

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

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

5. Η συλλογή των μικρών κειμένων (5. Khuddaka Nikāya -
Aṭṭhakathā)

19. Σχόλια για τον οδηγό (19. Nettippakaraṇa-aṭṭhakathā)

3. Σχόλια για την ενότητα της επεξήγησης
(3. Niddesa-vāraṇaṇā)



PaliVerse

5. Η συλλογή των μικρών κειμένων

19. Σχόλια για τον οδηγό

3. Niddesavāravanāna

4. Evaṃ uddiṭṭhe hārādayo niddisituṃ “tattha saṅkhepato”tiādi āradhamaṃ. Tattha tatthāti tasmīṃ uddesapāṭhe. Saṅkhepato netti kittitāti samāsato nettippakaraṇaṃ kathitaṃ. Hāranayamūlapadānañhi sarūpadassanaṃ uddesapāṭhena katanti. Ettha ca hāranayānaṃ -

Sāmaññato visesena, padattho lakkhaṇaṃ kamo;
Ettāvatā ca hetvādī, veditabbā hi viññunā.

Tesu avisesato visesato ca hāranayānaṃ attho dassito. Lakkhaṇādīsu pana avisesato sabbepi hārā nayā ca yathākkamaṃ byañjanatthamukhena navaṅgassa sāsanaṃ atthasamvāṇanālakkhaṇā. Visesato pana tassa tassa hārassa nayassa ca lakkhaṇaṃ niddese eva kathayissāma. Kamādīni ca yasmā nesaṃ lakkhaṇesu ñātesu viññeyyāni honti, tasmā tānipi niddesato parato pakāsayissāma.

Hārasaṅkhepo

1. Yā pana assādādīnavatātiādikā niddesagāthā, tāsu assādādīnavatāti assādo ādīnavatāti padavibhāgo. Ādīnavatāti ca ādīnavo eva. Keci “assādādīnavato”ti paṭhanti, taṃ na sundaraṃ. Tattha assādīyatīti assādo, sukhaṃ somanassañca. Vuttañhetuṃ - “yaṃ, bhikkhave, pañcupādānakkhandhe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ pañcasu upādānakkhandhesu assādo”ti. Yathā cetāṃ sukhaṃ somanassaṃ, evaṃ itthārammaṇampi. Vuttampi cetāṃ - “so tadassādeti taṃ nikāmeti”ti “rūpaṃ assādeti abhinandati, taṃ ārabba rāgo uppajjati”ti, “saṃyojanīyesu, bhikkhave, dhammesu assādānupassino”ti ca. Assādeti etāyāti vā assādo, taṇhā. Taṇhāya hi kāraṇabhūtāya puggalo sukhampi sukhārammaṇampi assādeti. Yathā ca taṇhā, evaṃ vipallāsāpi. Vipallāsavasena hi sattā anitthampi ārammaṇaṃ itthākārena assādeti, evaṃ vedanāya sabbesaṃ tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānañca assādavicāro veditabbo.

Kathaṃ pana dukkhādukkhamasukhavedanānaṃ assādānīyatāti? Vipallāsato sukhapariyāyasabbhāvato ca. Tathā hi vuttaṃ - “sukhā kho, āvuso visākha, vedanā tṭhisukhā vipariṇāmadukkhā. Dukkhaṃ vedanā tṭhidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhā”ti. Tattha vedanāya atthasatapariyāyavasena, tebhūmakasaṅkhārānaṃ nikkhepakaṇḍarūpakaṇḍavasena, taṇhāya saṃkilesavatthuvibhaṅge nikkhepakaṇḍe ca taṇhāniddesavasena, vipallāsānaṃ sukhasaññādivasena dvāsaṭṭhidiṭṭhigatavasena ca vibhāgo veditabbo.

Ādīnavo dukkhā vedanā tissopi vā dukkhatā. Atha vā sabbepi tebhūmakā saṅkhārā ādīnavo. Ādīnaṃ ativiya kapaṇaṃ vāti pavattatīti hi ādīnavo, kapaṇamanusso, evaṃsabbhāvā ca tebhūmakā dhammā aniccatādiyogena. Yato tattha ādīnavānupassanā āradhaviṇṇasakānaṃ yathābhūtanayoti vuccati. Tathā ca vuttaṃ - “yaṃ, bhikkhave, pañcupādānakkhandhā aniccā dukkhā vipariṇāmadhammā, ayaṃ

pañcasu upādānakkhandhesu ādīnavo''ti. Tasmā ādīnavo dukkhasaccaniddesabhūtānaṃ jātiyādīnaṃ aniccatādīnaṃ dvācattālīsāya ākārānañca vasena vibhajitvā niddisitabbo.

Nissarati etenāti nissaraṇaṃ, ariyamaggo. Nissaratīti vā nissaraṇaṃ nibbānaṃ. Ubhayampi sāmaññaniddesena ekasesena vā ''nissaraṇa''nti vuttaṃ. Pi-saddo purimānaṃ pacchimānañca sampiṇḍanattho. Tattha ariyamaggapakkhe satipaṭṭhānādīnaṃ sattattiṃsabodhipakkhiyadhammānaṃ kāyānupassanādīnañca tadantogadhabhedānaṃ vasena nissaraṇaṃ vibhajitvā niddisitabbaṃ.

Nibbānapakkhe pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena vibhāgo natthi. Pariyāyena pana sopādisesanirupādisesabhedena. Yato vā taṃ nissaṭaṃ, tesāṃ paṭisambhidāmagge dassitappabhedānaṃ cakkhādīnaṃ channaṃ dvārānaṃ rūpādīnaṃ channaṃ ārammaṇānaṃ taṃtaṃdvārappavattānaṃ channaṃ channaṃ viññāṇaphassavedanāsaññācetanātaṇhāvitakkavicārānaṃ pathaviḍhātūādīnaṃ channaṃ dhātūnaṃ dasannaṃ kasiṇāyatanānaṃ asubhānaṃ kesādīnaṃ dvattiṃsāya ākārānaṃ pañcannaṃ khandhānaṃ dvādasannaṃ āyatanānaṃ aṭṭhārasannaṃ dhātūnaṃ lokiyānaṃ indriyānaṃ kāmādhātūādīnaṃ tissannaṃ dhātūnaṃ kāmabhavādīnaṃ tiṇṇaṃ tiṇṇaṃ bhavānaṃ catunnaṃ jhānānaṃ appamaññānaṃ āruppānaṃ dvādasannaṃ paṭiccasamuppādaṅgānañcāti evamādīnaṃ saṅkhatadhammānaṃ nissaraṇabhāvena ca vibhajitvā niddisitabbaṃ.

Phalanti desanāphalaṃ. Kiṃ pana tanti? Yaṃ desanāya nipphādīyati. Nanu ca nibbānādhigamo bhagavato desanāya nipphādīyati. Nibbānañca ''nissaraṇa''nti iminā vuttamevāti? Saccametaṃ, tañca kho paramparāya. Idha pana paccakkhato desanāphalaṃ adhippettaṃ. Taṃ pana sutamayaññaṃ.

