

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

Ο Κανόνας των Ομιλιών - Σχόλια (Sutta Piṭaka -
Aṭṭhakathā)

4. Η συλλογή των αριθμημένων ομιλιών - Σχόλια
(4. Aṅguttara Nikāya - Aṭṭhakathā)

01. Σχόλια για το βιβλίο του ενός (01. Ekakanipāta-aṭṭhakathā)

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PaliVerse

4. Η συλλογή των αριθμημένων ομιλιών - Σχόλια

01. Σχόλια για το βιβλίο του ενός

13. Ekapuggalavaggavaṇṇanā

170. Ekapuggalavaggassa paṭhame ekapuggaloti eko puggalo. Ettha ekoti dutiyā dipaṭikkhepattho gaṇanaparicchedo. Puggaloti sammutikathā, na paramatthakathā. Buddhassa hi bhagavato duvidhā desanā - sammutidesanā, paramatthadesanā cāti. Tattha “puggalo satto itthi puriso khattiyo brāhmaṇo devo māro”ti evarūpā sammutidesanā, “aniccam dukkham anattā khandhā dhātū āyatanāni satipaṭṭhānā”ti evarūpā paramatthadesanā. Tattha bhagavā ye sammutivasena desanam sutvā attham paṭivijjhitvā moham pahāya visesam adhigantum samatthā, tesam sammutidesanam deseti. Ye pana paramatthavasena desanam sutvā attham paṭivijjhitvā moham pahāya visesam adhigantum samatthā, tesam paramatthadesanam deseti.

Tatrāyam upamā - yathā hi desabhāsākusalā tiṇṇam vedānam atthasamvaṇṇanako ācariyo ye damiḷabhāsāya vutte attham jānanti, tesam damiḷabhāsāya ācikkhati. Ye andhabhāsādīsu aññatarāya bhāsāya, tesam tāya tāya bhāsāya. Evaṃ te māṇavakā chekam byattam ācariyamāgamma khippameva sippam uggaṇhanti. Tattha ācariyo viya buddho bhagavā, tayo vedā viya kathetabbabhāve tṭhāni tīṇi piṭakāni, desabhāsākosallamiva sammutiparamatthakosallam, nānādesabhāsā māṇavakā viya sammutiparamatthavasena paṭivijjhanasamatthā veneyyasattā, ācariyassa damiḷabhāsādiācikkhanam viya bhagavato sammutiparamatthavasena desanā veditabbā. Āha cettha -

“Dve saccāni akkhāsi, sambuddho vadatam varo;
Sammutiṃ paramatthañca, tatiyam nupalabbhati.

“Saṅketavacanam saccam, lokasammutikāraṇā;
Paramatthavacanam saccam, dhammānam bhūtakāraṇā.

“Tasmā vohārakusalassa, lokanāthassa satthuno;
Sammutiṃ voharantassa, musāvādo na jāyati”ti.

Apica aṭṭhahi kāraṇehi bhagavā puggalakatham katheti - hirottappadīpanattham, kammassakatādīpanattham, paccattapurisakāradīpanattham, ānantariyadīpanattham, brahmavihāradīpanattham, pubbenivāsadīpanattham, dakkhiṇāvisuddhidīpanattham, lokasammutiya appahānatthañcāti.

“Khandhadhātuāyatanāni hiriyaṇti ottappanti”ti hi vutte mahājano na jānāti, sammohamāpajjati, paṭisattu hoti “kimidaṃ khandhadhātuāyatanāni hiriyaṇti ottappanti nāmā”ti? “Itthi hiriyaṇti ottappati, puriso khattiyo brāhmaṇo devo māro”ti vutte pana jānāti, na sammohamāpajjati, na paṭisattu hoti. Tasmā bhagavā hirottappadīpanattham puggalakatham katheti.

“Khandhā kammassakā, dhātuyo āyatanānī”ti vuttepi eseve nayo. Tasmā bhagavā kammassakatādīpanattham puggalakatham katheti.

“Veḷuvanādayo mahāvihārā khandhehi kārāpitā, dhātūhi āyatanehi”ti vuttepi eseve nayo. Tasmā bhagavā paccattapurisakārādīpanattham puggalakatham katheti.

“Khandhā mātaram jīvita voropenti, pitaram, arahantam, ruhiruppādakammaṃ, saṅghabhedakammaṃ karonti, dhātuyo āyatanānī”ti vuttepi eseve nayo. Tasmā bhagavā ānantariyadīpanattham puggalakatham katheti.

“Khandhā mettāyanti, dhātuyo āyatanānī”ti vuttepi eseve nayo. Tasmā bhagavā brahmavihārādīpanattham puggalakatham katheti.

“Khandhā pubbenivāsamanussaranti, dhātuyo āyatanānī”ti vuttepi eseve nayo. Tasmā bhagavā pubbenivāsadīpanattham puggalakatham katheti.

“Khandhā dānam paṭiggaṇhanti, dhātuyo āyatanānī”ti vuttepi mahājano na jānāti, sammoham āpajjati, paṭisattu hoti “kimidaṃ khandhadhātuāyatanāni paṭiggaṇhanti nāmā”ti? “Puggalā paṭiggaṇhanti sīlavanto kalyāṇadhammo”ti vutte pana jānāti, na sammoham āpajjati, na paṭisattu hoti. Tasmā bhagavā dakkhiṇāvisuddhidīpanattham puggalakatham katheti.

Lokasammutiñca buddhā bhagavanto nappajahanti, lokasamaññāya lokaniruttiyā lokābhilāpe tthitāyeva dhammaṃ desenti. Tasmā bhagavā lokasammutiyā appahānatthampi puggalakatham katheti.

Iti eko ca so puggalo cāti ekapuggalo. Kenatthēna ekapuggalo? Asadisatthēna guṇavisitthattēna asamasamatthēnāti. So hi dasannaṃ pāramīnaṃ paṭipāṭiyā āvajjanaṃ ādiṃ katvā bodhisambhāraguṇehi ceva buddhaguṇehi ca sesamahājanena asadisoti asadisatthēnapi ekapuggalo. Ye cassa te guṇā, te sesasattānaṃ guṇehi visitthāti guṇavisitthattēnapi ekapuggalo. Purimakā sammāsambuddhā sabbasattehi asamā, tehi saddhiṃ ayameva eko rūpakāyaguṇehi ceva nāmakāyaguṇehi ca samoti asamasamatthēnapi ekapuggalo.

Loketi tayo lokā - sattaloko, okāsaloko, saṅkhāralokoti. Tesam vitthārakathā visuddhimagge vuttā. Tesu idha sattaloko adhippeto. Sattaloke uppajjamānopi cesa na devaloke, na brahmaloke, manussalokeyeva uppajjati. Manussalokepi na aññasmim cakkavāḷe, imasmimyeva cakkavāḷe uppajjati. Tatrāpi na sabbatthānesu.

“Puratthimāya disāya gajaṅgalaṃ nāma nigamo, tassa parena mahāsālā, tato parā paccantimā janapadā, orato majjhe. Puratthimadakkhiṇāya disāya sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe. Dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo, tato parā paccantimā janapadā, orato majjhe. Pacchimāya disāya thūṇaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. Uttarāya disāya usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe”ti evaṃ paricchinne āyāmato tiyojanasate vitthārato aḍḍhateyyayojanasate parikkhepato navayojanasate majjhimadese uppajjati. Na kevalaṅca tathāgatova, paccekabuddhā aggasāvaka asīti mahātherā buddhamātā buddhapitā cakkavattī rājā aññe ca sārappattā brāhmaṇagahapatikā ettheva uppajjanti.

Uppajjamāno uppajjati idam pana ubhayampi vippakatavacanameva. Uppajjamāno bahunahitāya uppajjati, na aññena kāraṇenāti evaṃ panettha attho veditabbo. Evarūpañcetta lakkhaṇaṃ na sakkā etaṃ aññena saddalakkhaṇena paṭibāhituṃ.

