

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

3. Ο Κανόνας της ανώτερης διδασκαλίας - Σχόλια
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
2. Σχόλια για το βιβλίο της ανάλυσης (2. Vibhaṅga-aṭṭhakathā)
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PaliVerse

2. Σχόλια για το βιβλίο της ανάλυσης

2. Āyatanavibhaṅgo

1. Suttantabhājanīyavaṇṇanā

154. Idāni tadanantare āyatanavibhaṅganiddese suttantabhājanīyaṃ tāva dassento dvādasāyatanāni cakkhāyatanam rūpāyatanantiādīmāha. Tattha pāḷimuttakena tāva nayena -

Atthalakkhaṇatāvatva, kamasāṅkhepavitthārā;
Tathā daṭṭhabbato ceva, viññātabbo vinicchayo.

Tattha visesato tāva cakkhatīti cakkhu; rūpaṃ assādeti, vibhāveti cāti attho. Rūpayatīti rūpaṃ; vaṇṇavikāraṃ āpajjamānaṃ hadayaṅgatabhāvaṃ pakāsetīti attho. Suṇātīti sotaṃ. Sappatīti saddo; udāhariyatīti attho. Ghāyatīti ghānaṃ. Gandhayatīti gandho; attano vatthuṃ sūcayatīti attho. Jīvitam avhāyatīti jivhā. Rasanti taṃ sattāti raso; assādentīti attho. Kucchitānaṃ sāsavadhammānaṃ āyoti kāyo. Āyoti uppattideso. Phusīyatīti phoṭṭhabbaṃ. Manatīti mano. Attano lakkhaṇaṃ dhārayantīti dhammā.

Avisesato pana āyatanato, āyānaṃ tananato, āyatassa ca nayanato āyatananti veditabbaṃ. Cakkhurūpādīsu hi taṃtaṃdvārāmmaṇā cittacetāsikā dhammā sena sena anubhavanādinā kiccena āyatanti uttāhanti ghaṭṭenti vāyamantīti vuttaṃ hoti. Te ca pana āyabhūte dhamme etāni tanonti vitthārentīti vuttaṃ hoti. Idañca anamatagge saṃsāre pavattaṃ atīva āyataṃ saṃsāradukkhaṃ yāva na nivattati tāva nayanteva, pavattayantīti vuttaṃ hoti. Iti sabbepi me dhammā āyatanato āyānaṃ tananato āyatassa ca nayanato 'āyatanaṃ āyatana'nti vuccanti.

Apica nivāsattāhānatthēna, ākarattthēna, samosaraṇattāhānatthēna, sañjātidesattthēna, kāraṇattthēna ca āyatanaṃ veditabbaṃ. Tathā hi loke "issarāyatanaṃ vāsudevāyatana"ntiādīsu nivāsattāhānaṃ āyatananti vuccati. "Suvaṇṇāyatanaṃ rajatāyatana"ntiādīsu ākaro. Sāsane pana "manorame āyatane sevanti naṃ vihaṅgamā"tiādīsu samosaraṇattāhānaṃ. "Dakkhiṇāpatho gunnaṃ āyatana"ntiādīsu sañjātideso. "Tatra tatveva sakkebhābbataṃ pāpuṇāti sati satiāyatane"tiādīsu kāraṇaṃ.

Cakkhurūpādīsu cāpi te te cittacetāsikā dhammā nivasanti tadāyattavuttitāyāti cakkhādayo nesaṃ nivāsanaṇattāhānaṃ. Cakkhādīsu ca te ākiṇṇā taṃ nissitattā tadārammaṇattā cāti cakkhādayo nesaṃ ākaro. Cakkhādayo ca nesaṃ samosaraṇattāhānaṃ, tattha tattha vatthudvārāmmaṇavasena samosaraṇato. Cakkhādayo ca nesaṃ sañjātideso; taṃ nissayārammaṇabhāvena tattheva uppattito. Cakkhādayo ca nesaṃ kāraṇaṃ, tesam abhāve abhāvatoti. Iti nivāsattāhānatthēna, ākarattthēna, samosaraṇattāhānatthēna, sañjātidesattthēna, kāraṇattthēnāti imehi kāraṇehi ete dhammā 'āyatanaṃ āyatana'nti vuccanti. Tasmā yathāvuttenatthēna cakkhu ca taṃ āyatanañcāti cakkhāyatanaṃ...pe... dhammā ca te āyatanañcāti dhammāyatananti evaṃ tāvettha 'atthato' viññātabbo vinicchayo.