Atthadhammavedādiariyamaggassa pubbabhāgappaṭipattibhūtā chabbisuddhiyo. Yañca tasmim̐ khaṇe maggaṃ anabhisambhuṇantassa kālantare tadadhigamakāraṇabhūtaṃ sampattibhavahetu ca siyā. Tathā hi vakkhati - ''attānudiṭṭhiṃ ūhacca, evaṃ maccutaro siyāti idaṃ phala''nti, ''dhammo have rakkhati dhammacārīnti idaṃ phala''nti ca. Etena nayena devesu ca mānusesu ca āyuvāṇabalasukhayasaparivāraādhipeyyasampattiyo upadhisampattiyo cakkavattisirī devarajjasirī cattāri sampatticakkāni sīlasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvaka bodhi paccekabodhi sammāsambodhīti sabbāpi sampattiyo puññasambhārahetukā bhagavato desanāya sādhetabbatāya phalanti veditabbā.

Upāyoti ariyamaggapadaṭṭhānabhūtā pubbabhāgappaṭipadā. Sā hi purimā purimā pacchimāya pacchimāya adhigamupāyabhāvato paramparāya magganibbānādhigamassa ca hetubhāvato upāyo. Yā ca pubbe vuttaphalādhigamassa upāyappaṭipatti. Keci pana ''saha vipassanāya maggo upāyo''ti vadanti, tesāṃ matena nissaraṇanti nibbānameva vuttaṃ siyā. Phalaṃ viya upāyopi pubbabhāgoti vuttaṃ siyā, yaṃ pana vakkhati ''sabbe dhammā...pe... visuddhiyāti ayaṃ upāyo''ti. Etthāpi pubbabhāgappaṭipadā eva udāhaṭṭhi sakkā viññātum. Yasmā pana ''te pahāya tare oghanti idaṃ nissaraṇa''nti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghataraṇanti.

Āṇattīti āṇārahassa bhagavato veneyyajanassa hitasiddhiyā ''evaṃ paṭipajjāhī''ti vidhānaṃ. Tathā hi vakkhati ''suññato lokaṃ avekkhassu, mogharājāti āṇattī''ti.

Yogīnanti catusaccakammaṭṭhānabhāvanāya yuttappayuttānaṃ veneyyānaṃ,

atthāyāti vacanaseso. Desanāhāroti etesaṃ yathāvuttānaṃ assādādīnaṃ vibhajanalakkhaṇo saṃvaṇṇanāviseso desanāhāro nāmāti attho. Etthāha - kiṃ panetesāṃ assādādīnaṃ anavasesānaṃ vacanaṃ desanāhāro, udāhu ekaccānanti? Niravasesānaṃyeva. Yasmiñhi sutte assādādīnavanissaraṇāni sarūpato āgatāni, tattha vattabbameva natthi. Yattha pana ekadesena āgatāni, na vā sarūpena. Tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayañca attho desanāhāravibhaṅge āgamissatīti idha na papañcito.

2. Yaṃ pucchitanti yā pucchā, viciyamānāti vacanaseso. Vissajjitaṃ anugītīti etthāpi eseva nayo. Tattha vissajjitanti vissajjanā, sā ekaṃsabyākaraṇādivasena catubbidhaṃ byākaraṇaṃ. Ca-saddo sampiṇḍanattho, tena gāthāyaṃ avuttaṃ padādiṃ saṅgaṇhāti. Tā pana pucchāvissajjanā kassāti āha “suttassā”ti. Etena sutte āgataṃ pucchāvissajjanaṃ vicetabbanti dasseti. Yā ca anugītīti vuttasseva atthassa yā anu pacchā gīti anugīti, saṅgahagāthā, pucchāya vā anurūpā gīti. Etena pubbāparaṃ gahitaṃ. Byākaraṇassa hi pucchānurūpatā idha pubbāparaṃ adhippetāṃ. Yā “pucchānusandhī”ti vuccati. Purimaṃ “suttassā”ti padaṃ pubbāpekkhanti puna “suttassā”ti vuttaṃ. Tena suttassa nissayabhūte assādādike pariggaṇhāti. Ettāvata vicayahārassa visayo niravasesena dassito hoti. Tathā ca vakkhati vicayahāravibhaṅge “padaṃ vicinati...pe... anugītiṃ vicinati”ti.

Tattha sutte sabbesaṃ padānaṃ anupubbena atthaso byañjanaso ca vicayo padavicayo. “Ayaṃ pucchā adiṭṭhajotanaṃ diṭṭhasaṃsandanaṃ vimaticchedanaṃ anumati pucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisayā paramatthavisayā atītavisayā anāgatavisayā paccuppannavisayā”tiādinā pucchāvicayo veditabbo. “Idaṃ vissajjanaṃ ekaṃsabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapanāṃ sāvasesaṃ niravasesaṃ sauttaraṃ anuttaraṃ lokiyaṃ lokuttara”ntiādinā vissajjanavicayo.

“Ayaṃ pucchā iminā sameti, etena na sameti”ti pucchitatthaṃ ānetvā vicayo pubbenāparaṃ saṃsanditvā ca vicayo pubbāparavicayo. “Ayaṃ anugīti vuttatthasaṅgahā avuttatthasaṅgahā tadubhayatthasaṅgahā kusalatthasaṅgahā akusalatthasaṅgahā”tiādinā anugīticayo. Assādādīsu sukhavedanāya “iṭṭhārammaṇānubhavanalakkhaṇā”tiādinā, taṇhāya “ārammaṇaggahaṇalakkhaṇā”tiādinā, vipallāsānaṃ “viparītaggahaṇalakkhaṇā”tiādinā, avasiṭṭhānaṃ tebhūmakadhammānaṃ “yathāsakalakkhaṇā”tiādinā sabbesañca dvāvīsatiyā tikesu dvācattālīsādhike ca dukasate labbhamānapadavasena taṃtaṃassādatthavisesaniddhāraṇaṃ assādvicayo.

Dukkhavedanāya “aniṭṭhānubhavanalakkhaṇā”tiādinā, dukkhasaccānaṃ “paṭisandhilakkhaṇā”tiādinā, aniccatādīnaṃ ādiantavantatāya aniccantikātāya ca “aniccā”tiādinā sabbesañca lokiyadhammānaṃ saṃkilesabhāgiyāhānabhāgiyatādivasena ādīnavavuttiyā okāraniddhāraṇena ādīnavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyānupassanādipubbabhāgappaṭipadāvibhāgavisesaniddhāraṇavasena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavasenāti evaṃ nissaraṇavicayo. Phalādīnaṃ taṃtaṃsuttadesanāya sādhetabbaphalassa tadupāyassa tattha tattha suttavidhivacanassa ca vibhāganiddhāraṇavasena vicayo veditabbo. Evaṃ padapucchāvissajjanapubbāparānugītiṃ assādādīnañca visesaniddhāraṇavaseneva

vicayalakkhaṇo “vicayo hāro”ti veditabbo.

3. Sabbesanti soḷasannaṃ. Bhūmīti byañjanaṃ sandhāyāha. Byañjanañhi mūlapadāni viya nayānaṃ hārānaṃ bhūmi pavattiṭṭhānaṃ, tesāṃ byañjanavicārabhāvato. Vuttañhi - “hārā byañjanavicayo”ti, peṭakepi hi vuttaṃ - “yattha ca sabbe hārā, sampatamānā nayanti suttatthaṃ. Byañjanavidhiputhuttā”ti. Gocaroti suttattho. Suttassa hi padatthuddhāraṇamukhena hārayojanā. Tesāṃ byañjanatthānaṃ. Yuttāyuttaparikkhāti yuttassa ca ayuttassa ca upaparikkhā. “Yuttāyuttaparikkhā”tipi pāṭho, yuttiayuttīnaṃ vicāraṇāti attho. Kathaṃ pana tesāṃ yuttāyuttajānanā? Catūhi mahāpadesehi avirujjanena. Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavācakahāvo ca yuttabhāvo. Atthassa pana suttavinayadhammatāhi avilomaṇaṃ. Ayamettha saṅkhepo. Vitthāro pana parato āvi bhavissati. Hāro yuttīti niddiṭṭhoti evaṃ sutte byañjanatthānaṃ yuttāyuttabhāvavibhāvanalakkhaṇo yuttihāroti veditabbo.

