

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)

5. Νέα υποσχόλια για το κεφάλαιο για το σύνολο της ηθικής-2 (5. Sīlakkhandhavagga-Abhinavaṭīkā-2)

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PaliVerse

1. Η συλλογή των μακρών ομιλιών - Υποσχόλια

5. Νέα υποσχόλια για το κεφάλαιο για το σύνολο της ηθικής-2

11. Kevaṭṭasuttavaṇṇanā

Kevaṭṭagahapatiputtavattthuvaṇṇanā

481. Evaṃ subhasuttaṃ saṃvaṇṇetvā idāni kevaṭṭasuttaṃ saṃvaṇṇento yathānupubbaṃ saṃvaṇṇanokāsassa pattaḥbhāvaṃ vibhāvetuṃ, subhasuttassānantaraṃ saṅgītassa suttassa kevaṭṭasuttaḥbhāvaṃ vā pakāsetuṃ “evaṃ me suttaṃ...pe... nāḷandāyanti kevaṭṭasutta”nti āha. Pāvārikassāti evaṃnāmakassa seṭṭhino. Ambavaneti ambarukkhahule upavane. Taṃ kira so seṭṭhi bhagavato anucchavikaṃ gandhakuṭiṃ, bhikkhusaṅghassa ca rattiṭṭhānadivāṭṭhānakuṭimaṇḍapādīni sampādetvā pākāraparikkhittaṃ dvārakoṭṭhakasampannaṃ katvā buddhappamukhassa saṅghassa niyyātesi, purimavohārena panesa vihāro “pāvārikambavana”ntveva vuccati. “Kevaṭṭo” tidaṃ nāmamattaṃ. “Kevaṭṭehi saṃrakkhitattā, tesam vā santike sambuddhattā”ti keci. Gahapatiputtassāti ettha kāmāñcesa tadā gahapatiṭṭhāne ṭhito, pitu panassa acirakālakatatāya purimasamaññāya “gahapatiputto”tveva voharīyati. Tenāha “gahapatimahāsālo”ti, mahāvibhavatāya mahāsāro gahapatīti attho, ra-kārassa pana la-kāraṃ katvā “mahāsālo”ti vuttaṃ yathā “palibuddho”ti saddho pasannoti pothujjanikasaddhāvasena ratanattayasaddhāya samannāgato, tatoyeve ratanattayappasanno. Kammakammaphalasaddhāya vā saddho, ratanattayappasādabahulatāya pasanno. Saddhādhikattāyevāti tathācintāya hetuvacanaṃ, saddhādhiko hi ummādapatto viya hoti.

Samiddhāti sammadeva iddhā, vibhavasampattiyā vepullappattā sampuṇṇā, ākiṇṇā bahū manussā etthāti atthaṃ sandhāya “aṃsakūṭenā”tiādi vuttaṃ. “Ehi tvaṃ bhikkhu anvaddhamāsaṃ, anumāsaṃ, anusaṃvaccharaṃ vā manussānaṃ pasādāya iddhipāṭihāriyaṃ karohī”ti ekassa bhikkhuno āṇāpanameva samādisanaṃ, taṃ pana tasmim ṭhāne ṭhapanam nāmāti āha “ṭhānantare ṭhapetū”ti. Uttarimanussānanti pakatimanussehi uttaritarānaṃ uttamapurisānaṃ buddhādīnaṃ jhāyīnaṃ, ariyānañca. Dhammatoti adhigamadhammato, jhānābhiññāmaggaḥphaladhammatoti attho, niddhāraṇe cetam nissakkavacanaṃ. Tato hi iddhipāṭihāriyaṃ niddhāreti. Evaṃ uttarisaddaṃ manussasaddena ekapadaṃ katvā idāni pāṭihāriyasaddena sambajjhitaḥṭṭhaṃ visumeva padaṃ karonto “dasakusalasaṅkhātato vā”tiādimāha. Manussadhammatoti pakatimanussadhammato. Pajjalitapadīpoti pajjalantapadīpo. Telasnehanti telasecanaṃ. Rājagahasetṭhivatthusminti rājagahasetṭhino candanapattadānavatthumhi. Sikkhāpadaṃ paññāpesīti “na bhikkhave gihīnaṃ uttarimanussadhammaṃ iddhipāṭihāriyaṃ dassettabbaṃ. Yo dasseyya, āpatti dukkaṭassā”ti vikubbaniddhipaṭikkhepakam idaṃ sikkhāpadaṃ paññāpesi.