‘Lakkhaṇato’ti cakkhādīnaṃ lakkhaṇatopettha viññātabbo vinicchayo. Tāni ca pana nesaṃ lakkhaṇāni heṭṭhā rūpakaṇḍaniddese vuttanayeneva veditabbāni.

‘Tāvatvato’ti tāvabhāvato. Idaṃ vuttaṃ hoti - cakkhādayopi hi dhammā eva. Evaṃ sati dhammāyatanamicceva avatvā kasmā dvādasāyatanāni vuttānīti ce? Cha viññāṇakāyupattidvārārammaṇavavatthānato. Idha channaṃ viññāṇakāyānaṃ dvārabhāvena ārammaṇabhāvena ca vavatthānato ayameva tesaṃ bhedo hotīti dvādasā vuttāni. Cakkhuviññāṇavīthipariyāpannassa hi viññāṇakāyassa cakkhāyatanameva upattidvāraṃ, rūpāyatanameva cārammaṇaṃ. Tathā itarāni itaresaṃ. Chaṭṭhassa pana bhavaṅgamanasaṅkhāto manāyatanekadesova upattidvāraṃ, asādhāraṇaṅca dhammāyatanam ārammaṇanti. Iti channaṃ viññāṇakāyānaṃ upattidvārārammaṇavavatthānato dvādasā vuttānīti. Evamettha ‘tāvatvato’ viññātabbo vinicchayo.

‘Kamato’ti idhāpi pubbe vuttesu upattikkamādīsu desanākkamova yujjati. Ajjhattikesu hi āyatanesu sanidassanasappaṭighavisayattā cakkhāyatanam pākaṭanti paṭhamam desitam. Tato anidassanasappaṭighavisayāni sotāyatanādīni. Atha vā dassanānuttariyasavanānuttariyahetubhāvena bahūpakārattā ajjhattikesu cakkhāyatanasotāyatanāni paṭhamam desitāni. Tato ghāṇāyatanādīni tīṇi. Pañcannampi gocaravisayattā ante manāyatanam. Cakkhādīnaṃ pana gocarattā tassa tassa anantarāni bāhiresu rūpāyatanādīni. Apica viññāṇupattikāraṇavavatthānatopi ayameva tesaṃ kamo veditabbo. Vuttañhetam “cakkhuṅca paṭicca rūpe ca uppajjati cakkhuviññāṇam...pe... manaṅca paṭicca dhamme ca uppajjati manoviññāṇa”nti evam ‘kamato’pettha viññātabbo vinicchayo.

‘Saṅkhepavitthārā’ti saṅkhepato hi manāyatanassa ceva dhammāyatanekadesassa ca nāmena, tadavasesānaṅca āyatanānaṃ rūpena saṅgahitattā dvādasāpi āyatanāni nāmarūpamattameva honti.

Vitthārato pana ajjhattikesu tāva cakkhāyatanam jātivasena cakkhupasādamattameva, paccayagatinikāyapuggalabhedato pana anantappabhedam. Tathā sotāyatanādīni cattāri. Manāyatanam tebhūmakakusalākusalavipākakiriyaviññāṇabhedena ekāsītippabhedam, vatthupaṭipadādibhedato pana anantappabhedam. Rūpagandharasāyatanāni samuṭṭhānabhedato catuppabhedāni, saddāyatanam dvippabhedam. Sabhāgavisabhāgabhedato pana sabbānipi anantappabhedāni. Phoṭṭhabbāyatanam pathaviḍhātutejodhātuvāyodhātuvaseṇa tippabhedam, samuṭṭhānato catuppabhedam, sabhāgavisabhāgato anekappabhedam. Dhammāyatanam tebhūmakadhammārammaṇavasena anekappabhedanti. Evaṃ saṅkhepavitthārā viññātabbo vinicchayo.