4. Dhammanti yaṃ kiñci suttāgataṃ kusalādidhammamāha. Tassa dhammassāti tassa yathāvuttassa kusalādidhammassa. Yaṃ padaṭṭhānanti yaṃ kāraṇaṃ, yonisomanasikārādi sutte āgataṃ vā anāgataṃ vā sambhavato niddhāretvā kathetabbanti adhippāyo. Itīti evaṃ, vuttanayenāti attho. Yāva sabbadhammāti yattakā tasmim suttē āgatā dhammā, tesāṃ sabbesampi yathānurūpaṃ padaṭṭhānaṃ niddhāretvā kathetabbanti adhippāyo. Atha vā yāva sabbadhammāti suttāgatassa dhammassa yaṃ padaṭṭhānaṃ, tassapi yaṃ padaṭṭhānanti sambhavato yāva sabbadhammā padaṭṭhānavicāraṇā kātābbāti attho. Eso hāro padaṭṭhānoti evaṃ sutte āgatadhammānaṃ padaṭṭhānabhūtā dhammā tesañca padaṭṭhānabhūtāti sambhavato padaṭṭhānabhūtadhammaniddhāraṇalakkhaṇo padaṭṭhāno nāma hāroti attho.

5. Vuttamhi ekadhammeti kusalādīsu khandhādīsu vā yasmim kismiñci ekadhamme, sutte sarūpato niddhāraṇavasena vā kathite. Ye dhammā ekalakkhaṇā kecīti ye keci dhammā kusalādibhāvena rūpakkhandhādibhāvena vā tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbeti te sabbepi kusalādisabhāvā, khandhādisabhāvā vā dhammā sutte avuttāpi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā saṃvaṇṇanāvasenāti adhippāyo. Ettha ca ekalakkhaṇāti samānalakkhaṇā vuttā. Tena saha cāritā samānakiccatā samāna hetutā samānaphalatā samānārammaṇatāti evamādīhi avuttānampi vuttānaṃ viya niddhāraṇaṃ veditabbaṃ. So hāro lakkhaṇo nāmāti evaṃ sutte anāgatepi dhamme vuttappakārena āgate viya niddhāretvā yā saṃvaṇṇanā, so lakkhaṇo nāma hāroti attho.

6. Neruttanti niruttaṃ, padanibbacananti attho. Adhippāyoti buddhānaṃ sāvakanāṃ vā tassa suttassa desakānaṃ adhippāyo. Byañjananti byañjanena, karaṇe hi etaṃ paccattaṃ. Kāmañca sabbe hārā byañjanavicayā, ayaṃ pana visesato byañjanadvāreneva atthapariyesanāti katvā “byañjana”nti vuttaṃ. Tathā hi vakkhati - “byañjanena suttassa neruttañca adhippāyo ca nidānañca pubbāparānusandhi ca gavesitabbā”ti. Athāti padapūraṇamattaṃ. Desanānidānanti nidadāti phalanti nidānaṃ, kāraṇaṃ, yena kāraṇena desanā pavattā, taṃ desanāya pavattinimittanti attho. Pubbāparānusandhīti pubbena ca aparena ca anusandhi. “Pubbāparena sandhī”tipi pāṭho, suttassa pubbabhāgena aparabhāgaṃ saṃsanditvā kathananti attho. Saṅgītivasena vā pubbāparabhūtehi suttantarehi saṃvaṇṇīyamānassa suttassa saṃsandanaṃ pubbāparānusandhi. Yañca pubbapadena parapadassa

sambandhanam, ayampi pubbāparānusandhi. Eso hāro catubyūhoti evaṃ nibbacanādhippāyādīnaṃ catunnaṃ vibhāvanalakkhaṇo catubyūho hāro nāmāti attho.

7. Ekamhi padaṭṭhāneti ekasmiṃ ārambhadhātuādike parakkamadhātuādīnaṃ padaṭṭhānabhūte dhamme desanāruḷhe sati. Pariyesati sesakaṃ padaṭṭhānanti tassa visabhāgatāya aggahaṇena vā sesakaṃ pamādādīnaṃ āsannakāraṇattā padaṭṭhānabhūtaṃ kosajjādikaṃ dhammantaraṃ pariyesati paññāya gavesati, pariyesitvā ca saṃvaṇṇanāya yojento desanaṃ āvaṭṭati paṭipakkheti vīriyārambhādimukhena āradhasuttaṃ vuttanayena pamādādivasena niddisanto desanaṃ paṭipakkhato āvaṭṭeti nāma. Āvaṭṭo nāma so hāroti desanāya gahitadhammānaṃ sabhāgavisabhāgadharmavasena āvaṭṭanalakkhaṇo āvaṭṭo hāro nāmāti attho.

8. Dhammanti sabhāvadhammaṃ, taṃ kusalādivasena anekavidhaṃ. Padaṭṭhānanti yasmiṃ paṭiṭṭhite uttari guṇavisese adhigacchati, taṃ visesādhigamanakāraṇaṃ. Bhūminti puthujjanabhūmi dassanabhūmīti evamādikaṃ bhūmiṃ. Vibhajjati vibhāgena katheti. Sādhāraṇeti dassanapahātabbādīnāmasena vā puthujjanasotāpannādivatthuvaseṇa vā sādhāraṇe avasiṭṭhe samāneti attho. Vuttavipariyāyena asādhāraṇā veditabbā. Neyyo vibhattīti yathāvuttadhammādīnaṃ vibhajano ayaṃ hāro vibhattīti ñātabboti attho. Tasmā saṃkilesadhamme vodānadhamme ca sādhāraṇāsādhāraṇato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo “vibhattihāro”ti daṭṭhabbaṃ.

9. Niddiṭṭheti kathite sutte āgate, saṃvaṇṇite vā. Bhāviteti yathā uppannasadisā uppannāti vuccanti, evaṃ bhāvitasadise bhāvetabbeti attho. Pahīneti etthāpi eseṇa nayo. Parivattati paṭipakkheti vuttānaṃ dhammānaṃ ye paṭipakkhā, tesam vasaṇa parivatteti attho. Evaṃ niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo “parivattano hāro”ti veditabbo.

10. Vividhāni ekasmiṃyeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni, pariyāyasaddāti attho. Tāni vevacanāni. Bahūnīti anekāni. Tu-saddo avadhāraṇe. Tena bahū eva pariyāyasaddā vevacanahārayojanāyaṃ kathetabbā, na katipayāti dasseti. Sutte vuttānīti navavidhasuttantaṃsaṅkhāte tepiṭake buddhavacane bhāsītāni. Etthāpi tu-saddassa attho ānetvā yojetabbo, tena pāḷiyaṃ āgatāniyeva vevacanāni gahetabbānīti vuttaṃ hoti. Ekadhammassāti ekassa padatthassa. Yo jānāti suttavidūti yathā “sappissa jānāhī”ti vutte “sappinā vicārehi, sappiṃ dehi, dethā”ti vā āṇāpetīti attho, evaṃ yo suttakovidō dhammakathiko ekassa atthassa bahūpi pariyāyasadde vicāreti vibhāveti yojetīti attho. Vevacano nāma so hāroti tassa atthassa vuttappakārapariyāyasaddayojanālakkhaṇo vevacanahāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanālakkhaṇo “vevacanahāro”ti veditabbam.