482. Guṇasampattito acāvanaṃ sandhāya etaṃ vuttanti dasseti “na guṇavināsanenā”ti iminā. Tenāha “sīlabheda”ntiādi. Visahanto nāma natthīti nivāritaṭṭhāne ussahanto nāma natthi. Evampi iminā kāraṇantarenāyaṃ ussahantoti

dassetum “ayaṃ panā”tiādi vuttaṃ. Yasmā vissāsiko, tasmā vissāsaṃ vaḍḍhetvāti yojanā. Vaḍḍhetvāti ca brūhetvā, vibhūtaṃ pākaṃ katvāti attho.

Iddhipāṭihāriyavaṇṇanā

483-484. Ādīnavanti dosaṃ. Kathaṃ tena katā, kattha vā uppannāti āha “tattha kirā”tiādi. Ekenāti gandhārena nāma isināva. Evañhi pubbenāparaṃ saṃsandatīti. Gandhārī nāmesā vijjā cūḷagandhārī, mahāgandhārīti duvidhā hoti. Tattha cūḷagandhārī nāma tivassato oraṃ matasattānaṃ upapannaṭṭhānājānanā vijjā. Vaṅḡsavatthu cettha sādhaṃ. Mahāgandhārī nāma tassa ceva jānanā, taduttari ca iddhividhaññakammasa sādhiḃ vijjā. Yebhuyyena hesā iddhividhaññakiccaṃ sādheti. Tassā kira vijjāya sādhaṃ puggalo tādise dese, kāle ca mantaṃ parijappetvā bahudhāpi attānaṃ dasseti, hatthiādīni dasseti, adassanīyopi hoti, agghitambhampi karoti, jalatambhampi karoti, ākāsepi attānaṃ dasseti, sabbaṃ indajālasadisāṃ daṭṭhabbaṃ. Aṭṭoti dukkhito bādhito. Tenāha “pīḷito”ti.

Ādesanāpāṭihāriyavaṇṇanā

485. Kāmaṃ “cetasika”nti idaṃ ye cetasi niyuttā cittaṇa sampayuttā, tesāṃ sādhaṇavacaṇaṃ, sādhaṇe pana gahite cittaviseso dassito nāma hoti. Sāmaññajotanaṃ ca visese avatīṭṭhati, tasmā cetasikapadassa yathādhīpetamatthaṃ dassento “somanassadomaṇassaṃ adhippetā”nti āha. Somanassaggahaṇeṇa cettha tadekaṭṭhā rāgādayo, saddhādayo ca dhammā dassitā honti, domaṇassaggahaṇeṇa dosādayo. Vitakkavicārā pana sarūpeneva dassitā. Pi-saddassa vattabbasampiṇḍanattho suviññeyyoti āha “evaṃ tava mano”ti, iminā pakāreṇa tava mano pavattoti attho. Kena pakārenāti vuttaṃ “somanassito vā”tiādi. “Evampi te mano”ti idaṃ somanassitatādimattadassanaṃ, na pana yena somanassito vā domaṇassito vā, taṃ dassananti taṃ cittaṃ dassetum pāḷiyaṃ “ītipi te citta”nti vuttaṃ. Itisaddo cettha nidassanattho “atthīti kho kaccāna ayameko anto”tiādisu viya. Tenāha “idaññidañña attha”nti. Pi-saddo idhāpi vuttasampiṇḍanattho. Parassa cintaṃ manati jānāti etāyāti cintāmaṇi na-kārassa ṇa-kāraṃ katvā, sā eva pubbapadamantareṇa maṇikā. Cintā nāma na cittaṇa vinā bhavātīti āha “paresāṃ cittaṃ jānātī”ti. “Tassā kira vijjāya sādhaṃ puggalo tādise dese, kāle ca mantaṃ parijappitvā yassa cittaṃ jānitukāmo, tassa diṭṭhasutādivisesasaññānaṃ mukheṇa cittācāraṃ anuminanto kathetī”ti keci. “Vācaṃ niccharāpetvā tattha akkharasallakkhaṇavasena kathetī”ti apare. Sā pana vijjā padakusalajātakena dīpetabbā.