‘Daṭṭhabbato’ti ettha pana sabbānevetāni āyatanāni anāgamanato aniggamanato ca daṭṭhabbāni. Na hi tāni pubbe udayā kutoci āgacchanti, nāpi uddham vayā kuhiñci gacchanti; atha kho pubbe udayā appaṭiladdhasabhāvāni, uddham vayā paribhinnasabhāvāni, pubbantāparantavemajjhe paccayāyattavuttitāya avasāni pavattanti. Tasmā anāgamanato aniggamanato ca daṭṭhabbāni. Tathā nirīhato abyāpārato ca. Na hi cakkhurūpādīnaṃ evam hoti - ‘aho vata amhākaṃ sāmaggīyā viññāṇam nāma uppajjeyyā’ti, na ca tāni viññāṇuppadanattam dvārabhāvena vatthubhāvena ārammaṇabhāvena vā īhanti, na byāpāramāpajjanti; atha kho dhammatāvesā yaṃ cakkhurūpādīnaṃ sāmaggīyaṃ cakkhuviññāṇādīni sambhavanti.

Tasmā nirīhato abyāpārato ca daṭṭhabbāni. Apica ajjhakkāni suññagāmo viya daṭṭhabbāni dhuvasubhasukhattabhāvavirahitattā, bāhirāni gāmaghātakacorā viya ajjhakkānaṃ abhighātakattā. Vuttañhetam - “cakkhu, bhikkhave, haññati manāpāmanāpehi rūpehi vitthāro. Apica ajjhakkāni cha pāṇakā viya daṭṭhabbāni, bāhirāni tesam gocarā viyāti. Evampettha ‘daṭṭhabbato’ viññātabbo vinicchayoti.

Idāni tesam vipassitabbākāraṃ dassetuṃ cakkhuṃ aniccantiādi āradham. Tattha cakkhu tāva hutvā abhavaṭṭhena aniccanti veditabham. Aparehipi catūhi kāraṇehi aniccaṃ - uppādavayavantato, vipariṇāmato, tāvakālikato, niccapaṭikkhepatoti.

Tadeva paṭipīḷanaṭṭhena dukkham. Yasmā vā etaṃ uppannaṃ ṭhitiṃ pāpuṇāti, ṭhitiyaṃ jarāya kilamati, jaraṃ patvā avassaṃ bhijjati; tasmā abhiñhasampaṭipīḷanato, dukkhamato, dukkhavattuto, sukhapāṭikkhepatoti imehi catūhi kāraṇehi dukkham.

Avasavattanaṭṭhena pana anattā. Yasmā vā etaṃ uppannaṃ ṭhitiṃ mā pāpuṇātu, ṭhānappattaṃ mā jiratu, jarappataṃ mā bhijjati imesu tīsu ṭhānesu kassaci vasavattibhāvo natthi, suññaṃ tena vasavattanākārena; tasmā suññato, assāmikato, akāmakāriyato, attapaṭikkhepatoti imehi catūhi kāraṇehi anattā.

Vibhavagatikato, pubbāparavasena bhavaśāntigamanato, pakatibhāvavijahanato ca vipariṇāmadhammaṃ. Idaṃ aniccavevacanameva. Rūpā aniccātiādisupi eseva nayo. Apicettha ṭhapetvā cakkhuṃ tebhūmakadhammā aniccā, no cakkhu. Cakkhu pana cakkhu ceva aniccañca. Tathā sesadhammā dukkhā, no cakkhu. Cakkhu pana cakkhu ceva dukkhañca. Sesadhammā anattā, no cakkhu. Cakkhu pana cakkhu ceva anattā cāti. Rūpādisupi eseva nayo.