Apica uppajjamāno nāma, uppajjati nāma, uppanno nāmāti ayamettha bhedo veditabbo. Esa hi dīpaṅkarapādamūlato paṭṭhāya laddhabyākaraṇo buddhakārake dhamme pariyesanto dasa pāramiyo disvā “ime dhammā mayā pūretabbā”ti katasanniṭṭhāno dānapāramiṃ pūrentopi uppajjamāno nāma. Sīlapāramī...pe... upekkhāpāramiṃ imā dasa pāramiyo pūrentopi, dasa upapāramiyo pūrentopi uppajjamāno nāma. Dasa paramatthapāramiyo pūrentopi uppajjamānova nāma. Pañca mahāpariccāge pariccajantopi uppajjamāno nāma. Attatthacariyaṃ ñātatthacariyaṃ lokatthacariyaṃ pūrayamānopi uppajjamāno nāma. Kappasatasahassādhikāni cattāri asaṅkhyeyyāni buddhakārake dhamme matthakaṃ pāpentopi uppajjamāno nāma. Vessantarattabhāvaṃ pahāya tusitapure paṭisandhiṃ gahetvā saṭṭhivassasatasahassādhikā sattapaṇṇāsavassakoṭiyo tiṭṭhantopi uppajjamāno nāma. Devatāhi yācito pañcamahāvilokitaṃ viloketvā mahāmāyādeviyā kucchimhi paṭisandhiṃ gaṇhantopi, anūnādhike dasa māse gabbhavāsaṃ vasantopi uppajjamāno nāma. Ekūnatimsa vassāni agāramajjhe tiṭṭhantopi uppajjamāno nāma. Kāmesu ādīnavaṃ nekkhamme ca ānisaṃsaṃ disvā rāhulabhaddassa jātadivase channasahāyo kaṇḍakaṃ vāhanavaraṃ āruya nikkhamantopi uppajjamānova nāma. Tīṇi rajjāni atikkamantopi anomānadītīre pabbajantopi uppajjamāno nāma. Chabbassāni mahāpadhānaṃ karontopi uppajjamāno nāma. Paripakkagata nāṇe oḷārikāhāraṃ āharantopi uppajjamānova nāma. Sāyanhasamaye visākhapuṇṇamāya mahābodhimaṇḍaṃ āruya mārabalaṃ vidhametvā paṭhamayāme pubbenivāsaṃ anussarivā majjhimayāme dibbacakkhuṃ parisodhetvā pacchimayāmasamanantare dvādasāṅgaṃ paṭiccasamuppādaṃ anulomapaṭilomato sammāsivā sotāpattimaggaṃ paṭivijjhantopi uppajjamānova nāma. Sotāpattiphalakkhaṇepi sakadāgāmimaggakkhaṇepi sakadāgāmiphalakkhaṇepi anāgāmimaggakkhaṇepi anāgāmiphalakkhaṇepi uppajjamānova nāma. Arahattamaggakkhaṇe pana uppajjati nāma. Arahattaphalakkhaṇe uppanno nāma. Buddhānaṃ hi sāvakaṇaṃ viya na paṭipāṭiyā iddhiyidhaññāḍīni uppajjanti, saheva pana arahattamaggena sakalopi sabbaññutaññāḍīni guṇarāsi āgatova nāma hoti. Tasmā te nipphattasabbakiccattā arahattaphalakkhaṇe uppannā nāma honti. Imasmimpi sutte arahattaphalakkhaṇaṃyeva sandhāya “uppajjati”ti veditabbo, uppanno hotīti ayañhettha attho.

Bahunahitāyāti mahājanassa hitatthāya uppajjati. Bahunasukhāyāti mahājanassa sukhattāya uppajjati. Lokānukampāyāti sattalokassa anukampaṃ paṭicca uppajjati. Katarasattalokassāti? Yo tathāgatassa dhammadesanaṃ sutvā amatapānaṃ pivitvā dhammaṃ paṭivijjhi, tassa. Bhagavatā hi mahābodhimaṇḍe sattasattāhaṃ vītināmetvā bodhimaṇḍā isipatanaṃ āgamma “dveme, bhikkhave, antā pabbajitena na sevitabbā”ti dhammacakkappavattanasutte desite āyasmatā aññāsikoṇḍaññattherena saddhiṃ atthārasakoṭisaṅkhā brahmāno amatapānaṃ pivimsu, etassa sattalokassa anukampāya uppanno. Pañcamadivase anattalakkhaṇasuttantapariyosāne pañcavaggiyā therā arahatte patiṭṭhahimsu, etassapi sattalokassa anukampāya uppanno. Tato yasadārakappamukhe pañcapaṇṇāsa purise arahatte patiṭṭhāpesi, tato kappāsikavanasaṇḍe tiṃsa bhaddavaggiye tayo magge ca tīṇi phalāni ca sampāpesi, etassapi sattalokassa anukampāya uppanno. Gayāsīse ādittapariyāyasuttapariyosāne jaṭilasahassaṃ

arahatte patiṭṭhāpesi, tālaṭṭhivane bimbisārappamukhā ekādasa nahutā
brāhmaṇagahapatikā satthu dhammadesanaṃ sutvā sotāpattiphale patiṭṭhahiṃsu,
ekaṃ nahutaṃ saraṇesu patiṭṭhitaṃ. Tirokuṭṭaanumodanāvasāne caturāsītiyā
pāṇasahashehi amatapānaṃ pītaṃ. Sumanamālākārasamāgame caturāsītiyā ca.
Dhanapālakasamāgame dasahi pāṇasahashehi, khadiraṅgārājātakasamāgame
caturāsītiyā pāṇasahashehi, jambukaājīvakasamāgame caturāsītiyā ca.
Ānandaseṭṭhisamāgame caturāsītiyā ca pāṇasahashehi amatapānaṃ pītaṃ.
Pāsāṇakacetiye pārāyanasuttantakathādivase cuddasa koṭiyo amatapānaṃ pivīṃsu.
Yamakapāṭihāriyadivase vīsati pāṇakoṭiyo, tāvatīmsabhavane paṇḍukambalasilāya
nisīditvā mātaraṃ kāyasakkhiṃ katvā sattappakaraṇaṃ abhidhammaṃ desentassa
asīti pāṇakoṭiyo, devorohane tiṃsa pāṇakoṭiyo, sakkapañhasuttante asīti
devatāsahassāni amatapānaṃ pivīṃsu. Mahāsamayasuttante maṅgalasuttante
cūḷarāhulovāde samacittapaṭipadāyāti imesu catūsu ṭhānesu abhisamayāṃ
pattasattānaṃ paricchedo natthi. Etassapi sattalokassa anukampāya uppannoti.
Yāvajjadivasā ito paraṃ anāgate ca sāsanaṃ nissāya saggamokkhamagge
patiṭṭhahantānaṃ vasenāpi ayamattho veditabbo.

Devamanussānanti na kevalaṃ devamanussānaṃyeva, avasesānaṃ
nāgasupaṇṇādīnampi atthāya hitāya sukhāyeva uppanno. Sahetukapaṭisandhike
pana maggaphalasacchikiriyāya bhabbe puggale dassetuṃ etaṃ vuttaṃ. Tasmā
etesampi atthāya hitāya sukhāyeva uppannoti veditabbo.

Katamo ekapuggaloti ayaṃ pucchā. Pucchā ca nāmesā pañcavidhā hoti -
adiṭṭhajotanā pucchā, diṭṭhasaṃsandanā pucchā, vimaticchedanā pucchā,
anumatipucchā, kathetukamyatāpucchāti.