Anusāsanīpāṭihāriyavaṇṇanā

486. Pavattentāti pavattanakā hutvā, pavattanavasena vitakkethāti vuttaṃ hoti. Evanti hi yathānusiṭṭhāya anusāsanīyā vidhivasena, paṭisedhavasena ca pavattiākāraparāmasanaṃ, sā ca anusāsanī sammāvitakkānaṃ, micchāvitakkānañca pavattiākāradassanavasena tattha ānisaṃsassa, ādīnavassa ca vibhāvanatthaṃ pavattati. Aniccasaññameva, na niccasaññaṃ. Paṭiyogīnivattanatthañhi eva-kāraggaṇaṃ. Idhāpi evaṃ-saddassa attho, payojanañca vuttanayeneva veditabbā. Idaṃ-gahaṇepi eseṇa nayo. Pañcakāmaguṇikarāgantī nidassanamattaṃ tadaññarāgassa ceva dosādīnañca pahānassa icchitattā, tappahānassa ca tadaññarāgādīkhepanassa upāyabhāvato duṭṭhalohitavimocaṇassa pubbaduṭṭhamasakhepanūpāyatā viya. Lokuttaradhamamevāti avadhāraṇaṃ paṭipakkhabhāvato sāvajjadhammanivattanaparaṃ daṭṭhabbaṃ

tassādhigamūpāyānisamsabhūtānaṃ tadaññesaṃ anavajjadhammānaṃ
nānantarikabhāvato. Iddhividhaṃ iddhipāṭihāriyanti dasseti iddhiyeva pāṭihāriyanti
katvā. Sesapadadvayepi eseva nayo.

Pāṭihāriyapadassa pana vacanatthaṃ “paṭipakkhaharaṇato, rāgādikilesāpanayanato
pāṭihāriya”nti vadanti, bhagavato pana paṭipakkhā rāgādayo na santi ye haritabbā.
Puthujjanānampi vigatupakkilese aṭṭhaṅgaguṇasamannāgate citte hatapaṭipakkhe
iddhividhaṃ pavattati, tasmā tattha pavattavohārena ca na sakkā idha
“pāṭihāriya”nti vattum. Sace pana mahākāruṇikassa bhagavato veneyyagatā ca
kilesā paṭipakkhā, tesam haraṇato “pāṭihāriya”nti vuttam, evaṃ sati yuttametaṃ.
Atha vā bhagavato ceva sāsanaṃ ca paṭipakkhā titthiyā, tesam haraṇato
pāṭihāriyaṃ. Te hi diṭṭhiharaṇavasena, diṭṭhippakāsane asamatthabhāvena ca
iddhiādesanānusāsanihi haritā apanītā hontīti. “Paṭi”ti vā ayaṃ saddo “pacchā”ti
etassa atthaṃ bodheti “tasmiṃ paṭipaviṭṭhamhi, añño āgañchi brāhmaṇo”ti
pārāyanasuttapade viya, tasmā samāhite citte vigatupakkilese ca katakiccena pacchā
haritabbaṃ pavattetabbanti paṭihāriyaṃ, attano vā upakkilesesu
catutthajjhānamaggehi haritesu pacchā haraṇaṃ paṭihāriyaṃ,
iddhiādesanānusāsaniyo ca vigatupakkilesena katakiccena ca sattahitatthaṃ puna
pavattetabbā, haritesu ca attano upakkilesesu parasattānaṃ upakkilesaharaṇāni
hontīti paṭihāriyāni nāma bhavanti, paṭihāriyameva pāṭihāriyaṃ. Paṭihāriye vā
iddhiādesanānusāsanaṃ mudāye bhavaṃ ekekaṃ “pāṭihāriya”nti vuccati.
Paṭihāriyaṃ vā catutthajjhānaṃ, maggo ca paṭipakkhaharaṇato, tattha jātaṃ, tasmiṃ
vā nimittabhūte, tato vā āgatanti pāṭihāriyaṃ, iddhiādesanānusāsanihi vā
parasantaṇe pasādādīnaṃ paṭipakkhassa kilesassa haraṇato vuttanayena
pāṭihāriyaṃ. Satataṃ dhammadesanāti sabbakālaṃ desetabbadhammadesanā.

