

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

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

4. Η συλλογή των αριθμημένων ομιλιών - Υποσχόλια
(4. Aṅguttara Nikāya - Tīkā)

01. Υποσχόλια για το βιβλίο του ενός (01. Ekakanipāṭa-tīkā)

5. Σχόλια για το κεφάλαιο για τον καλά κατευθυνόμενο
(5. Paṇihitaacchavaggavaṇṇanā)



PaliVerse

4. Η συλλογή των αριθμημένων ομιλιών - Υποσχόλια

01. Υποσχόλια για το βιβλίο του ενός

5. Pañihitaacchavaggavaṇṇanā

41. Pañcamassa paṭhame upamāva opammaṃ, so eva attho, tasmim̐ opammatthe bodhetabbe nipāto. Seyyathāpīti yathāti attho. Ettha ca tatra bhagavā katthaci atthena upamaṃ parivāretvā dasseti vatthasutte viya, pāricchattakopama aggikkhandhopamādi suttesu viya ca. Katthaci upamāya atthaṃ parivāretvā dasseti loṇambilasutte viya, suvaṇṇakārasattasūriyopamādisuttesu viya ca. Imasmim̐ pana sālīsūkopame upamāya atthaṃ parivāretvā dassento “seyyathāpi, bhikkhave”tiādimāhāti potthakesu likhanti, taṃ majjhimaṭṭhakathāya vatthasuttavaṇṇanāya na sameti. Tattha hi idaṃ vuttaṃ -

Seyyathāpi, bhikkhave, vatthanti upamāvacanamevetam̐. Upamaṃ karonto ca bhagavā katthaci paṭhamam̐yeva upamaṃ dassetvā pacchā atthaṃ dasseti, katthaci paṭhamam̐ atthaṃ dassetvā pacchā upamaṃ, katthaci upamāya atthaṃ parivāretvā dasseti, katthaci atthena upamaṃ. Tathā hesa “seyyathāpissu, bhikkhave, dve agārā sadvārā, tattha cakkhumā puriso majjhe ṭhito passeyyā”ti sakalampi devadūtasuttaṃ upamaṃ paṭhamam̐ dassetvā pacchā atthaṃ dassento āha. “Tirokuṭṭam̐ tiropākāram̐ tiropabbataṃ asajjamāno gacchati, seyyathāpi, ākāse”tiādinā pana nayena sakalampi iddhividham̐ atthaṃ paṭhamam̐ dassetvā pacchā upamaṃ dassento āha. “Seyyathāpi, brāhmaṇapuriso sārattthiko sārāgavesī”tiādinā nayena sakalampi cūlasāropamasuttaṃ upamāya atthaṃ parivāretvā dassento āha. “Idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti suttaṃ...pe... seyyathāpi, bhikkhave, puriso alagaddatthiko”tiādinā nayena sakalampi alagaddasuttaṃ mahāsāropamasuttanti evamādīni suttāni atthena upamaṃ parivāretvā dassento āha. Svāyam̐ idha paṭhamam̐ upamaṃ dassetvā pacchā atthaṃ dassetīti.

Ettha hi cūlasāropamādīsu paṭhamam̐ upamaṃ vatvā tadanantaram̐ upameyyatthaṃ vatvā puna upamaṃ vadanto upamāya atthaṃ parivāretvā dassetīti vutto. Alagaddūpamasuttādīsu pana atthaṃ paṭhamam̐ vatvā tadanantaram̐ upamaṃ vatvā puna atthaṃ vadanto atthena upamaṃ parivāretvā dassetīti vutto. Tenevettha līnatthappakāsiniyam̐ vuttaṃ - “upameyyatthaṃ paṭhamam̐ vatvā tadanantaram̐ atthaṃ vatvā puna upamaṃ vadanto upamāya atthaṃ parivāretvā dassetī”ti vutto. Atthena upamaṃ parivāretvāti etthāpi eseva nayoti. Idha pana katthaci atthena upamaṃ parivāretvā dasseti. “Vatthasutte viya pāricchattakopamaaggikkhandhopamādisuttesu viya cā”ti vuttaṃ. Tattha vatthasutte tāva “seyyathāpi, bhikkhave, vattham̐ saṃkiliṭṭham̐ malaggahitam̐, tamenam̐ rajako yasmim̐ yasmim̐ raṅgajāte upasaṃhareyya. Yadi nīlakāya, yadi pītakāya, yadi lohitaṇṇakāya, yadi mañjiṭṭhakāya, durattavaṇṇamevassa aparisuddhavaṇṇamevassa. Taṃ kissa hetu? Aparisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte saṃkiliṭṭhe duggati pāṭikaṇkhā”tiādinā paṭhamam̐ upamaṃ dassetvā pacchā