Imasmiṃ pana suttantabhājanīye tathāgatena kiṃ dassitanti? Dvādasannaṃ āyatanānaṃ anattalakkhaṇaṃ. Sammāsambuddho hi anattalakkhaṇaṃ dassento aniccena vā dasseti, dukkhena vā, aniccadukkhehi vā. Tattha “cakkhu, attāti yo vadeyya, taṃ na upapajjati. Cakkhussa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati ‘attā me upapajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati - cakkhu attāti yo vadeyya iti cakkhu anattā”ti. Imasmiṃ sutte aniccena anattalakkhaṇaṃ dassesi. “Rūpaṃ, bhikkhave, anattā. Rūpañca idaṃ, bhikkhave, attā abhaviṣṣa, na yidaṃ rūpaṃ ābādhāya saṃvatteyya; labbhetha ca rūpe - evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Yasmā ca kho, bhikkhave, rūpaṃ anattā tasmā rūpaṃ ābādhāya saṃvattati; na ca labbhati rūpe - evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti imasmiṃ sutte dukkhena anattalakkhaṇaṃ dassesi. “Rūpaṃ, bhikkhave, aniccaṃ, yadaniccaṃ taṃ dukkham, yaṃ dukkham tadanattā, yadanattā taṃ netam mama, nesohamasmi, na meso attā”tiādisu aniccadukkhehi anattalakkhaṇaṃ dassesi. Kasmā? Aniccadukkhānaṃ pākaṭattā.

Hatthato hi taṭṭake vā sarake vā kismiñcideva vā pativā bhinne ‘aho anicca’nti vadanti. Evaṃ aniccaṃ pākaṭaṃ nāma. Attabhāvasmiṃ pana gaṇḍapiḷakādisu vā uṭṭhitāsu khāṇukaṇṭakādīhi vā viddhāsu ‘aho dukkha’nti vadanti. Evaṃ dukkham pākaṭaṃ nāma. Anattalakkhaṇaṃ apākaṭaṃ andhakāraṃ avibhūtaṃ duppaṭivijjhaṃ duddīpanaṃ duppaññāpanaṃ. Aniccadukkhakkhaṇāni uppādā vā tathāgatānaṃ anuppādā vā paññāyanti. Anattalakkhaṇaṃ vinā buddhuppādā na paññāyati, buddhuppādeyeva paññāyati. Mahiddhikā hi mahānubhāvā tāpasaparibbajakā sarabhaṅgasatthārādayopi ‘aniccaṃ dukkha’nti vattuṃ sakkonti, ‘anattā’ti vattuṃ na

sakkonti. Sace hi te sampattaparisāya anattāti vattum sakkuṇeyyū, sampattaparisāya maggaphalapaṭivedho bhaveyya. Anattalakkhaṇapaññāpanaṇhi aññassa kassaci avisayo, sabbaññubuddhānameva visayo. Evametam anattalakkhaṇam apākaṭam. Tasmā satthā anattalakkhaṇam dassento aniccena vā dassesi, dukkhena vā, aniccadukkhehi vā. Idha pana tam aniccadukkhehi dassesīti veditabbam.

Imāni pana lakkhaṇāni kissa amanasikārā appaṭivedhā, kena paṭicchannattā, na upaṭṭhanti? Aniccalakkhaṇam tāva udayabbayānam amanasikārā appaṭivedhā, santatiyā paṭicchannattā, na upaṭṭhāti. Dukkhalakkhaṇam abhiñhasamapaṭipīlanassa amanasikārā appaṭivedhā, iriyāpathehi paṭicchannattā, na upaṭṭhāti. Anattalakkhaṇam nānādhātuvinibbhogassa amanasikārā appaṭivedhā, ghanena paṭicchannattā, na upaṭṭhāti. Udayabbayam pana pariggahetvā santatiyā vikopitāya aniccalakkhaṇam yāthāvasarasato upaṭṭhāti. Abhiñhasamapaṭipīlanam manasikatvā iriyāpathe ugghāṭite dukkhalakkhaṇam yāthāvasarasato upaṭṭhāti. Nānādhātuyo vinibbhujitvā ghanavinibbhoge kate anattalakkhaṇam yāthāvasarasato upaṭṭhāti.