Tāsaṃ idaṃ nānattaṃ - katamā adiṭṭhajotanā pucchā? Pakatiyā lakkhaṇaṃ aññātaṃ
hoti adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ abhāvitaṃ. Tassa ñāṇāya dassanāya
tulanāya tīraṇāya vibhūtatthāya vibhāvanatthāya pañhaṃ pucchati, ayaṃ
adiṭṭhajotanā pucchā.

Katamā diṭṭhasaṃsandanā pucchā? Pakatiyā lakkhaṇaṃ ñātaṃ hoti diṭṭhaṃ tulitaṃ
tīritaṃ vibhūtaṃ vibhāvitaṃ. So aññehi paṇḍitehi saddhiṃ saṃsandanatthāya
pañhaṃ pucchati, ayaṃ diṭṭhasaṃsandanā pucchā.

Katamā vimaticchedanā pucchā? Pakatiyā saṃsayapakkhanto hoti vimatipakkhanto
dveḷḷhakajāto “evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho”ti. So
vimaticchedanatthāya pañhaṃ pucchati, ayaṃ vimaticchedanā pucchā.

Katamā anumatipucchā? Bhagavā hi bhikkhūnaṃ anumatiyā pañhaṃ pucchati - “taṃ
kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”.
“Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ
panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu kho taṃ samanupassituṃ
etaṃ mama, esohamasmi, eso me attā”ti? “No hetuṃ, bhante”ti, ayaṃ
anumatipucchā.

Katamā kathetukamyatāpucchā? Bhagavā bhikkhūnaṃ kathetukamyatāya pañhaṃ
pucchati - “cattārome, bhikkhave, satipaṭṭhānā. Katame cattāro”ti? Ayaṃ
kathetukamyatāpucchāti.

Tattha buddhānaṃ purimā tisso pucchā natthi. Kasmā? Buddhānaṃ hi tīsu addhāsu kiñci saṅkhataṃ addhāvimuttaṃ vā asaṅkhataṃ adiṭṭhaṃ ajānitaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ nāma natthi, tasmā tesāṃ adiṭṭhajotanāpucchā natthi. Yaṃ pana bhagavatā attano ñāṇena paṭividdhaṃ, tassa aññaṇa samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā saddhiṃ saṃsandanakiccaṃ natthi. Tenassa diṭṭhasaṃsandanāpucchā natthi. Yasmā panesa akathaṃkathī tiṇṇavicikiccho sabbadhammesu vihatasaṃsayo, tenassa vimaticchedanāpucchā natthi. Itarā pana dve pucchā bhagavato atthi, tāsu ayaṃ kathetukamyatāpucchāti veditabbā.

Idāni tāya pucchāya puṭṭhaṃ ekapuggalaṃ vibhāvento tathāgato arahaṃ sammāsambuddhoti āha. Tattha tathāgatoti aṭṭhahi kāraṇehi bhagavā tathāgato - tathā āgatoti tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathavāditāya tathāgato, tathākāritāya tathāgato, abhibhavanaṭṭhena tathāgatoti.

Kathaṃ bhagavā tathā āgatoti tathāgato? Yathā sabbalokahitāya ussukkamāpannā purimakā sammāsambuddhā āgatā, yathā vipassī bhagavā āgato, yathā sikhī bhagavā, yathā vessabhū bhagavā, yathā kakusandho bhagavā, yathā koṇāgamano bhagavā, yathā kassapo bhagavā āgatoti. Kiṃ vuttaṃ hoti? Yena abhinīhārena ete bhagavanto āgatā, teneva amhākampi bhagavā āgato. Atha vā yathā vipassī bhagavā...pe... yathā kassapo bhagavā dānapāramiṃ pūretvā, sīlanekkhammaṇāññāvīriyakhantisaccādiṭṭhānamettāupekkhāpāramiṃ pūretvā imā dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samatīṃsa pāramiyo pūretvā, aṅgapariccāgaṃ nayanadhanarajjaputtadārapariccāganti ime pañca mahāpariccāge pariccajitvā, pubbayogapubbacariyadhammakkhānaññātathacariyādayo pūretvā buddhicariyāya koṭiṃ patvā āgato, tathā amhākampi bhagavā āgato. Yathā ca vipassī bhagavā ...pe... kassapo bhagavā cattāro satipaṭṭhāne cattāro sammappadhāne cattāro iddhipāde pañcindriyāni pañca balāni satta bojjhaṅge ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvetvā brūhetvā āgato, tathā amhākampi bhagavā āgatoti tathāgato.

“Yatheva lokamhi vipassīdayo,
Sabbāññubhāvaṃ munayo idhāgatā;
Tathā ayaṃ sakyamunīpi āgato,
Tathāgato vuccati tena cakkhumā”ti.

Evam tathā āgatoti tathāgato.

Kathaṃ tathā gatoti tathāgato? Yathā sampatijāto vipassī bhagavā gato...pe... kassapo bhagavā gato. Kathaṅca so gatoti? So hi sampatijātova samehi pādehi pathaviyaṃ patiṭṭhāya uttarābhimukho sattapadavītiḥārena gato. Yathāha - “sampatijāto, ānanda, bodhisatto samehi pādehi pathaviyaṃ patiṭṭhahitvā uttarābhimukho sattapadavītiḥārena gacchati setamhi chatte anudhāriyamāne, sabbā ca disā anuviloketi, āsabhiṅca vācaṃ bhāsati ‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthi dāni punabbhavo””ti. Tañcassa gamanaṃ tathaṃ ahosi avitathaṃ anekesaṃ visesādhigamānaṃ pubbanimittabhāvena. Yañhi so sampatijātova samehi pādehi patiṭṭhahi, idamassa caturiddhipādapaṭilābhassa pubbanimittaṃ, uttarābhimukhabhāvo pana sabbalokuttarabhāvassa pubbanimittaṃ,

sattapadavītihāro sattabojjhaṅgaratanapaṭilābhassa, “suvaṇṇadaṇḍā vītipatanti cāmarā”ti ettha vuttacāmarukkhepo pana sabbatitthiyanimmathanassa pubbanimittam, setacchattadhāraṇam arahattaphalavimuttivaravimalasetacchattapaṭilābhassa pubbanimittam, sabbadisānuvilokanam sabbaññutānāvaraṇaṇāṇapaṭilābhassa pubbanimittam, āsabhivācābhāsanam appaṭivattiyavaradhammacakkappavattanassa pubbanimittam. Tathā ayaṃ bhagavāpi gato. Tañcassa gamanam katham ahosi avitatham tesamyeva visesādhigamānam pubbanimittabhāvena. Tenāhu porāṇa -

“Muhuttajātova gavampatī yathā,
Samehi pādehi phusī vasundharam;
So vikkamī satta padāni gotamo,
Setañca chattam anudhārayum marū.

“Gantvāna so satta padāni gotamo,
Disā vilokesi samā samantato;
Aṭṭhaṅgupetaṃ giramabbhudīrayi,
Sīho yathā pabbatamuddhaniṭṭhito”ti.

Evam tathā gatoti tathāgato.

Atha vā yathā vipassī bhagavā...pe...yathā kassapo bhagavā, ayampi bhagavā tatheva nekkhammena kāmacchandam pahāya gato, abyāpādena byāpādam, ālokasaññāya thinamiddham, avikkhepena uddhaccakukkucam, dhammavavatthānena vicikiccham pahāya gato, ñāṇena avijjam padāletvā gato, pāmojjena aratim vinodetvā, paṭhamajjhānena nīvaraṇakavāṭam ugghāṭetvā, dutiyajjhānena vitakkavicāram vūpasametvā, tatiyajjhānena pītim virājetvā, catutthajjhānena sukhadukkham pahāya, ākāsaññācāyatanasamāpattiyā rūpasaññāpaṭighasaññānānattasaññāyo samatikkamitvā, viññāṇañcāyatanasamāpattiyā ākāsaññācāyatanasasaññam, ākiñcaññāyatanasamāpattiyā viññāṇañcāyatanasasaññam, nevasaññānāsaññāyatanasamāpattiyā ākiñcaññāyatanasasaññam samatikkamitvā gato.