Iddhipāṭihāriyenāti sahādiyoge karaṇavacanaṃ, tena saddhiṃ āciṇṇanti attho.
Itarattāpi esa nayo. Dhammasenāpatissa āciṇṇanti yojetabbaṃ. Tamatthaṃ
khandhakavattunā sādheṇa “devadatte”tiādimāha. Gayāsīseti gayāgāmassa
avidūre gayāsīsanāmakko hatthikumbhasadiso piṭṭhipāsāno atthi, yattha
bhikkhusahassassapi okāso hoti, tasmiṃ piṭṭhipāsāne. “Cittācāraṃ ṇatvā”ti iminā
ādesanāpāṭihāriyaṃ dasseti, “dhammaṃ desesī”ti iminā anusāsaniṃ pāṭihāriyaṃ,
“vikubbaṃ dassetvā”ti iminā iddhipāṭihāriyaṃ. Mahānāgāti mahākhīṇāsavā
arahanto. “Nāgo”ti hi arahato adhivacanaṃ natthi āgu pāpametassāti katvā. Yathāha
sabhiyasutte -

“Āguṃ na karoti kiñci loke,
Sabbasaṃyoge visajja bandhanāni;
Sabbattha na sajjaṭi vimutto,
Nāgo tādi pavuccate tathattā”ti.

Aṭṭhakathāyaṃ panettha “dhammasenāpatissa dhammadesanaṃ sutvā pañcasatā
bhikkhū sotāpattiphale patiṭṭhahiṃsu. Mahāmoggallānassa dhammadesanaṃ sutvā
arahattaphale”ti vuttam. Saṅghabhedakakkhandhakapāliyaṃ pana “atha kho tesam
bhikkhūnaṃ āyasmataṃ sāriputtena ādesanāpāṭihāriyānusāsaniyā, āyasmataṃ ca
mahāmoggallānena iddhipāṭihāriyānusāsaniyā ovadiyamānānaṃ anusāsiyamānānaṃ
virajaṃ vītamalaṃ dhammacakkuṃ udapādi ‘yaṃ kiñci samudayadhammaṃ,
sabbam taṃ nirodhadhamma’nti” ubhinnaṃ pi therānaṃ dhammadesanāya tesam
dhammacakkhupaṭilābhova dassito, tayidaṃ visadisavacanaṃ dīghabhāṇakānaṃ,

khandhakabhāṇakānañca matibhedenāti daṭṭhabbaṃ. Saṅgāhakabhāsītā hi ayaṃ pāḷi, aṭṭhakathā ca teheva saṅgahamāropitā, apica pāḷiyaṃ uparimaggaphalampi saṅgahetvā “dhammacakkhuṃ udapādī”ti vuttaṃ yathā taṃ brahmāyusutte, cūḷarāhulovādasutte cāti veditabbaṃ.