11. Dhammanti khandhādidhammaṃ. Paññattihīti paññāpanehi pakārehi ñāpanehi, asaṅkarato vā ṭhapanehi. Vividhāhīti nikkhepappabhavādivasena anekavidhāhi. So ākāroti yo ekassevatthassa nikkhepappabhavapaññattīdivasena anekāhi paññattīhi paññāpanākāro. Neyyo paññatti nāma hāroti paññattihāro nāmāti ñātabbo. Tasmā ekekassa dhammassa anekāhi paññattīhi paññāpetabbākāravibhāvanalakkhaṇo “paññattihāro”ti veditabbam.

12. Paṭiccuppādoti paṭiccasamuppādo. Indriyakhandhāti indriyāni ca khandhā ca. Dhātuāyatanāti dhātuyo ca āyatanāni ca. Etehi yo dvādasapadiko paccayākāro yāni ca dvāvīsatiindriyāni ye ca pañcakkhandhā yā ca aṭṭhārasa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yoti yo saṃvaṇṇanāyayo ogāhati, paṭiccasamuppādādike anupavisatīti attho. Otaṇaṇo nāma so hāroti yo yathāvutto saṃvaṇṇanāviseso, so otaṇaṇahāro nāma. Ca-saddena cettha suññatamukhādīnaṃ gāthāyaṃ avuttānampi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otaṇaṇalakkhaṇo otaṇaṇo hāro nāmāti veditabbaṃ.

13. Vissajjitamhīti buddhādīhi byākate. Pañheti ñātum icchite atthe. Gāthāyanti gāthāruḷhe. Idañca pucchantā yebhuyyena gāthābandhavasena pucchantīti katvā vuttaṃ. Yamārabbhāti sā pana gāthā yaṃ atthaṃ ārabbhā adhikicca pucchitā, tassa atthassa. Suddhāsuddhaparikkhāti padaṃ sodhitaṃ, ārambho na sodhito, padañca sodhitaṃ ārambho ca sodhitoti evaṃ padādīnaṃ sodhitāsodhitabhāvacāro. Hāro so sodhano nāmāti yathāvuttavacāro sodhano hāro nāma. Evaṃ sutte padapadatthapañhārambhānaṃ sodhanalakkhaṇo “sodhano hāro”ti veditabbaṃ.

14. Ekattatāyāti ekassa bhāvo ekattaṃ, ekattameva ekattatā, tāya ekattatāya. Eka-saddo cettha samānasaddapariyāyo, tasmā sāmāññenāti attho. Viṣiṭṭhā mattā vimattā, vimattāva vemattaṃ, tassa bhāvo vemattatā, tāya vemattatāya, visesenāti attho. Te na vikappayitabbāti ye dhammā “dukkhaṃ samudayo”tiādīnaṃ sāmāññena, “jāti jarā kāmataṇhā bhavataṇhā”tiādīnaṃ visesena ca sutte desitā, te “kimettha sāmāññaṃ, ko vā viseso”ti evaṃ sāmāññavisesavikappanavasena na vikappayitabbā. Kasmā? Sāmāññavisesakappanāya vohārabhāvena anavaṭṭhānato kālavisāvisesādīnaṃ viya apekkhāsiddhito ca. Yathā hi “ajja hiyyo sve”ti vuccamānā kālavisēsā anavaṭṭhitasabhāvā “purimā disā pacchimā disā”ti vuccamānā disāvisēsā ca, evaṃ sāmāññavisesāpi. Tathā hi “idaṃ dukkha”nti vuccamānaṃ jātīadiapekkhāya sāmāññaṃpi samānaṃ saccāpekkhāya viseso hoti. Esa nayo samudayādīsipi. Eso hāro adhiṭṭhānoti evaṃ suttāgatānaṃ dhammānaṃ avikappanavasena sāmāññavisesaniddhāraṇalakkhaṇo adhiṭṭhāno hāro nāmāti attho.

15. Ye dhammāti ye avijjādikā paccayadhammā. Yaṃ dhammanti yaṃ saṅkhārādikaṃ paccayuppannadhammaṃ. Janayantīti nibbattenti. Paccayāti sahaajātapaccayabhāvena. Paramparatoti paramparapaccayabhāvena, anurūpasantānaghaṭanavasena paccayo hutvāti attho. Upanissayakoṭi hi idhāhippetā. Purimasmim avasiṭṭho paccayabhāvo. Hetumavakaḍḍhayitvāti taṃ yathāvuttapaccayasāṅkhātāṃ janakādibhedabhinnaṃ hetum ākaḍḍhitvā suttato niddhāretvā yo saṃvaṇṇanāsāṅkhāto, eso hāro parikkhāroti evaṃ sutte āgatadhammānaṃ parikkhārasāṅkhāte hetupaccaye niddhāretvā saṃvaṇṇanalakkhaṇo parikkhāro hāroti attho.

16. Ye dhammāti ye sīlādīdhammā. Yaṃmūlāti yesaṃ samādhiādīnaṃ mūlabhūtā, te tesam samādhiādīnaṃ padaṭṭhānabhāvena samāropayitabbāti sambandho. Ye cekatthā pakāsītā munināti ye ca rāgavirāgācetovimuttisekkhaphalakāmadhātusamatikkamanādisaddā anāgāmiphalatthatāya ekatthā buddhamuninā paridīpitā, te aññaṃaññavevacanabhāvena samāropayitabbāti sambandho. Samāropanañcettha sutte yathārutavasena niddhāraṇavasena vā gayhamānassa sikkhattayasāṅkhātassa sīlādikkhandhattayassa pariyāyantaravibhāvanamukhena bhāvanāpāripūrikathanam,

bhāvanāpāripūrī ca pahātabbassa pahānenāti pahānasamāropanāpi atthato dassitā eva hoti. Esa samāropano hāroti esa sutte āgatadhammānaṃ padaṭṭhānavevacanabhāvanāpahānasamāropanavicāraṇalakkhaṇo samāropano nāma hāroti attho.

Nayasaṅkhepo

17. Evaṃ gāthābandhavasena soḷasapi hāre niddisitvā idāni naye niddisituṃ “taṇhañcā”tiādi vuttaṃ. Tattha taṇhañca avijjampi cāti sutte āgataṃ atthato niddhāraṇavasena vā gahitaṃ taṇhaṃ avijjañca yo netīti sambandho. Yo saṃvaṇṇanāviseso taṃ neti saṃkilesapakkhaṃ pāpeti saṃkilesavasena suttatthaṃ yojetīti adhippāyo. Samathenāti samādhinā. Vipassanāyāti paññāya, yo neti vodānapakkhaṃ pāpeti, tathā suttatthaṃ yojetīti adhippāyo. Saccehi yojayitvāti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccaṃ, avasesā tebhūmakadhammā dukkhasaccaṃ, samathavipassanā maggasaccaṃ, tena pattabbā asaṅkhatadhātu nirodhasaccanti evaṃ imehi catūhi saccehi yojetvā. Ayaṃ nayo nandiyāvaṭṭoti yo taṇhāvijjāhi saṃkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso, ayaṃ nandiyāvaṭṭo nayo nāmāti attho. Ettha ca nayassa bhūmi gāthāyaṃ “nayo”ti vuttā, tasmā saṃvaṇṇanāvisesoti vuttaṃ. Na hi atthanayo saṃvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhaṇanayo atthanayo. Tassa pana yā ugghaṭṭitaññuādīnaṃ vasena taṇhādimukhena nayabhūmiracanā, tattha nayavohāro.