Aniccānupassanāya niccasaññam pahāya, dukkhānupassanāya sukhasaññam, anattānupassanāya attasaññam, nibbidānupassanāya nandim, virāgānupassanāya rāgam, nirodhānupassanāya samudayam, paṭinissaggānupassanāya ādānam, khayānupassanāya ghanasaññam, vayānupassanāya āyūhanam, vipariṇāmānupassanāya dhuvasaññam, animittānupassanāya nimittasaññam, appaṇihitānupassanāya paṇidhim, suññatānupassanāya abhinivesam, adhipaññādharmavipassanāya sārādānābhinivesam, yathābhūtañāḍadassanena sammohābhinivesam, ādīnavānupassanāya ālayābhinivesam, paṭisaṅkhānupassanāya appaṭisaṅkham, vivaṭṭānupassanāya saṃyogābhinivesam, sotāpattimaggena diṭṭhekatṭhe kilese bhañjitvā, sakadāgāmimaggena oḷārike kilese pahāya, anāgāmimaggena aṇusahagate kilese samugghāṭetvā, arahattamaggena sabbakilese samucchinditvā gato. Evampi tathā gatoti tathāgato.

Katham tathalakkhaṇam āgatoti tathāgato? Pathavīdhātuyā kakkhaḷattalakkhaṇam tatham avitatham, āpodhātuyā paggharaṇalakkhaṇam, tejodhātuyā uṇhattalakkhaṇam, vāyodhātuyā vitthambhanalakkhaṇam, ākāsadhātuyā

asamphuṭṭhalakkhaṇaṃ, viññāṇadhātuyā vijāṇanalakkhaṇaṃ.

Rūpassa ruppanalakkhaṇaṃ, vedanāya vedayitalakkhaṇaṃ, saññāya sañjāṇanalakkhaṇaṃ, saṅkhārānaṃ abhisāṅkharāṇalakkhaṇaṃ, viññāṇassa vijāṇanalakkhaṇaṃ.

Vitakkassa abhiniropanalakkhaṇaṃ, vicārassa anumajjanalakkhaṇaṃ, pītiyā pharaṇalakkhaṇaṃ, sukhasa sātalaṅkhaṇaṃ, cittekaggatāya avikkhepalakkhaṇaṃ, phassassa phusanalakkhaṇaṃ.

Saddhindriyassa adhimokkhalakkhaṇaṃ, vīriyindriyassa paggahalakkhaṇaṃ, satindriyassa upaṭṭhānalakkhaṇaṃ, samādhindriyassa avikkhepalakkhaṇaṃ, paññindriyassa pajāṇanalakkhaṇaṃ.

Saddhābalassa assaddhiye akampiyalakkhaṇaṃ, vīriyabalassa kosajje, satibalassa muṭṭhassacce, samādhibalassa uddhacce, paññābalassa avijjāya akampiyalakkhaṇaṃ.

Satisambojjhaṅgassa upaṭṭhānalakkhaṇaṃ, dhammavicayasambojjhaṅgassa pavicayalakkhaṇaṃ, vīriyasambojjhaṅgassa paggahalakkhaṇaṃ, pītisambojjhaṅgassa pharaṇalakkhaṇaṃ, passaddhisambojjhaṅgassa vūpasamalakkhaṇaṃ, samādhisambojjhaṅgassa avikkhepalakkhaṇaṃ, upekkhāsambojjhaṅgassa paṭisaṅkhānalakkhaṇaṃ.

Sammāditṭhiyā dassanalakkhaṇaṃ, sammāsaṅkappassa abhiniropanalakkhaṇaṃ, sammāvācāya pariggahalakkhaṇaṃ, sammākammantassa samuṭṭhānalakkhaṇaṃ, sammāājīvassa vodānalakkhaṇaṃ, sammāvāyāmassa paggahalakkhaṇaṃ, sammāsatiyā upaṭṭhānalakkhaṇaṃ, sammāsamādhissa avikkhepalakkhaṇaṃ.

Avijjāya aññānalakkhaṇaṃ, saṅkhārānaṃ cetanānalakkhaṇaṃ, viññāṇassa vijāṇanalakkhaṇaṃ, nāmassa namanalakkhaṇaṃ, rūpassa ruppanalakkhaṇaṃ, saḷāyatanassa āyatanalakkhaṇaṃ, phassassa phusanalakkhaṇaṃ, vedanāya vedayitalakkhaṇaṃ, taṇhāya hetulakkhaṇaṃ, upādānassa gahaṇalakkhaṇaṃ, bhavassa āyūhanalakkhaṇaṃ, jātiyā nibbatilakkhaṇaṃ, jarāya jīraṇalakkhaṇaṃ, maraṇassa cutilakkhaṇaṃ.

Dhātūnaṃ suññatānalakkhaṇaṃ, āyatanānaṃ āyatanalakkhaṇaṃ, satipaṭṭhānānaṃ upaṭṭhānalakkhaṇaṃ, sammappadhānānaṃ padahanalakkhaṇaṃ, iddhipādānaṃ ijjhanalakkhaṇaṃ, indriyānaṃ adhipatilakkhaṇaṃ, balānaṃ akampiyalakkhaṇaṃ, bojjhaṅgānaṃ niyyānalakkhaṇaṃ, maggassa hetulakkhaṇaṃ.

Saccānaṃ tathalakkhaṇaṃ, samathassa avikkhepalakkhaṇaṃ, vipassanāya anupassanānalakkhaṇaṃ, samathavipassanānaṃ ekarasalakkhaṇaṃ, yuganaddhānaṃ anativattanalakkhaṇaṃ.

Sīlavisuddhiyā saṃvaraṇalakkhaṇaṃ, cittavisuddhiyā avikkhepalakkhaṇaṃ, diṭṭhivisuddhiyā dassanalakkhaṇaṃ.

Khaye ñāṇassa samucchedalakkhaṇaṃ, anuppāde ñāṇassa passaddhilakkhaṇaṃ.

Chandassa mūlalakkhaṇaṃ, manasikārassa samuṭṭhānalakkhaṇaṃ, phassassa samodhānalakkhaṇaṃ, vedanāya samosaraṇalakkhaṇaṃ, samādhissa pamukhalakkhaṇaṃ, satiyā ādhipateyyalakkhaṇaṃ, paññāya tatuttariyalakkhaṇaṃ,

vimuttiyā sāralakkhaṇaṃ, amatogadhassa nibbānassa pariyosānalakkhaṇaṃ tathaṃ avitathaṃ. Evaṃ tathalakkhaṇaṃ ñāṇagatiyā āgato avirajjhivā patto anuppattoti tathāgato. Evaṃ tathalakkhaṇaṃ āgatoti tathāgato.

Kathaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato? Tathadhammā nāma cattāri ariyasaccāni. Yathāha - “cattārimāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? ‘Idaṃ dukkha’nti, bhikkhave, tathametaṃ avitathametaṃ anaññathameta’nti vitthāro. Tāni ca bhagavā abhisambuddho, tasmā tathānaṃ abhisambuddhattā tathāgatoti vuccati. Abhisambodhattho hi ettha gatasaddo.

Apica jarāmaraṇassa jātipaccayasambhūtasamudāgataṭṭho tatho avitatho anaññatho...pe... saṅkhārānaṃ avijjāpaccayasambhūtasamudāgataṭṭho tatho avitatho anaññatho. Tathā avijjāya saṅkhārānaṃ paccayaṭṭho, saṅkhārānaṃ viññāṇassa paccayaṭṭho...pe... jātiyā jarāmaraṇassa paccayaṭṭho tatho avitatho anaññatho. Taṃ sabbaṃ bhagavā abhisambuddho. Tasmāpi tathānaṃ dhammānaṃ abhisambuddhattā tathāgatoti vuccati. Evaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato.

