

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)
4. Ανάλυση των αληθειών (4. Saccavibhaṅgo)



PaliVerse

2. Σχόλια για το βιβλίο της ανάλυσης

4. Saccavibhaṅgo

1. Suttantabhājanīyavaṇṇanā

189. Idāni tadanantare saccavibhaṅge cattārīti gaṇanaparicchedo. Ariyasaccānīti paricchinnadhammanidassanaṃ. Dukkhaṃ ariyasaccantiādīmhi pana uddesavāre -

Vibhāgato nibbacana-lakkhaṇādippabhedato;
Atthattuuddhārato ceva, anūnādhikato tathā.

Kamato ariyasaccesu, yaṃ ñāṇaṃ tassa kiccatto;
Antogadhānaṃ pabhedo, upamāto catukkato.

Suññatekavidhādīhi, sabhāgavisabhāgato;
Vinicchayo veditabbo, viññunā sāsanaṃkame.

Tattha ‘vibhāgato’ti dukkhādīnañhi cattāro cattāro atthā vibhattā tathā avitathā anaññathā, ye dukkhādīni abhisamentehi abhisametabbā. Yathāha, “dukkhassa pīḷanaṭṭho, saṅkhataṭṭho, santāpaṭṭho, vipariṇāmaṭṭho - ime cattāro dukkhassa dukkhaṭṭhā tathā avitathā anaññathā. Samudayassa āyūhanaṭṭho, nidānaṭṭho, saṃyogaṭṭho, palibodhaṭṭho...pe... nirodhassa nissaraṇaṭṭho, vivekaṭṭho, asaṅkhataṭṭho, amataṭṭho...pe... maggassa niyyānaṭṭho, hetvaṭṭho, dassanaṭṭho, ādhipateyyaṭṭho - ime cattāro maggassa maggaṭṭhā tathā avitathā anaññathā”ti. Tathā “dukkhassa pīḷanaṭṭho, saṅkhataṭṭho, santāpaṭṭho, vipariṇāmaṭṭho, abhisamayaṭṭho”ti evamādi. Iti evaṃ vibhattānaṃ catunnaṃ catunnaṃ atthānaṃ vasena dukkhādīni veditabbānīti. Ayaṃ tāvettha vibhāgato vinicchayo veditabbo.

‘Nibbacanalakkhaṇādippabhedato’ti ettha pana ‘nibbacanato’ tāva idha ‘du’iti ayaṃ saddo kucchite dissati; kucchitañhi puttaṃ duputtoti vadanti. ‘Khaṃ’saddo pana tucche; tucchañhi ākāsaṃ khanti vuccati. Idañca paṭhamasaccaṃ kucchitaṃ anekaupaddavādhiṭṭhānato, tucchaṃ bālaṇaparikappitadhuvasubhasukhattabhāvavirahitato. Tasmā kucchitattā tucchattā ca dukkhanti vuccati. ‘Saṃ’iti ca ayaṃ saddo “samāgamo sameta”ntiādīsu saṃyogaṃ dīpeti; ‘u’iti ayaṃ saddo “uppannaṃ udita”ntiādīsu uppattiṃ. ‘Aya’saddo pana kāraṇaṃ dīpeti. Idañcāpi dutiyasaccaṃ avasesapaccayasamāyoge sati dukkhassupattikāraṇaṃ. Iti dukkhassa saṃyoge uppattikāraṇattā dukkhasamudayanti vuccati.

Tatthasaccaṃ pana yasmā ‘ni’saddo abhāvaṃ ‘rodha’saddo ca cāraṇaṃ dīpeti, tasmā abhāvo ettha saṃsāracāraṇasaṅkhātassa dukkharodhassa sabbagatisuññattā, samadhiḡate vā tasmīṃ saṃsāracāraṇasaṅkhātassa dukkharodhassa abhāvo hoti tappaṭipakkhattātipi dukkhanirodhanti vuccati, dukkhassa vā anuppādanirodhapaccayattā dukkhanirodhanti. Catutthasaccaṃ pana yasmā etaṃ dukkhanirodhaṃ gacchati ārammaṇavasena tadabhimukhībhūtattā, paṭipadā ca hoti dukkhanirodhappattiyā, tasmā dukkhanirodhagāminī paṭipadāti vuccati.

Yasmā panetāni buddhādayo ariyā paṭivijjhanti, tasmā ariyasaccānīti vuccanti. Yathāha - “catārimāni, bhikkhave, ariyasaccāni. Katamāni...pe... imāni kho, bhikkhave, cattāri ariyasaccāni. Ariyā imāni paṭivijjhanti, tasmā ariyasaccānīti vuccantī”ti. Apica ariyassa saccānītipi ariyasaccāni. Yathāha - “sadevake, bhikkhave, loke...pe... sadevamanussāya tathāgato ariyo, tasmā ariyasaccānīti vuccantī”ti. Atha vā etesaṃ abhisambuddhattā ariyabhāvasiddhitopi ariyasaccāni. Yathāha - “imesaṃ kho, bhikkhave, catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisambuddhattā tathāgato arahamaṃ sammāsambuddho ‘ariyo’ti vuccatī”ti. Apica kho pana ariyāni saccānītipi ariyasaccāni; ariyānīti tathāni avitathāni avisaṃvādaṃkānīti attho. Yathāha - “imāni kho, bhikkhave, cattāri ariyasaccāni tathāni avitathāni anaññathāni, tasmā ariyasaccānīti vuccantī”ti. Evamettha nibbānato vinicchayo veditabbo.

Kathaṃ ‘lakkhaṇādippabhedato’? Ettha hi bādhanaḷakkhaṇaṃ dukkhasaccaṃ, santāpanarasamaṃ, pavattipaccupaṭṭhānaṃ. Pabhavaḷakkhaṇaṃ samudayasaccaṃ, anupacchedakaraṇarasamaṃ, palibodhapaccupaṭṭhānaṃ. Santilaḷakkhaṇaṃ nirodhasaccaṃ, accutirasamaṃ, animittapaccupaṭṭhānaṃ. Niyyāḷakkhaṇaṃ maggasaccaṃ, kilesappahāṇakaraṇarasamaṃ, vuṭṭhānapaccupaṭṭhānaṃ. Apica pavattipavattakanivattinivattakalaḷakkhaṇāni paṭipāṭiyā. Tathā saṅkhatataṇhāsaṅkhatadassanaḷakkhaṇāni cāti evamettha ‘lakkhaṇādippabhedato’ vinicchayo veditabbo.

‘Atthathuddhārato cevā’ti ettha pana atthato tāva ko saccaṭṭhoti ce? Yo paññācakkhunā upaparikkhamānānaṃ māyāva viparītako, marīcīva viṣaṃvādako, titthiyānaṃ attāva anupaḷabbhasabhāvo ca na hoti; atha kho bādhanaḷabhavasantiṇiyyāṇappaḷkārena tacchāviparītabhūtabhāvena ariyaññassa gocaro hotiyeva; esa aggilaḷakkhaṇaṃ viya, loḷapakati viya ca tacchāviparītabhūtabhāvo saccaṭṭhoti veditabbo. Yathāha - “idaṃ dukkhanti kho, bhikkhave, tathameṭaṃ avitathameṭaṃ anaññathameta”nti vitthāro. Apica -

Nābādhakaṃ yato dukkhaṃ, dukkhā aññaṃ na bādhakaṃ;
Bādhakattaniyāmena, tato saccamidaṃ mataṃ.

Taṃ vinā nāññato dukkhaṃ, na hoti na ca taṃ tato;
Dukkhaḷetuniyāmena, iti saccaṃ viṣattikā.

Nāññā nibbānato santi, santaṃ na ca na taṃ yato;
Santabhāvaniyāmena, tato saccamidaṃ mataṃ.

Maggā aññaṃ na niyyānaṃ, aniyyāno na cāpi so;
Tacchaniyyāṇabhāvattā, iti so saccasammato.

Iti tacchāvipallāsa-bhūtabhāvaṃ catūsupi;
Dukkhaḷāsvavisesena, saccaṭṭhaṃ āhu paṇḍitāti.

Evamaṃ ‘atthato’ vinicchayo veditabbo.

Kathaṃ ‘atthuddhārato’? Idhāyaṃ ‘sacca’saddo anekesu atthesu dissati, seyyathidaṃ - “saccaṃ bhaṇe, na kujjheyyā”tiādīsu vācāsacce. “Sacce ṭhitā samaṇabrāhmaṇā cā”tiādīsu viratisacce. “Kasmā nu saccāni vadanti nānā, pavādiyāse kulaḷāvaḷānā”tiādīsu diṭṭhisacce. “Ekañhi saccaṃ na dutiyamatthī”tiādīsu paramatthasacce nibbāne ceva magge ca. “Catunnaṃ

ariyasaccānaṃ kati kusalā''tiādīsu ariyasacce. Svāyamidhāpi ariyasacce vattatīti evamettha 'atthuddhārato'pi vinicchayo veditabbo.

'Anūnādhikato'ti kasmā pana cattāreva ariyasaccāni vuttāni, anūnāni anadhikānīti ce? Aññassāsambhavato, aññatarassa ca anapaneyyabhāvato; na hi etehi aññaṃ adhikaṃ vā etesaṃ vā ekampi apanetabbaṃ sambhoti. Yathāha - ''idha, bhikkhave, āgaccheyya samaṇo vā brāhmaṇo vā 'netam dukkhaṃ ariyasaccaṃ, aññaṃ dukkhaṃ ariyasaccaṃ yaṃ samaṇena gotamena desitaṃ. Ahametaṃ dukkhaṃ ariyasaccaṃ t̥hapetvā aññaṃ dukkhaṃ ariyasaccaṃ paññapessāmī'ti netam t̥hānaṃ vijjati''tiādi. Yathā cāha - ''yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā evaṃ vadeyya 'netam dukkhaṃ paṭhamam ariyasaccaṃ, yaṃ samaṇena gotamena desitaṃ. Ahametaṃ dukkhaṃ paṭhamam ariyasaccaṃ paccakkhāya aññaṃ dukkhaṃ paṭhamam ariyasaccaṃ paññapessāmī'ti netam t̥hānaṃ vijjati''tiādi.

Apica pavattimācikkhanto bhagavā sahetukaṃ ācikkhi, nivattiñca saupāyaṃ. Iti pavattinivattitadubhayahetūnaṃ etapparamato cattāreva vuttāni. Tathā pariññeyya pahātabba sacchikātabba bhāvetabbānaṃ, taṇhāvatthutaṇhātaṇhānirodhataṇhānirodhupāyānaṃ, ālayālayarāmataālayasamugghātaālayasamugghātūpāyānañca vasenāpi cattāreva vuttānīti. Evamettha 'anūnādhikato' vinicchayo veditabbo.

'Kamato'ti ayampi desanākkamova. Ettha ca oḷārikattā sabbasattasādhāraṇattā ca suviññeyyanti dukkhasaccaṃ paṭhamam vuttaṃ, tasseva hetudassanatthaṃ tadanantaram samudayasaccaṃ, hetunirodhā phalanirodhoti ñāpanatthaṃ tato nirodhasaccaṃ, tadadhigamupāyadassanatthaṃ ante maggasaccaṃ. Bhavasukhassādagadhitānaṃ vā sattānaṃ saṃvegajananatthaṃ paṭhamam dukkhamāha. Taṃ neva akataṃ āgacchati, na issaranimmānādito hoti, ito pana hotīti ñāpanatthaṃ tadanantaram samudayaṃ. Tato sahetukena dukkheṇa abhibhūtattā saṃviggamānasānaṃ dukkhanissaraṇagavesīnaṃ nissaraṇadassanena assāsajananatthaṃ nirodhaṃ. Tato nirodhādhigamatthaṃ nirodhasampāpakam magganti evamettha 'kamato' vinicchayo veditabbo.

'Ariyasaccesu yaṃ ñāṇaṃ tassa kiccato'ti saccaññānakiccatopi vinicchayo veditabboti attho. Duvidhañhi saccaññānaṃ - anubodhaññānañca paṭivedhaññānañca. Tattha anubodhaññānaṃ lokiyaṃ anussavādivasena nirodhe magge ca pavattati. Paṭivedhaññānaṃ lokuttaram nirodhārammaṇaṃ katvā kiccato cattāripi saccāni paṭivijjati. Yathāha - ''yo, bhikkhave, dukkhaṃ passati dukkhasamudayaṃ pi so passati, dukkhanirodhampi passati, dukkhanirodhagāminiṃ paṭipadampi passati''ti sabbam vattabbaṃ. Yaṃ panetaṃ lokiyaṃ, tattha dukkhaññānaṃ pariyuṭṭhānābhībhavanavasena pavattamānaṃ sakkāyadiṭṭhiṃ nivatteti, samudayaññānaṃ ucchedadiṭṭhiṃ, nirodhaññānaṃ sassatadiṭṭhiṃ, maggaññānaṃ akiriyadiṭṭhiṃ; dukkhaññānaṃ vā dhuvasubhasukhattabhāvarahitesu khandhesu dhuvasubhasukhattabhāvasaññāsāṅkhātāṃ phale vipaṭipattiṃ, samudayaññānaṃ issarappadhānakālasabhāvādīhi loko pavattatīti akāraṇe kāraṇābhīmānappavattaṃ hetumhi vipaṭipattiṃ, nirodhaññānaṃ arūpalokalokathūpikādīsu apavaggaggāhabhūtaṃ nirodhe vipaṭipattiṃ, maggaññānaṃ kāmasukhallikaattakilamathānuyogappabhede avisuddhimagge visuddhimaggaggāhavasena pavattaṃ upāye vipaṭipattiṃ nivatteti. Tenetaṃ vuccati -

Loke lokappabhave, lokatthagame sive ca tadupāye;
Sammuyhati tāva naro, na vijānāti yāva saccānīti.