18. Akusaleti dvādasacittuppadasaṅgahite sabbepi akusale dhamme. Samūlehīti attano mūlehi, lobhadosamohehīti attho. Kusaleti sabbepi catubhūmake kusale dhamme. Kusalamūlehīti kusalehi alobhādimūlehi yo neti. Nayanto ca kusalākusalam māyāmarīciādayo viya abhūtaṃ na hotīti bhūtaṃ. Paṭaghaṭādayo viya na sammutisaccamattanti tathaṃ. Akusalassa iṭṭhavipākatābhāvato kusalassa ca aniṭṭhavipākatābhāvato vipāke sati avisaṃvādakattā avitathaṃ neti. Evametesam tiṇṇampi padānaṃ kusalākusalavisesanātā daṭṭhabbā. Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayaṃ nayo bhūtaṃ tathaṃ avitathaṃ neti, cattāri saccāni niddhāretvā yojetīti attho. Dukkhadīni hi bādhakādibhāvato aññathābhāvābhāvena bhūtāni, saccasabhāvattā tathāni, avisaṃvādanato avitathāni. Vuttañhetam bhagavatā “cattārimāni, bhikkhave, tathāni avitathāni anaññathānī”ti. Tipukkhalam taṃ nayaṃ āhūti yo akusalamūlehi saṃkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṃvaṇṇanāviseso, taṃ tipukkhalam nayanti vadantīti attho.

19. Vipallāsehīti asubhe subhantiādinayappavattehi catūhi vipallāsehi. Kileseti kilissanti vibādhiyantīti kilesā, saṃkiliṭṭhadhammā, saṃkilesapakkhanti attho. Keci “saṃkilese”tipi paṭhanti, kilesasahiteti attho. Indriyehīti saddhādīhi indriyehi. Saddhammeti paṭipattipaṭivedhasaddhamme, vodānapakkhanti attho. Etaṃ nayanti yo subhasaññādīhi vipallāsehi sakalassa saṃkilesapakkhassa saddhindriyādīhi vodānapakkhassa catusaccayojanavasena nayanalakkhaṇo saṃvaṇṇanāviseso, etaṃ nayaṃ nayavidū saddhammanayakovidā, atthanayakusalā eva vā sīhavikkīlitaṃ nayanti vadantīti attho.

20. Veyyākaraṇesūti tassa tassa atthanayassa yojanattham katesu suttassa atthavissajjanesūti attho. Tenevāha “tahiṃ tahi”nti. Kusalākusalāti vodāniyā saṃkilesikā ca tassa tassa nayassa disābhūṭadhammā. Vuttāti suttato niddhāretvā kathitā. Manasā volokayateti te yathāvuttadhamme citteneva “ayaṃ paṭhamā disā ayaṃ dutiyā disā”tiādinā tassa tassa nayassa disābhāvena upaparikkhati, vicāretīti attho. “Olokayate te abahī”tipi pāṭho. Tattha teti te yathāvuttadhamme. Abahīti abbhantaram, citte evāti attho. Taṃ khu disālocanam āhūti olokayateti ettha yadetam olokanam, tam disālocanam nāma nayam vadanti. Khu-ti ca nipāto avadhāraṇe. Tena olokanameva ayaṃ nayo, na koci atthavisesoti dasseti.

21. Oloketvāti paṭhamādidisābhāvena upaparikkhitvā. Disālocanenāti disālocananayena karaṇabhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokīyanti, so vidhi disālocananti evam vā ettha attho daṭṭhabbo. Ukkhipiyāti uddharitvā, disābhūṭadhamme suttato niddhāretvāti attho. “Ukkhipiya yo samānetī”tipi paṭhanti, tassattho - “yo tesam disābhūṭadhammānam samānayanam karotī”ti. Yanti vā kiriyāparāmasanam. Samānetīti samam, sammā vā āneti tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kusalākusale taṃtaṃnayadisābhūte. Ayaṃ nayoti samānetīti ettha yadetam taṃtaṃnayadisābhūṭadhammānam samānayanam, ayaṃ aṅkuso nāma nayoti attho. Etaṃca dvayam “vohāranayo, kammanayo”ti ca vuccati.

22. Evam hāre naye ca niddisitvā idāni nesam yojanakkamam dassento “soḷasa hārā paṭhama”ntiādimāha. Tattha paṭhamam soḷasa hārā “yojetabbā”ti vacanaseso. Hārasaṃvaṇṇanā paṭhamam kātabbā byañjanapariyettḥibhāvatoti adhippāyo. Disālocanatoti disālocanena, ayameva vā pāṭho. Aṅkusena hīti hi-saddo nipātamattam. Sesam uttānameva.

Dvādasapadam

23. Idāni yesam byañjanapadānam atthapadānaṃca vasena dvādasapadāni suttanti vuttam, tāni padāni niddisituṃ “akkharam pada”ntiādimāha. Tattha apariyosite pade vaṇṇo akkharam pariyāyavasena akkharaṇato asaṅcaraṇato. Na hi vaṇṇassa pariyāyo vijjati, atha vaṇṇoti kenaṭṭhena vaṇṇo? Atthasaṃvaṇṇanaṭṭhena. Vaṇṇo eva hi ittarakhaṇatāya aparāparabhāvena pavatto padādibhāvena gayhamāno yathāsambandham tam tam attham vadati. Ekakkharam vā padam akkharam, keci pana “manasā desanāvācāya akkharaṇato akkhara”nti vadanti.

Padanti pajjati attho etenāti padam, tam nāmapadam ākhyātapadam upasaggapadam nipātapadanti catubbidham. Tattha “phasso vedanā citta”nti evamādikam satvappadhānam nāmapadam. “Phusati vedayati vijānātī”ti evamādikam kiriyāpadhānam ākhyātapadam. Kiriyāvisesaggahaṇanimittam “pa” iti evamādikam upasaggapadam. Kiriyāya satvassa ca sarūpavisesappakāsanahetubhūtam “eva”nti evamādikam nipātapadam.

Byañjananti saṅkhepato vuttam padābhīhitam attham byañjayatīti byañjanam, vākyam. Tam pana atthato padasamudāyoti daṭṭhabbam. Padamattasavanepi hi adhikārādivasena labbhamānehi padantarehi anusandhānam katvāva atthasamapaṭipatti hotīti vākyameva attham byañjayati. Niruttīti ākārābhīhitam nibbacanam nirutti.

Niddesoti nibbacanavittthāro niravasesadesanattā niddeso. Padehi vākyassa vibhāgo ākāro. Yadi evaṃ padato ākāraṣṣa ko viṣesoti? Apariyosite vākye avibhajjamāne vā tadavayavo padaṃ. Uccāraṇavasena pariyosite vākye vibhajjamāne vā tadavayavo ākāroti ayametesam viṣeso. Chaṭṭhaṃ vacanaṃ chaṭṭhavacanaṃ. Ākāro chaṭṭhavacanaṃ etassāti ākārachaṭṭhavacanaṃ, byañjanapadaṃ. Ettha ca byañjananti imassa padassa anantaraṃ vattabbaṃ ākārapadaṃ niddesapadānantaraṃ vadantena “ākārachaṭṭhavacana”nti vuttaṃ, padānupubbikaṃ pana icchantehi taṃ byañjanapadānantarameva kātappaṃ. Tathā hi vakkhati “aparimāṇā byañjanā aparimāṇā ākāraṇi, byañjanehi vivarati ākārehi vibhajati”ti ca. Keci pana “ākārapadabyañjananiruttiyo ca niddeso”ti paṭhanti. Ettāva byañjanaṃ sabbanti yānimāni akkharādīni niddiṭṭhāni, ettakameva sabbam byañjanaṃ, etehi asaṅgahitaṃ byañjanaṃ nāma natthīti attho.

