

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

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

4. Η συλλογή των αριθμημένων ομιλιών - Υποσχόλια
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01. Υποσχόλια για το βιβλίο του ενός (01. Ekakanipāṭa-tīkā)

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PaliVerse

4. Η συλλογή των αριθμημένων ομιλιών - Υποσχόλια

01. Υποσχόλια για το βιβλίο του ενός

19. Kāyagatāsativaggavaṇṇanā

563. Cetasā phuṭoti cittena pharito. Cittena pharaṇaṇca samuddassa dvidhā sambhavatīti āha - “duvidhaṃ pharaṇa”ntiādi. Purimena atthenāti “sampayogavasena vijjaṃ bhajantī”ti vuttana atthena. Pacchimenāti “vijjābhāge vijjākoṭṭhāse vattantī”ti vuttana.

564. Mahato saṃvegāya saṃvattatītiādīsu ayaṃ pana aparō nayo. Yāthāvato kāyasabhāvappavedanato mahato saṃvegāya saṃvattati. Atthāyāti dīṭṭhadhammikādiatthāya. Yogakkhemāyāti catūhi yogehi khemabhāvāya. Satisampajaññāyāti sabbattha satiavippavāsāya sattaṭṭhānīyasampajaññāya ca. Ñāṇadassanappaṭilābhāyāti vipassanāññādhigamāya. Vijjāvimutti phalasacchikiriyaṃyāti tisso vijjā cittassa adhimutti nibbānaṃ cattāri sāmāññaphalānīti etesaṃ paccakkhakaṇāya.

584. Paññāpaṭilābhāyātiādīsu soḷasasu padesu paññāpaṭilābhāya paññāvuddhiyā paññāvepullāya paññābhūllāyāti imāni cattāri paññāvasena bhāvavacanāni, sesāni dvādasa puggalavasena bhāvavacanāni. Sappurisaṃsevoti sappurisaṇaṃ bhajanaṃ. Saddhammassavananti tesaṃ sappurisaṇaṃ santike sīlādippaṭipattidīpakassa saddhammavacanassa savanaṃ. Yoniso manasikāroti sutānaṃ dhammānaṃ atthūpaparikkhāvasena upāyena manasikāro. Dhammānudhammappaṭipattīti lokuttaradhamme anugatassa sīlādippaṭipadādharmassa paṭipajjanaṃ.

Channaṃ abhiññāñāṇanti iddhividhadibbasotacetopariyapubbenivāsadibbacakkhuāsavakkhayaññāṇaṃ. Tesattatīnaṃ ñāṇānanti paṭisambhidāpāliyaṃ “sotāvadhāne paññā sutamaye ñāṇaṃ, sutvāna saṃvare paññā sīlamaye ñāṇa”ntiādinā ñāṇakathāya niddiṭṭhānaṃ sāvakaśādhāraṇāsādhāraṇānaṃ ñāṇaṃ. Imesañhi tesattatīñāṇaṃ sutamayaññādinī sattaṭṭhiñāṇāni sāvakassa śādhāraṇāni, “indriyaparopariyatte ñāṇaṃ, sattānaṃ āsayānusaye ñāṇaṃ, yamakaṇṭhāhīre ñāṇaṃ, mahākaruṇāsamāpattiyā ñāṇaṃ, sabbaññūtaññāṇaṃ, anāvaraṇaññāṇa”nti imāni cha asādhāraṇaññāṇāni sāvakehi.

Sattasattatīnaṃ ñāṇānanti ettha -

“Jātipaccayā jarāmarāṇanti ñāṇaṃ, asati jātiyā natthi jarāmarāṇanti ñāṇaṃ. Atītampi addhānaṃ jātipaccayā jarāmarāṇanti ñāṇaṃ, asati jātiyā natthi jarāmarāṇanti ñāṇaṃ. Anāgatampi addhānaṃ jātipaccayā jarāmarāṇanti ñāṇaṃ, asati jātiyā natthi jarāmarāṇanti ñāṇaṃ. Yampissa taṃ dhammaṭṭhitiñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ. Bhavapaccayā jātīti ñāṇaṃ...pe... upādānapaccayā bhavoti ñāṇaṃ, taṇhāpaccayā upādānanti ñāṇaṃ, vedanāpaccayā taṇhāti ñāṇaṃ, phassaṇapaccayā vedanāti ñāṇaṃ, saḷāyatanapaccayā phassoti ñāṇaṃ,

nāmarūpapaccayā saḷāyatananti ñāṇaṃ, viññāṇapaccayā nāmarūpanti ñāṇaṃ, saṅkhārapaccayā viññāṇanti ñāṇaṃ, avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ, atītaṃpi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ, anāgatampi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ, yampissa taṃ dhammaṭṭhitiñāṇaṃ, taṃpi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ”nti -

Bhagavatā nidānavagge jarāmaraṇādīsu ekādasasu paṭiccasamuppādaṅgesu paccekam satta satta katvā vuttāni sattasattatiñāṇāni.