“Anusāsanīpāṭihāriyaṃ pana buddhānaṃ satataṃ dhammadesanā”ti sātisaṃyātāya vuttaṃ. Saupārambhāni yathāvuttena patirūpakeṇa upārambhitabbato. Sadosāni parāropitadosasamucchinnaṇa anupāyabhāvato. Sadosattā eva addhānaṃ na tiṭṭhanti cirakālaṭṭhāyīni na honti. Addhānaṃ atitiṭṭhanato na niyyantīti phalena hetuno anumānaṃ. Aniyānikatāya hi tāni anaddhaniyāni. Anusāsanīpāṭihāriyaṃ anupārambhaṃ visuddhippabhavato, visuddhinissayaṃ ca. Tatoyeva niddosaṃ. Na hi tattha pubbāparavirodhādidosaṃ sambhavo atthi. Niddosaṃ eva addhānaṃ tiṭṭhati parappavādaṃ vātehi, kilesaṃ vātehi ca anupahantabbato. Addhānaṃ tiṭṭhanato niyyantīti idhāpi phalena hetuno anumānaṃ. Niyyānikatāya hi taṃ addhaniyaṃ. Tasmāti yathāvuttakāraṇato, tena ca upārambhādiṃ, anupārambhādiñcāti ubhayaṃ yathākkamaṃ ubhayattha gārayhapāsaṃ sabhāvānaṃ hetubhāvena paccāmasati.

Bhūtanīrodhesakavatthuvaṇṇanā

487. Aniyānikabhāvadassanattanti yasmā mahābhūtapariyesako bhikkhu purimesu dvīsu pāṭihāriyesu vasippatto sukusalopi samāno mahābhūtānaṃ aparisesanīrodhasaṅkhātāṃ nibbānaṃ nāvabujjhi, tasmā tadubhayāni niyyānāvahattābhāvato aniyānikānīti tesāṃ aniyānikabhāvadassanattāṃ. Niyyānikabhāvadassanattanti anusāsanīpāṭihāriyaṃ takkarassa ekantato niyyānāvahanti tasseeva niyyānikabhāvadassanattāṃ.

Evaṃ etissā desanāya mukhyapayojanaṃ dassetvā idāni anusaṅgikapayojanaṃ dassetuṃ “apicā”tiādi āraddhaṃ. Niyyānameva hi etissā desanāya mukhyapayojanaṃ tassa tadatthabhāvato. Buddhānaṃ pana mahantabhāvo anusaṅgikapayojanaṃ atthāpattiyāva gantabbato. Kīdiso nāmesa bhikkhūti āha “yo mahābhūte”tiādi. Pariyesantoti aparīyesaṃ nirujjhanavasena mahābhūte gavesanto, tesāṃ anavasesanīrodhaṃ vīmaṃsantoti vuttaṃ hoti. Vicarivāti dhammatāya codiyamāno paricaritvā. Dhammatāsiddhaṃ kiretaṃ, yadidaṃ tassa bhikkhuno tathā vicaraṇaṃ yathā abhijātiyaṃ mahāpathavikampādi. Vissajjokāsanti vissajjattānaṃ, “vissajjakara”ntipi pāṭho, vissajjanti attho. Tasmāti buddhameva pucchitvā nikkaṅkhattā, tasseeva vissajjituṃ samatthattāyāti vuttaṃ hoti.

Mahantabhāvappakāsanattanti sadevake loke anaññasādhāraṇassa buddhānaṃ mahantabhāvassa mahānubhāvatāya dīpanattāṃ. Idañca kāraṇanti “sabbesampi buddhānaṃ sāsane ediso eko bhikkhu tadānubhāvappakāsako hoti”ti imampi kāraṇaṃ.

Katthāti nimitte bhummaṃ, kasmīṃ tṭhāne kāraṇabhūtetī atthaṃ dassetuṃ “kiṃ āgammā”ti vuttaṃ, kiṃ ārammaṇaṃ paccayabhūtaṃ adhigantvā adhigamanahetūti attho. Tenāha “kiṃ pattassā”ti. Kimārammaṇaṃ pattassa puggalassa nirujjhaṇtīti sambandho, hetugabbhavisesanametāṃ. Teti mahābhūtā. Appavattivāsenāti puna anuppajjanavasena. Sabbākārenāti vacanattalakkhaṇasapaccupaṭṭhānapadaṭṭhāna-samuṭṭhānakalāpacuṇṇanānattekattavinibbhogā- vinibbhogasabhāga-

visabhāgaajjhātikabāhiraṅgahapaccayasamannāhārapaccayavibhāgākārato, sasambhārasaṅkhepasasambhāravibhattisalakkaṇasaṅkhepasalakkaṇavibhattiākārato cāti sabbena ākārena.