Kathaṃ tathadassitāya tathāgato? Bhagavā yaṃ sadevake loke...pe... sadevamanussāya aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhuvāre āpāthaṃ āgacchantāṃ rūpāramaṇaṃ nāma atthi, taṃ sabbākārato jānāti passati. Evaṃ jānatā passatā ca tena taṃ itthāniṭṭhādivasena vā diṭṭhasutamutaviññātesu labbhamānakapadavasena vā “katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappatiṅghaṃ nīlaṃ pītaka’ntiadinā nayena anekehi nāmehi terasahi vārehi dvepaññāsāya nayehi vibhajjamānaṃ tathameva hoti, vitathaṃ natthi. Esa nayo sotadvārādīsopi āpāthamāgacchantesu saddādīsū. Vuttañhetuṃ bhagavatā - “yaṃ, bhikkhave, sadevakassa lokassa...pe... sadevamanussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi, tamahaṃ abhaññāsim, taṃ tathāgataṃ viditaṃ, taṃ tathāgato na upaṭṭhāsī’ti. Evaṃ tathadassitāya tathāgato. Tattha tathadassitthe tathāgatoti padasambhavo veditabbo.

Kathaṃ tathavāditāya tathāgato? Yaṃ rattiṃ bhagavā bodhimaṇḍe aparājitaṃ pallaṅke nisinno tiṇṇaṃ mārānaṃ matthakaṃ madditvā anuttaraṃ sammāsambodhiṃ abhisambuddho, yañca rattiṃ yamakasālānaṃ antare anupādisesāya nibbānadhātuyā parinibbāyi, etthantare pañcacattālīsavassaparimāṇe kāle paṭhamabodhiyāpi majjhimbodhiyāpi pacchimabodhiyāpi yaṃ bhagavatā bhāsitaṃ suttaṃ geyyaṃ...pe... vedallaṃ, sabbaṃ taṃ atthato ca byañjanato ca anupavajjaṃ anūnaṃ anadhikaṃ sabbākārāparipuṇṇaṃ rāgamadanimmadanaṃ dosamohamadanimmadanaṃ, natthi tattha vālaggamattampi avakkhalitaṃ, sabbaṃ taṃ ekamuddikāya lañchitaṃ viya ekanālikāya mitaṃ viya ekatulāya tulitaṃ viya ca tathameva hoti avitathaṃ. Tenāha - “yañca, cunda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti no aññathā. Tasmā tathāgatoti vuccati’ti. Gadattho hi ettha gatasaddo. Evaṃ tathavāditāya tathāgato.

Apica āgadanaṃ āgato, vacananti attho. Tatho aviparīto āgato assāti dakārassa takāraṃ katvā tathāgatoti evampetasmiṃ atthe padasiddhi veditabbā.

Kathaṃ tathākāritāya tathāgato? Bhagavato hi vācāya kāyo anulometi kāyassapi vācā, tasmā yathāvādī tathākārī yathākārī tathāvādī ca hoti. Evaṃ bhūtassa cassa yathā vācā, kāyopi tathā gato, pavattoti attho. Yathā ca kāyo, vācāpi tathā gatāti tathāgato. Tenevāha - “yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī. Iti yathāvādī tathākārī, yathākārī tathāvādī. Tasmā ‘tathāgato’ti vuccatī”ti. Evaṃ tathākāritāya tathāgato.

Kathaṃ abhibhavanaṭṭhena tathāgato? Upari bhavaggaṃ heṭṭhā avīciṃ pariyantaṃ katvā tiriyaṃ aparimāṇāsu lokadhātūsu sabbasatte abhibhavati sīlenapi samādhināpi paññāyapi vimuttiyāpi, na tassa tulā vā pamāṇaṃ vā atthi, atulo appameyyo anuttaro rājarājo devadevo sakkānamatisakko brahmānamatibrahmā. Tenāha - “sadevake loke, bhikkhave...pe... sadevamanussāya tathāgato abhibhū anabhibhūto aññadatthu daso vasavattī. Tasmā ‘tathāgato’ti vuccatī”ti.

Tatrevaṃ padasiddhi veditabbā - agado viya agado. Ko panesa? Desanāvīlāso ceva puññussayo ca. Tena hesa mahānubhāvo bhisakko dibbāgadena sappe viya sabbaparappavādino sadevakañca lokaṃ abhibhavati. Iti sabbalokābhibhavane tatho aviparīto desanāvīlāso ceva puññussayo ca agado assāti dakārassa takāraṃ katvā tathāgatoti veditabbo. Evaṃ abhibhavanaṭṭhena tathāgato.

Apica tathāya gatotipi tathāgato, tathaṃ gatotipi tathāgato, gatoti avagato atīto patto paṭipannoti attho. Tattha sakalalokaṃ tīraṇapariññāya tathāya gato avagatatoti tathāgato. Lokasamudayaṃ pahānapariññāya tathāya gato atītoti tathāgato, lokanirodhaṃ sacchikiriyāya tathāya gato pattoti tathāgato, lokanirodhagāminīṃ paṭipadaṃ tathāya gato paṭipannoti tathāgato. Tena yaṃ vuttaṃ bhagavatā -

“Loko, bhikkhave, tathāgatena abhisambuddho, lokasmā tathāgato viśamyutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho, lokasamudayo tathāgatassa pahīno. Lokanirodho, bhikkhave, tathāgatena abhisambuddho, lokanirodho tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā, bhikkhave, tathāgatena abhisambuddhā, lokanirodhagāminī paṭipadā tathāgatassa bhāvitā. Yaṃ, bhikkhave, sadevakassa lokassa...pe... sabbāṃ taṃ tathāgatena abhisambuddhaṃ. Tasmā ‘tathāgato’ti vuccatī”ti.

Tassapi evaṃ attho veditabbo. Idampi ca tathāgatassa tathāgatabhāvadīpane mukhamattameva. Sabbākārena pana tathāgatova tathāgatassa tathāgatabhāvaṃ vaṇṇeyya.

Arahaṃ sammāsambuddhoti padadvaye pana ārakattā, arīnaṃ arānañca hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvāti imehi tāva kāraṇehi arahanti veditabbo. Sammā sāmāñca sabbadhammānaṃ buddhattā pana sammāsambuddhoti ayamettha saṅkhepo, vitthārato panetaṃ padadvayaṃ visuddhimagge buddhānussatīvaṇṇanāyaṃ pakāsanti.

171. Dutiye pātubhāvoti uppatti nipphatti. Dullabho lokasminti imasmiṃ sattaloke dullabho sudullabho paramadullabho. Kasmā dullabhoti? Ekavāraṃ dānapāramiṃ pūretvā buddhena bhavituṃ na sakkā, dve vāre dasa vāre vīsati vāre paññāsa vāre vārasataṃ vārasahassaṃ vārasatasahassaṃ vārakoṭīsatasaṃsāhassaṃ dānapāramiṃ pūretvā buddhena bhavituṃ na sakkā, tathā ekadivasaṃ dve divase dasa divase vīsati divase paññāsa divase divasasataṃ divasasahassaṃ divasasatasahassaṃ divasakoṭīsatasaṃsāhassaṃ. Ekamāsaṃ dve māse...pe... māsakoṭīsatasaṃsāhassaṃ.

Ekasamvaccharam dve samvacchare...pe... samvaccharakoṭisatasahassam.
Ekakappam dve kappe...pe... kappakoṭisatasahassam. Kappānam ekaṃ
asaṅkhyeyyam dve asaṅkhyeyyāni tīṇi asaṅkhyeyyāni dānapāramiṃ pūretvā
buddhena bhavitum na sakkā. Sīlapāramīnekkhammapāramī...pe...
upekkhāpāramīsopi eseva nayo. Pacchimakoṭiyā pana kappasatasahassādhikāni
cattāri asaṅkhyeyyāni dasa pāramiyo pūretvā buddhena bhavitum sakkāti iminā
kāraṇena dullabho.