Tattha dhammaṭṭhitiñāṇanti paccayākārañāṇaṃ. Paccayākāro hi dhammānaṃ pavattisaṅkhātāya ṭhitiyā kāraṇattā “dhammaṭṭhiti”ti vuccati, tattha ñāṇaṃ dhammaṭṭhitiñāṇaṃ, “jātipaccayā jarāmaraṇa”ntiādinā vuttasseva chabbidhassa ñāṇassetam adhivacanaṃ. Khayadhammanti khayagamanasabhāvaṃ. Vayadhammanti vayagamanasabhāvaṃ. Virāgadhammanti virajjanasabhāvaṃ. Nirodhadhammanti nirujjhanasabhāvanti attho.

Lābhotiādīsu lābhoyeva upasaggena visesetvā “paṭilābho”ti vutto. Puna tasseva atthavivaraṇavasena “patti sampatti”ti vuttaṃ. Phusanāti adhigamanavasena phusanā. Sacchikiriyāti paṭilābhasacchikiriyā. Upasampadāti nipphādanā.

Sattannañca sekkhānanti tisso sikkhā sikkhantīti sekkhasaññitānaṃ sotāpattimaggaṭṭhādīnaṃ sattannaṃ. Puthujjanakalyāṇakassa cāti nibbānagāminiyā paṭipadāya yuttattā sundaraṭṭhena kalyāṇasaññitassa puthujjanassa. Vaḍḍhitam vaḍḍhanaṃ ekāyāti vaḍḍhitavaḍḍhanā. Yathāvuttānaṃ aṭṭhannampi paññānaṃ vasena visesatova arahato paññāvasena paññāvuddhiyā. Tathā paññāvepullāya.

Yassa kassacipi visesato anurūpadhammassa mahantaṃ nāma kiccasiddhiyā veditabbanti tadassa kiccasiddhiyā dassento “mahante atthe pariggaṇhāti”tiādimāha. Tattha atthādīnaṃ mahantabhāvo mahāvisayatāya veditabbo, mahāvisayatā ca tesaṃ paṭisambhidāmagge āgatanayena veditabbā. Sīlakkhandhassa pana hetumahantatāya, paccayamahantatāya, nissayamahantatāya, pabhedamahantatāya, kiccamahantatāya, phalamahantatāya, ānisaṃsamahantatāya ca mahantabhāvo veditabbo. Tattha hetu alobhādayo. Paccayo hirottappasaddhāsativīriyādayo. Nissayo sāvakabodhipaccekabodhiniyatatā taṃsamaṅgino ca purisavisesā. Pabhedo cārittavārittādivibhāgo. Kiccaṃ tadaṅgādivasena paṭipakkhavidhamanaṃ. Phalaṃ saggasampadā nibbānasampadā ca. Ānisaṃso piyamanāpatādi. Ayamettha saṅkhepo, vitthāro pana visuddhimagge ākaṅkheyyasuttādīsu ca āgatanayena veditabbo. Iminā nayena samādhikkhandhādīnampi mahantatā yathārahaṃ niddhāretvā vattabbā. Ṭhānāṭṭhānādīnaṃ mahantabhāvo pana mahāvisayatāya veditabbo. Tattha ṭhānāṭṭhānānaṃ mahāvisayatā bahudhātukasuttādīsu āgatanayena veditabbā.

Vihārasamāpattīnaṃ mahāvisayatā samādhikkhandhe mahāvisayatāniddhāraṇanayena veditabbā, ariyasaccānaṃ sakalayānasaṅgāhakato saccavibhaṅge taṃsaṃvaṇṇanāsu ca āgatanayena, satipaṭṭhānādīnaṃ satipaṭṭhānavibhaṅgādīsu taṃsaṃvaṇṇanādīsu ca āgatanayena, sāmāññaphalānaṃ mahato hitassa mahato sukhassa mahato atthassa mahato yogakkhemassa nipphattibhāvato santapaṇītaatakkāvacarapaṇḍitavedanīyabhāvato, abhiññānaṃ

mahāsambhārato mahāvisayato mahākiccato mahānubhāvato mahānipphattito,
nibbānassa madanimmadanādīmahatthasiddhito ca mahantabhāvo veditabbo.
Pariggaṇhātīti sabhāvādito paricchiḍḍa gaṇhāti jānāti, paṭivijjhatīti attho.