488. Dibbanti ettha pañcahi kāmagaṇehi samaṅgībhūtā hutvā vicaranti, kilānti, jotenti cāti devā, devalokā. Te yanti upagacchanti etenāti devayāniyo yathā “niyyānikā”ti ettha anīyasaddo katvatthe, tathā idha karaṇattheti daṭṭhabbaṃ. Tathā hi vuttaṃ “tena hesā”tiādi. Vasaṃ vattentoti ettha vasavattanaṃ nāma yathicchitaṭṭhānagamaṇaṃ. Tanti iddhiḍḍhaññaṇaṃ. Cattāro mahārājāno etesaṃ issarāti cātumahārājikā. Kasmā panesa samīpe ṭhitaṃ sadevakalokapajjotaṃ bhagavantaṃ apucchitvā dūre deve upasaṅkamīti codanamapaneti “samīpe ṭhita”ntiādinā. “Ye devā maggaḥphalaḥābhino, tepi tamatthaṃ ekadesena jāneyyumaṃ, buddhavisayo pañāyaṃ pañho pucchito”ti cintetvā “na jānāmā”ti āhaṃsu. Tenāha “buddhavisaye”tiādi. Na labbhāti na sakkā, ajjhottharaṇaṃ nāmettha pucchāya nibbādhānanti vuttaṃ “punappunaṃ pucchati”ti. “Hatthato mocessāmā”ti vohārasena vuttaṃ, handa naṃ dūramapanessāmāti vuttaṃ hoti. Abhikkantatarāti ettha abhisaddo atisaddatthoti āha “atikkantatarā”ti, rūpasampattiyaṃ ceva paññāpaṭibhānādiguṇehi ca amhe abhibhuyya paresaṃ kāmaṇiyatarāti attho. Paṇītatarāti ulāratarā. Tena vuttaṃ “uttamatarā”ti.

491-493. Sahassakkho pana sakko abhisametāvī āgataphalo viññātasāsano, so kasmā taṃ bhikkhumaṃ upāyena niyyojesīti anuyogamapaneti “ayaṃ pana viseso”tiādinā.

Khajjopanakanti rattiṃ jalantaṃ khuddakakimiṃ. Dhamanto viyāti mukhavātaṃ dento viya. Atthi cevāti ediso mahābhūtapariyesako puggalo nāma vijjamaṇo eva bhaveyya, mayā apesitoyeva pacchā jānissatīti adhippāyo. Tatoti tathā cintanato paraṃ. Iddhiḍḍhaññaṇasseva adhippetattā devayāniyasadisova. “Devayāniyamaggoti vā...pe... abhiññāññaṇanti vā sabbametaṃ iddhiḍḍhaññaṇasseva nāma”nti idaṃ pāliyaṃ, atthakathāsu ca tattha tattha āgataruḥhināmavasena vuttaṃ. Sabbāsupi hi abhiññāsu devayāniyamaggādiekakittakkaṇikaappaṇādināmaṃ yathārahaṃ sambhavati.

494. Āgamanapubbabhāge nimittanti brahmuno āgamanassa pubbabhāge uppajjanakanimittaṃ. Udayato pubbabhāgeti ānetvā sambandho. Imeti brahmacāyikā. Veyyākaraṇenāti byākaraṇena. Anāraddhacittoti anārādhacittito atutthacitto. Vādanti dosaṃ. Vikkhepanti vācāya vividhā khepanaṃ.

495. Kuhakattāti vuttanayena abhūtato aññesaṃ vimhāpetukāmattā. “Guhakattā”ti paṭhitvā guhyitukāmattāti atthampi vadanti keci.