Ettha ca aniccam aniccalakkhaṇam, dukkham dukkhalakkhaṇam, anattā anattalakkhaṇanti ayam vibhāgo veditabbo. Tattha aniccanti khandhapañcakam. Kasmā? Uppādavayaññathattabhāvā, hutvā abhāvato vā; uppādavayaññathattam aniccalakkhaṇam, hutvā abhāvasaṅkhāto ākāravikāro vā. “Yadaniccam tam dukkha”nti vacanato pana tadeva khandhapañcakam dukkham. Kasmā? Abhiñhasamapaṭipīlanato; abhiñhasamapaṭipīlanākāro dukkhalakkhaṇam. “Yam dukkham tam anattā”ti pana vacanato tadeva khandhapañcakam anattā. Kasmā? Avasavattanato; avasavattanākāro anattalakkhaṇam. Iti aññadeva aniccam dukkham anattā, aññāni aniccadukkhānattalakkhaṇāni. Pañcakkhandhā, dvādasāyatanāni, aṭṭhārasa dhātuyoti idaṇhi sabbampi aniccam dukkham anattā nāma. Vuttappakārākāravikārā aniccadukkhānattalakkhaṇānīti.

Saṅkhepato panettha dasāyatanāni kāmāvacarāni, dve tebhūmakāni. Sabbesupi sammasanacāro kathitoti veditabbo.

Suttantabhājanīyavaṇṇanā.

2. Abhidhammabhājanīyavaṇṇanā

155. Abhidhammabhājanīye yathā heṭṭhā vipassakānam upakāratthāya “cakkhāyatanam rūpāyatana”nti yugalato āyatanāni vuttāni, tathā avatvā ajjhattikabāhirānam sabbākārato sabhāvadassanattham “cakkhāyatanam sotāyatana”nti evam ajjhattikabāhiravavatthānanayena vuttāni.

156. Tesam niddesavāre tattha katamam cakkhāyatanantiādīni heṭṭhā vuttanayeneva veditabbāni.

167. Yam panetam dhammāyatananiddese “tattha katamā asaṅkhatā dhātu? Rāgakkhayo dosakkhayo mohakkhayo”ti vuttam, tatrāyamatto - asaṅkhatā dhātūti asaṅkhatasabhāvam nibbānam. Yasmā panetam āgamma rāgādayo khīyanti, tasmā rāgakkhayo dosakkhayo mohakkhayoti vuttam. Ayamettha ācariyānam samānatthakathā.

Vitaṇḍavādī panāha - ‘pāṭiyekkam nibbānam nāma natthi, kilesakkhayova nibbāna’nti. ‘Suttam āharā’ti ca vutte “nibbānam nibbānanti kho, āvuso sārīputta,

vuccati; katamaṃ nu kho, āvuso, nibbānanti? Yo kho, āvuso, rāgakkhaya dosakkhaya mohakkhaya - idaṃ vuccati nibbāna'nti etaṃ jambukhādakasuttaṃ āharitvā 'iminā suttena veditabbaṃ pāṭiyekkaṃ nibbānaṃ nāma natthi, kilesakkhayova nibbāna'nti āha. So vattabbo - 'kiṃ pana yathā cetamaṃ suttaṃ tathā attho'ti? Addhā vakkhati - 'āma, natthi suddato muñcitvā attho'ti. Tato vattabbo - 'idaṃ tāva te suttaṃ ābhataṃ; anantarasuttaṃ āharā'ti. Anantarasuttaṃ nāma - 'arahattaṃ arahattanti, āvuso sārīputta, vuccati; katamaṃ nu kho, āvuso, arahattanti? Yo kho, āvuso, rāgakkhaya dosakkhaya mohakkhaya - idaṃ vuccati arahatta'nti idaṃ tashevānantaraṃ ābhataṃ.