upameyyattho vutto, na pana paṭhamam attham vatvā tadanantaram upamam dassetvā puna attho vutto. Yena katthaci atthena upamam parivāretvā dasseti. Vatthasutte viyāti vadeyya.

Tathā pāricchattakopamepi “yasmim, bhikkhave, samaye devānam tāvatimsānam pāricchattako koviḷāro paṇḍupalāso hoti, attamanā, bhikkhave, devā tāvatimsā, tasmim samaye honti paṇḍupalāso dāni pāricchattako koviḷāro, na cirasseva dāni pannapalāso bhavissati...pe... evameva kho, bhikkhave, yasmim samaye ariyasāvako agārasmā anagāriyam pabbajjāya ceteti. Paṇḍupalāso, bhikkhave, ariyasāvako tasmim samaye hoti”tiādinā paṭhamam upamam dassetvā pacchā attho vutto. Aggikkhandhopame “passatha no tumhe, bhikkhave, amum mahantaṃ aggikkhandham ādittaṃ sampajjalitaṃ sajotibhūranti. Evaṃ, bhanteti. Taṃ kim maññatha, bhikkhave, katamam nu kho varam yaṃ amum mahantaṃ aggikkhandham ādittaṃ sampajjalitaṃ sajotibhūtaṃ āliṅgetvā upanisīdeyya vā upanipajjeyya vā, yaṃ khattiyakaññaṃ vā brāhmaṇakaññaṃ vā gahapatikaññaṃ vā mudutalunahatthapādaṃ āliṅgetvā upanisīdeyya vā upanipajjeyya vā”tiādinā paṭhamam upamameva dassetvā pacchā attho vutto, na pana paṭhamam attham vatvā tadanantaram upamam dassetvā puna attho vutto, tasmā “katthaci atthena upamam parivāretvā dasseti vatthasutte viya pāricchattakopamaaggikkhandhopamādisuttesu viya cā”ti na vattabbaṃ.

Keci panettha evaṃ vaṇṇayanti “attham paṭhamam vatvā pacchā ca upamam dassento atthena upamam parivāretvā dasseti nāma, upamam pana paṭhamam vatvā pacchā attham dassento upamāya attham parivāretvā dasseti nāma, tadubhayassapi āgataṭṭhānam nidassento ‘vatthasutte viyā’tiādimāhā”ti. Tampi “katthaci atthena upamam parivāretvā dasseti vatthasutte viya pāricchattakopamaaggikkhandhopamādisuttesu viya cā”ti vattabbaṃ, evaṃca vuccamāne “katthaci upamāya attham parivāretvā dasseti loṇambilasutte viyā”ti visum na vattabbaṃ “aggikkhandhopamādisutte viyā”ti ettha ādisaddeneva saṅgahitattā. Loṇambilasuttepi hi -

“Seyyathāpi, bhikkhave, paṇḍito byatto kusalo sūdo rājānam vā rājamahāmattaṃ vā nānaccayehi sūpehi paccupaṭṭhito assa ambulaggehipi tittakaggehipi kaṭukaggehipi madhuraggehipi khārikehipi akhārikehipi loṇikehipi aloṇikehipi.