Tiradassīsakuṇūpamāvaṇṇanā

497. Padesenāti ekadesena, upādinnakena sattasantānapariyāpannenāti attho. Anupādinnaṇepīti anindriyabaddhepi. Nippadesatoti anavasesato. Tasmāti tathā pucchitattā, pucchāya ayuttabhāvatoti adhippāyo. Pucchāmūḥhassāti pucchitumajānanato pucchāya sammūḥhassa. Vitathapañho hi “pucchāmūḥho”ti vuccati yathā “maggaṃūḥho”ti. Pucchāya dosaṃ dassetvāti tena katapucchāya pucchitākāre dosaṃ vibhāvetvā. Pucchāvissajjananti tathā sikkhāpitāya avitathapucchāya vissajjanaṃ. Yasmā vissajjanaṃ nāma pucchānurūpaṃ, pucchāsabhāgena vissajjetabbato, na ca tathāgatā virajjhivā katapucchānurūpaṃ

virajjhivāva vissajjenti, atthasabhāgatāya ca vissajjanassa pucchakā tadattham anavabujjhantā sammuyhanti, tasmā puccham sikkhāpetvā avitathapucchāya vissajjanam buddhānamāciṇṇanti veditabbam. Tenāha “kasmā”tiādi. Duviññāpayoti yathāvuttakāraṇena duviññāpetabbo.

498. Na patiṭṭhātīti paccayam katvā na patiṭṭhahati. “Katthā”ti idam nimitte bhumanti āha “kim āgammā”ti. Appatiṭṭhāti appaccayā, sabbenā sabbam samucchinnakāraṇāti attho. Upādinnaṃyevāti indriyabaddhameva. Yasmā ekadisābhimukham santānavasena bahudhā saṇṭhite rūpappabandhe dīghasaññā, tamupādāya tato appakam saṇṭhite rassasaññā, tadubhayañca visesato rūpaggahaṇamukhena gayhati, tasmā “saṇṭhānavasenā”tiādi vuttam. Appaparimāṇe rūpasanṅhāte aṇusaññā, tadupādāya tato mahati thūlasaññā, idampi dvayam visesato rūpaggahaṇamukhena gayhatīti āha “imināpī”tiādi. “Pi-saddena cettha ‘saṇṭhānavasena upādārūpam vutta’nti etthāpi vaṇṇamattameva kathitanti imamattam samuccināti”ti vadanti. Vaṇṇasaddo hettha rūpāyatanapariyāyova. Subhanti sundaram, iṭṭhanti attho. Asubhanti asundaram, aniṭṭhanti attho. Tenāha “iṭṭhāniṭṭhārammaṇam panevam kathita”nti. Dīgham rassam aṇum thūlam subhāsubhanti tīsupi ṭhānesu rūpāyatanamukhena upādārūpasseva gahaṇam bhūtarūpānam visum gahitattāti daṭṭhabbam. “Kattha āpo ca pathavī, tejo vāyo na gādhatī”ti hi bhūtarūpāni visum gayhanti. Nāmantī vedanādikkhandhacatukkam. Tañhi ārammaṇābhimukham namanato, nāmakaraṇato ca “nāma”nti vuccati. Heṭṭhā “dīgham rassa”ntiādinā vuttameva idha ruppanaṭṭhena rūpasaññāya gahitanti dasseti “dīghādibheda”nti iminā. Ādisaddena āpādīnañca saṅgaho. Yasmā vā dīghādisamaññā na rūpāyatanavattukāva, atha kho bhūtarūpavattukāpi. Tathā hi saṇṭhānam phusanamukhenapi gayhati, tasmā dīgharassādiggahaṇena bhūtarūpampi gayhatevāti imamattam viññāpetum “dīghādibhedam rūpa” micceva vuttam. Kim āgammāti kim adhigantvā kissa adhigamanahetu. “Uparujjhatī”ti idam anuppādanīrodham sandhāya vuttam, na khaṇanīrodhanti āha “asesametaṃ nappavattatī”ti.