Imasmiṃ pana naṃ ābhate āhaṃsu - 'nibbānaṃ nāma dhammāyatanapariyāpanno dhammo, arahattaṃ cattāro khandhā. Nibbānaṃ sacchikatvā viharanto dhammasenāpati nibbānaṃ pucchitopi arahattaṃ pucchitopi kilesakkhayameva āha. Kiṃ pana nibbānañca arahattañca ekaṃ udāhu nāna'nti? 'Ekaṃ vā hotu nānaṃ vā. Ko ettha tayā atibahuṃ cuṇṇikaraṇaṃ karontena attho'? 'Na tvaṃ ekaṃ nānaṃ jānāsīti. Nanu ñāte sādhu hotī'ti evaṃ punappunaṃ pucchito vañcetumaṃ asakko āha - 'rāgādīnaṃ khīṇante uppannattā arahattaṃ rāgakkhaya dosakkhaya mohakkhaya'ti vuccatīti. Tato naṃ āhaṃsu - 'mahākammaṃ te kataṃ. Lañjaṃ datvāpi taṃ vadāpento etadeva vadāpeyya. Yattheva ca te etaṃ vibhajitvā kathitaṃ, evaṃ idampi sallakkhehi - nibbānañhi āgamma rāgādayo khīṇāti nibbānaṃ rāgakkhaya dosakkhaya mohakkhayoti vuttaṃ. Tīṇipi hi etāni nibbānasseva adhivacanānī'ti.

Sace evaṃ vutte saññattim gacchati iccetaṃ kusalaṃ; no ce, bahunibbānatāya kāretabbo. Kathaṃ? Evaṃ tāva pucchitabbo - 'rāgakkhaya nāma rāgasseva khayō udāhu dosamohānampi? Dosakkhaya nāma dosasseva khayō udāhu rāgamohānampi? Mohakkhaya nāma mohasseva khayō udāhu rāgadosānampī'ti? Addhā vakkhati - 'rāgakkhaya nāma rāgasseva khayō, dosakkhaya nāma dosasseva khayō, mohakkhaya nāma mohasseva khayō'ti.

Tato vattabbo - 'tava vāde rāgakkhaya ekaṃ nibbānaṃ hoti, dosakkhaya ekaṃ, mohakkhaya ekaṃ; tiṇṇaṃ akusalamūlānaṃ khaye tīṇi nibbānāni honti, catunnaṃ upādānānaṃ khaye cattāri, pañcannaṃ nīvaraṇānaṃ khaye pañca, channaṃ taṇhākāyānaṃ khaye cha, sattannaṃ anusayānaṃ khaye satta, aṭṭhannaṃ micchattānaṃ khaye aṭṭha, navannaṃ taṇhāmūlakadhammānaṃ khaye nava, dasannaṃ saṃyojanānaṃ khaye dasa, diyaḍḍhakilesasahassassa khaye pāṭiyekkaṃ pāṭiyekkaṃ nibbānanti bahūni nibbānāni honti. Natthi pana te nibbānānaṃ pamāṇanti. Evaṃ pana aggahetvā nibbānaṃ āgamma rāgādayo khīṇāti ekameva nibbānaṃ rāgakkhaya dosakkhaya mohakkhayoti vuccati. Tīṇipi hetāni nibbānasseva adhivacanānīti gaṇha'.

Sace pana evaṃ vuttepi na sallakkheti, oḷārikatāya kāretabbo. Kathaṃ? 'Andhabālā hi acchadīpimigamakkaṭādayopi kilesapariyuṭṭhitā vatthumaṃ paṭisevanti. Atha nesaṃ paṭisevanapariyante kilesa vūpasammati. Tava vāde acchadīpimigamakkaṭādayo nibbānappattā nāma honti. Oḷārikaṃ vata te nibbānaṃ thūlaṃ, kaṇṇehi piḷandhitumaṃ na sakkāti. Evaṃ pana aggahetvā nibbānaṃ āgamma rāgādayo khīṇāti ekameva nibbānaṃ rāgakkhaya dosakkhaya mohakkhayoti vuccati. Tīṇipi hetāni nibbānasseva adhivacanānīti gaṇha'.

Sace pana evaṃ vuttepi na sallakkheti, gotrabhunāpi kāretabbo. Kathaṃ? Evaṃ tāva pucchitabbo - ‘tvam gotrabhu nāma atthīti vadesī’ti? ‘Āma vadāmī’ti.