“Sa kho so, bhikkhave, paṇḍito byatto kusalo sūdo sakassa bhattassa nimittaṃ uggaṇhāti ‘idaṃ vā me ajja bhattasūpeyyam ruccati, imassa vā abhiharati, imassa vā bahum gaṇhāti, imassa vā vaṇṇam bhāsati. Ambilaggam vā me ajja bhattasūpeyyam ruccati, ambulaggassa vā abhiharati, ambulaggassa vā bahum gaṇhāti, ambulaggassa vā vaṇṇam bhāsati...pe... aloṇikassa vā vaṇṇam bhāsati”ti. Sa kho so, bhikkhave, paṇḍito byatto kusalo sūdo lābhī ceva hoti acchādanassa, lābhī vetanassa, lābhī abhihārānam. Taṃ kissa hetu? Tathā hi so, bhikkhave, paṇḍito byatto kusalo sūdo sakassa bhattanimittaṃ uggaṇhāti. Evameva kho, bhikkhave, idhekacco paṇḍito byatto kusalo bhikkhu kāye kāyānupassī viharati...pe... vedanāsu...pe... citte...pe... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Tassa dhammesu dhammānupassino viharato cittaṃ samādhivati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti.

“Sa kho, bhikkhave, paṇḍito byatto kusalo bhikkhu lābhī ceva hoti diṭṭheva dhamme sukhavihārānaṃ, lābhī hoti satisampajañña. Taṃ kissa hetu? Tathā hi so, bhikkhave, paṇḍito byatto kusalo bhikkhu sakassa cittassa nimittaṃ uggaṇhātī”ti -

Evam paṭhamam upamam dassetvā pacchā attho vutto.

“Suvaṇṇakārasūriyopamādisuttesu viya cā”ti idañca udāharaṇamattena saṅgamaṃ gacchati suvaṇṇakārasuttādīsu paṭhamam upamāya adassitattā. Etesu hi suvaṇṇakāropamasutte tāva -

“Adhicittamanuyuttena, bhikkhave, bhikkhunā tīṇi nimittāni kālena kālam manasi kātabbāni, kālena kālam samādhinimittam manasi kātabbam, kālena kālam paggahanimittam manasi kātabbam, kālena kālam upekkhānimittam manasi kātabbam. Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ samādhinimittamyeva manasi kareyya, tṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyya. Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ paggahanimittamyeva manasi kareyya, tṭhānaṃ taṃ cittaṃ uddhaccāya saṃvatteyya. Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ upekkhānimittamyeva manasi kareyya, tṭhānaṃ taṃ cittaṃ na sammā samādhiyeyya āsavānaṃ khayāya. Yato ca kho, bhikkhave, adhicittamanuyutto bhikkhu kālena kālam samādhinimittam...pe... paggahanimittam...pe... upekkhānimittam manasi karoti, taṃ hoti cittaṃ muduñca kammaniyañca pabhassarañca, na ca pabhaṅgu, sammā samādhiyati āsavānaṃ khayāya.

“Seyyathāpi, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā ukkāmuḥkaṃ ālimpeyya, ukkāmuḥkaṃ ālīpītvā saṇḍāsena jātarūpaṃ gahetvā ukkāmuḥke pakkhipeyya, ukkāmuḥke pakkhipitvā kālena kālam abhidhamati, kālena kālam udakena paripphoseti, kālena kālam ajjhupekkhati. Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ abhidhameyya, tṭhānaṃ taṃ jātarūpaṃ daheyya. Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ udakena paripphoseyya, tṭhānaṃ taṃ jātarūpaṃ nibbāpeyya. Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ ajjhupekkheyya, tṭhānaṃ taṃ jātarūpaṃ na sammā paripākaṃ gaccheyya. Yato ca kho, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ kālena kālam abhidhamati, kālena kālam udakena paripphoseti, kālena kālam ajjhupekkhati, taṃ hoti jātarūpaṃ muduñca kammaniyañca pabhassarañca, na ca pabhaṅgu, sammā upeti kammāya. Yassā yassā ca piḷandhanavikatiyā ākaṅkhati, yadi paṭṭikāya yadi kuṇḍalāya yadi gīveyyakena yadi suvaṇṇamālāya, tañcassa atthaṃ anubhoti.

“Evameva kho, bhikkhave, adhicittamanuyuttena bhikkhu...pe... sammā samādhiyati āsavānaṃ khayāya. Yassa yassa ca abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbatam pāpuṇāti sati satiāyatane”ti -

Evam paṭhamam atthaṃ dassetvā tadatantaram upamam vatvā punapi attho evam paṭhamam atthaṃ dassetvā tadanantaram upamam vatvā punapi attho vutto.