Puthupaññāti etthāpi vuttanayānusārena attho veditabbo. Ayaṃ pana viseso - puthu
nānākkhandhesu ñāṇaṃ pavattatīti “ayaṃ rūpakkhandho nāma...pe... ayaṃ
viññāṇakkhandho nāmā”ti evaṃ pañcannaṃ khandhānaṃ nānākaraṇaṃ paṭicca
ñāṇaṃ pavattati. Tesupī ekavidhena rūpakkhandho...pe... ekādasavidhena
rūpakkhandho. Ekavidhena vedanākkhandho...pe... bahuvidhena vedanākkhandho.
Ekavidhena saññākkhandho...pe... bahuvidhena saññākkhandho. Ekavidhena
saṅkhārakkhandho...pe... bahuvidhena saṅkhārakkhandho. Ekavidhena
viññāṇakkhandho...pe... bahuvidhena viññāṇakkhandhoti evaṃ ekekassa khandhassa
ekavidhādivasena atītādivasenapi nānākaraṇaṃ paṭicca ñāṇaṃ pavattati.

Puthu nānādhātūsūti “ayaṃ cakkhudhātu nāma...pe... ayaṃ manoviññādhātu
nāma. Tattha soḷasa dhātuyo kāmāvacarā, dve cātubhūmikā”ti evaṃ dhātūsu
nānākaraṇaṃ paṭicca ñāṇaṃ pavattati. Tayidaṃ upādinnadhātuvasena vuttaṃ.
Paccekabuddhānañhi dvinnāñca aggasāvakānaṃ upādinnadhātūsu eva nānākaraṇaṃ
paṭicca ñāṇaṃ pavattati, tañca kho ekadesatova, na nippadesato. Bahiddhā
anupādinnadhātūnaṃ nānākaraṇaṃ tesaṃ avisayova, sabbaññubuddhānaṃyeva
pana “imāya dhātuyā ussannattā imassa rukkhassa khandho seto hoti, imassa kāḷo,
imassa maṭṭho, imassa kharo, imassa bahalataco, imassa sukkhataco. Imassa pattamaṃ
vaṇṇasaṇṭhānādivasena evarūpaṃ. Imassa pupphaṃ nīlaṃ, pītaṃ, lohitaṃ, odātaṃ,
sugandhaṃ, duggandhaṃ, missakagandhaṃ. Phalaṃ khuddakaṃ, mahantaṃ,
dīghaṃ, vaṭṭaṃ, suvaṇṇaṃ, dubbaṇṇaṃ, maṭṭhaṃ, pharuṣaṃ, sugandhaṃ,
duggandhaṃ, madhuraṃ, tittakaṃ, ambilaṃ, kaṭukaṃ, kasāvaṃ. Kaṇṭako tikhiṇo,
atikhiṇo, ujuko, kuṭilo, tambo, nīlo, lohito, odāto”tiādinā dhātunānattaṃ paṭicca
ñāṇaṃ pavattati.

Puthu nānāāyatanesūti “idaṃ cakkhāyatanaṃ nāma...pe... idaṃ dhammāyatanaṃ
nāma. Tattha dasāyatanā kāmāvacarā, dve cātubhūmakā”ti evaṃ āyatananānattaṃ
paṭicca ñāṇaṃ pavattati.

Puthu nānāpaṭiccasamuppādesūti ajjhatabhiddhābhedato santānabhedato ca
nānappabhedesu paṭiccasamuppādaṅgesu. Avijjādiṅgāni hi paccekaṃ
paṭiccasamuppādasaññitāni. Tenāha - saṅkhārapiṭake “dvādasā paccayā dvādasā
paṭiccasamuppādā”ti.

Puthu nānāsuññatamanupalabbhesūti nānāsabhāvesu niccasārādivirahitesu
suññasabhāvesu, tato eva itthipurisaattattaniyādivasena
anupalabbhamānasabhāvesu. Ma-kāro hettha padasandhikaro.