‘Gotrabhukkhaṇe kilesā khīṇā, khīyanti, khīyissantī’ti? Na khīṇā, na khīyanti; apica kho khīyissantīti. ‘Gotrabhu pana kiṃ ārammaṇaṃ karotī’ti? ‘Nibbānaṃ’. ‘Tava gotrabhukkhaṇe kilesā na khīṇā, na khīyanti; atha kho khīyissantī. Tvam akhīṇesuyeva kilesesu kilesakkhayaṃ nibbānaṃ paññāpesi, appahīnesu anusayesu anusayappahānaṃ nibbānaṃ paññāpesi. Taṃ te na sameti. Evaṃ pana aggahetvā nibbānaṃ āgamma rāgādayo khīṇāti ekameva nibbānaṃ rāgakkhayaṃ dosakkhayaṃ mohakkhayoti vuccati. Tīṇipi hetāni nibbānasseva adhivacanānīti gaṇha’.

Sace pana evaṃ vuttepi na sallakkheti, maggena kāretabbo. Kathaṃ? Evaṃ tāva pucchitabbo - ‘tvam maggaṃ nāma vadesī’ti? ‘Āma vademī’ti. ‘Maggakkhaṇe kilesā khīṇā, khīyanti, khiyissantī’ti? Jānamāno vakkhati - ‘khīṇāti vā khīyissantīti vā vattum na vaṭṭati, khīyantīti vattum vaṭṭatī’ti. ‘Yadi evaṃ, maggassa kilesakkhayaṃ nibbānaṃ katamaṃ? Maggena khīyanakilesā katame? Maggo katamaṃ kilesakkhayaṃ nibbānaṃ ārammaṇaṃ katvā katame kilese khepeti? Tasmā mā evaṃ gaṇha. Nibbānaṃ pana āgamma rāgādayo khīṇāti ekameva nibbānaṃ rāgakkhayaṃ dosakkhayaṃ mohakkhayoti vuccati. Tīṇipi hetāni nibbānasseva adhivacanānīti.

Evaṃ vutte evamāha - ‘tvam āgamma āgammāti vadesī’ti? ‘Āma vademī’ti. ‘Āgamma nāmāti idaṃ te kuto laddha’nti? ‘Suttato laddha’nti. ‘Āhara sutta’nti. “Evaṃ avijjā ca taṇhā ca taṃ āgamma, tamhi khīṇā, tamhi bhaggā, na ca kiñci kadācī”ti. Evaṃ vutte paravādī tuṇhībhaṃvaṃ āpannoti.

Idhāpi dasāyatanāni kāmāvacarāni, dve pana catubhūmakāni lokiyalokuttaramissakānīti veditabbāni.

Abhidhammabhājanīyavaṇṇanā.

3. Pañhāpucchakavaṇṇanā

168. Idhāpi pañhāpucchake yaṃ labbhati yañca na labbhati, taṃ sabbaṃ pucchitvā labbhamānavaseneva vissajjanaṃ vuttaṃ; na kevalañca idha, sabbesupī pañhāpucchakesu eseva nayo. Idha pana dasannaṃ āyatanānaṃ rūpabhāvena abyākatatā veditabbā. Dvinnaṃ āyatanānaṃ khandhavibhaṇṇe catunnaṃ khandhānaṃ viya kusalādibhāvo veditabbo. Kevalañhi cattāro khandhā sappaccayāva saṅkhatāva dhammāyatanaṃ pana “siyā appaccayaṃ, siyā asaṅkhata”nti āgataṃ. Ārammaṇattikesu ca anārammaṇaṃ sukhumarūpasasaṅkhataṃ dhammāyatanaṃ navattabbakoṭṭhāsaṃ bhajati. Tañca kho anārammaṇattā na parittādibhāvena navattabbadhammārammaṇattāti ayamettha viseso. Sesaṃ tādīsameva. Idhāpi hi cattāro khandhā viya dvāyatanā pañcapaṇṇāsa kāmāvacaradhamme ārabha rajjantassa dussantassa muyhantassa saṃvarantassa sammasantassa paccavekkhantassa ca parittārammaṇāti sabbaṃ khandhesu vuttasadisamevāti.

Sammohavinodaniyā vibhaṇṇaṭṭhakathāya

Āyatanavibhaṇṇavaṇṇanā nīṭṭhitā.

ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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