Sattasūriyopame ca -

“Aniccā, bhikkhave, saṅkhārā, adhuvā, bhikkhave, saṅkhārā, anassāsikā, bhikkhave, saṅkhārā, yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccituṃ. Sineru, bhikkhave, pabbatarājā caturāsītiyojanasahassāni āyāmena, caturāsītiyojanasahassāni vitthārena, caturāsītiyojanasahassāni mahāsamudde ajjhogāḷho, caturāsītiyojanasahassāni mahāsamuddā accuggato. Hoti so kho, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni devo na vassati, deve kho pana, bhikkhave, avassante ye kecime bījagāmahūtagāmā osadhitiṇavanappatayo, te ussussanti visussanti na bhavanti. Evaṃ aniccā, bhikkhave, saṅkhārā, evaṃ adhuvā, bhikkhave, saṅkhārā”tiādinā -

Paṭhamam attham dassetvā tadanantaram upamam vatvā punapi attho vutto. Atha vā “sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittam, yadidaṃ aruṇuggaṃ. Evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittam, yadidaṃ kalyāṇamittatā”ti yadetaṃ saṃyuttanikāye āgataṃ, taṃ idha sūriyopamasuttanti adhippetam siyā. Tampi “katthaci upamāya attham parivāretvā dasseti”ti iminā na sameti paṭhamam upamam vatvā tadanantaram attham dassetvā puna upamāya avuttattā. Paṭhamameva hi tattha upamā dassitā, “imasmim pana sālīsūkopame upamāya attham parivāretvā dassento seyyathāpi, bhikkhaveti ādimāhā”ti. Idampi vacanamasaṅgahitaṃ vatthasuttassa imassa ca visesābhāvato. Ubhayatthāpi hi paṭhamam upamam dassetvā pacchā attho vutto, tasmā evamettha pāṭhena bhavitabbaṃ “tatra bhagavā katthaci paṭhamamyeva upamam dassetvā pacchā attham dasseti vatthasutte viya pāricchattakopama- aggikkhandhopamādisuttesu viya ca, katthaci atthena upamam parivāretvā dasseti suvaṇṇakārasattasūriyopamādisuttesu viya, imasmim pana sālīsūkopame paṭhamam upamam dassetvā pacchā attham dassento seyyathāpi, bhikkhaveti ādimāhā”ti. Aññathā majjhimaṭṭhakathāya virujjhati. Idhāpi ca pubbenāparam na sameti. Majjhimaṭṭhakathāya vuttanayeneva vā idhāpi pāṭho gahetabbo.

Kaṇasadiṣo sālīphalassa tuṇḍe uppajjanakavālo sālīsūkam, tathā yavasūkam. Sūkassa tanukabhāvato bhedavato bhedo nātimahā hotīti āha - “bhindissati, chaviṃ chindissatīti attho”ti. Yathā micchāṭṭhapitasālīsūkādi akkantampi hatthādiṃ na bhindati bhindituṃ ayoggabhāvena ṭhitattā, evaṃ ācayagāmicittam avijjaṃ na bhindati bhindituṃ ayoggabhāvena uppannattāti imamattham dasseti “micchāṭṭhapitenā”tiādinā. Aṭṭhasu ṭhānesūti “dukkhe aññāṇa”ntiādinā vuttesu dukkhādisu catūsu saccesu pubbantādisu catūsu cāti aṭṭhasu ṭhānesu. Ghanabahalanti cirakālaparibhāvanāya ativiya bahalam. Mahāvisayatāya mahāpaṭipakkhatāya bahuparivāratāya bahudukkhatāya ca mahatī avijjāti mahāvijjā. Taṃ mahāvijjaṃ. Mahāsaddo hi bahubhāvatthopi hoti “mahājano”tiādisu viya. Taṇhāvānato nikkhantabhāvenāti tattha taṇhāya abhāvameva vadati.