Puthu nānāatthesūti atthapaṭisambhidāvisayesu paccayuppannādinānāatthesu.
Dhammesūti dhammapaṭisambhidāvisayesu paccayādinānādharmesu. Niruttīsūti
tesaṃyeva atthadhammānaṃ niddhāraṇavacanasaṅkhātesu nānāniruttīsu. Puthu
nānāpaṭibhānesūti atthapaṭisambhidādivisayesu imāni ñāṇāni idamatthajotakānīti
tathā tathā paṭibhānato upatitṭhanato paṭibhānānīti laddhanāmesu nānāñāṇesu.

Puthu nānāsīlakkhandhesūtiādisu sīlassa puthuttaṃ nānattañca vuttameva, itaresaṃ
pana vuttanayānusārena suviññeyyattā pākāṭameva. Yaṃ pana abhinnaṃ ekameva
nibbānaṃ, tattha upacārasena puthuttaṃ gahetabbanti āha - “puthu

nānājanasādhāraṇe dhamme samatikkammā''ti. Tenassa madanimmadanādipariyāyena puthuttaṃ paridīpitaṃ hoti.

Vipule attheti mahante atthe. Mahantapariyāyo hi vipulasaddo. Gambhīresūti sasādīhi viya mahāsamuddo anupacitaññasambhārehi alabbhaneyyappatiṭṭhesu khandhesu ñāṇaṃ pavattatīti visayassa gambhīratāya ñāṇassa gambhīratā vibhāvitā.

Tikkhavisadabhāvādiguṇehi asādhāraṇattā paresaṃ paññāya na sāmanta, atha kho suvidūravidūreti asamantapaññā ākāraṇa rassattaṃ katvā. Keci ''asamatthapaññā''ti paṭhanti, tesam yathāvuttaguṇehi aññehi asādhāraṇattā natthi etissā kāyaci samatthanti asamatthā paññāti yojanā. Atthavavatthānatoti atthappabhedassa yāthāvato sanniṭṭhānato. Na añño koci sakkoti abhisambhavitunti ñāṇagatiyā sampāpuṇitum na añño kocipi sakkoti, tasmā ayaṃ suvidūravidūreti asamantapaññā. Idāni puggalantaravasena asamantapaññam vibhāvetum, ''puthujjanakalyāṇakassā''tiādi āraddhaṃ.

''Paññāpabhedakusalo abhinnaññāno adhigatappaṭisambhido catuvesārajjappatto dasabaladhārī purisāsabho purisasīho purisanāgo purisājañño purisadhorayho anantaññāno anantatejo anantayaso aḍḍho mahaddhano balavā netā vinetā anunetā paññāpetā vinijjhāpetā pekkhatā pasādetā. So hi bhagavā anuppannassa maggassa uppādetā, asaṅgātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido. Maggānugāmī ca pana etarahi sāvakā viharanti pacchā samannāgatā.

''So hi bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato, natthi tassa bhagavato aññātaṃ adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya. Atītaṃ anāgataṃ paccuppannaṃ upādāya sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchanti, yaṃ kiñci neyyaṃ nāma atthi taṃ sabbam jānitabbaṃ, attattho vā parattho vā ubhayattho vā diṭṭhadhammiko vā attho samparāyiko vā attho uttāno vā attho gambhīro vā attho gūḷho vā attho paṭicchanho vā attho neyyo vā attho nīto vā attho anavajjo vā attho nikkilesso vā attho vodāno vā attho paramattho vā attho, sabbam taṃ antobuddhaññāne parivattati.

''Sabbam kāyakammaṃ buddhassa bhagavato ñāṇānuparivatti, sabbam vacīkammaṃ buddhassa bhagavato ñāṇānuparivatti, sabbam manokammaṃ buddhassa bhagavato ñāṇānuparivatti. Atīte buddhassa bhagavato appaṭihataṃ ñāṇaṃ, anāgate buddhassa bhagavato appaṭihataṃ ñāṇaṃ, paccuppanne buddhassa bhagavato appaṭihataṃ ñāṇaṃ, yāvatakaṃ neyyaṃ, tāvatakaṃ ñāṇaṃ. Yāvatakaṃ ñāṇaṃ, tāvatakaṃ neyyaṃ. Neyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ neyyaṃ, neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatha natthi, aññamaññapariyantaṭṭhāyino te dhammā, yathā dvinnam samuggapaṭalānaṃ sammā phusitānaṃ heṭṭhimaṃ samuggapaṭalaṃ uparimaṃ nātivattati, uparimaṃ samuggapaṭalaṃ heṭṭhimaṃ nātivattati, aññamaññapariyantaṭṭhāyino, evamevaṃ buddhassa bhagavato neyyaṃca ñāṇaṃca aññamaññapariyantaṭṭhāyino. Yāvatakaṃ neyyaṃ, tāvatakaṃ ñāṇaṃ. Yāvatakaṃ ñāṇaṃ, tāvatakaṃ neyyaṃ, neyyapariyantikaṃ ñāṇaṃ,