Evamettha ‘ñāṇakiccato’pi vinicchayo veditabbo.

‘Antogadhānaṃ pabhedā’ti dukkhasaccasmiñhi, ṭhapetvā taṇhañceva
anāsavadhamme ca, sesā sabbadhammā antogadhā; samudayasacce chattimṣa
taṇhāvicarītāni; nirodhasaccaṃ asammissaṃ; maggasacce sammādiṭṭhimukhena
vīmaṃsiddhipādapaññindriyapaññābaladhammavicayasambojjhaṅgāni.
Sammāsaṅkappāpadesena tayo nekkhammavitakkādayo, sammāvācāpadesena
cattāri vacīsucarītāni, sammākammantāpadesena tīṇi kāyasucarītāni,
sammāājīvamukhena appicchatā santuṭṭhitā ca, sabbesaṃyeva vā etesaṃ
sammāvācākamantājīvānaṃ ariyakantasīlattā sīlassa ca saddhāhatthena
paṭiggahetabbattā tesam atthitāya ca atthibhāvato
saddhindriyasaddhābalachandiddhipādā, sammāvāyāmāpadesena
catubbidhasammappadhānavīriyindriyavīriyabalavīriyasambojjhaṅgāni,
sammāsatīpadesena catubbidhasatipaṭṭhānasatindriyasatibalasatisambojjhaṅgāni,
sammāsamādhīpadesena savitakkasavicārādayo tayo tayo samādhī,
cittasamādhīsamādhīndriyasamādhībalapītipassaddhisamādhīupekkhāsambojjhaṅgāni
i antogadhānīti. Evamettha ‘antogadhānaṃ pabhedā’pi vinicchayo veditabbo.

‘Upamāto’ti bhāro viya hi dukkhasaccaṃ daṭṭhabbaṃ, bhārādānamiva
samudayasaccaṃ, bhāranikkhepanamiva nirodhasaccaṃ, bhāranikkhepanūpāyo viya
maggasaccaṃ; rogo viya ca dukkhasaccaṃ, roganidānamiva samudayasaccaṃ,
rogavūpasamo viya nirodhasaccaṃ, bhesajjamiva maggasaccaṃ; dubbhikkhamiva vā
dukkhasaccaṃ, dubbuṭṭhi viya samudayasaccaṃ, subhikkhamiva nirodhasaccaṃ,
suvuṭṭhi viya maggasaccaṃ. Apica
verīveramūlaverasamugghātaverasamugghātupāyehi,
visarukkharukkhamūlamūlupacchedatadupacchedupāyehi,
bhayabhayamūlanibbhayatadadhigamupāyehi,
orimatīramahoghapārimatīrataṃsāmpāpakavāyāmehi ca yojetvāpetāni upamāto
veditabbānīti. Evamettha ‘upamāto’ vinicchayo veditabbo.

‘Catukkato’ti atthi cettha dukkhaṃ na ariyasaccaṃ, atthi ariyasaccaṃ na dukkhaṃ,
atthi dukkhañceva ariyasaccañca, atthi neva dukkhaṃ na ariyasaccaṃ. Esa nayo
samudayādīsu. Tattha maggasampayuttā dhammā sāmāññaphalāni ca “yadaniccaṃ
taṃ dukkha”nti vacanato saṅkhārādukkhatāya dukkhaṃ na ariyasaccaṃ. Nirodho
ariyasaccaṃ na dukkhaṃ. Itaraṃ pana ariyasaccadvayaṃ siyā dukkhaṃ aniccato, na
pana yassa pariññāya bhagavati brahmacariyaṃ vussati tathatthena. Sabbākārena
pana upādānakkhandhapañcakaṃ dukkhañceva ariyasaccañca aññatra taṇhāya.
Maggasampayuttā dhammā sāmāññaphalāni ca yassa pariññatthaṃ bhagavati
brahmacariyaṃ vussati tathatthena neva dukkhaṃ na ariyasaccaṃ. Evaṃ
samudayādīsupi yathāyogaṃ yojetvā ‘catukkato’pettha vinicchayo veditabbo.

‘Suññatekavidhādīhī’ti ettha suññato tāva paramatthena hi sabbāneva saccāni
vedakakāraṇanibbutagamakābhāvato suññānīti veditabbāni. Tenetaṃ vuccati -

Dukkameva hi na koci dukkhito, kārako na kiriyāva vijjati;
Atthi nibbuti na nibbuto pumā, maggamatthi gamako na vijjatīti.

Atha vā -

Dhuvasubhasukhattasuññaṃ, purimadvayamattasuññaṃamatapadaṃ;
Dhuvasukhaattavirahito, maggo iti suññaṃ tesu.

Nirodhasuññāni vā tīṇi, nirodho ca sesattayasūñño. Phalasuñño vā ettha hetu
samudaye dukkhassābhāvato magge ca nirodhassa, na phalena sagabbho
pakativādīnaṃ pakati viya. Hetusuññaṃca phalaṃ dukkhasamudayānaṃ
nirodhamaggānaṃca asamavāyā, na hetusamavetaṃ hetuphalaṃ
hetuphalasamavāyavādīnaṃ dviaṇukādīni viya. Tenetaṃ vuccati -

Tayamidha nirodhasuññaṃ, tayena tenāpi nibbuti suññaṃ;
Suñño phalena hetu, phalaṃpi taṃ hetunā suññanti.

Evam tāva ‘suññaṃ’ vinicchayo veditabbo.

‘Ekavidhādīhī’ti sabbameva cettha dukkhaṃ ekavidhaṃ pavattibhāvato, duvidhaṃ
nāmarūpato, tividhaṃ kāmarūpārūpūpapatibhavabhedato, catubbidhaṃ
catuāhārabhedato, pañcavidhaṃ pañcupādānakkhandhabhedato. Samudayopi
ekavidho pavattakabhāvato, duvidho diṭṭhisampayuttāsampayuttato, tividho
kāmaḥavavibhavaṇhābhedo, catubbidho catumaggappaheyyato, pañcavidho
rūpābhinandanādibhedato, chabbidho chaṭaṇhākāyabhedato. Nirodhopi ekavidho
asaṅkhatadhātubhāvato, pariyāyena pana duvidho saupādisesaanupādisesato,
tividho bhavattayavūpasamato, catubbidho catumaggādhigamanīyato, pañcavidho
pañcābhinandanavūpasamato, chabbidho chaṭaṇhākāyakkhayabhedato. Maggopi
ekavidho bhāvetabbato, duvidho samathavipassanābhedo dassanabhāvanābhedo
vā, tividho khandhattayabhedato. Ayañhi sappadesattā nagaraṃ viya rajjena
nippadesehi tīhi khandhehi saṅgahito. Yathāha -

“Na kho, āvuso visākha, ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā. Tīhi
ca kho, āvuso visākha, khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito. Yā cāvuso
visākha, sammāvācā, yo ca sammākammanto, yo ca sammāājīvo - ime dhammā
sīlakkhandhe saṅgahitā; yo ca sammāvāyāmo, yā ca sammāsati, yo ca
sammāsamādhi - ime dhammā samādhikkhandhe saṅgahitā; yā ca sammādiṭṭhi, yo
ca sammāsaṅkappo - ime dhammā paññākkhandhe saṅgahitā”ti.

Ettha hi sammāvācādayo tayo sīlameva. Tasmā te sajātito sīlakkhandhena saṅgahitā.
Kiñcāpi hi pāliyaṃ sīlakkhandheti bhummena niddeso kato, attho pana
karaṇavaseneva veditabbo. Sammāvāyāmādīsu pana tīsu samādhī attano
dhammatāya ārammaṇe ekaggabhāvena appetuṃ na sakkoti, vīriye pana
paggahakiccaṃ sādheṇe satiyā ca apilāpanakiccaṃ sādheṇiyā laddhūpakāro hutvā
sakkoti.

Tatrāyaṃ upamā - yathā hi nakkhattaṃ kīlissāmāti uyyānaṃ pavittṭhesu tīsu
sahāyesu eko supupphitaṃ campakarukkhāṃ disvā hatthaṃ ukkhipitvāpi gahetuṃ
na sakkuṇeyya. Athassa dutiyo onamitvā piṭṭhiṃ dadeyya. So tassa piṭṭhiyaṃ
ṭhatvāpi kampamāno gahetuṃ na sakkuṇeyya. Athassa itaro aṃsakūṭaṃ
upanāmeyya. So ekassa piṭṭhiyaṃ ṭhatvā ekassa aṃsakūṭaṃ olubha yathāruci
pupphāni ocinitvā piṇandhitvā nakkhattaṃ kīleyya. Evamsampadamidaṃ datṭhabbaṃ.

Ekato uyyānaṃ pavittā tayo sahāyā viya hi ekato jātā sammāvāyāmādayo tayo dhammā, supupphitacampakarukkho viya ārammaṇaṃ, hatthaṃ ukkhipitvāpi gahetuṃ asakkonto viya attano dhammatāya ārammaṇe ekaggabhāvena appetuṃ asakkonto samādhi, piṭṭhiṃ datvā onatasahāyo viya vāyāmo, aṃsakūṭaṃ datvā ṭhitasahāyo viya sati. Yathā tesu ekassa piṭṭhiyaṃ ṭhatvā ekassa aṃsakūṭaṃ olubbha itaro yathārucci pupphaṃ gahetuṃ sakkoti, evameva vīriye paggahakiccaṃ sādheṇa satiyā ca apilāpanakiccaṃ sādheṇiyā laddhūpakāro samādhi sakkoti ārammaṇe ekaggabhāvena appetuṃ. Tasmā samādhiyevettha sajātito samādhikkhandhena saṅgahito. Vāyāmasatiyo pana kiriyato saṅgahitā honti.

Sammādiṭṭhisammāsaṅkappesupi paññā attano dhammatāya ‘aniccaṃ dukkhaṃ anattā’ti ārammaṇaṃ nicchetuṃ na sakkoti, vitakke pana ākoṭetvā ākoṭetvā dente sakkoti. Kathaṃ? Yathā hi heraṇṇiko kahāpaṇaṃ hatthe ṭhapetvā sabbabhāgesu oloketukāmo samānopi na cakkhūtaleneva parivattetuṃ sakkoti, aṅgulipabbehi pana parivattetvā parivattetvā ito cito ca oloketuṃ sakkoti; evameva na paññā attano dhammatāya aniccādivasena ārammaṇaṃ nicchetuṃ sakkoti, abhiniropanalakkhaṇena pana āhananapariyāhananarasena vitakkena ākoṭentena viya parivattentena viya ca ādāya ādāya dinnameva nicchetuṃ sakkoti. Tasmā idhāpi sammādiṭṭhiyeva sajātito paññākkhandhena saṅgahitā, sammāsaṅkappo pana kiriyato saṅgahito hoti. Iti imehi tīhi khandhehi maggo saṅgahaṃ gacchati. Tena vuttaṃ - “tividho khandhattayabhedato”ti. Catubbidho sotāpattimaggaḍḍhasena.

Apica sabbāneva saccāni ekavidhāni avitathattā abhiññeyyattā vā, duvidhāni lokiyalokuttarato saṅkhatāsaṅkhatato ca, tividhāni dassanabhāvanāni pahātabbato appahātabbato nevapahātabbanāpahātabbato ca, catubbidhāni pariññeyyādibhedatoti. Evamettha ‘ekavidhādīhi’ vinicchayo veditabbo.

‘Sabhāgavisabhāgato’ti sabbāneva ca saccāni aññamaññaṃ sabhāgāni avitathato attasuññato dukkarapaṭivedhato ca. Yathāha -

“Taṃ kiṃ maññasi, ānanda, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā - yo dūratova sukhumena tālacchiggaḍḍhasena asanaṃ atipāteyya poṇkhānupoṇkhaṃ avirādhitaṃ, yo vā sattadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjheyyā”ti? “Etadeva, bhante, dukkaratarañceva durabhisambhavatarañca - yo sattadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjheyyā”ti. “Tato kho te, ānanda, duppaṭivijjhataraṃ paṭivijjhanti ye idaṃ dukkhanti yathābhūtaṃ paṭivijjhanti...pe... ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ paṭivijjhanti”ti.

Visabhāgāni salakkhaṇavavatthānato. Purimāni ca dve sabhāgāni duravagāhatthena gambhīratā lokiyattā sāsavattā ca, visabhāgāni phalāhetubhedato pariññeyyappahātabbato ca. Pacchimānipi dve sabhāgāni gambhīratthena duravagāhattā lokuttarattā anāsavattā ca, visabhāgāni visayavisayībhedaṭṭo sacchikātabbabhāvetabbato ca. Paṭhamatatiyāni cāpi sabhāgāni phalāpadesato, visabhāgāni saṅkhatāsaṅkhatato. Dutiyacatutthāni cāpi sabhāgāni hetuapadesato, visabhāgāni ekantakusalākusalato. Paṭhamacatutthāni cāpi sabhāgāni saṅkhatato, visabhāgāni lokiyalokuttarato. Dutiyatatiyāni cāpi sabhāgāni nevasekkhānāsekkhabhāvato, visabhāgāni sārammaṇānārammaṇato.