172. Tatiye acchariyamanussoti acchariyo manusso. Acchariyoti andhassa
pabbatārohaṇam viya niccam na hotīti attho. Ayaṃ tāva saddanayo. Ayaṃ pana
aṭṭhakathānayo - accharāyoggoti acchariyo, accharam paharitvā passitabboti attho.
Apica “tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā cattāro
acchariyā abbhutā dhammā pātubhavantī”ti evamādīhi anekehi
acchariyabbhutadhammehi samannāgatattāpi acchariyamanusso. Āciṇṇamanussotipi
acchariyamanusso.

Abhinīhārassa hi sampādake aṭṭha dhamme samodhānetvā ekabuddhassa sammukhe
mahābodhimaṇḍe mānasam bandhitvā nisajjanaṃ nāma na aññassa kassaci
āciṇṇam, sabbaññubodhisattasseva āciṇṇam. Tathā buddhānam santike byākaraṇam
labhitvā anivattakena hutvā vīriyādhiṭṭhānam adhiṭṭhāya buddhakāradhammānam
pūraṇampi na aññassa kassaci āciṇṇam, sabbaññubodhisattasseva āciṇṇam. Tathā
pāramiyo gabbham gaṇhāpetvā vessantarattabhāvasadise attabhāve ṭhatvā
sabbālaṅkārapaṭimaṇḍitānam hatthīnam sattasatāni assānam sattasatānīti evaṃ
sattasatakamahādānam datvā jālikumārasadisam puttam, kaṇhājīnāsadisam
dhītaram, maddīdevisadisam bhariyañca dānamukhe niyyātetvā yāvatāyukaṃ ṭhatvā
dutiye attabhāve tusitabhavane paṭisandhiggahaṇampi na aññassa kassaci āciṇṇam,
sabbaññubodhisattasseva āciṇṇam. Tusitapure yāvatāyukaṃ ṭhatvā devatānam
āyācanam sampaṭicchitvā pañcamahāvilokanam viloketvā satassa sampajānassa
tusitapurā cavitvā mahābhogakule paṭisandhiggahaṇampi na aññassa kassaci
āciṇṇam, sabbaññubodhisattasseva āciṇṇam. Tathā paṭisandhiggahaṇadivase
dasasahassilokadhātukampanampi, satassa sampajānassa mātukucchiyaṃ nivāsopi,
satassa sampajānassa mātukucchito nikkhamanadivase
dasasahassilokadhātukampanampi, sampatijātassa sattapadavīti hāragamanampi,
dibbasetacchatta. dhāraṇampi, dibbavāḷabījanukkhepopi, sabbadisāsu sīhāvilokanam
viloketvā attanā paṭisamaṃ kañci sattaṃ adisvā “aggohamasmi lokassā”ti evaṃ
sīhanādanadanampi, paripākagate ñāṇe mahāsampattiṃ pahāya
mahābhinnikkhamanampi, mahābodhimaṇḍe pallaṅkena nisinnassa māravijayaṃ ādiṃ
katvā pubbenivāsānussatidibbacakkhuvisodhanāni katvā paccūsasamaye
sabbaññutaññāṇaguṇarāsipaṭividdhakkhaṇe dasasahassilokadhātukampanampi,
paṭhamadhammadesanāya anuttaram tiparivaṭṭam dhammacakkappavattanampīti
evamādi sabbam na aññassa kassaci āciṇṇam, sabbaññubuddhasseva āciṇṇam.
Evaṃ āciṇṇamanussotipi acchariyamanusso.

173. Catutthe kālakiriyāti ekasmiṃ kāle pākaṭā kiriyāti kālakiriyā. Tathāgato hi
pañcacattālīsa vassāni ṭhatvā tīṇi piṭakāni pañca nikāye navaṅgaṃ satthusāsanam
caturāsīti dhammakhandhasahassāni pakāsetvā mahājanam nibbānaninnaṃ
nibbānapoṇam katvā yamakasālānamantare nipanno bhikkhusaṅgham āmantetvā
appamādena ovaditvā sato sampajāno anupādisesāya nibbānadhātuyā parinibbāyi.
Ayamassa kiriyā yāvajjatanā pākaṭāti ekasmiṃ kāle pākaṭā kiriyāti kālakiriyā.

Anutappā hotīti anutāpakarā hoti. Tattha cakkavattirañño kālakiriyā ekacakkavāḷe devamanussānaṃ anutāpakarā hoti. Buddhānaṃ kālakiriyā dasasahassacakkavāḷesu devamanussānaṃ anutāpakarā hoti. Tena vuttaṃ - “bahuno janassa anutappā hotī”ti.

174. Pañcame adutiyoti dutiyassa buddhassa abhāvā adutiyo. Cattāro hi buddhā sutabuddho, catusaccabuddho, paccekabuddho, sabbaññubuddhoti. Tattha bahussuto bhikkhu sutabuddho nāma. Khīṇāsavo catusaccabuddho nāma. Kappasatasahassādhikāni dve asaṅkhyeyyāni pāramiyo pūretvā sāmaṃ paṭividdhapaccekabodhiññaṃ paccekabuddho nāma. Kappasatasahassādhikāni cattāri vā aṭṭha vā soḷasa vā asaṅkhyeyyāni pāramiyo pūretvā tiṇṇaṃ mārānaṃ matthakaṃ madditvā paṭividdhasabbaññutaññaṃ sabbaññubuddho nāma. Imesu catūsu buddhesu sabbaññubuddhova adutiyo nāma. Na hi tena saddhiṃ añño sabbaññubuddho nāma uppajjati.

Asahāyoti attabhāvena vā paṭividdhadhammehi vā sadiso sahāyo nāma assa natthīti asahāyo. “Laddhasahāyo kho pana so bhagavā sekhānañceva paṭipadāna”nti iminā pana pariyāyena sekhāsekhā buddhānaṃ sahāyā nāma honti. Appaṭimoti paṭimā vuccati attabhāvo, tassa attabhāvasadisā añña paṭimā natthīti appaṭimo. Yāpi ca manussā suvaṇṇarajatādimayā paṭimā karonti, tāsū vālaggamattampi okāsaṃ tathāgatassa attabhāvasadisāṃ kātuṃ samattho nāma natthīti sabbathāpi appaṭimo.

Appaṭisamoti attabhāvenevassa paṭisamo nāma koci natthīti appaṭisamo. Appaṭibhāgoti ye tathāgatena “cattāro satipaṭṭhānā”tiādinā nayena dhammā desitā, tesu “na cattāro satipaṭṭhānā, tayo vā pañca vā”tiādinā nayena paṭibhāgaṃ kātuṃ samattho nāma natthīti appaṭibhāgo. Appaṭipuggaloti añño koci “ahaṃ buddho”ti evaṃ paṭiññaṃ kātuṃ samattho puggalo natthīti appaṭipuggalo. Asamoti appaṭipuggalattāva sabbasattehi asamo. Asamasamoti asamā vuccanti atītānāgatā sabbaññubuddhā, tehi asamehi samoti asamasamo.

Dvipadānaṃ aggoti sammāsambuddho apadānaṃ dvipadānaṃ catuppadānaṃ bahuppadānaṃ rūpīnaṃ arūpīnaṃ saññīnaṃ asaññīnaṃ nevasaññīnāsaññīnaṃ sattānaṃ aggo. Kasmā idha dvipadānaṃ aggoti vutto? Seṭṭhataravasena. Imasmiñhi loke seṭṭho nāma uppajjamāno apadacatuppadabahuppadesu na uppajjati, dvipadesuyeva uppajjati. Kataradvipadvesūti? Manussesu ceva devesu ca. Manussesu uppajjamāno tisahassimahāsahassilokadhātuṃ vase vattetuṃ samattho buddho hutvā uppajjati. Devesu uppajjamāno dasasahassilokadhātuṃ vasavattī mahābrahmā hutvā uppajjati. So tassa kappiyakārako vā ārāmiko vā sampajjati. Iti tatopi seṭṭhataravasenesa dvipadānaṃ aggoti vutto.