ñāṇapariyantikaṃ neyyaṃ, neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi. Aññaṃaññaṃpariyantaṭṭhāyino te dhammā. Sabbadhammesu buddhassa bhagavato ñāṇaṃ pavattati.

“Sabbe dhammā buddhassa bhagavato āvajjanappaṭibaddhā ākaṅkhappaṭibaddhā manasikārappaṭibaddhā cittuppādappaṭibaddhā, sabbasattesu buddhassa bhagavato ñāṇaṃ pavattati. Sabbesaṃ sattānaṃ buddho āsayāṃ jānāti, anusayāṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye bhabbā sabbe satte pajānāti, sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati.

“Yathā ye keci macchakacchapā antamaso timitimiṅgalaṃ upādāya antomahāsamudde parivattanti, evameva sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati. Yathā ye keci pakkhino antamaso garuḷaṃ venateyyaṃ upādāya ākāsassa padese parivattanti, evameva yepi te sārīputtasamā paññāya, tepi buddhañāṇassa padese parivattanti, buddhañāṇaṃ devamanussānaṃ paññaṃ pharitvā atighaṃsitvā tiṭṭhati. Yepi te khattiyapaṇḍitā brāhmaṇapaṇḍitā gahapatipaṇḍitā samaṇapaṇḍitā nipuṇā kataparappavādā vālavedhirūpā, vobhindantā mañña caranti paññāgatena diṭṭhigatāni, te te paññaṃ abhisankharitvā abhisankharitvā”ti -

Ādinā niddiṭṭhapāḷiṃ peyyālamukhena saṃkhipitvā dassento “paññāpabhedakusalo pabhinnañāṇo...pe... te paññaṃ abhisankharitvā abhisankharitvā”tiādimāha.

Tattha pabhinnañāṇoti atthādīsu pabhedagatañāṇo. “Pabhedañāṇo”tipi paṭhanti, soyeva attho. Te pañhanti te te attanā adhippetā paññaṃ. Niddiṭṭhakāraṇāti vissajjitakāraṇā. Upakkhittakāti bhagavato paññāveyyattiyena samīpe khittakā antevāsikā sampajjanti.

Bhavati abhibhavatīti bhūri. Kiṃ? Rāgādiṃ. Upasagge satipi tadeva padaṃ tamatthaṃ vadatīti upasaggena vināpi so attho viññeyyo anekatthattā dhātūnanti vuttaṃ - “abhibhuyyati”ti. Kāraḇyattayena cetāṃ vuttaṃ, tasmā rāgaṃ abhibhuyyati sā sā maggapañña attanā attanā vajjhaṃ rāgaṃ abhibhuyyati abhibhavati, madatīti attho. Abhibhavatīti sā sā phalapañña taṃ taṃ rāgaṃ bhavi abhibhavi maddīti bhūripañña. “Abhibhavitā”ti vā pāṭho, “abhibhavitvā”tipi paṭhanti. Abhibhavitvāti ca kiriyāya siddhabhāvadassanaṃ. Pañña ce siddhā, rāgābhibhavo ca siddho evāti. Sesesupi eseva nayo.

Rāgādīsu pana rajjanalakkhaṇo rāgo. Dussanalakkhaṇo doso. Muyhanalakkhaṇo moho. Kujjanalakkhaṇo kodho, upanandhanalakkhaṇo upanāho. Pubbakālaṃ kodho, aparakālaṃ upanāho. Paraguṇamakkhanalakkhaṇo makkho, yugaggāhalakkhaṇo palāso. Parasampattikhīyanalakkhaṇā issā, attano sampattiniggūhanalakkhaṇaṃ macchariyaṃ. Attanā katapāpappaṭicchādanalakkhaṇā māyā, attano avijjamānaguṇappakāsanalakkhaṇaṃ sātṭheyyaṃ. Cittassa uddhumātabhāvalakkhaṇo thambho, karaṇuttariyalakkhaṇo sārāmbho. Unnatilakkhaṇo māno, abbhunnatilakkhaṇo atimāno. Mattabhāvalakkhaṇo mado, pañcakāmaguṇesu cittavossaggalakkhaṇo pamādo. Bhavati abhibhavati arinti bhūri asarūpato parassa