Iti evaṃ pakārehi, nayehi ca vicakkhaṇo;
Vijañña ariyasaccānaṃ, sabhāgavisabhāgatanti.

1. Dukkhasaccaniddesavaṇṇanā

Jātiniddeso

190. Idāni saṅkhepato uddiṭṭhāni dukkhādāni vibhajitvā dassetuṃ ayaṃ tattha katamaṃ dukkhaṃ ariyasaccaṃ jātipi dukkhāti niddesavāro āraddho. Tattha jāti veditabbā, jātiyā dukkhaṭṭho veditabbo; jarā, maraṇaṃ, soko, paridevo, dukkhaṃ, domanassaṃ, upāyāso, appiyasampayogo, piyavippayogo veditabbo; appiyasampayogassa piyavippayogassa dukkhaṭṭho veditabbo; icchā veditabbā, icchāya dukkhaṭṭho veditabbo; khandhā veditabbā, khandhānaṃ dukkhaṭṭho veditabbo.

Tattha dukkhassa ariyasaccassa kathanatthāya ayaṃ mātikā - idaṃhi dukkhaṃ nāma aneakaṃ nānappakāraṃ, seyyathidaṃ - dukkhadukkhaṃ, vipariṇāmadukkhaṃ, saṅkhāradukkhaṃ, paṭicchannadukkhaṃ, appaṭicchannadukkhaṃ, pariyāyadukkhaṃ, nippariyāyadukkhaṃ.

Tattha kāyikacetasikā dukkhavedanā sabhāvato ca nāmato ca dukkhattā ‘dukkhadukkhaṃ’ nāma. Sukhavedanā vipariṇāmena dukkhupattihetuto ‘vipariṇāmadukkhaṃ’ nāma. Upekkhāvedanā ceva avasesā ca tebhūmakā saṅkhārā udayabbayapīlitattā ‘saṅkhāradukkhaṃ’ nāma. Tathā pīḷanaṃ pana maggaphalānampi atthi. Tasmā ete dhammā dukkhasaccapariyāpannattena saṅkhāradukkhaṃ nāmāti veditabbā.

Kaṇṇasūladantasūlarāgajapariḷāhadosa-japariḷāhādi kāyikacetasiko ābādho pucchitvā jānitabbato upakkamassa ca apākaṭabhāvato ‘paṭicchannadukkhaṃ’ nāma, apākaṭadukkhaṃtipi vuccati. Dvattiṃsakammakāraṇādisamuṭṭhāno ābādho apucchitvā jānitabbato upakkamassa ca pākaṭabhāvato ‘appaṭicchannadukkhaṃ’ nāma, pākaṭadukkhaṃtipi vuccati. Ṭhapetvā dukkhadukkhaṃ sesaṃ dukkhasaccavibhaṅge āgataṃ jātiādi sabbampi tassa tassa dukkhassa vatthubhāvato ‘pariyāyadukkhaṃ’ nāma. Dukkhadukkhaṃ ‘nippariyāyadukkhaṃ’ nāma.

Tattha pariyāyadukkhaṃ nippariyāyadukkhaṃ imasmiṃ padadvaye ṭhatvā dukkhaṃ ariyasaccaṃ kathetabbaṃ. Ariyasaccaṃ nāmetam pāḷiyaṃ saṅkhepatopi āgacchati vitthāratopi. Saṅkhepato āgataṭṭhāne saṅkhepenapi vitthārenapi kathetuṃ vaṭṭati. Vitthārato āgataṭṭhāne pana vitthāreneva kathetuṃ vaṭṭati, na saṅkhepena. Taṃ idaṃ imasmiṃ ṭhāne vitthārena āgatanti vitthāreneva kathetabbaṃ. Tasmā yaṃ taṃ niddesavāre “tattha katamaṃ dukkhaṃ ariyasaccaṃ? Jātipi dukkhā”tiādāni padāni gahetvā “jāti veditabbā, jātiyā dukkhaṭṭho veditabbo”tiādi vuttaṃ. Tattha jātiādāni tāva “tattha katamā jāti? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti saṅjātī”ti imassa pana padabhājanīyassa vasena veditabbāni.

191. Tatrāyaṃ atthavaṇṇanā - tesam tesam sattānanti ayaṃ saṅkhepato anekesaṃ sattānaṃ sādharmaṇaniddeso. Yā devadattassa jāti, yā somadattassa jāti evaṃhi divasampi kathiyamāne neva sattā pariyādānaṃ gacchanti, na sabbaṃ aparatthadīpanaṃ sijjhati. Imehi pana dvīhi padehi na koci satto apariyādinno hoti, na kiñci aparatthadīpanaṃ na sijjhati. Tena vuttaṃ - “yā tesam tesam sattāna”nti. Tamhi tamhīti ayaṃ jātigativasena anekesaṃ sattanikāyānaṃ sādharmaṇaniddeso. Sattanikāyeti sattānaṃ nikāye, sattaḡaṭāyaṃ sattaṣamūheti attho.

Jātīti ayaṃ jātisaddo anekattho. Tathā hesa “ekampi jātiṃ, dvepi jātiyo”ti ettha bhava āgato. “Atthi visāke, nigaṇṭhā nāma samaṇajātikā”ti ettha nikāye. “Tiriya nāma tiṇajāti nābhīyā uggantvā nabhaṃ āhacca ṭhitā ahoṣī”ti ettha paññattiyaṃ. “Jāti dvīhi khandhehi saṅgahitā”ti ettha saṅkhatalakkhaṇe. “Yaṃ, bhikkhave, mātukucchimhi paṭhamam cittaṃ uppannam, paṭhamam viññāṇam pātubhūtam, tadupādāya sāvassa jāti”ti ettha paṭisandhiyaṃ. “Sampatijāto, ānanda, bodhisatto”ti ettha pasūtiyaṃ. “Anupakkuṭṭho jativādenā”ti ettha kule. “Yatoham, bhagini, ariyāya jātiyā jāto”ti ettha ariyasīle. Idha panāyaṃ savikāresu paṭhamābhiniabbattakkhandhesu vattati. Tasmā jāyamānakavasena jātīti idamettha sabhāvapaccattaṃ. Sañjāyanavasena sañjātīti upasaggena padaṃ vaḍḍhitam. Okkamanavasena okkanti. Jāyanatṭhena vā jāti, sā aparipuṇṇāyatanavasena yuttā. Sañjāyanatṭhena sañjāti, sā paripuṇṇāyatanavasena yuttā. Okkamanatṭhena okkanti, sā aṇḍajajalābujavasena yuttā. Te hi aṇḍakosaṇca vatthikosaṇca okkamanti, okkamantāpi pavisantā viya paṭisandhiṃ gaṇhanti. Abhinibbattanatṭhena abhinibbatti. Sā saṃsedajaopapātikavasena yuttā. Te hi pākaṭā eva hutvā nibbattanti. Ayaṃ tāva sammutikathā.

Idāni paramatthakathā hoti. Khandhā eva hi paramatthato pātubhavanti, na sattā. Tattha ca khandhānanti ekavokārabhave ekassa, catuvokārabhave catunnam, pañcavokārabhave pañcannam gahaṇam veditabbaṃ. Pātubhāvoti uppatti. Āyatanānanti ettha tatra tatra uppajjamānāyatanavasena saṅgaho veditabbo. Paṭilābhoti santatiyaṃ pātubhāvoyeva; pātubhavantāneva hi tāni paṭiladdhāni nāma honti. Ayaṃ vuccati jātīti ayaṃ jāti nāma kathiyati. Sā panesā tattha tattha bhava paṭhamābhiniabbattilakkhaṇā, nīyyātanarasā, atītabhavato idha ummujjanapaccupaṭṭhānā, phalavasena dukkhavacittatāpaccupaṭṭhānā vā.

Idāni ‘jātiyā dukkhatṭho veditabbo’ti ayañhi jāti sayam na dukkhā, dukkhuppattiyā pana vatthubhāvena dukkhāti vuttā. Kataradukkhassa panāyaṃ vatthūti? Yaṃ taṃ bālapanḍitasuttādīsu bhagavatāpi upamāvasena pakāsitaṃ āpāyikaṃ dukkhaṃ, yañca sugatiyaṃ manussaloke gabbhokkantimūlakādibhedaṃ dukkhaṃ uppajjati, tassa sabbassāpi esā vatthu. Tatridaṃ gabbhokkantimūlakādibhedaṃ dukkhaṃ - ayañhi satto mātukucchimhi nibbattamāno na uppalapadumapuṇḍarīkādīsu nibbattati. Atha kho heṭṭhā āmāsayassa upari pakkāsayassa udarapaṭalapiṭṭhikaṇḍakānaṃ vemajjhe paramasambādhe tibbandhakāre nānakuṇapagandhaparibhāvite asuciparamaduggandhapavanavicarite adhimattajegucche kucchipadese pūtimacchapūtikummāsacandanikādīsu kimi viya nibbattati. So tattha nibbatto dasa māse mātukucchisambhavena usmanā puṭapākaṃ viya paccamāno piṭṭhapiṇḍi viya sediyamāno samiñjanapasāraṇādirahito adhimattaṃ dukkhaṃ paccanubhotīti. Idaṃ tāva ‘gabbhokkantimūlakaṃ’ dukkhaṃ.

Yaṃ pana so mātu sahasā upakkhalanagamananisīdanauṭṭhānaparivattanādīsu surādhuttahatthagato eḷako viya ahiguṇṭhikahatthagato sappapotako viya ca ākaḍḍhanaparikaḍḍhanaodhunanāniddhunanādinā upakkamena adhimattaṃ dukkhamanubhavati, yañca mātu sītudakapānakāle sītanarakūpapanno viya, uṇhayāgubhattādiajjhoharaṇakāle aṅgāravuṭṭhisamparikiṇṇo viya, loṇambilādiajjhoharaṇakāle khārāpaṭicchakādikammakāraṇappatto viya tibbaṃ dukkhamanubhoti - idaṃ ‘gabbhapariharaṇamūlakaṃ’ dukkhaṃ.

Yaṃ panassa mūlhaḡabbhāya mātuyā mittāmaccasuhajjādīhipi adassanārahe dukkhuppattiṭṭhāne chedanaphālanādīhi dukkhaṃ uppajjati - idaṃ

‘gabbhavipattimūlakam’ dukkham. Yam vijāyamānāya mātuyā kammajehi vātehi parivattetvā narakapapātam viya atibhayānakam yonimaggaṃ paṭipātiyamānassa paramasambādheṇa yonimukheṇa tālacchiggaḥeṇa viya nikkadḍhiyamānassa mahānāgassa narakasattassa viya ca saṅghāṭapabbatehi vicuṇṇiyamānassa dukkham uppajjati - idaṃ ‘vijāyanamūlakam’ dukkham. Yam pana jātassa taruṇavaṇasadisassa sukumārasarīrassa hatthaggaṇaṇanāpanadhovanacoḷaparimajjanādikāle sūcimukhakhuradhāravijjhanaphālanasadisam dukkham uppajjati - idaṃ mātukucchito ‘bahi nikkhamanamūlakam’ dukkham. Yam tato param pavattiyam attanāva attānam vadhantassa, acelakavatādivasena ātāpanaparitāpanānuyogamanuyuttassa, kodhavasena abhuñjantassa, ubbandhantassa ca dukkham hoti - idaṃ ‘attūpakkamamūlakam’ dukkham.

Yam pana parato vadhabandhanādīni anubhavantassa dukkham uppajjati - idaṃ ‘parūpakkamamūlakam’ dukkhanti. Iti imassa sabbassāpi dukkhassa ayam jāti vatthumeva hotīti. Tenetaṃ vuccati -

Jāyetha no ce narakesu satto,
Tatthaggidāhādikamappasayham;
Labhetha dukkham nu kuhiṃ patiṭṭham,
Iccāha dukkhāti munīdha jāti.

Dukkham tiracchesu kasāpatoda -
Daṇḍābhighātādibhavam anekam;
Yam taṃ katham tattha bhavēyya jātiṃ,
Vinā tahiṃ jāti tatopi dukkhā.

Petesu dukkham pana khuppipāsā -
Vātātapādippabhavam vicittam;
Yasmā ajātassa na tattha atthi,
Tasmāpi dukkham muni jātimāha.

Tibbandhakāre ca asayhasīte,
Lokantare yaṃ asuresu dukkham;
Na taṃ bhavē tattha na cassa jāti,
Yato ayam jāti tatopi dukkhā.

Yañcāpi gūthanarake viya mātugabbhe,
Satto vasaṃ ciramato bahi nikkhamanañca;
Pappoti dukkhamatighoramidampi natthi,
Jātiṃ vinā itipi jātirayañhi dukkhā.

Kiṃ bhāsitenā bahunā nanu yaṃ kuhiñci,
Atthīdha kiñcidapi dukkhamidaṃ kadāci;
Nevatthi jātivirahe yadato mahesī,
Dukkhāti sabbapaṭhamam imamāha jātinti.