24. Saṅkāsanāti saṃkhittena kāsanā. Pakāsanāti paṭhamam kāsanā, kāsiyati dīpīyatīti attho. Iminā hi atthapadadvayena akkharapadehi vibhāviyamāno atthākāro gahito. Yasmā akkharehi suyyamānehi suṇantānaṃ viṣesavidhānassa katattā padapariyosāne padatthasampañipatti hoti. Tathā hi vakkhati “tatha bhagavā akkharehi saṅkāseti padehi pakāsetīti, akkharehi padehi ca ugghāṭetī”ti ca.

Vivaraṇāti vitthāraṇā. Vibhajanā ca uttānīkammañca paññatti ca vibhajanuttānīkammaapaññatti. Tattha vibhajanāti vibhāgakaraṇam, ubhayenāpi niddisaṇamāha. Idha purimanayeneva byañjanākārehi niddisiyamāno atthākāro dassitoti daṭṭhabbaṃ. Uttānīkammaṃ pākāṭakaraṇam. Pakārehi ñāpanam paññatti. Dvayenāpi paṭiniddisaṇam katheti. Etthāpi niruttiniddesasaṅkhātehi byañjanapadehi niddisiyamāno atthākāro vutto, yo paṭiniddisiyatīti vuccati. Etehi etehi eva saṅkāsanādivinimuttassa desanāthassa abhāvato. Atthoti suttattho. Kammanti ugghaṭanādikammaṃ. Suttatthena hi desanāya pavattiyamānena ugghaṭitaññuādiveneyyānaṃ cittasantānassa pabodhanakiriyānibbatti. So ca suttattho saṅkāsanādiākāroti. Tena vuttaṃ - “attho kammañca niddiṭṭha”nti.

25. Tīṇīti liṅgavipallāseṇa vuttaṃ, tayoti vuttaṃ hoti. Navahi padehīti navahi koṭṭhāsehi. Attho samāyuttoti attho sammā yutto na vinā vattati. Sabbassa hi buddhavacanassa catusaccappakāsanato atthanayānañca catusaccayojanavasena pavattanato sabbo pāḷiattho atthanayattayasaṅgahito saṅkāsanādiākāravisesavutti cāti.

26. Idāni yathāniddiṭṭhe desanāhārādike nettippakaraṇassa padatthe sukhaggahaṇattham gaṇanavasena paricchinditvā dassento “atthassā”tiādimāha. Tattha catubbīsāti soḷasa hārā cha byañjanapadāni dve kammanayāti evaṃ catubbīsa. Ubhayanti cha atthapadāni tayo atthanayāti idaṃ navavidham yathāvuttaṃ catubbīsavidhañcāti etaṃ ubhayaṃ. Saṅkalayitvāti sampiṇḍetvā. “Saṅkhepayato”tipi pāṭho, ekato karontassāti attho. Ettikāti etappamāṇā, ito vinimutto koci nettipadatthā natthīti attho.

Evaṃ tettiṃsapadatthāya nettiyā suttassa atthapariyesanāya yo “soḷasa hārā paṭhama”nti nayehi paṭhamam hārā saṃvaṇṇetabbāti hāranayānaṃ saṃvaṇṇanākkamo dassito, svāyam hāranayānaṃ desanākkameneva siddho. Evaṃ siddhe sati ayaṃ ārambho imamattham dīpeti - sabbepime hārā nayā ca iminā dassitakkameneva suttesu saṃvaṇṇanāvasena yojetabbā, na uppaṭipāṭiyāti.

Kim panettha kāraṇam, yadete hārā nayā ca imināva kamena desitāti? Yadi

nāyamanuyogo katthaci anukkame nivisati, api ca dhammadesanāya nissayaphalatadupāyasarābhūtānaṃ assādādīnaṃ vibhāvanasabhāvattā pakatiyā sabbasuttānurūpāti suviññeyyabhāvato paresaṇca saṃvaṇṇanāvisesānaṃ vicayahārādīnaṃ paṭiṭṭhābhāvato paṭhamāṃ desanāhāro dassito.

Padapucchāvissajjanapubbāparānugītihi saddhiṃ desanāhārapadatthānaṃ pavicayasabhāvātāya tassa anantaram vicayo. Tathā hi vakkhati “padaṃ vicinati...pe... āṇattim vicinati anugītim vicinati”ti.

Vicayena hārena pavicitānaṃ atthānaṃ yuttāyuttivicāraṇā yuttāti yuttivicāraṇabhāvato vicayānantaram yuttihāro vutto. Tathā hi vakkhati - “vicayena hārena vicitvā yuttihārena yojetabba”nti.

Yuttāyuttānaṃyeva atthānaṃ upapattianurūpaṃ kāraṇaparamparāya niddhāraṇalakkhaṇaṃ padaṭṭhānacintanaṃ kattabbanti yuttihārānantaram padaṭṭhānahāro dassito. Tathā hi vakkhati - “yo koci upanissayo yo koci paccayo ca, sabbo so padaṭṭhāna”nti.

Yuttāyuttānaṃ kāraṇaparamparāya pariggahitasabhāvānaṃyeva ca dhammānaṃ avuttānampi ekalakkhaṇātāya gahaṇaṃ kātabbanti dassanattamaṃ padaṭṭhānānantaram lakkhaṇo hāro vutto. Tathā hi lakkhaṇahāravibhaṅge “avijjāpaccayā saṅkhārā”tiādīnaṃ paṭiccasamuppādaṃ dassetvā “evaṃ ye dhammā ekalakkhaṇā”tiādi vuttaṃ.

Atthato niddhāritānampi dhammānaṃ nibbacanādīni vattabbāni, na sutte sarūpato āgatānamevāti dassanattamaṃ lakkhaṇānantaram catubyūho vutto. Evañhi niravasesato atthāvabodho hoti, evaṇca katvā “yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti tathā tathā naṃ abhiniropetī”ti anavasesapariyādānaṃ vakkhati. Tathā “punappunaṃ gabbhamupetī”ti ettha “ye jarāmarāṇena aṭṭiyitukāmā bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā”tiādīnaṃ sammāpaṭipattim adhippāyabhāvena vakkhati.

Nibbacanādhippāyanidānavacanehi saddhiṃ sutte padatthānaṃ suttantarasaṃsandanasāṅkhāte pubbāparavicāre dassite tesam sabhāgavisabhāgadhammantarāvaṭṭanaṃ sukhena sakkā dassetunti catubyūhānantaram āvaṭṭo vutto. Teneva hi “ārambhatha nikkamathā”ti gāthāyaṃ ārambhanikkamanabuddhasāsanayogadhunanehi vīriyasamādhipaṇṇindriyāni niddhāretvā tadanuyogassa mūlaṃ “pamādo”ti suttantare dassito pamādo āvaṭṭito.

