraṃ ādāyayeva akāsi”nti.

“Mahāvihāravāsīna”nti ca idaṃ purimacchimapadehi saddhiṃ sambandhitabbaṃ “mahāvihāravāsīnaṃ samayaṃ pakāsayantiṃ, mahāvihāravāsīnaṃ mūlakaṭṭhakathāsāraṃ ādāyā”ti ca. Tena puññaṇa. Hotu sabbo sukhī lokoti kāmāvacarādivibhāgo sabbopi sattaloko yathārahaṃ bodhittayādhigamanavasena sampattena nibbānasukhena sukhito hotūti sadevakassa lokassa accantasukhādhigamāya attano puññaṃ pariṇāmeti.

Parimāṇato sādhiḱaṭṭhavīsasahassanavutibhāṇavārā niṭṭhitāti. Parimāṇato sādhiḱaṭṭhavīsasahassamattagantena dīghanikāyaṭṭhikā racitācariyadhammapālena.

Micchādiṭṭhādicorehi, sīlādidhanasañcayaṃ;
Rakkhaṇatthāya sakkaccaṃ, mañjūsaṃ viya kārītanti.

Niṭṭhitā sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya līnatthappakāsanā.

Dīghanikāyaṭṭhikā niṭṭhitā.



ΠΑΡΟΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

Η παρούσα μετάφραση αποτελεί μέρος του PaliVerse Project, της πρώτης πλήρους και ενιαίας αγγλικής μετάφρασης του Κανόνα Πάλι, μαζί με τα Σχόλια (Aṭṭhakathā) και τα Υποσχόλια (Tīkā) και συνοδεύεται από διαδραστικά εργαλεία μελέτης. Το PaliVerse είναι ένα έργο σε εξέλιξη. Οι μεταφράσεις που δημιουργούνται με τεχνητή νοημοσύνη βελτιώνονται συνεχώς μέσω αναθεωρήσεων και σχολίων από ειδικούς. Το παρόν κείμενο αποτελεί την πιο πρόσφατη μετάφραση κατά την ημερομηνία λήψης.

Ημερομηνία δημιουργίας PDF: 14 Σεπτεμβρίου 2026

ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

PaliVerse (2026). Υποσχόλια. Ο Κανόνας των Ομιλιών - Υποσχόλια. 1. Η συλλογή των μακρών ομιλιών - Υποσχόλια. 3. Υποσχόλια για το κεφάλαιο για τον Πάτχικα. 11. Σχόλια για την ομιλία που απαριθμεί κατηγορίες μέχρι το δέκα έχει ανακτηθεί από το paliverse.org

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