Jarāniddeśo

192. Jarāniddese jarāti sabhāvapaccattaṃ. Jīraṇatāti ākāraniddeso.

Khaṇḍiccantiādayo tayo kālātikkame kiccaniddesā. Pacchimā dve pakatiniddesā. Ayañhi jarāti iminā padena sabhāvato dīpitā, tenassā idaṃ sabhāvapaccattaṃ. Jīraṇatāti iminā ākārato, tenassāyaṃ ākāraniddeso. Khaṇḍiccanti iminā kālātikkame dantanakhānaṃ khaṇḍitabhāvakaraṇakiccato. Pāliccanti iminā kesalomānaṃ palitabhāvakaraṇakiccato. Valittacatāti iminā maṃsaṃ milāpetvā tace valittabhāvakaraṇakiccato dīpitā. Tenassā ime khaṇḍiccanti ādayo tayo kālātikkame kiccaniddesā. Tehi imesaṃ vikārānaṃ dassanavasena pākaṭibhūtāti pākaṭajarā dassitā. Yatheva hi udakassa vā vātassa vā aggino vā tiṇarukkhādīnaṃ saṃsaggapalibhaggaṭāya vā jhāmatāya vā gatamaggo pākaṭo hoti, na ca so gatamaggo tāneva udakādīni, evameva jarāya dantādīsu khaṇḍiccādivasena gatamaggo pākaṭo, cakkhuṃ ummīletvāpi gayhati. Na ca khaṇḍiccādīneva jarā; na hi jarā cakkhuviññeyyā hoti.

Āyuno saṃhāni indriyānaṃ paripākoti imehi pana padehi kālātikkameyeva abhibyattāya āyukkhayacakkhādīndriyaparipākasaṅkhātāya pakatiyā dīpitā. Tenassime pacchimā dve pakatiniddesāti veditabbā. Tattha yasmā jaraṃ pattassa āyu hāyati tasmā jarā “āyuno saṃhānī”ti phalūpacārena vuttā. Yasmā daharakāle suppasannāni sukhumampi attano visayaṃ sukheneva gaṇhanasamatthāni cakkhādīni indriyāni jaraṃ pattassa paripakkāni āluḷitāni avisadāni oḷārikampi attano visayaṃ gahetuṃ asamatthāni honti, tasmā “indriyānaṃ paripāko”ti phalūpacāreneva vuttā.

Sā panesā evaṃ niddiṭṭhā sabbāpi jarā pākaṭā paṭicchannāti duvidhā hoti. Tattha dantādīsu khaṇḍādibhāvadassanato rūpadhammesu jarā ‘pākaṭajarā’ nāma. Arūpadhammesu pana jarā tādisassa vikārassa adassanato ‘paṭicchannajarā’ nāma. Tattha yvāyaṃ khaṇḍādibhāvo dissati, so tādisānaṃ dantādīnaṃ suviññeyyattā vaṇṇoyeva. Taṃ cakkhunā disvā manodvārena cintetvā “ime dantā jarāya pahaṭā”ti jaraṃ jānāti, udakaṭṭhāne baddhāni gosiṅgādīni oloketvā heṭṭhā udakassa atthibhāvaṃ jānanaṃ viya. Puna avīci savīcīti evampi ayaṃ jarā duvidhā hoti. Tattha maṇikanakaraṇatapaṇḍitapavāḷacandasūriyādīnaṃ mandadasakādīsu pāṇīnaṃ viya ca pupphaphalapallavādīsu apāṇīnaṃ viya ca antarantarā vaṇṇavisesādīnaṃ dubbiññeyyattā jarā ‘avīcījarā’ nāma, nirantarajarāti attho. Tato aññesu pana yathāvuttesu antarantarā vaṇṇavisesādīnaṃ suviññeyyattā jarā ‘savīcījarā’ nāma.

Tattha savīcījarā upādinnānupādinnaḥkavasena evaṃ dīpetabbā - daharakumārakānañhi paṭhamameva khīradantā nāma utṭhahanti, na te thirā. Tesu pana patitesu puna dantā utṭhahanti. Te paṭhamameva setā honti, jarāvātena pana pahaṭakāle kālākā honti. Kesā pana paṭhamameva tambāpi honti kālākāpi setāpi. Chavi pana salohitikā hoti. Vaḍḍhantānaṃ vaḍḍhantānaṃ odātānaṃ odātabhāvo, kālākānaṃ kālākabhāvo paññāyati, jarāvātena pana pahaṭakāle vaḷiṃ gaṇhāti. Sabbampi sassaṃ vapitakāle setaṃ hoti, pacchā nīlaṃ, jarāvātena pana pahaṭakāle paṇḍukaṃ hoti. Ambaṅkurenāpi dīpetuṃ vaṭṭati eva. Ayaṃ vuccati jarāti ayaṃ jarā nāma kathiyati. Sā panesā khandhaparipākakalakkhaṇā, maraṇūpanayanarasā, yobbanavināsapaccupaṭṭhānā.

‘Jarāya dukkhaṭṭho veditabbo’ti ettha pana ayampi sayaṃ na dukkhā, dukkhassa pana vatthubhāvena dukkhāti vuttā. Katarassa dukkhassa? Kāyadukkhassa ceva domanassadukkhassa ca. Jiṇṇassa hi attabhāvo jarasakaṭaṃ viya dubbalo hoti, ṭhātumaṃ vā gantumaṃ vā nisīditumaṃ vā vāyamantassa balavaṃ kāyadukkhamaṃ uppajjati;

puttadāre yathāpure asallakkhente domanassaṃ uppajjati. Iti imesaṃ dvinnampi dukkhānaṃ vatthubhāvena dukkhāti veditabbā. Apica -

Aṅgānaṃ sithilabhāvā, indriyānaṃ vikārato;
Yobbanassa vināsena, balassa upaghātato.

Vippavāsā satādīnaṃ, puttadārehi attano;
Apasādanīyato ceva, bhīyyo bālattapattiyā.

Pappoti dukkhaṃ yaṃ macco, kāyikaṃ mānaṃ tathā;
Sabbametaṃ jarāhetu, yasmā tasmā jarā dukhāti.

Maraṇaniddeso

193. Maraṇaniddese cavanakavasena cuti; ekacatupañcakkhandhāya cutiyā sāmāññavacanametaṃ. Cavanatāti bhāvavacanena lakkhaṇanidassanaṃ. Bhedoti cutikhandhānaṃ bhaṅgupattiparidīpanaṃ. Antaradhānanti ghaṭassa viya bhinnassa bhinnānaṃ cutikhandhānaṃ yena kenaci pariyāyena tñhānbhāvaparidīpanaṃ. Maccu maraṇanti maccusaṅkhātāṃ maraṇaṃ. Kālo nāma antako, tassa kiriyā kālakiriyā. Ettāvatā sammutiyā maraṇaṃ dīpitaṃ hoti.

Idāni paramatthena dīpetuṃ khandhānaṃ bhedotiādimāha. Paramatthena hi khandhāyeva bhijjanti, na satto nāma koci marati. Khandhesu pana bhijjamānesu satto marati bhinnesu matoti vohāro hoti. Ettha ca catupañcavokāravasena khandhānaṃ bhedo, ekavokāravasena kaḷavarassa nikkhepo; catuvokāravasena vā khandhānaṃ bhedo, sesadvayavasena kaḷavarassa nikkhepo veditabbo. Kasmā? Bhavadvayepi rūpakāyasaṅkhātassa kaḷavarassa sambhavato. Yasmā vā cātumahārājikādīsu khandhā bhijjanteva, na kiñci nikkhipati, tasmā tesāṃ vasena khandhānaṃ bhedo. Manussādīsu kaḷavarassa nikkhepo. Ettha ca kaḷavarassa nikkhepakaraṇato maraṇaṃ “kaḷavarassa nikkhepo”ti vuttaṃ.

Jīvitindriyassa upacchedoti iminā indriyabaddhasseva maraṇaṃ nāma hoti, anindriyabaddhassa maraṇaṃ nāma natthīti dasseti. ‘Sassaṃ mataṃ, rukkho mato’ti idaṃ pana vohāramattameva. Atthato pana evarūpāni vacanāni sassādīnaṃ khayavayabhāvameva dīpenti. Idaṃ vuccati maraṇanti idaṃ sabbampi maraṇaṃ nāma kathiyati.

Apicettha khaṇikamaraṇaṃ, sammutimaraṇaṃ, samucchadamaraṇanti ayampi bhedo veditabbo. Tattha ‘khaṇikamaraṇaṃ’ nāma pavatte rūpārūpadhammānaṃ bhedo. ‘Tisso mato, phusso mato’ti idaṃ ‘sammutimaraṇaṃ’ nāma. Khīṇāsavassa appaṭṭisandhikā kālakiriyā ‘samucchadamaraṇaṃ’ nāma. Imasmiṃ panatthe sammutimaraṇaṃ adhippetāṃ. Jātikkhayamaraṇaṃ, upakkamamaraṇaṃ, sarasamaraṇaṃ, āyukkhayamaraṇaṃ, puññakkhayamaraṇantipi tasseva nāmaṃ. Tayidaṃ cutilakkhaṇaṃ, viyogarasāṃ, vippavāsapaccupaṭṭhānaṃ.

‘Maraṇassa dukkhaṭṭho veditabbo’ti ettha pana idampi sayāṃ na dukkhaṃ, dukkhassa pana vatthubhāvena dukkhanti vuttaṃ. Maraṇantikāpi hi sārīrikā vedanā, paṭivāte gahitā ādittatiṇukkā viya, sarīraṃ nidahanti. Narakanimittādīnaṃ upaṭṭhānakāle balavadomanassaṃ uppajjati. Iti imesaṃ dvinnampi dukkhānaṃ vatthubhāvena dukkhanti veditabbaṃ. Api ca -

Pāpassa pāpakammādi, nimittamanupassato;

Bhaddassāpasahantassa, viyogaṃ piyavatthukaṃ.

Mīyamānassa yaṃ dukkhaṃ, mānaṃ avisesato;
Sabbesañcāpi yaṃ sandhi-bandhanacchedanādikaṃ.

Vitujjamānamammānaṃ, hoti dukkhaṃ sarīrajaṃ;
Asayhamappaṭikāraṃ, dukkhassetassidaṃ yato;
Maraṇaṃ vatthu tenetaṃ, dukkhamicceva bhāsanti.

Apica imāni jātijarāmarāṇāni nāma imesaṃ sattānaṃ vadhakapaccāmittā viya otāraṃ gavesantāni vicaranti. Yathā hi purisassa tīsu paccāmittesu otārāpekkhesu vicarantesu eko vadeyya - “ahaṃ asukaaraññaṃ nāma vaṇṇaṃ kathetvā etaṃ ādāya tattha gamissāmi, ettha mayhaṃ dukkaraṃ natthī”ti. Duttiyo vadeyya “ahaṃ tava etaṃ gahetvā gatakāle pothetvā dubbalaṃ karissāmi, ettha mayhaṃ dukkaraṃ natthī”ti. Tatiyo vadeyya - “tayā etasmiṃ pothetvā dubbale kate tiṇhena asinā sīsacchedanaṃ nāma mayhaṃ bhāro hotū”ti. Te evaṃ vatvā tathā kareyyuṃ.

Tattha paṭhamapaccāmittassa araññaṃ vaṇṇaṃ kathetvā taṃ ādāya tattha gatakālo viya suhajjañātimaṇḍalato nikkadḍhitvā yattha katthaci nibbattāpanaṃ nāma jātiyā kiccaṃ. Duttiyassa pothetvā dubbalakaraṇaṃ viya nibbattakkhandhesu nipatitvā parādhīnaṃ aṇcaparāyaṇabhāvakaraṇaṃ jarāya kiccaṃ. Tatiyassa tiṇhena asinā sīsacchedanaṃ viya jīvitakkhayapāpanaṃ maraṇassa kiccanti veditabbaṃ.

Apicettha jātidukkhaṃ sādīnavamahākantārappaveso viya daṭṭhabbaṃ. Jarādukkhaṃ tattha annapānarahitassa dubbalyaṃ viya daṭṭhabbaṃ. Maraṇadukkhaṃ dubbalassa iriyāpathapavattane vihataparakkamaṃ vāḷādīhi anayabyasanāpādanaṃ viya daṭṭhabbanti.

Sokaniddeso

194. Sokaniddese byasatīti byasanaṃ; hitasukhaṃ khipati viddhaṃsetīti attho. Ñātīnaṃ byasanaṃ ñātibyasanaṃ; corarogabhayādīhi ñātikkhayaṃ ñātivināsoti attho. Tena ñātibyasanena phuṭṭhassāti ajjhotthaṭṭassa abhibhūtaṃ samannāgatassāti attho. Sesesupi eseva nayo. Ayaṃ pana viśeso - bhogaṇaṃ byasanaṃ bhogabyasanaṃ; rājacorādivasena bhogakkhayaṃ bhogavināsoti attho. Rogoyeva byasanaṃ rogabyasanaṃ; rogo hi ārogyaṃ byasati vināsetīti byasanaṃ. Sīlassa byasanaṃ sīlabyasanaṃ; dussīlyassetāṃ nāmaṃ. Sammādiṭṭhiṃ vināsayamānā uppannā diṭṭhiyeva byasanaṃ diṭṭhibyasanaṃ. Ettha ca purimāni dve anipphannāni, pacchimāni tīni nipphannāni tilakkhaṇabbhāhatāni. Purimāni ca tīni neva kusalāni na akusalāni. Sīladiṭṭhibyasanaṃadvayaṃ akusalaṃ.