akārassa lopam katvā. Tenāha - “ariṃ maddanipaṇṇāti bhūripaṇṇā”ti. Bhavati ettha thāvarajaṅgamanti bhūri vuccati pathavī yathā “bhūmī”ti bhūri viyāti bhūripaṇṇā vitthatavipulaṭṭhena sabbaṃ sahatāya ca. Tenāha - “tāyā”tiādi. Tattha pathavisamāyāti vitthatavipulaṭṭheneva pathavisamāya. Vitthatāyāti pajānitabbe visaye vitthatāya, na ekadese vattamānāya. Vipulāyāti uḷārabhūtāya. Samannāgatoti puggalo. Iti-saddo kāraṇatthe, iminā kāraṇena puggalassa bhūripaṇṇāya samannāgatattā tassa paṇṇā bhūripaṇṇā nāmāti attho. “Bhūripaṇṇassa paṇṇā bhūripaṇṇapaṇṇā”ti vattabbe ekassa paṇṇāsaddassa lopam katvā “bhūripaṇṇā”ti vuttaṃ.

Apicāti paṇṇāpariyāyadassanattam vuttaṃ. Paṇṇāyametanti paṇṇāya etaṃ. Adhivacananti adhikaṃ vacanaṃ. Bhūrīti bhūte atthe khandhādike ramati saccasabhāvena, diṭṭhi viya na abhūtetī bhūri. Medhāti asani viya siluccaye kilese medhati hiṃsatīti medhā, khippaṃ gahaṇadhāraṇaṭṭhena vā medhā. Pariṇāyikāti yassuppajjati, taṃ sattaṃ attahitappaṭipattiyaṃ sampayuttadhamme ca yāthāvalakkhaṇappaṭivedhe pariṇetīti pariṇāyikā. Imeheva aññānīpi paṇṇāpariyāyavacanāni honti.

Paṇṇābāhullanti paṇṇā bahulā assāti paṇṇābahulo, tassa bhāvo paṇṇābāhullaṃ. Taṅca paṇṇāya bāhullaṃ pavatti evāti tamattam paṇṇāgarukassa puggalassa vasena dassento, “idhekacco paṇṇāgaruko hotī”tiādimāha. Tattha idhekaccoti puthujjanakalyāṇako, ariyo vā. Paṇṇā garu ekassāti paṇṇāgaruko. Paṇṇāya carito pavattito paṇṇācarito, paṇṇāya caritaṃ pavattaṃ assāti vā paṇṇācarito. Anulomikakhantiādivibhāgā paṇṇā āsāyo etassāti paṇṇāsayo. Paṇṇāya adhimutto tanninnoti paṇṇādhimutto. Samussitaṭṭhena paṇṇā dhajo etassāti paṇṇādhajo. Paṇṇāketūti tasseva vevacanaṃ. Paṇṇānimittaṃ ādhīpateyyaṃ etassāti paṇṇādhīpateyyo. Paṇṇāsaṅkhāto vicayo, dhammasabhāvavicinaṃ vā bahulaṃ etassāti vicayabahulo. Nānappakārena dhammasabhāvavicinaṃ bahulaṃ assāti pavicayabahulo. Okkhāyanaṃ yāthāvato dhammānaṃ upaṭṭhānaṃ bahulaṃ etassāti okkhāyanabahulo. Paṇṇāya tassa tassa dhammassa sammāpekkhānaṃ sampekkhā, sampekkhāya ayaṇaṃ pavattanaṃ sampekkhāyanaṃ, sampekkhāyanaṃ dhammo pakati assāti sampekkhāyanadhammo. Sampekkhāyanaṃ vā yāthāvato dassanadhammo sabhāvo etassāti sampekkhāyanadhammo. Sabbaṃ dhammajātaṃ vibhūtaṃ vibhāvitaṃ katvā vihaṇasīloti vibhūtavihārī.