175-186. Chaṭṭhādīsū ekapuggalassa, bhikkhave, pātubhāvā mahato cakkhussa pātubhāvo hotīti, bhikkhave, ekapuggalassa tathāgatassa arahato sammāsambuddhassa pātubhāvena mahantassa cakkhussa pātubhāvo hoti. Tasmīṃ puggale pātubhūte taṃ pātubhūtameva hoti, na vinā tassa pātubhāvena pātubhavati. Pātubhāvoti uppatti nipphatti. Katamassa cakkhussāti? Paññācakkhussa. Kīvarūpassāti? Sāriputtattherassa vipassanāpaññāsadisassa mahāmoggallānattherassa samādhipaññāsadisassāti. Ālokādīsūpi eseṇa nayo. Ubhinnaṃ aggasāvakaṇaṃ paññālokaśadisoyeva hi ettha āloko,

paññāobhāsasadisoyeva obhāso adhippeto. “Mahato cakkhussa, mahato ālokassa, mahato obhāsassā”ti imāni ca pana tīṇipi lokiyalokuttaramissakāni kathitānīti veditabbāni.

Channaṃ anuttariyānanti uttaritaravirahitānaṃ channaṃ uttamadhammānaṃ. Tattha dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyanti imāni cha anuttariyāni. Imesaṃ pātubhāvo hotīti attho. Āyasmā hi ānandatthero sāyaṃpātaṃ tathāgataṃ cakkhuviññāṇena daṭṭhuṃ labhati, idaṃ dassanānuttariyaṃ. Aññopi sotāpanno vā sakadāgāmī vā anāgāmī vā ānandatthero viya tathāgataṃ dassanāya labhati, idampi dassanānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya dasabalaṃ dassanāya labhitvā taṃ dassanaṃ vaḍḍhetvā sotāpattimaggaṃ pāpeti. Idaṃ dassanameva nāma, mūladassanaṃ pana dassanānuttariyaṃ nāma.

Ānandattheroyeva ca abhikkhaṇaṃ dasabalassa vacanaṃ sotaviññāṇena sotaṃ labhati, idaṃ savanānuttariyaṃ. Aññepi sotāpannādayo ānandatthero viya tathāgatassa vacanaṃ savanāya labhanti, idampi savanānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya tathāgatassa vacanaṃ sotaṃ labhitvā taṃ savanaṃ vaḍḍhetvā sotāpattimaggaṃ pāpeti. Idaṃ savanameva nāma, mūlasavanaṃ pana savanānuttariyaṃ nāma.

Ānandattheroyeva ca dasabale saddhaṃ paṭilabhati, idaṃ lābhānuttariyaṃ. Aññepi sotāpannādayo ānandatthero viya dasabale saddhāpaṭilābhaṃ labhanti, idampi lābhānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya dasabale saddhāpaṭilābhaṃ labhitvā taṃ lābhaṃ vaḍḍhetvā sotāpattimaggaṃ pāpeti, ayaṃ lābhoyeva nāma, mūlalābho pana lābhānuttariyaṃ nāma.

Ānandattheroyeva ca dasabalassa sāsane tisso sikkhā sikkhati, idaṃ sikkhānuttariyaṃ. Aññepi sotāpannādayo ānandatthero viya dasabalassa sāsane tisso sikkhā sikkhanti, idampi sikkhānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya dasabalassa sāsane tisso sikkhā sikkhitvā tā sikkhā vaḍḍhetvā sotāpattimaggaṃ pāpeti. Ayaṃ sikkhāyeva nāma, mūlasikkhā pana sikkhānuttariyaṃ nāma.

Ānandattheroyeva ca abhiṇhaṃ dasabalaṃ paricarati, idaṃ pāricariyānuttariyaṃ. Aññepi sotāpannādayo ānandatthero viya abhiṇhaṃ dasabalaṃ paricaranti, idampi pāricariyānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya dasabalaṃ paricaritvā taṃ pāricariyaṃ vaḍḍhetvā sotāpattimaggaṃ pāpeti, ayaṃ pāricariyāyeva nāma, mūlapāricariyā pana pāricariyānuttariyaṃ nāma.

Ānandattheroyeva ca dasabalassa lokiyalokuttare guṇe anussarati, idaṃ anussatānuttariyaṃ. Aññepi sotāpannādayo ānandatthero viya dasabalassa lokiyalokuttare guṇe anussaranti, idampi anussatānuttariyaṃ. Aparo pana puthujjanakalyāṇako ānandatthero viya dasabalassa lokiyalokuttare guṇe anussaritvā taṃ anussatiṃ vaḍḍhetvā sotāpattimaggaṃ pāpeti, ayaṃ anussatiyeva nāma, mūlānussati pana anussatānuttariyaṃ nāma. Imāni cha anuttariyāni, imesaṃ pātubhāvo hoti. Imāni ca pana cha anuttariyāni lokiyalokuttaramissakāni kathitānīti veditabbāni.

Catunnaṃ paṭisambhidānaṃ sacchikiriyā hotīti catasso hi paṭisambhidāyo atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidāti. Tattha atthesu ñāṇaṃ atthapaṭisambhidā, dhammesu ñāṇaṃ dhammapaṭisambhidā, atthadhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. Ayamettha saṅkhepo, vitthāro panetāsaṃ abhidhamme āgatoyeva. Imāsaṃ catassannaṃ paṭisambhidānaṃ buddhuppāde paccakkhakiriyā hoti, na vinā buddhuppādā. Etāsaṃ sacchikiriyāti attho. Imāpi lokiyalokuttarāva kathitāti veditabbā.

Anekadhātupaṭivedhoti “cakkhudhātu rūpadhātū”tiādīnaṃ aṭṭhārasannaṃ dhātūnaṃ buddhuppādeyeva paṭivedho hoti, na vinā buddhuppādenāti attho.

Nānādhātupaṭivedhoti ettha imāva aṭṭhārasa dhātuyo nānāsabhāvato nānādhātuyoti veditabbā. Yo panetāsaṃ “nānāsabhāvā etā”ti evaṃ nānākaraṇato paṭivedho, ayaṃ nānādhātupaṭivedho nāma. Vijjāvimuttiphalasacchikiriyāti ettha vijjāti phale ñāṇaṃ, vimuttīti tadavasesā phalasampayuttā dhammā. Sotāpattiphalasacchikiriyāti sototi paṭhamamaggo, tena sotenā pattaṃ phalanti sotāpattiphalaṃ. Sakadāgāmiphalādīni pakaṭāneva.

187. Anuttaranti niruttaraṃ. Dhammacakkanti seṭṭhacakkaṃ. Cakkasaddo hesa -

“Catubbhi aṭṭhajjhagamā, aṭṭhāhipi ca soḷasa;
Soḷasāhi ca bāṭṭiṃsa, atriṇṇaṃ cakkamāsado;
Icchāhatassa posassa, cakkaṃ bhamati matthake”ti. -

Ettha uracakke āgato. “Cakkasamāruḷhā jānapadā pariyāyanti”ti ettha iriyāpathacakke. “Atha kho so, bhikkhave, rathakāro yaṃ taṃ cakkaṃ chahi māsehi niṭṭhitaṃ, taṃ pavattesi”ti ettha dārucakke. “Addasā kho doṇo brāhmaṇo bhagavato pādesu cakkāni saḥassārānī”ti ettha lakkhaṇacakke. “Cattārimāni, bhikkhave, cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattati”ti ettha sampatticakke. “Dibbaṃ cakkaratanaṃ pātubhavati”ti ettha ratanacakke. Idha pana dhammacakke āgato.