Aññataraññatarenāti gahitesu vā yena kenaci aggahitesu vā mittāmaccaḃbyasanādīsū yena kenaci. Samannāgatassāti samanubandhassa aparimuccamānassa. Aññataraññatarena dukkhadhammenāti yena kenaci sokadukkhassa uppattihetunā. Sokoti socanakavasena soko; idaṃ tehi kāraṇehi upajjanakasokassa sabhāvapaccattaṃ. Socanāti socanākaro. Socitattanti socitabhāvo. Antosokoti abbhantare soko. Duttiyapadaṃ upasaggavasena vaḍḍhitaṃ. So hi abbhantare sukkhāpento viya parisukkhāpento viya uppajjati “antosoko antoparisoko”ti vuccati.

Cetaso parijjhāyanāti cittassa jhāyanākāro. Soko hi uppajjamāno aggi viya cittaṃ jhāpeti paridahati, “cittaṃ me jhāmaṃ, na me kiñci paṭibhātī”ti vadāpeti. Dukkhitō mano dummano, tassa bhāvo domanassaṃ. Anupaviṭṭhaṭṭhena sokova sallanti sokasallaṃ. Ayaṃ vuccati sokoti ayaṃ soko nāma kathiyati. So panāyaṃ kiñcāpi atthato domanassavedanāva hoti, evaṃ santepi antonijjhānalakkhaṇo, cetaso parinijjhāyanaraso, anusocanapaccupaṭṭhāno.

‘Sokassa dukkhaṭṭho veditabbo’ti ettha pana ayaṃ sabhāvadukkhattā ceva dukkhassa ca vatthubhāvena dukkhoti vutto. Kataradukkhassāti? Kāyikadukkhassa ceva javanakkhaṇe ca domanassadukkhassa. Sokavegena hi hadaye mahāgaṇḍo uṭṭhahitvā paripaccitvā bhijjati, mukhato vā kāḷalohitaṃ nikkhamati, balavaṃ kāyadukkhāṃ uppajjati. “Ettakā me ñātayo khayaṃ gatā, ettakā me bhogā”ti cintentassa ca balavaṃ domanassaṃ uppajjati. Iti imesaṃ dvinnāṃ dukkhānaṃ vatthubhāvenapesa dukkhoti veditabbo. Apica -

Sattānaṃ hadayaṃ soko, sallaṃ viya vitujjati;
Aggitattova nārāco, bhusaṇca ḍahate puna.

Samāvahati ca byādhi-jarāmarañabhedaṇaṃ;
Dukkhampi vividhaṃ yasmā, tasmā dukkhoti vuccatīti.

Paridevaniddeso

195. Paridevaniddese ‘mayhaṃ dhītā, mayhaṃ putto’ti evaṃ ādissa ādissa devanti rodanti etenāti ādevo. Taṃ taṃ vaṇṇaṃ parikittetvā parikittetvā devanti etenāti paridevo. Tato parāni dve dve padāni purimadvayasseva ākārabhāvaniddesavasena vuttāni. Vācāti vacanaṃ. Palāpoti tucchaṃ niratthakavacanaṃ. Upaḍḍhabhaṇitaaññabhaṇitādivasena virūpo palāpo vippalāpo. Lālappoti punappunaṃ lapanāṃ. Lālappanākāro lālappanā. Lālappitassa bhāvo lālappitattaṃ. Ayaṃ vuccati paridevoti ayaṃ paridevo nāma kathiyati. So lālappanalakkhaṇo, guṇadosaparikittanaraso, sambhamapaccupaṭṭhāno.

‘Paridevassa dukkhaṭṭho veditabbo’ti ettha pana ayampi sayaṃ na dukkho, kāyadukkhadomanassadukkhānaṃ pana vatthubhāvena dukkhoti vutto. Paridevanto hi attano khandhaṃ muṭṭhīhi potheti, ubho hi hatthehi uraṃ paharati piṃsati, sīsena bhittiyā saddhiṃ yujjati. Tenassa balavaṃ kāyadukkhāṃ uppajjati. ‘Ettakā me ñātayo khayaṃ vayaṃ abbatthaṃ gatā’tiādīni cinteti. Tenassa balavaṃ domanassaṃ uppajjati. Iti imesaṃ dvinnampi dukkhānaṃ vatthubhāvena dukkhoti veditabbo. Apica -

Yaṃ sokasallavihato paridevamāno,
Kaṇṭhoṭṭhatālulalaso sajamappasayaṃ;
Bhiyyodhimattamadhigacchatiyeva dukkhaṃ,
Dukkhoti tena bhagavā paridevamāhāti.

Dukkhadomanassaniddeso

196-197. Dukkhadomanassaniddesā heṭṭhā dhammasaṅgahaṭṭhakathāyaṃ vaṇṇitattā pākaṭā eva. Lakkhaṇādīni pana tesāṃ tattha vuttāneva.

‘Dukkhassa dukkhaṭṭho veditabbo, domanassassa dukkhaṭṭho veditabbo’ti ettha pana ubhayampetaṃ sayaṇca dukkhattā kāyikacetasikadukkhānaṃca vatthubhāvena

dukkhanti vuttaṃ. Hatthapādānañhi kaṇṇanāsikānañca chedanadukkhena dukkhitassa, anāthasālāyaṃ ucchiṭṭhakapālaṃ purato katvā nipannassa, vaṇamukhehi puḷuvakesu nikkhamantesu balavaṃ kāyadukkhāṃ uppajjati; nānāraṅgarattavattamanuññālaṅkāraṃ nakkhattaṃ kīlantaṃ mahājanaṃ disvā balavadomanassaṃ uppajjati. Evaṃ tāva dukkhassa dvinnampi dukkhānaṃ vatthubhāvo veditabbo. Apica -

Pīleti kāyikamidaṃ, dukkhaṃ dukkhañca mānaṃ bhiyyo;
Janayati yasmā tasmā, dukkhanti visesato vuttanti.

Cetodukkhasamappitā pana kese pakiriya urāni patipisenti, āvaṭṭanti, vivaṭṭanti, chinnaṃ papātanti, satthaṃ āharanti, viṣaṃ khādanti, rajjuyā ubbandhanti, aggaṃ pavisanti. Taṃ taṃ viparītaṃ vatthūṃ tathā tathā vippaṭṭisārino paṭiḍḍayhamānacittā cintenti. Evaṃ domanassassa ubhinnampi dukkhānaṃ vatthubhāvo veditabbo. Apica -

Pīleti yato cittaṃ, kāyassa ca pīḷanaṃ samāvahati;
Dukkham domanassampi, domanassaṃ tato ahūti.

Upāyāsānidheso

198. Upāyāsānidheso āyāsanaṭṭhena āyāso; saṃsīdanavisīdanākārappavattassa cittaḷamathassetāṃ nāmaṃ. Balavaṃ āyāso upāyāso. Āyāsitaḷbhāvo āyāsitaṭṭaṃ. Upāyāsitaḷbhāvo upāyāsitaṭṭaṃ. Ayaṃ vuccati upāyāsoti ayaṃ upāyāso nāma kathiyati. So panaṣa byāsatiḷlakkaṇo, nitthunanaṣaṣo, viṣāḷapaccupaṭṭhāno.

‘Upāyāsassa dukkhaṭṭho veditabbo’ti ettha pana ayaṃpi sayāṃ na dukkho, ubhinnampi dukkhānaṃ vatthubhāvena dukkhoti vutto. Kupitena hi rañṇā issariyaṃ acchinditvā haṭaputtaḷbhāṭikānaṃ āṇattavaḷdhānaṃ bhayena aṭaviṃ pavisitvā nilīnānaṃ mahāviṣāḷappattānaṃ dukkhaṭṭhānena dukkhaseyyāya dukkhaṇisaḷjjāya balavaṃ kāyadukkhāṃ uppajjati. ‘Ettakā no ṇāṭakā, ettakā bhogaṇaṭṭhā’ti cintentaṇaṃ balavadomanassaṃ uppajjati. Iti imesaṃ dvinnampi dukkhānaṃ vatthubhāvena dukkhoti veditabboti. Apica -

Cittassa paṣidahanā, kāyassa viṣāḷanaṇa ca adhimattaṃ;
Yaṃ dukkhamupāyāso, janeti dukkho tato vutto.

Ettha ca maṇḷagginā antobhājanaṣeva telāḷḷīnaṃ pāko viya soko. Tikkhagginā paccamaṇassa bhājanaṭo baṇinikkhamanaṃ viya paṣidevo. Baṇinikkhaṇtāvaṣesaṣa nikkhamitumpi appaḷhontassa antobhājanaṣeva yāva paṣikkhayā pāko viya upāyāso ḷaṭṭhabbo.

Appiyasampayogaṇidheso

199. Appiyasampayogaṇidheso yaṣṣāti ye aṣṣa. Aṇiṭṭhāti apaṣiṣeṣitā. Paṣiṣeṣitā vā hontu apaṣiṣeṣitā vā, nāmaṣevaṭaṃ amaṇāpāramaṇānaṃ. Maṇasmiṃ na kaṃanti, na paṣisaṇtīti akaṇtā. Maṇasmiṃ na appiyaṇti, na vā maṇaṃ vaḷḷḷhentaṭi amaṇāpā. Rūpaṭiāḷi teṣaṃ saḷbhāvaṇidassaṇaṃ. Anaṭṭhaṃ kāṃenti icchantaṭi anaṭṭhaḷkāṃā. Ahitaṃ kāṃenti icchantaṭi ahitaḷkāṃā. Aphaṣukaṃ dukkhaviḷhāraṃ kāṃenti icchantaṭi aphaṣukaḷkāṃā. Caṭūhi yoḷgehi kḷemaṃ nibbhayaṃ vivaṭṭaṃ na icchanti, saḷbhayaṃ vaṭṭameva neṣaṃ kāṃenti icchantaṭi āyoḷgakkḷemaḷkāṃā.

Apica saddhādīnaṃ vuddhisāṅkhātassa atthassa akāmanato tesamēva hānisāṅkhātassa anatthassa ca kāmanato anattakāmā. Saddhādīnaṃyeva upāyabhūtaṃ hitassa akāmanato saddhāhāniādīnaṃ upāyabhūtaṃ ahitassa ca kāmanato ahitakāmā. Phāsukavīhārassa akāmanato aphāsukavīhārassa ca kāmanato aphāsukakāmā. Yassa kassaci nibbhayassa akāmanato bhayassa ca kāmanato ayogakkhemakāmāti evampettha attho daṭṭhabbo.

Saṅgatīti gantvā saṃyogo. Samāgamoti āgatehi saṃyogo. Samodhānanti ṭhānanisajjādīsu sahabhāvo. Missībhāvoti sabbakiccānaṃ sahakaraṇaṃ. Ayaṃ sattavasena yojanā. Saṅkhāravasena pana yaṃ labbhati taṃ gahetabbaṃ. Ayaṃ vuccatīti ayaṃ appiyasampayogo nāma kathiyati. So anīṭṭhasamodhānalakkhaṇo, cittavighātakaraṇaraso, anatthabhāvapaccupaṭṭhāno.

So atthato eko dhammo nāma natthi. Kevalaṃ appiyasampayuttānaṃ duvidhassāpi dukkhassa vatthubhāvato dukkhoti vutto. Anīṭṭhāni hi vatthūni samodhānagatāni vijjhanachedanaphālanādīhi kāyikampi dukkhaṃ uppādentī, ubbegajananato mānasampi. Tenetaṃ vuccati -

Disvāva appiye dukkhaṃ, paṭhamam hoti cetasi;
Tadupakkamasambhūta-matha kāye yato idha.

Tato dukkhadvayassāpi, vatthuto so mahesinā;
Dukkho vuttoti viññeyyo, appiyehi samāgamoti.

Piyavippayoganiddeso

200. Piyavippayoganiddeso vuttapaṭipakkhanayena veditabbo. Mātā vātiādi panettha atthakāme sarūpena dassetuṃ vuttaṃ. Tattha mamāyatīti mātā. Piyāyatīti pitā. Bhajatīti bhātā. Tathā bhaginī. Mettāyantīti mittā, minantīti vā mittā; sabbaguyhesu anto pakkhipantīti attho. Kiccakaraṇīyesu sahabhāvaṭṭhena amā hontīti amaccā. Ayaṃ amhākaṃ ajjhantikoti evaṃ jānanti ñāyantīti vā ñātī. Lohitena sambandhāti sālohitā. Evametāni padāni atthato veditabbāni. Ayaṃ vuccatīti ayaṃ piyehi vippayogo nāma kathiyati. So iṭṭhavatthuviyogalakkhaṇo, sokuppādanaraso, byasanapaccupaṭṭhāno.

So atthato eko dhammo nāma natthi. Kevalaṃ piyavippayuttānaṃ duvidhassāpi dukkhassa vatthubhāvato dukkhoti vutto. Iṭṭhāni hi vatthūni viyujjamānāni sarīrassa sosanamīlāpanādibhāvena kāyikampi dukkhaṃ uppādentī, ‘yampi no ahosi, tampi no natthī’ti anusocāpanato mānasampi. Tenetaṃ vuccati -

Ñātidhanādiviyogā, sokasarasamappitā vitujjanti;
Bālā yato tato yaṃ, dukkhoti mato piyaviyogoti.