Sabhāgavisabhāgadhammāvaṭṭane niyojite sādharmaṇāsādhāraṇavasena saṃkilesavodānadhammānaṃ padaṭṭhānato bhūmito ca vibhāgo sakkā sukhena yojitunti āvaṭṭānantaram vibhattihāro vutto. Yato vibhattihāravibhaṅge “katame dhammā sādharmaṇā? Dve dhammā sādharmaṇā, nāmasādhāraṇā vatthusādhāraṇā cā”ti ārabhitvā “micchattaniyatānaṃ sattānaṃ aniyatānaṃca sattānaṃ dassanappahātabbā kilesā sādharmaṇā, puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādharmaṇā”tiādīnaṃ sabhāgavisabhāgapariyāyavanteyeva dhamme vibhajissati.

Sāvajjānavajjadhammānaṃ sappātibhāgābhāvato tesam vibhāge kate suttāgate dhamme akasirena paṭipakkhato parivattetuṃ sakkāti vibhattianantaram parivattanahāro vutto. Tathā hi “sammādiṭṭhissa purisapuggalassa micchādiṭṭhi

nijjiṇṇā bhavatī”ti paṭivibhattasabhāve eva dhamme parivattanahāravibhaṅge udāharissati.

Paṭipakkhato parivattitāpi dhammā pariyāyavacanehi bodhetabbā, na sutte āgatāyevāti dassanattamaṃ parivattanānantaram vevacanahāro vutto.

Evaṃ te dhammā pariyāyasaddatopi vibhāvitā hontīti pariyāyato pakāsitānaṃ dhammānaṃ pabhedato paññattivāsena vibhajanaṃ sukhena sakkā ñātunti vevacanahārānantaram paññattihāro vutto. Tathā hi sutte āgatadhammānaṃ pariyāyapaññattivibhāgaṃ subodhanañca paññattihāravibhaṅge vakkhati.

Pabhāvapariññādipaññattivibhāgamukhena paṭiccasamuppādasaccādidhammavibhāge kate sutte āgatadhammānaṃ paṭiccasamuppādādimukhena avadhāraṇaṃ sakkā dassetunti paññattianantaram otaraṇo hāro vutto. Tathā hi “uddama adho”ti gāthaṃ uddisitvā “vipparamutto”ti padena asekkhaṃ vijjaṃ niddhāretvā “vijjuppādā avijjānirodho”tiādinaṃ paṭiccasamuppādaṃ udāharissati.

Dhātāyatanādīsu otāritānaṃ sutte padatthānaṃ pucchārambhavisodhanaṃ sakkā sukhena sampādetunti otaraṇānantaram sodhana hāro vutto. Tathā hi vakkhati - “yatha evaṃ suddho ārambho, so paṇho vissajjito bhavatī”tiādi.

Visodhitesu sutte padapadatthesu tattha labbhamānasāmaññavisesabhāvo sukaro hotīti dassetuṃ sodhanānantaram adhiṭṭhāno hāro dassito. Sodhana hi adhiṭṭhānassa bahūpakāro, tato eva hi “yathā yathā vā pana pucchitaṃ, tathā tathā vissajjayitabba”nti vakkhati.

Sāmaññavisesabhūtesu sādharmaṇāsādhāraṇesu dhammesu paveditesu parikkhārasaṅkhātassa sādharmaṇāsādhāraṇarūpassa paccayaheturāsissa pabhedo suviññeyyoti adhiṭṭhānānantaram parikkhāro vutto. Tathā hi vakkhati “asādhāraṇalakkaṇo hetu, sādharmaṇalakkaṇo paccayo. Yathā kiṃ bhava, yathā aṅkurassa nibbattiyā bījaṃ asādhāraṇaṃ, pathavī āpo ca sādharmaṇā”tiādi.

Asādhāraṇe sādharmaṇe ca kāraṇe dassite tassa attano phalesu kāraṇākāro tesam hetuphalānaṃ pabhedato desanākāro bhāvetabbapahātabbadhammānaṃ bhāvanāpahānāni ca niddhāretvā vuccamānāni sammā suttassa atthaṃ tathattāvabodhāya saṃvattantīti parikkhārānantaram samāropano hāro dassitoti. Idaṃ hārānaṃ anukkamakāraṇaṃ.

Nayānaṃ pana veneyyattayappayojitattā atthanayattayūpadesassa tadanukkameneva nandiyāvaṭṭādīnaṃ tiṇṇaṃ atthanayānaṃ kamo veditabbo. Ugghaṭitaññuādayo hi tayo veneyyā nandiyāvaṭṭādayo payojenti. Tasmā te uddesaniddesapaṭiniddesā viya yathākkamaṃ tesam upakārāya savaṃttantīti. Tathā hi nesaṃ cattāro cha aṭṭha ca mūlapadā niddiṭṭhā. Itarassa pana nayadvayassa atthanayattayassa bhūmiyā ālocanaṃ tassa tattha samānayaṇaṇcāti iminā kāraṇena uddesakkamo veditabbo. Na hi sakkā anoloketvā samānetunti.

Etaparamatā ca hārānaṃ ettakehi pakāravisesehi atthanayattayasahitehi suttassa attho niddhāriyamāno veneyyānaṃ alamanuttarāya paṭhamāya bhūmiyā samadhi gamāyāti veditabbo. Dassanabhūmisamanuppattiatthā hi

nettippakaraṇadesanāti. Atha vā etadantogadhattā sabbesaṃ suttassa saṃvaṇṇanāvisesānaṃ ettāvatā hārānaṃ daṭṭhabbā. Yattakā hi suttassa saṃvaṇṇanāvisesā, sabbe te nettiupadesāyattāti vuttovāyamattho.

Tathā hi ye keci suttassa saṃvaṇṇanāpakārā niddisīyanti. Seyyathidaṃ - suttassa samuṭṭhānaṃ vattabbaṃ, adhippāyo vibhāvetabbo, anekadhā padattho saṃvaṇṇetabbo, vidhi anuvādo ca veditabbo, virodho samādhātabbo, anusandhiyā anurūpaṃ nigametabbanti. Tathā suttassa payojanaṃ piṇḍattho padattho anusandhi codanā parihāro ca atthaṃ vadantena vattabbāti. Tathā upogghāṭapadaviggahapadatthacālanāpaccupaṭṭhānāni vattabbānīti.

Tathā tisso kathā ekanālikā caturassā nisinnavattikā. Tattha pāliṃ vatvā ekekapadassa atthakathanaṃ ekanālikā nāma.

Paṭipakkhaṃ dassetvā paṭipakkhassa upamaṃ dassetvā sapakkhaṃ dassetvā sapakkhassa upamaṃ dassetvā kathanaṃ caturassā nāma.

Visabhāgadhammavaseneva pariyosānaṃ gantvā puna sabhāgadhammavaseneva pariyosānagamaṇaṃ nisinnavattikā nāma.

Bhedakathāya tatvakathāya pariyāyavacanehi ca suttaṃ saṃvaṇṇetabbanti ca evamādayo. Tesampi ettheva avarodho, yasmā te idha katipayahārasaṅgahitāti.

Nayānaṃ pana yasmā ugghaṭṭitaññuādayo tayo eva veneyyā saccābhisamayabhāgino tadatthāya ca atthanayadesanā, tasmā satipi saṃkilesavodānadhammānaṃ yathāvuttamūlapadabhedato vaḍḍhetvā vibhajitabbappakāre tathā mūlapadāni avaḍḍhetvā veneyyattayavaseneva etaparamatā vuttā. Navasu navasu eva hi mūlapadesu sabbesaṃ saṃkilesavodānadhammānaṃ antogadhabhāvato na tāni vaḍḍhetabbāni veneyyattayādhikārato na hāpetabbānīti nayānaṃ etaparamatā daṭṭhabbā.