Taccaritotiādīsu taṃ-saddena paṇṇā paccāmaṭṭhā, tasmā tattha “paṇṇācarito”tiādinā attho veditabbo. Sā paṇṇā caritā garukā bahulā assāti taccarito taggaruko tabbahulo. Tassaṃ paṇṇāyaṃ ninno poṇo pabbhāro adhimuttoti tanninno tappoṇo tappabbhāro tadadhimutto. Sā paṇṇā adhipati tadadhipati, tadadhipatito āgato tadādhīpateyyo. Paṇṇāgarukotiādīni “kāmaṃ sevantaṃyeva jānāti, ayaṃ puggalo nekkhammagaruko”tiādīsu viya purimajātito pabhūti vuttāni. Taccaritotiādīni imissā jātiyā vuttāni. Idāni vuttamevatthaṃ nidassanavasenapi dassetuṃ - “yathā”tiādi vuttaṃ. Evamevantiādīni dassitabbanigamaṃ.

Sīghapaṇṇāti attano visaye sīghappavattikā paṇṇā, yā samāradhā attano paṇṇākiccaṃ adandhāyanti avitthāyanti khippameva sampāpeti. Tenāha - “sīghaṃ sīghaṃ sīlāni paripūreti”tiādi. Tattha sīghaṃ sīghanti bahūnaṃ sīlādīnaṃ saṅgahattaṃ dvikkhattuṃ vuttaṃ. Sīlānīti cārittavārittavasena paṇṇattāni pātimokkhasaṃvarasīlāni, ṭhapetvā vā indriyaṃvaraṃ tassa visuṃ gahitattā itarāni tividdhasīlāni. Indriyaṃvaranti cakkhādīnaṃ channaṃ indriyānaṃ

rāgappaṭighappavesaṃ akatvā satikavāṭeṇa nivāraṇaṃ thakanaṃ. Bhojane mattaññutanti paccavekkhitaparibhogavasena bhojane pamāṇaññubhāvaṃ. Jāgariyānuyoganti divasassa tīsu koṭṭhāsesu rattiyaṃ paṭhamamajjhimakotṭhāsesu ca jāgarati na niddāyati, samaṇadhamameva karotīti jāgaro, jāgarassa bhāvo, kammaṃ vā jāgariyaṃ, jāgariyassa anuyogo jāgariyānuyogo, taṃ jāgariyānuyogaṃ. Sīlakkhandhanti sekkhaṃ vā asekkhaṃ vā sīlakkhandhaṃ. Evamitarepi khandhā veditabbā. Paññākkhandhanti maggapaññā ca sekkhāsekkhānaṃ lokiyapaññā ca. Vimuttikkhandhanti phalavimutti. Vimuttiññāḍassanakkhandhanti paccavekkhaṇaññaṃ. Sīghapaññāniddesasadisoyeva lahupaññāniddeso, tathā hāsapaññāniddeso. Javanapaññāniddeso pana kalāpasammasananayena pavatto. Tikkhapaññāniddeso vīriyassa ussukkāpanavasena, nibbedhikapaññāniddeso sabbaloke anabhiratasaññāvasena pavatto. Tattha turitakiriyaṃ sīghatā. Adandhatā lahutā. Vegāyitattaṃ khippatā.

Hāsabahuloti pītibahulo. Sesapadāni tasveva vevacanāni. Atha vā hāsabahuloti mūlapadaṃ. Vedabahuloti tassā eva pītiyā sampayuttasomanassavedanāvasena niddesapadaṃ. Tuṭṭhibahuloti nātibalavapītiyā tuṭṭhākārasena. Pāmojjabahuloti balavapītiyā pamuditabhāvavasena. Sīlāni paripūretīti haṭṭhappahaṭṭho udaggūdaggo sampiyāyamāno sīlāni sampādeti. Pītiomanassasahagatā hi paññā abhirativasena ārammaṇe phullitā vikasiṭā viya pavattati, na evaṃ upekkhāsahagatāti.