499. Tatra veyyākaraṇam bhavatīti anusandhivacanamattam cuṇṇiyapāṭham vatvā veyyākaraṇavacanabhūtam viññāṇantiādiṃ silokamāhāti adhippāyo. Viññātabbanti viṣiṭṭhena ñāṇena ñātabbam, sabbañāṇuttamena ariyamaggañāṇena paccakkhato jānitabbanti attho. Tenāha “nibbānassetam nāma”nti. Nidassīyateti nidassanam, cakkhuviññeyyam, na nidassanam anidassanam, acakkhuviññeyyanti attham vadanti. Nidassanam vā upamā, tadetassa natthīti anidassanam. Na hi nibbānassa niccassa ekabhūtassa accantapaṇītasabhāvassa sadisam nidassanam kutoci labbhatīti. Yam ahutvā sambhoti, hutvā paṭiveti, tam saṅkhatam udayavayantehi saantam, asaṅkhatassa pana nibbānassa niccassa te ubhopi antā na santi, tato eva navabhāvāpagamasanṅhātā jaratāpi tassa natthīti vuttam “uppādanto vā”tiādi. Tattha uppādantoti uppādāvatthā. Vayantoti bhaṅgāvatthā. Ṭhitassa aññathattantoti jaratā vuttā. Avasesaggahaṇena ṭhitāvatthā anuññātā hoti. Titthassāti pānatitthassa. Tattha nibbacanam dasseti “tañhī”tiādinā. Papantīti pakārena pivanti. Tathā hi ācariyena vuttam “papanti etthāti papanti vuttam. Ettha hi papanti pānatittha”nti niruttinayena, yathārūtalakkhaṇena vā pa-kārassa bha-kāro kato. Sabbatoti sabbakammaṭṭhānamukhato. Tenāha “aṭṭhatimsāya kammaṭṭhānesu yena yena mukhenā”ti. Ayam aṭṭhakathāto aparō nayo - pakārena bhāsanam jotanam pabhā, sabbato pabhā assāti sabbatopabham, kenaci anupakkiliṭṭhatāya samantato pabhassaram visuddhanti attho. Ettha nibbāneti nimitte bhummam dasseti “idam

nibbānaṃ āgammā”ti iminā. Yena nibbānamadhigataṃ, taṃ
santatipariyāpannānaṃyeva idha anuppādanirodho adhippetoti vuttaṃ
“upādinna-kadhammajātaṃ nirujjhati, appavattaṃ hoti”ti.

Tatthāti yadetaṃ “viññāṇassa nirodhenā”ti padaṃ vuttaṃ, tasmim. Viññāṇaṃ
uddharati tassa vibhajjitabbattā. Carimakaviññāṇanti arahato cuticittasaṅkhātāṃ
parinibbānacittaṃ. Abhisāṅkhāraviññāṇanti puññādiabhisāṅkhāraccittaṃ. Etthetaṃ
uparujjhatīti etasmim nibbāne etaṃ nāmarūpaṃ anupādisesāya nibbānadhātuyā
nirujjhati. Tenāha “vijjhāta...pe... bhāvaṃ yāti”ti. Vijjhātadīpasikhā viyāti
nibbutadīpasikhā viya. “Abhisāṅkhāraviññāṇassāpī”tiādinā
saupādisesanibbānadhātumukhena anupādisesanibbānadhātumeva vadati
nāmarūpassa anavasesato uparujjhanassa adhippetattā. Tena vuttaṃ
“anuppādavasena uparujjhatī”ti. Sotāpattimaggañāṇenāti kattari, karaṇe vā
karaṇavacanaṃ, nirodhenāti pana hetumhi. Etthāti nibbāne. Sesam sabbattha
uttānatthameva.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya
paramasukhumagambhīraduranubodhatthaparidīpanāya
suvimalavipulapaññāveyyattiyajananāya sādhuvilāsiniyā nāma līnatthapakāsaniyā
kevaṭṭasuttavaṇṇanāya līnatthapakāsanā.

Kevaṭṭasuttavaṇṇanā niṭṭhitā.



ΠΑΡΟΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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