Pavattitanti ettha dhammacakkaṃ abhinīharati nāma, abhinīhaṭaṃ nāma, uppādeti nāma, uppāditaṃ nāma, pavatteti nāma, pavattitaṃ nāmāti ayaṃ pabhedo veditabbo. Kuto paṭṭhāya dhammacakkaṃ abhinīharati nāmāti? Yadā sumedhabrāhmaṇo hutvā kāmesu ādīnavaṃ nekkhamme ca ānisaṃsaṃ disvā sattaṣaṭṭakamahādānaṃ datvā isipabbajjaṃ pabbajitvā pañca abhiññā aṭṭha samāpattiyo nibbatteti, tato paṭṭhāya dhammacakkaṃ abhinīharati nāma.

Kuto paṭṭhāya abhinīhaṭaṃ nāmāti? Yadā aṭṭha dhamme samodhānetvā dīpaṇkarapādamūle mahābodhimaṇḍatthāya mānaṃ bandhitvā “byākaraṇaṃ aladdhā na vuṭṭhahissāmi”ti vīriyādhiṭṭhānaṃ adhiṭṭhāya nipanno dasabalassa santikā byākaraṇaṃ labhi, tato paṭṭhāya dhammacakkaṃ abhinīhaṭaṃ nāma.

Kuto paṭṭhāya uppādeti nāmāti? Tato paṭṭhāya dānapāramiṃ pūrentopi dhammacakkaṃ uppādeti nāma. Sīlapāramiṃ pūrentopi...pe... upekkhāpāramiṃ pūrentopi dhammacakkaṃ uppādeti nāma. Dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyo pūrentopi, pañca mahāpariccāge pariccajantopi, ñātattacariyaṃ pūrentopi dhammacakkaṃ uppādeti nāma. Vessantarattabhāve ṭhatvā sattaṣaṭṭakamahādānaṃ datvā puttadāraṃ dānamukhe niyyātetvā pāramikūṭaṃ gahetvā tusitapure nibbattitvā tattha yāvatāyukaṃ ṭhatvā devatāhi

āyācito paṭiññaṃ datvā pañcamahāvilokanaṃ vilokentopi dhammacakkaṃ
 uppādetiyeva nāma. Mātukucchiyaṃ paṭisandhiṃ gaṇhantopi, paṭisandhikkhaṇe
 dasasahassacakkavālaṃ kampentopi, mātukucchito nikkhantadivase tatheva lokaṃ
 kampentopi, sampatijāto satta padāni gantvā “aggomahasmī”ti sīhanādaṃ
 nadantopi, ekūnatimsa saṃvaccharāni agāramajjhe vasantopi,
 mahābhiniikkhamanaṃ nikkhamantopi, anomānadītīre pabbajantopi, mahāpadhāne
 chabbassāni vīriyaṃ karontopi, sujātāya dinnaṃ madhupāyāsaṃ bhuñjitvā
 suvaṇṇapātiṃ nadiyā pavāhetvā sāyanhasamaye bodhimaṇḍavaragato puratthimaṃ
 lokadhātuṃ olovento nisīditvā sūriye dharmāneyeva mārābalaṃ vidhametvā
 paṭhamayāme pubbenivāsaṃ anussarantopi, majjhimayāme dibbacakkhuṃ
 visodhentopi, paccūsakālasamanantare paccayākāraṃ sammāsittvā sotāpattimaggāṃ
 paṭivijjhantopi, sotāpattiphalaṃ sacchikarontopi, sakadāgāmimaggaṃ
 sakadāgāmiphalaṃ anāgāmimaggaṃ anāgāmiphalaṃ sacchikarontopi,
 arahattamaggaṃ paṭivijjhantopi dhammacakkaṃ uppādetiyeva nāma.

Arahattaphalakkhaṇe pana tena dhammacakkaṃ uppādiṭaṃ nāma. Buddhānañhi
 sakalalokiyalokuttaraguṇarāsi arahattaphaleneva saddhiṃ ijjhati. Tasmā tena tasmīṃ
 khaṇe dhammacakkaṃ uppādiṭaṃ nāma hoti.

Kadā pavatteti nāma? Bodhimaṇḍe sattasattāhaṃ vītināmetvā isipatane migadāye
 aññākoṇḍaññattheraṃ kāyasakkiṃ katvā dhammacakkappavattanasuttantaṃ
 desento dhammacakkaṃ pavatteti nāma.

Yadā pana aññākoṇḍaññattherena dasabalassa desanāññānubhāvanibbattaṃ
 savanaṃ labhitvā sabbapaṭhamāṃ dhammo adhigato, tato paṭṭhāya dhammacakkaṃ
 pavattitaṃ nāma hotīti veditabbaṃ. Dhammacakkanti cetāṃ desanāññānassapi
 nāmaṃ paṭivedhaññānassapi. Tesu desanāññānaṃ lokiyaṃ, paṭivedhaññānaṃ
 lokuttaraṃ. Kassa desanāpaṭivedhaññānti? Na aññassa kassaci,
 sammāsambuddhasseva desanāññānañca paṭivedhaññānañcāti veditabbaṃ.

Sammadevāti hetunā nayena kāraṇeneva. Anuppavattetīti yathā purato gacchantassa
 pacchato gacchantaṃ taṃ anugacchati nāma, evaṃ paṭhamataraṃ satthārā
 pavattitaṃ thero anuppavatteti nāma. Kathaṃ? Satthā hi “cattārome, bhikkhave,
 satipaṭṭhānā. Katame cattāro”ti kathento dhammacakkaṃ pavatteti nāma,
 dhammasenāpati sārīputtattheropi “cattārome, āvuso, satipaṭṭhānā”ti kathento
 dhammacakkaṃ anuppavatteti nāma. Sammappadhānādīsupi eseva nayo. Na
 kevalaṃ bodhipakkhiyadhammesu, “cattārimāni, bhikkhave, ariyasaccāni.
 Cattārome, bhikkhave, ariyavaṃsā”tiādīsupi ayaṃ nayo netabbova. Evaṃ
 sammāsambuddho dhammacakkaṃ pavatteti nāma, thero dasabalena pavattitaṃ
 dhammacakkaṃ anuppavatteti nāma.

Evaṃ dhammacakkaṃ anuppavattentena pana therena dhammo desitopi pakāsitopi
 satthārāva desito pakāsito hoti. Yo hi koci bhikkhu vā bhikkhunī vā upāsako vā
 upāsikā vā devo vā sakko vā māro vā brahmā vā dhammaṃ desetu pakāsetu, sabbo
 so satthārā desito pakāsitova nāma hoti, sesajano pana lekhaḥārapakkhe ṭhitova
 nāma hoti. Kathaṃ? Yathā hi raññaṃ dinnaṃ paṇṇaṃ vācetvā yaṃ yaṃ kammaṃ
 karonti, taṃ taṃ kammaṃ yena kenaci katampi kārītampi raññaṃ kārīteva vuccati.
 Mahārājā viya hi sammāsambuddho. Rājapaṇṇaṃ viya tepiṭakaṃ buddhavacanaṃ.
 Paṇṇadānaṃ viya tepiṭake nayamukhadānaṃ paṇṇaṃ vācetvā taṃtaṃkammānaṃ
 karaṇaṃ viya catunnaṃ parisānaṃ attano balena buddhavacanaṃ uggaṇhitvā

paresaṃ desanā pakāsanā. Tattha yathā paṇṇaṃ vācetvā yena kenaci katampi kāritampi taṃ kammaṃ raññā kāritameva hoti, evameva yena kenaci desitopi pakāsitopi dhammo satthārā desito pakāsitova nāma hotīti veditabbo. Sesaṃ sabbattha uttānatthamevāti.

Ekapuggalavaggavaṇṇanā.



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