Aniccato khippaṃ javatīti “khandhapañcakaṃ anicca”nti vegāyitena pavattati, paṭipakkhadūrībhāvena pubbābhisañkhārassa sātisaṃyattā indena viṣaṭṭhavaṃjiraṃ viya lakkhaṇaṃ avirajjhantī adandhāyanti aniccalakkhaṇaṃ vegasā paṭivijjhati, tasmā sā javanapaññā nāmāti attho. Sesapadesupi eseva nayo. Evaṃ lakkhaṇārammaṇikavipassanāvasena javanapaññaṃ dassetvā balavavipassanāvasena dassetuṃ - “rūpa”ntiādi vuttaṃ. Tattha khayatṭhenāti yattha yattha uppajjati, tattha tattheva bhijjanato khayasabhāvattā. Bhayatṭhenāti bhayānakabhāvato. Asārakatṭhenāti attasāravirahato niccasārādivirahato ca. Tulayitvāti tulābhūtāya vipassanāpaññāya tuletva. Tīrayitvāti tāya eva tīraṇabhūtāya tīretva. Vibhāvayitvāti yāthāvato pakāsetvā pākāṭaṃ katvā. Atha vā tulayitvāti kalāpasammasanavasena tulayitvā. Tīrayitvāti udayabbayānupassanāvasena tīretva. Vibhāvayitvāti bhaṅgānupassanādivasena pākāṭaṃ katvā. Vibhūtaṃ katvāti sañkhārupekkhānulomavasena phuṭaṃ katvā. Rūpanirodheti rūpakkhandhassa nirodhabhūte nibbāne. Khippaṃ javatīti ninnapoṇapabbhārasena javati pavattati. Idāni sikhāppattavipassanāvasena javanapaññaṃ dassetuṃ, puna “rūpa”ntiādi vuttaṃ.

Ñāṇassa tikkhabhāvo nāma savisesaṃ paṭipakkhasamucchinnaṇa veditabboti “khippaṃ kilese chindatīti tikkhapaññā”nti vatvā te pana kilese vibhāgena dassento, “uppannaṃ kāmavitakka”ntiādimāha. Samathavipassanāhi vikkhambhanatadaṅgavasena pahīnampi ariyamaggena asamūhatattā uppattidhammataṃ anatītātāya asamūhatuppannanti vuccati, taṃ idha “uppanna”nti adhippettaṃ. Nādhivāsetīti santānaṃ āropetvā na vāseti. Pajahatīti samucchedavasena pajahati. Vinodetīti khipati. Byantiṃ karotīti vigatantaṃ karoti. Anabhāvaṃ gametīti anu abhāvaṃ gameti, vipassanākkamena ariyamaggaṃ patvā samucchedavaseneva abhāvaṃ gamayatīti attho. Ettha ca kāmappaṭisaṃyutto vitakko kāmavitakko. “Ime sattā marantū”nti paresaṃ maraṇappaṭisaṃyutto vitakko byāpādavitaṃ. “Ime sattā vihiṃsiyantū”nti paresaṃ vihiṃsāpaṭisaṃyutto vitakko

vihimsāvitakko. Pāpaketi lāmake. Akusale dhammeti akosallasambhūte dhamme.
Tikkhapañño nāma khippābhiñño hoti, paṭipadā cassa na calatīti āha - “ekamhi āsane
cattāro ariyamaggā”tiādi.

“Sabbe saṅkhārā aniccā dukkhā vipariṇāmadhammā saṅkhatā paṭiccasamuppannā
khayadhammā vayadhammā virāgadhammā nirodhadhammā”ti yāthāvato
dassanena saccapaṭivedho ijjhati, na aññathāti kāraṇamukhena nibbedhikapaññaṃ
dassetuṃ - “sabbasaṅkhāresu ubbegabahulo hotī”tiādi vuttaṃ. Tattha
ubbegabahuloti “sabbe saṅkhārā aniccā”tiādinā nayena sabbasaṅkhāresu
abhiṇhappavattasaṃvego. Uttāsabahuloti ñāṇabhayavasena sabbasaṅkhāresu
bahuso utrastamānaso. Tena ādīnavānupassanamāha. Ukkaṇṭhanabahuloti
saṅkhārato uddhaṃ visaṅkhārābhimukhatāya ukkaṇṭhanabahulo. Iminā
nibbidānupassanamāha. Aratibahulotiādinā tassā eva aparāparūpapattiṃ.
Bahimukhoti sabbasaṅkhārato bahibhūtaṃ nibbānaṃ uddissa pavattaññamukho.
Tathā pavattitavimokkhamukho. Nibbijjhanaṃ paṭivijjhanaṃ nibbedho, so etissā
atthīti nibbedhikā, nibbijjhatīti vā nibbedhikā, sā eva pañña nibbedhikapañña.
Anibbiddhapubbanti anamatagge saṃsāre antaṃ pāpetvā anividdhapubbaṃ.
Appadālitapubbanti tasseva atthavacanaṃ, antakaraṇeneva appadālitapubbanti
attho. Lobhakkhandhanti lobharāsiṃ, lobhakoṭṭhāsaṃ vā.

Kāyagatāsativaggavaṇṇanā niṭṭhitā.



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