Ichchāniddeso

201. Ichchāniddese jātīdhammānanti jātisabhāvānaṃ jātipakatikānaṃ. Ichchā uppajjatīti taṇhā uppajjati. Aho vatāti patthanā. Na kho panetaṃ icchāya pattabbanti yaṃ etaṃ ‘‘aho vata mayaṃ na jātīdhammā assāma, na ca vata no jāti āgaccheyyā’’ti evaṃ pahīnasamudayesu sādhusu vijjamānaṃ ajātīdhammattaṃ, parinibbutesu ca vijjamānaṃ jātiyā anāgamaṃ icchitaṃ, taṃ icchantassāpi maggabhāvanāya vinā apattabbato anicchantassa ca bhāvanāya pattabbato na icchāya pattabbaṃ nāma hoti. Idampīti etampi; upari sesāni upādāya pikāro.

Yampicchanti yenapi dhammena alabbhaneyyaṃ vatthuṃ icchanto na labhati, taṃ alabbhaneyyavatthuicchanam dukkhanti veditabbaṃ. Jarādharmmānantīdīsipi eseva nayo. Evamettha alabbhaneyyavatthūsu icchāva “yampicchaṃ na labhati tampi dukkha”nti vuttā. Sā alabbhaneyyavatthuicchanalakkhaṇā, tappariyesanarasā, tesam appattipaccupaṭṭhānā.

Dvinnam pana dukkhānam vatthubhāvato dukkhāti vuttā. Ekacco hi rājā bhavissatīti sambhāvito hoti. So chinnabhinnagaṇena parivārito pabbatavisamaṃ vā vanagahanaṃ vā pavisati. Atha rājā taṃ pavattiṃ ñatvā balakāyaṃ peseti. So rājapurisehi nihataparivāro sayampi laddhappahāro palāyamāno rukkhantaram vā pāsānantaram vā pavisati. Tasmīṃ samaye mahāmegho uṭṭhahati, tibbandhakārā kālavaddalikā hoti. Atha naṃ samantato kāḷakipillikādayo pāṇā parivāretvā gaṇhanti. Tenassa balavakāyadukkhaṃ uppajjati. ‘Maṃ ekaṃ nissāya ettakā ñāti ca bhogā ca vinaṭṭhā’ti cintentassa balavadomanassaṃ uppajjati. Iti ayaṃ icchā imesaṃ dvinnampi dukkhānam vatthubhāvena dukkhāti veditabbā. Apica -

Taṃ taṃ patthayamānānaṃ, tassa tassa alābhato;
Yaṃ vighātamayaṃ dukkhaṃ, sattānaṃ idha jāyati.

Alabbhaneyyavatthūnaṃ, patthanā tassa kāraṇaṃ;
Yasmā tasmā jino dukkhaṃ, icchitālābhamabravīti.

Upādānakkhandhaniddeso

202. Upādānakkhandhaniddese saṃkhittenāti desanaṃ sandhāya vuttaṃ. Dukkhañhi ettakāni dukkhasatānīti vā ettakāni dukkhasahassānīti vā ettakāni dukkhasatasahassānīti vā saṃkhipituṃ na sakkā, desanā pana sakkā, tasmā “dukkhaṃ nāma aññaṃ kiñci natthi, saṃkhittena pañcupādānakkhandhā dukkhā”ti desanaṃ saṃkhipento evamāha. Seyyathidanti nipāto; tassa te katameti ceti attho. Rūpūpādānakkhandhotiādīnaṃ attho khandhavibhaṅge vaṇṇitoyeva.

‘Khandhānaṃ dukkhaṭṭho veditabbo’ti ettha pana -

Jātipabbhutaṃ dukkhaṃ, yaṃ vuttaṃ idha tādīnā;
Avuttaṃ yañca taṃ sabbaṃ, vinā ete na vijjati.

Yasmā tasmā upādāna-kkhandhā saṅkhepato ime;
Dukkhāti vuttā dukkhanta-desakena mahesinā.

Tathā hi indhanamiva pāvako, lakkhamiva paharaṇāni, gorūpamiva ḍaṃsamakasādayo, khetamiva lāvakā, gāmaṃ viya gāmaghātakā, upādānakkhandhapañcakameva jātiādayo nānappakārehi bādhayamānā, tiṇalatādīni viya bhūmīyaṃ, pupphaphalapallavādīni viya rukkhesu, upādānakkhandhesuyeva nibbattanti. Upādānakkhandhānañca ādidukkhaṃ jāti, majjhedukkhaṃ jarā, pariyośanadukkhaṃ maraṇaṃ. Māraṇantikadukkhābhighātena pariḍayhamānadukkhaṃ soko, tadasahanato lālappanadukkhaṃ paridevo. Tato dhātukkhobhasaṅkhātāniṭṭhaphoṭṭhabbasamāyogato kāyassa ābāddhanadukkhaṃ dukkhaṃ. Tena bādhiyamānānaṃ puthujjanānaṃ tattha paṭighuppattito cetobāddhanadukkhaṃ domanassaṃ. Sokādivuḍḍhiyā janitavisādānaṃ anutthunanadukkhaṃ upāyāso. Manorathavighātappattānaṃ icchāvighātadukkhaṃ icchitālābhoti evaṃ nānappakārato upaparikkhiyamānā upādānakkhandhāva

dukkhāti yadetaṃ ekamekaṃ dassetvā vuccamānaṃ anekehi kappehi na sakkā asesato vattuṃ, taṃ sabbampi dukkhaṃ ekajalabindumhi sakalasamuddajalarasaṃ viya yesu kesuci pañcasu upādānakkhandhesu saṅkhipitvā dassetuṃ “saṃkhittena pañcupādānakkhandhā dukkhā”ti bhagavā avocāti.

Dukkhasaccaniddesavaṇṇanā niṭṭhitā.

2. Samudayasaccaniddesavaṇṇanā

203. Samudayasaccaniddese yāyaṃ taṇhāti yā ayaṃ taṇhā. Ponobbhavikāti punabbhavakaraṇaṃ punobbhavo, punobbhavo sīlamassāti ponobbhavikā. Apica punabbhavaṃ deti, punabbhavāya saṃvattati, punappunaṃ bhava nibbattetīti ponobbhavikā. Sā panesā punabbhavassa dāyikāpi atthi adāyikāpi, punabbhavāya saṃvattanikāpi atthi asaṃvattanikāpi, dinnāya paṭisandhiyā upadhivepakkamattāpi. Sā punabbhavaṃ dadamānāpi adadamānāpi, punabbhavāya saṃvattamānāpi asaṃvattamānāpi, dinnāya paṭisandhiyā upadhivepakkamattāpi ponobbhavikā evāti nāmaṃ labhati. Abhinandanasaṅkhātena nandirāgena sahagatāti nandirāgasahagatā, nandirāgena saddhiṃ atthato ekattameva gatāti vuttaṃ hoti. Tatrataṭṭrābhinandinīti yatra yatra attabhāvo tatrataṭṭrābhinandinī, rūpādīsu vā ārammaṇesu tatrataṭṭrābhinandinī; rūpābhinandinī saddagandharasaphoṭṭhabbadhammābhinandinīti attho. Seyyathidanti nipāto; tassa sā katamāti ceti attho. Kāmataṇhāti kāme taṇhā kāmataṇhā; pañcakāmaguṇikārāgassetam adhivacanaṃ. Bhava taṇhā bhavataṇhā; bhavapatthanāvasena uppannassa sassatadiṭṭhisahagatassa rūpārūpabhavarāgassa ca jhānanikantiyā cetam adhivacanaṃ. Vibhave taṇhā vibhavataṇhā; ucchedadiṭṭhisahagatassa rāgassetam adhivacanaṃ.

Idāni tassā taṇhāya vatthuṃ vitthārato dassetuṃ sā kho panesātiādīmāha. Tattha uppajjati jāyati. Nivisati punappunaṃ pavattivasena patitṭhahati. Yaṃ loke piyarūpaṃ sātārūpanti yaṃ lokasmiṃ piyasabhāvañceva madhurasabhāvañca. Cakkhuṃ loketiādīsu lokasmiñhi cakkhādīsu mamattena abhinivittā sattā sampattiyaṃ patitṭhitā attano cakkhuṃ ādāsādīsu nimittaggahaṇānusārena vippasanna pañcapasādaṃ suvaṇṇavimāne ugghāṭitamaṇisīhapañjaraṃ viya maññanti, sotaṃ rajatapanālikāṃ viya pāmaṅgasuttakaṃ viya ca maññanti, tuṅganāsāti laddhavohāraṃ ghānaṃ vaṭṭetvā ṭhapitaharītālavaṭṭiṃ viya maññanti, jivhaṃ rattakambalapaṭalaṃ viya mudusiniddhamadhurarasaṃ maññanti, kāyaṃ sālalatṭhiṃ viya suvaṇṇatorāṇaṃ viya ca maññanti, manaṃ aññesaṃ manena asadisam ulāraṃ maññanti, rūpaṃ suvaṇṇakaṇikārapupphādivaṇṇaṃ viya, saddaṃ mattakaravīkakokilamandadhamitamaṇivaṃsanigghosaṃ viya, attanā paṭiladdhāni catusamuṭṭhānikagandhārammaṇādīni ‘kassa aññassa evarūpāni atthī’ti maññanti. Tesam evaṃ maññamānānaṃ tāni cakkhādīni piyarūpāni ceva honti sātārūpāni ca. Atha nesaṃ tattha anuppannā ceva taṇhā uppajjati, uppannā ca punappunaṃ pavattivasena nivisati. Tasmā bhagavā - “cakkhuṃ loke piyarūpaṃ sātārūpaṃ. Etthesā taṇhā uppajjamānā uppajjati”tiādīmāha. Tattha uppajjamānāti yadā uppajjati tadā ettha uppajjati attho. Esa nayo sabbatthāpīti.

Samudayasaccaniddesavaṇṇanā niṭṭhitā.

3. Nirodhasaccaniddesavaṇṇanā

204. Nirodhasaccaniddese yo tassāyeva taṇhāyāti ettha ‘yo tasseva dukkhassā’ti

vattabbe yasmā samudayanirodheneva dukkhaṃ nirujjhati no aññathā, yathāha -

“Yathāpi mūle anupaddave daḷhe,
Chinnopi rukkho punareva rūhati;
Evampi taṇhānusaye anūhate,
Nibbattati dukkhamidaṃ punappuna”nti.

Tasmā taṃ dukkhanirodhaṃ dassento samudayanirodhena dassetuṃ evamāha. Sīhasamānavuttino hi tathāgatā. Te dukkhaṃ nirodhentā dukkhanirodhañca dassentā hetumhi paṭipajjanti, na phale. Suvānavuttino pana aññatitthiyā. Te dukkhaṃ nirodhentā dukkhanirodhañca dassentā attakilamathānuyogena ceva tasseva ca desanāya phale paṭipajjanti, na hetumhīti. Sīhasamānavuttitāya satthā hetumhi paṭipajjanto yo tassāyevātiādīmāha.

Tattha tassāyevāti yā sā uppatti nivesavasena heṭṭhā pakāsītā tassāyeva. Asesavirāganirodhotiādīni sabbāni nibbānavevacanāneva. Nibbānañhi āgamma taṇhā asesā virajjati nirujjhati. Tasmā taṃ “tassāyeva taṇhāya asesavirāganirodho”ti vuccati. Nibbānañca āgamma taṇhā cajiyaṭi, paṭinissajjiyaṭi, muccati, na alliyaṭi. Tasmā nibbānaṃ “cāgo paṭinissaggo mutti anālayo”ti vuccati. Ekameva hi nibbānaṃ. Nāmāni panassa sabbasaṅkhatānaṃ nāmapaṭipakkhavasena anekāni nibbānavevacanāneva honti, seyyathidaṃ - asesavirāganirodho, cāgo, paṭinissaggo, mutti, anālayo, rāgakkhayaṃ, dosakkhayaṃ, mohakkhayaṃ, taṇhākkhayaṃ, anuppādo, appavattaṃ, animittaṃ, appaṇihitaṃ, anāyūhanaṃ, appaṭisandhi, anupapatti, agati, ajātaṃ, ajaraṃ, abyādhi, amataṃ, asokaṃ, aparidevaṃ, anupāyāsaṃ, asaṃkiliṭṭhantiādīni.

Idāni maggena chinnāya nibbānaṃ āgamma appavattipattāyapi ca taṇhāya yesu vatthūsu tassā uppatti dassitā, tattheva abhāvaṃ dassetuṃ sā kho panesātiādīmāha. Tattha yathā puriso khetto jātamaṃ tittaalābuvallimaṃ disvā aggato paṭṭhāya mūlaṃ pariyesitvā chindeyya, sā anupubbena milāyitvā appavattiṃ gaccheyya. Tato tasmiṃ khetto tittaalābu niruddhā pahīnāti vucceyya. Evameva khetto tittaalābu viya cakkhādīsu taṇhā. Sā ariyamaggena mūlacchinnā nibbānaṃ āgamma appavattiṃ gacchati. Evaṃ gatā pana tesu vatthūsu khetto tittaalābu viya na paññāyati. Yathā ca aṭavito core ānetvā nagarassa dakkhiṇadvāre ghāteyyuṃ, tato aṭaviyaṃ corā matāti vā mārītāti vā vucceyyuṃ; evameva aṭaviyaṃ corā viya yā cakkhādīsu taṇhā, sā dakkhiṇadvāre corā viya nibbānaṃ āgamma niruddhattā nibbāne niruddhā. Evaṃ niruddhā pana tesu vatthūsu aṭaviyaṃ corā viya na paññāyati. Tenassā tattheva nirodhaṃ dassento “cakkhuṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyaṭi, ettha nirujjhamānā nirujjhati”tiādīmāha. Sesamettha uttānatthamevāti.