Kammanayānaṃ pana ālocanasamānayanato aññassa pakārantarassa asambhavato etaparamatā. Hetvādīti ettha ādisaddena phalabhūmiupanisāsabhāgavisabhāgalakkhaṇanayādayo pariggahitā. Tesu hetūti kārāṇaṃ, yo dhammotipi vuccati, so pana paccayabhāvena ekavidho. Kārako sampāpakoti duvidho. Puna kārako ñāpako sampāpakoti tividho. Hetuhetu paccayahetu uttamahetu sādharmaṇahetūti catubbidho. Paccayadhammo kusalo akusalo saddo ariyamaggoti pañcavidho. Tathā sabhāgahetu asabhāgahetu ajjhattikahetu bāhirahetu janakahetu pariggāhakahetu sādharmaṇahetu asādharmaṇahetu samanantarahetu paramparahetu sahaajātahetu asahajātahetu sāsavahetu anāsavahetūtiādinā anekavidho cāti veditabbo.

Phalampi paccayuppannabhāvena ekavidhaṃ. Adhigantabbatopi sampāpakahetuvaseṇa phalapariyāyo labbhatīti nibbattetabbaadhigantabbabhāvato duvidhaṃ. Ñāpetabbanibbattetabbapattabbato tividhaṃ.

Paccayuppannavipākakiriyāvacanathanibbānavaseṇa pañcavidhaṃ.

Sabhāgahetunibbattaṃ asabhāgahetunibbattanti evamādivaseṇa anekavidhañcāti veditabbaṃ. Tathā lokiyaṃ lokuttaranti. Tattha lokuttaraṃ cattāri sāmāññaphalāni. Lokiyaphalaṃ duvidhaṃ kāyikaṃ mānasañca. Tattha kāyikaṃ pañcadvārikaṃ, avasiṭṭhaṃ mānaṃ. Yañca tāya tāya suttadesanāya sādhetabbaṃ, tadapi phalanti.

Bhūmīti sāsavabhūmi anāsavabhūmi saṅkhatabhūmi asaṅkhatabhūmi dassanabhūmi bhāvanābhūmi puthujjanabhūmi sekkhabhūmi asekkhabhūmi sāvakabhūmi paccekabuddhabhūmi sammāsambuddhabhūmi jhānabhūmi asamāhitabhūmi paṭipajjamānabhūmi paṭipannabhūmi paṭhamābhūmi yāva catutthībhūmi kāmāvacarabhūmi yāva lokuttarabhūmīti bahuvidhā. Tattha sāsavabhūmi parittamahaggaṭṭā dhammā. Anāsavabhūmi appamāṇā dhammā. Saṅkhatabhūmi nibbānavajjā sabbe sabhāvadhammā. Asaṅkhatabhūmi appaccayā dhammā. Dassanabhūmi paṭhamamaggaphaladhammā. Bhāvanābhūmi avasiṭṭhamaggaphaladhammā. Puthujjanabhūmi hīnamajjhīmā dhammā. Sekkhabhūmi cattāro ariyamaggadhammā heṭṭhimā ca tayo phaladhammā. Asekkhabhūmi aggaphaladhammā. Sāvaka paccekabuddhabuddhadhammā sāvakādibhūmiyo. Jhānabhūmi jhānadhammā. Asamāhitabhūmi jhānavajjitā dhammā. Paṭipajjamānabhūmi maggadhammā. Paṭipannabhūmi phaladhammā. Paṭhamādibhūmiyo saha phalena cattāro maggā aparivāpannā dhammā “paṭhamāya bhūmiyā pattiya”tiādivacanato. Kāmāvacarādibhūmiyo kāmāvacarādidhammā. Ye ca dhammā tesam tesam hāranayānaṃ patitṭhānabhāvena suttesu niddhāriyanti, tepi bhūmiyoti viññātabbā.

Upanisāti balavakāraṇaṃ, yo upanissayapaccayoti vuccati. Yañca sandhāya sutte “dukkhūpanisā saddhā saddhūpanisaṃ ‘sīla’nti yāva vimuttūpanisaṃ vimuttiñānadassana”nti vuttaṃ. Api ca upanisāti tasmim tasmim samaye siddhante hadayabhūtaṃ abbhantaraṃ vuccati. Idhāpi nettihadayaṃ, yaṃ sammā pariggaṇhantā dhammakathikā tasmim tasmim sutte āgatadhammamukhena sabbahāranayayojanāya samatthā honti. Kiṃ panetaṃ nettihadayaṃ? Yadi daṃ etasseva tettiṃsavidhassa pakaraṇapadatthasoḷasassa aṭṭhavīsatividhapaṭṭhānavibhaṅgasahitassa visayo saha nimittavibhāgena asaṅkarato vavatthito.

Seyyathidaṃ - desanāhārassa assādādayo visayo, tassa assādādivibhāvanalakkhaṇattā. Tassa assādo sukhaṃ somanassanti evamādivibhāgo, tassa nimittaṃ itṭhārammaṇādi, ayañca attho desanāhāravacayahāraniddesavaṇṇanāyaṃ vitthārato pakāsito eva. Sutte āgatadhammassa sabhāgavisabhāgadhammāvaṭṭanavisayo āvaṭṭahāro, tadubhayaāvaṭṭanalakkhaṇattā. Sutte āgatadhammānaṃ paccanīkadhammavisayo parivattanahāro, paṭipakkhadhammaparivattanalakkhaṇattā. Padaṭṭhānaparikkhāresu āsanna kāraṇaṃ upanissaya kāraṇaṃ padaṭṭhānaṃ, hetu parikkhāroti ayametesam viseso.

Sabhāgavisabhāgadhammā ca tesam tesam dhammānaṃ anukūlapaṭikūladhammā yathākkamaṃ veditabbā. Yathā - sammādiṭṭhiyā sammāsaṅkappo sabhāgo, micchāsaṅkappo visabhāgoti iminā nayena sabbaṃ sabhāgavisabhāgato veditabbāṃ.

Lakkhaṇanti sabhāvo. So hāranayānaṃ niddese vibhāvito eva.

Yaṃ panetaṃ hetuādivisesavinimuttaṃ hāranayānaṃ yojanānibandhanaṃ, so nayo. Yathāha - lakkhaṇahāre “evaṃ ye dhammā ekalakkhaṇā kiccato ca lakkhaṇato ca sāmāññato cā”tiādi. Tathā vicayena hārena vicinitvā yuttihārena yojetabbāti. Tathā sodhanahārādīsu suddho ārambho hoti, so pañho vissajjito bhavatīti evamādi. Ekattādayopi nayā idha nayoti gahetabbā.

Evam hetuphalādīni upadhāretvā nesaṃ vasena tattha tattha sutte

labbhamānapadatthaniddhāraṇamukhena yathālakkaṇaṃ ete hārā nayā ca
yojetabbā. Visesato pana padaṭṭhānaparikkhārā hetuvasena.
Desanāvicayacatubyūhasamāropanā hetuphalavasena. Tathā
vevacanapaññattiotaraṇasodhanā phalavasenevāti keci. Vibhatti hetubhūmivasena.
Parivatto visabhāgavasena. Āvaṭṭo sabhāgavisabhāgavasena.
Lakkaṇayuttiadhiṭṭhānā nayavasena yojetabbāti. Ettāvatā ca yaṃ vuttaṃ -

“Sāmaññato visesena, padattho lakkaṇaṃ kamo;
Ettāvatā ca hetvādī, veditabbā hi viññunā”ti.

Ayaṃ gāthā vuttatthā hoti.

Niddesavāraṇṇanā niṭṭhitā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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