Nirodhasaccaniddesavaṇṇanā niṭṭhitā.

4. Maggasaccaniddesavaṇṇanā

205. Maggasaccaniddese ayamevāti aññamaggapaṭikkhepanatthaṃ niyamaṇaṃ. Ariyoti taṃtaṃmaggavajjhehi kilesehi ārakattā ariyabhāvakarattā ariyaphalapaṭilābhakarattā ca ariyo. Atṭhaṅgāni assāti atṭhaṅgiko. Svāyaṃ caturaṅgikā viya senā, pañcaṅgikaṃ viya tūriyaṃ aṅgamattameva hoti, aṅgavinimutto natthi. Nibbānatthikehi maggīyaṭi, nibbānaṃ vā maggati, kilese vā mārento gacchatīti maggo. Seyyathidanti so katamoti ceti attho.

Idāni aṅgamattameva maggo hoti, aṅgavinimmutto natthīti dassento sammādiṭṭhi...pe... sammāsamādhīti āha. Tattha sammā dassanalakkhaṇā sammādiṭṭhi. Sammā abhiniropanalakkhaṇo sammāsaṅkappo. Sammā pariggahalakkhaṇā sammāvācā. Sammā samuṭṭhāpanalakkhaṇo sammākammanto. Sammā vodānalakkhaṇo sammāājīvo. Sammā paggahalakkhaṇo sammāvāyāmo. Sammā upaṭṭhānalakkhaṇā sammāsati. Sammā samādhānalakkhaṇo sammāsamādhī.

Tesu ca ekekassa tīṇi tīṇi kiccāni honti, seyyathidaṃ -sammādiṭṭhi tāva aññehipi attano paccanīkakilesehi saddhiṃ micchādiṭṭhiṃ pajahati, nirodhaṃ ārammaṇaṃ karoti, sampayuttadhamme ca passati tappaṭicchādakamohavidhamanavasena asammohato. Sammāsaṅkappādayopi tattheva micchāsaṅkappādīni ca pajahanti, nirodhañca ārammaṇaṃ karonti. Visesato panettha sammāsaṅkappo sahaajātadhamme abhiniropeti, sammāvācā sammā pariggaṇhāti, sammākammanto sammā samuṭṭhāpeti, sammāājīvo sammā vodāpeti, sammāvāyāmo sammā paggaṇhāti, sammāsati sammā upaṭṭhāti, sammāsamādhī sammā padahati.

Apicesā sammādiṭṭhi nāma pubbabhāge nānākkhaṇā nānārammaṇā hoti, maggakāle ekakkhaṇā ekārammaṇā, kiccato pana dukkhe ñāṇantiādīni cattāri nāmāni labhati. Sammāsaṅkappādayopi pubbabhāge nānākkhaṇā nānārammaṇā honti, maggakāle ekakkhaṇā ekārammaṇā. Tesu sammāsaṅkappo kiccato nekkhammasaṅkappotiādīni tīṇi nāmāni labhati. Sammāvācādayo tayo pubbabhāge nānākkhaṇā nānārammaṇā viratīyopi honti cetanāyopi, maggakkhaṇe pana viratīyova. Sammāvāyāmo sammāsati idampi dvayaṃ kiccato sammappadhānasatipaṭṭhānavasena cattāri nāmāni labhati. Sammāsamādhī pana pubbabhāgepi maggakkhaṇepi sammāsamādhiyeva.

Iti imesu aṭṭhasu dhammesu bhagavatā nibbānādhigamāya paṭipannassa yogino bahūpakārattā paṭhamam sammādiṭṭhi desitā. Ayañhi “paññāpajjoto paññāsattha”nti ca vuttā. Tasmā etāya pubbabhāge vipassanāñāṇasaṅkhātāya sammādiṭṭhiyā avijjandhakāraṃ viddhamsetvā kilesacore ghātento khemena yogāvacaro nibbānaṃ pāpuṇāti. Tena vuttaṃ “nibbānādhigamāya paṭipannassa yogino bahūpakārattā paṭhamam sammādiṭṭhi desitā”ti.

Sammāsaṅkappo pana tassā bahūpakāro, tasmā tadanantaram vutto. Yathā hi heraṇṇiko hatthena parivattetvā parivattetvā cakkhunā kahāpaṇaṃ olovento ‘ayaṃ kūṭo, ayaṃ cheko’ti jānāti, evaṃ yogāvacaropi pubbabhāge vitakkena vitakketvā vipassanāpaññāya olokayamāno ‘ime dhammā kāmāvacarā, ime dhammā rūpāvacarādayo’ti jānāti. Yathā vā pana purisena koṭiyaṃ gahetvā parivattetvā parivattetvā dinnaṃ mahārukkhaṃ tacchako vāsiyā tacchetvā kamme upaneti, evaṃ vitakkena vitakketvā vitakkatvā dinnadhamme yogāvacaro paññāya ‘ime dhammā kāmāvacarā, ime dhammā rūpāvacarā’tiādīnā nayena paricchinditvā kamme upaneti. Tena vuttaṃ ‘sammāsaṅkappo pana tassā bahūpakāro, tasmā tadanantaram vutto’ti.

Svāyaṃ yathā sammādiṭṭhiyā, evaṃ sammāvācāyapi upakārako. Yathāha - “pubbe kho, gahapati, vitakketvā vicāretvā pacchā vācam bhindatī”ti. Tasmā tadanantaram sammāvācā vuttā.

Yasmā pana ‘idañcidañca karissāmā’ti paṭhamam vācāya saṃvidahitvā loke kammante payojenti, tasmā vācā kāyakammasa upakārikāti sammāvācāya

anantaram sammākamanto vutto.

Catubbidham pana vacīduccaritam, tividham kāyaduccaritam pahāya ubhayam sucaritam pūrentasseva yasmā ājivaṭṭhamakasīlam pūراتي, na itarassa, tasmā tadubhayānantaram sammāājīvo vutto.

Evam suddhājīvena ‘parisuddho me ājīvo’ti ettāvatā paritosam akatvā sutappamattena viharitum na yuttam, atha kho sabbairiyāpathesu idam vīriyamārabhitabbanti dassetum tadanantaram sammāvāyāmo vutto.

Tato āraddhavīriyenāpi kāyādīsu catūsu vatthūsu sati suppatiṭṭhitā kātabbāti dassanattam tadanantaram sammāsati desitā.

Yasmā pana evam suppatiṭṭhitā sati samādhissa upakārānupakārānam dhammānam gatiyo samanvesitvā pahoti ekattārammaṇe cittam samādhātum, tasmā sammāsati anantaram sammāsamādhī desitoti veditabbo.

Sammādiṭṭhiniddese “dukkhe ñāṇa”ntiādinā catusaccakammaṭṭhānam dassitam. Tattha purimāni dve saccāni vaṭṭam, pacchimāni vivaṭṭam. Tesu bhikkhuno vaṭṭe kammaṭṭhānābhiniveso hoti, vivaṭṭe natthi abhiniveso. Purimāni hi dve saccāni “pañcakkhandhā dukkham, taṇhā samudayo”ti evam saṅkhepena ca “katame pañcakkhandhā? Rūpakkhando”tiādinā nayena vitthārena ca ācariyassa santike uggaṇhitvā vācāya punappunam parivattento yogāvacaro kammaṃ karoti; itaresu pana dvīsu saccesu “nirodhasaccam iṭṭham kantaṃ manāpaṃ, maggasaccam iṭṭham kantaṃ manāpa”nti evam savaneneva kammaṃ karoti. So evam kammaṃ karonto cattāri saccāni ekena paṭivedhena paṭivijjhati, ekābhisamayena abhisameti; dukkham pariññāpaṭivedhena paṭivijjhati, samudayaṃ pahānapaṭivedhena, nirodham sacchikiriyaṭivedhena, maggaṃ bhāvanāpaṭivedhena paṭivijjhati; dukkham pariññābhisamayena...pe... maggaṃ bhāvanābhisamayena abhisameti.

Evamassa pubbabhāge dvīsu saccesu uggahapariṭṭhāsavanadhāraṇasammasanapaṭivedho hoti, dvīsu savanapaṭivedhoyeva; aparabhāge tīsu kiccato paṭivedho hoti, nirodhe ārammaṇapaṭivedho. Tattha sabbampi paṭivedhañāṇam lokuttaram, savanadhāraṇasammasanañāṇam lokiyam kāmāvacaram, paccavekkhaṇā pana pattasaccassa hoti. Ayaṇca ādikammiko. Tasmā sā idha na vuttā. Imassa ca bhikkhuno pubbe pariggahato ‘dukkham parijānāmi, samudayaṃ pajahāmi, nirodham sacchikaromi, maggaṃ bhāvemī’ti ābhogasamannāhāramanasikārapaccavekkhaṇā natthi, pariggahato paṭṭhāya hoti; aparabhāge pana dukkham pariññātameva hoti...pe... maggo bhāvitova hoti.

Tattha dve saccāni duddasattā gambhīrāni, dve gambhīrattā duddasāni. Dukkhasaccañhi uppattito pākaṭam; khāṇukaṇṭakappahārādīsu ‘aho dukkha’nti vattabbatampi āpajjati. Samudayampi khāditukāmatābhujitukāmatādivasena uppattito pākaṭam. Lakkhaṇapaṭivedhato pana ubhayampi gambhīram. Iti tāni duddasattā gambhīrāni. Itaresam pana dvinnam dassanattāya payogo bhavaggagahaṇattam hatthappasāraṇam viya, avīciphusanattam pādappasāraṇam viya, satadhā bhinnavālassa koṭiyā koṭim paṭipādanam viya ca hoti. Iti tāni gambhīrattā duddasāni. Evam duddasattā gambhīresu gambhīrattā ca duddasesu catūsu saccesu uggahādivasena pubbabhāgañāṇuppattiṃ sandhāya idam “dukkhe ñāṇa”ntiādi vuttam. Paṭivedhakkhaṇe pana ekameva ñāṇam hoti.

Sammāsaṅkappaniddese kāmato nissaṭṭoti nekkhammasaṅkappo. Byāpādato nissaṭṭoti abyāpādasāṅkappo. Vihimsāya nissaṭṭoti avihimsāsaṅkappo. Tattha nekkhammavitakko kāmavitakkassa padaghātaṃ padacchedaṃ karonto uppajjati, abyāpādavitaṅkko byāpādavitaṅkassa, avihimsāvitakko vihimśāvitakassa. Nekkhammavitakko ca kāmavitakkassa paccanīko hutvā uppajjati, abyāpādaavihimsāvitakkaṃ byāpādavihimśāvitakkānaṃ.

Tattha yogāvacaro kāmavitakkassa padaghātanatthaṃ kāmavitakkaṃ vā sammāsati aññaṃ vā pana kiñci saṅkhāraṃ. Athassa vipassanākkhaṇe vipassanāsampayutto saṅkappo tadaṅgavasena kāmavitakkassa padaghātaṃ padacchedaṃ karonto uppajjati, vipassanaṃ ussukkāpetvā maggaṃ pāpeti. Athassa maggakkhaṇe maggasampayutto saṅkappo samucchedavasena kāmavitakkassa padaghātaṃ padacchedaṃ karonto uppajjati; byāpādavitaṅkassāpi padaghātanatthaṃ byāpādavitaṅkaṃ vā aññaṃ vā saṅkhāraṃ sammāsati; vihimśāvitakassa padaghātanatthaṃ vihimśāvitakkaṃ vā aññaṃ vā saṅkhāraṃ sammāsati. Athassa vipassanākkhaṇeti sabbhaṃ purimanayeneva yojetabbaṃ.

Kāmavitakkādīnaṃ pana tiṇṇaṃ pāliyaṃ vibhassetu aṭṭhatimsārammaṇesu ekakammaṭṭhānampi apaccanīkaṃ nāma natthi. Ekantato pana kāmavitakkassa tāva asubhesu paṭhamajjhānameva paccanīkaṃ, byāpādavitaṅkassa mettāya tikacatukkajjhānāni, vihimśāvitakassa karuṇāya tikacatukkajjhānāni. Tasmā asubhe parikammaṃ katvā jhānaṃ samāpannassa samāpattikkhaṇe jhānasampayutto saṅkappo vikkhambhanavasena kāmavitakkassa paccanīko hutvā uppajjati. Jhānaṃ pādakaṃ katvā vipassanaṃ paṭṭhapentassa vipassanākkhaṇe vipassanāsampayutto saṅkappo tadaṅgavasena kāmavitakkassa paccanīko hutvā uppajjati. Vipassanaṃ ussukkāpetvā maggaṃ pāpentassa maggakkhaṇe maggasampayutto saṅkappo samucchedavasena kāmavitakkassa paccanīko hutvā uppajjati. Evaṃ uppanno nekkhammasaṅkappoti vuccatīti veditabbo.

Mettāya pana parikammaṃ katvā, karuṇāya parikammaṃ katvā jhānaṃ samāpajjatīti sabbhaṃ purimanayeneva yojetabbaṃ. Evaṃ uppanno abyāpādasāṅkappoti vuccati, avihimsāsaṅkappoti ca vuccatīti veditabbo. Evamete nekkhammasaṅkappādayo vipassanājjhānavasena uppattīnaṃ nānattā pubbabhāge nānā; maggakkhaṇe pana imesu tīsu ṭhānesu uppannassa akusalasaṅkappassa padacchedato anuppattisādhanaavasena maggaṅgaṃ pūrayamāno ekova kusalaṅkappo uppajjati. Ayaṃ sammāsaṅkappo nāma.

Sammāvācāniddese pi yasmā aññeneva cittaṃ musāvādā viramati, aññenaññena piṣuṇavācādihi, tasmā catassopetā veramaṇiyo pubbabhāge nānā; maggakkhaṇe pana micchāvācāsaṅkhātāya catubbidhāya akusaladussīlyacetanāya padacchedato anuppattisādhanaavasena maggaṅgaṃ pūrayamānā ekāva sammāvācāsaṅkhātā kusala veramaṇi uppajjati. Ayaṃ sammāvācā nāma.

Sammākammananiddese pi yasmā aññeneva cittaṃ paṇātipātā viramati, aññena adinnādānā, aññena kāmesumicchācārā, tasmā tissopetā veramaṇiyo pubbabhāge nānā; maggakkhaṇe pana micchākammanantaṅkātāya tividhāya akusaladussīlyacetanāya padacchedato anuppattisādhanaavasena maggaṅgaṃ pūrayamānā ekāva sammākammanantaṅkātā kusala veramaṇi uppajjati. Ayaṃ sammākammananto nāma.

Sammāājīvaniddese idhāti imasmiṃ sāsane. Ariyasāvakoti ariyassa buddhassa

Sammāvāyāmaniddeso sammappadhānavibhaṅge anupadavañṇanāvasena āvibhavissati. Ayaṃ pana pubbabhāge nānācittesu labhati. Aññeneva hi cittaṇa anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya vāyāmaṃ karoti, aññeṇa uppannānaṃ pahānāya; aññeneva ca anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya, aññeṇa uppannānaṃ ṭhitiyā; maggakkhaṇe pana ekacittēyeva labbhati. Ekameva hi maggasampayuttaṃ vīriyaṃ catukiccaśādhanatthena cattāri nāmāni labbhati.

Sammāsamādhiniddeṣe cattāri jhānāni pubbabhāgepi nānā, maggakkhaṇepi.
Pubbabhāge samāpattivasena nānā, maggakkhaṇe nānāmaggavasena. Ekassa hi
paṭhamamaggo paṭhamajjhāniko hoti, dutiyamaggādayopi paṭhamajjhānikā,
dutiyaḍḍisu aññatarajjhānikā vā. Ekassa paṭhamamaggo dutiyādinam aññatarajjhāniko
hoti, dutiyādayopi dutiyādinam aññatarajjhānikā vā paṭhamajjhānikā vā. Evaṃ
cattāropi maggā jhānavasena sadisā vā asadisā vā ekaccasadisā vā honti.

Āruppe catukkapañcakajjhānaṃ uppajjati. Tañca kho lokuttaraṃ no lokiyanti vuttaṃ. Ettha kathanti? Etthāpi paṭhamajjhānādīsu yato uttāya sotāpattimaggaṃ paṭilabhitvā āruppasamāpattiṃ bhāvetvā yo āruppe uppanno, tamjhānikāva tassa tattha tayo maggā uppajjanti. Evaṃ pāḍakajjhānameva niyāmeti. Keci pana therā “vipassanāya ārammaṇabhūtā khandhā niyāmentī”ti vadanti. Keci “puggalajjhāsayo niyāmetī”ti vadanti. Keci “vuṭṭhānagāminīvipassanā niyāmetī”ti vadanti. Tesam vādaviniṇṇayo heṭṭhā cittuppāḍakaṇḍe lokuttarapadabhājanīyavaṇṇanāyaṃ vuttanayeneva veditabbo. Ayaṃ vuccati sammāsamādhīti yā imesu catūsu jhānesu ekaggaṭā, ayaṃ pubbabhāge lokiyo, aparabhāge lokuttaro sammāsamādhīti nāma vuccatīti. Evaṃ lokiyalokuttaravasena bhagavā maggasaccaṃ desesi.

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Tathā sampannaditṭhissa taṃsampayuttaṃ tividhamicchāsaṅkappasamugghātakam cetaso nibbānapadābhiniropanaṃ sammāsaṅkappo. Tathā passantassa vitakkentassa ca taṃsampayuttāva catubbidhavaducāruccaritasamugghātikāya micchāvācāya virati sammāvācā. Tathā viramantassa taṃsampayuttāva micchākammantasamucchedikā tividhakāyaducāritavirati sammākammanto. Tesameva sammāvācākammantānaṃ vodānabhūtā taṃsampayuttāva kuhanādisamucchedikā micchāājīvavirati sammāājīvo. Imissā sammāvācākammantājīvasaṅkhātāya sīlabhūmiyaṃ paṭiṭṭhamānassa tadanurūpo taṃsampayuttova kosajjasamucchedako anuppannuppannānaṃ akusalakusalānaṃ anuppādapahānuppādaṭṭhitisādhako ca vīriyārambho sammāvāyāmo. Evaṃ vāyamantassa taṃsampayuttova micchāsativiniddhunanako kāyādīsu kāyānupassanādisādhako ca cetaso asammoso sammāsati. Iti anuttarāya satiyā suvihitacittārakkhassa taṃsampayuttāva micchāsamādhisamugghātikā cittekaggatā sammāsamādhīti. Esa lokuttaro ariyo aṭṭhaṅgiko maggo yo saha lokiyena maggena dukkhanirodhagāminī paṭipadāti saṅkham gato.

So kho panesa maggo sammāditṭhisāṅkappānaṃ vijjāya, sesadhammānaṃ caraṇena saṅgahitattā vijjā ceva caraṇaṇca. Tathā tesam dvinnaṃ vipassanāyānena, itaresaṃ samathayānena saṅgahitattā samatho ceva vipassanā ca. Tesam vā dvinnaṃ paññākkhandhena, tadanantarānaṃ tiṇṇaṃ sīlakkhandhena, avasesānaṃ samādhikkhandhena adhipaññāadhisīlaadhicittasikkhāhi ca saṅgahitattā khandhattayaṇceva sikkhāttayaṇca hoti; yena samannāgato ariyasāvako dassanasamatthehi cakkhūhi gamanasamatthehi ca pādehi samannāgato addhiko viya vijjācaraṇasampanno hutvā vipassanāyānena kāmasukhallikānuyogaṃ, samathayānena attakilamathānuyoganti antadvayaṃ parivajjetvā majjhimaṃ paṭipadaṃ paṭipanno paññākkhandhena mohakkhandhaṃ, sīlakkhandhena dosakkhandhaṃ, samādhikkhandhena ca lobhakkhandhaṃ padāleno adhipaññāsikkhāya paññāsampadaṃ, adhisīlasikkhāya sīlasampadaṃ, adhiccittasikkhāya samādhisampadanti tisso sampattiyo patvā amataṃ nibbānaṃ sacchikaroti, ādimajjhapariyosānakalyāṇaṃ sattatimsabodhipakkhiyadhammaratanavacittam sammattaniyāmasaṅkhātāṃ ariyabhūmiṇca okkanto hotīti.

Suttantabhājanīyavaṇṇanā.

2. Abhidhammabhājanīyavaṇṇanā

206-214. Idāni abhidhammabhājanīyaṃ hoti. Tattha “ariyasaccānī”ti avatvā nippadesato paccayasāṅkhātāṃ samudayaṃ dassetuṃ “cattāri saccānī”ti vuttaṃ. Ariyasaccānīti hi vutte avasesā ca kilesā, avasesā ca akusalā dhammā, tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā na saṅgayhanti. Na ca kevalaṃ taṇhāva dukkhaṃ samudāneti, imepi avasesā ca kilesādayo paccayā samudānentiyeva. Iti imepi paccayā dukkhaṃ samudānentiyevāti nippadesato paccayasāṅkhātāṃ samudayaṃ dassetuṃ “ariyasaccānī”ti avatvā “cattāri saccānī”ti vuttaṃ.

Niddesavāre ca nesaṃ paṭhamam dukkhaṃ aniddisitvā tasveva dukkhassa sukhaniddesatthaṃ dukkhasamudayo niddiṭṭho. Tasmiṇhi niddiṭṭhe “avasesā ca kilesā”tiādinaṃ nayena dukkhasaccaṃ sukhaniddesaṃ hoti. Nirodhasaccampettha taṇhāya pahānaṃ “taṇhāya ca avasesānaṇca kilesānaṃ pahāna”nti evaṃ

yathāvuttassa samudayassa pahānavasena pañcahākārehi niddiṭṭhaṃ. Maggasaccaṃ panettha paṭhamajjhānikasotāpattimaggavasena dhammasaṅgaṇiyaṃ vibhattassa desanānayassa mukhamattameva dassentena niddiṭṭhaṃ. Tattha nayabhedo veditabbo. Taṃ upari pakāsayissāma.

Yasmā pana na kevalaṃ aṭṭhaṅgiko maggova paṭipadā “pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti”ti vacanato pana puggalajjhāsayavasena pañcaṅgikopi maggo paṭipadā evāti desito, tasmā taṃ nayaṃ dassetuṃ pañcaṅgikavāropi niddiṭṭho. Yasmā ca na kevalaṃ aṭṭhaṅgikapañcaṅgikamaggāva paṭipadā, sampayuttakā pana atirekapaññāsadhammāpi paṭipadā eva, tasmā taṃ nayaṃ dassetuṃ tatiyo sabbasaṅgāhikavāropi niddiṭṭho. Tattha “avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā”ti idaṃ parihāyati. Sesam sabbattha sadisameva.

Tattha aṭṭhaṅgikavārassa “taṇhāya avasesānañca kilesānaṃ pahāna”ntiādīsu pañcasu koṭṭhāsesu paṭhamakoṭṭhāse tāva sotāpattimagge jhānābhinivese suddhikaṭipadā, suddhikasūññatā, suññatapaṭipadā, suddhikaappaṇihitaṃ, appaṇihitapaṭipadāti imesu pañcasu vāresu dvinnāṃ dvinnāṃ catukkapañcakanayānaṃ vasena dasa nayā honti. Evaṃ sesesupīti vīsatiyā abhinivesesu dve nayasatāni. Tāni catūhi adhipatīhi catugguṇitāni aṭṭha. Iti suddhikāni dve sādhipatī aṭṭhāti sabbampi nayasahassaṃ hoti. Yathā ca sotāpattimagge, evaṃ sesamaggasupīti cattāri nayasahassāni honti. Yathā ca paṭhamakoṭṭhāse cattāri, evaṃ sesesupīti aṭṭhaṅgikavāre pañcasu koṭṭhāsesu vīsati nayasahassāni honti. Tathā pañcaṅgikavāre sabbasaṅgāhikavāre cāti sabbānīpi saṭṭhi nayasahassāni satthārā vibhattāni. Pāli pana saṅkhepena āgatā. Evamidam tividhamahāvāraṃ pañcadasakoṭṭhāsaṃ saṭṭhinayasahassapaṭimaṇḍitaṃ abhidhammabhājanīyaṃ nāma niddiṭṭhanti veditabbaṃ.

Abhidhammabhājanīyavaṇṇanā.

3. Pañhāpucchakavaṇṇanā

215. Pañhāpucchake catunnampi saccānaṃ khandhavibhaṅge vuttanayānusāreneva kusalādibhāvo veditabbo. Ārammaṇattikesu pana samudayasaccaṃ kāmāvacaradhamme assādentassa parittārammaṇaṃ hoti, mahaggatadhamme assādentassa mahaggatārammaṇaṃ, paññattiṃ assādentassa navattabbārammaṇaṃ. Dukkhasaccaṃ kāmāvacaradhamme ārabba uppannaṃ parittārammaṇaṃ, rūpārūpāvacaradhamme ārabba uppattikāle mahaggatārammaṇaṃ, nava lokuttaradhamme paccavekkhaṇakāle appamāṇārammaṇaṃ, paṇṇattiṃ paccavekkhaṇakāle navattabbārammaṇaṃ. Maggasaccaṃ sahaajātahetuvasena sabbadāpi maggahetukaṃ vīriyaṃ vā vīmaṃsaṃ vā jeṭṭhakaṃ katvā maggabhāvanākāle maggādhipati, chandacittesu aññatarādhipatikāle navattabbaṃ nāma hoti. Dukkhasaccaṃ ariyānaṃ maggapaccavekkhaṇakāle maggārammaṇaṃ, tesameva maggaṃ garuṃ katvā paccavekkhaṇakāle maggādhipati, sesadhammapaccavekkhaṇakāle navattabbaṃ hoti.

Dve saccānīti dukkhasamudayasaccāni. Etāni hi atītādibhede dhamme ārabba uppattikāle atītādīrammaṇāni honti. Samudayasaccaṃ ajjhattādibhede dhamme assādentassa ajjhattādīrammaṇaṃ hoti, dukkhasaccaṃ ākiñcaññāyatanakāle

navattabbārammaṇampīti veditabbaṃ. Iti imasmiṃ pañhāpucchake dve saccāni
lokiyāni honti, dve lokuttarāni. Yathā ca imasmiṃ, evaṃ purimesupi dvīsu.
Sammāsambuddhena hi tīsupi suttantabhājanīyādīsu lokiya lokuttarāneva saccāni
kathitāni. Evamayaṃ saccavibhaṅgopi teparivaṭṭaṃ nīharitvāva bhājetvā dassitoti.

Sammohavinodanīyā vibhaṅgaṭṭhakathāya

Saccavibhaṅgavaṇṇanā niṭṭhitā.

ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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