42. Dutiye pādeneva avamaddite akkantanti vuccamāne hatthena avamadditaṃ akkantaṃ viya akkantanti ruḷhī hesāti āha - “akkantanteva vutta”nti. Ariyavohāroti ariyadesavāsīnaṃ vohāro. Mahantaṃ aggahetvā appamattakasseva gahaṇe payojanaṃ dassetuṃ - “kasmā panā”tiādi āraddhaṃ. Tena “vivaṭṭūpanissayakusalaṃ nāma yoniso uppāditāṃ appaka”nti na cintetabbaṃ, anukkamena laddhapaccayaṃ hutvā vaḍḍhamānaṃ khuddakanadī viya pakkhandamahoghā samuddaṃ, anukkamena nibbānamahāsamuddameva purisaṃ pāpetīti dīpeti. Paccekabodhiṃ buddhabhūminti ca paccatte upayogavacanaṃ. Vaṭṭavivaṭṭaṃ kathitanti yathākkamena vuttaṃ.

43. Tatiye dosena paduṭṭhacittanti sampayuttadhammānaṃ, yasmiṃ santāne uppajjati, tassa ca dūsanena visasamsaṭṭhapūtimuttasadisena dosena padūsitacittaṃ. Attano cittenāti attano cetopariyaññaṇena sabbaññutaññaṇena vā sahiteṇa cittaṇa. Paricchinditvāti ñaṇena paricchinditvā. Itṭhākāreṇa etīti ayo, sukhaṃ. Sabbaso apeto ayo etassa, etasmāti vā apāyo, kāyikassa cetasiṇṇassa ca dukkhassa gati pavattiṭṭhānanti duggati, kāraṇāvasena vividhaṃ vikāreṇa ca nipātiyanti etthāti vinipāto, appakopi natthi ayo sukhaṃ etthāti nirayoti evamettha attho veditabbo.

44. Catutthe saddhāpasādena pasannanti saddhāsaṅkhātena pasādena pasannaṃ, na indriyānaṃ avippasannaṭṭāya. Sukhassa gatinti sukhassa pavattiṭṭhānaṃ. Sukhamevettha gacchanti, na dukkhanti vā sugati. Manāpiyarūpādītāya saha aggehīti saggāṃ, lokaṃ.

45. Pañcame pariḷāhavūpasamakaro rahado etthāti rahado, udakapuṇṇo rahado udakarahado. Udaṃ dahati dhāretīti udakadaho. Āviloti kalalabahulatāya ākulo. Tenāha - “avippasanno”ti. Luḷitoti vātena āloḷito. Tenāha - “aparisaṇṭhito”ti. Vātābhigātena vīcitarāṅgalasamākulatāya hi parito na saṇṭhito vā aparisaṇṭhito. Vātābhigātena udakassa ca appabhāvena kalalībhūto kaddamabhāvappattoti āha - “kaddamībhūto”ti. Sippiyo muttasippiādayo. Sambukā saṅkhasalākavisesā. Carantampi tiṭṭhantampīti yathālābhavacanametāṃ daṭṭhabbaṃ. Tameva hi yathālābhavacanataṃ dassetuṃ - “etthā”tiādi āraddhaṃ.

Pariyonaddhenāti paṭicchāditeṇa. Tayidaṃ kāraṇena āvilabhāvassa dassanaṃ. Diṭṭhadhamme imasmiṃ attabhāve bhavo diṭṭhadhammiko, so pana lokiyoṇi hoti lokuttaropīti āha - “lokiyalokuttaramissako”ti. Pecca samparetabbato samparāyo, paraloko. Tenāha - “so hi parattha atthoti parattho”ti. Iti dvidhāpi sakasantatipariyāpanno eva gahitoti itarampi saṅgahetvā dassetuṃ - “apicā”tiādimāha. Ayanti kusalakammamāpathasaṅkhāto dasavidho dhammo. Sattthantarakappāvasāneti idaṃ tassa āsannabhāvaṃ sandhāya vuttaṃ. Yassa kassaci antarakappassāvasāneti veditabbaṃ. Ariyānaṃ yuttanti ariyānaṃ ariyabhāvāya yuttaṃ, tato eva ariyabhāvaṃ kātuṃ samatthaṃ. Ñāṇameva ñeyyassa paccakkhakarāṇaṭṭhena dassananti āha - “ñāṇameva hī”tiādi. Kiṃ pana tanti āha - “dibbacakkhū”tiādi.

46. Chaṭṭhe acchoti tanuko. Tanubhāvameva hi sandhāya “abahalō”ti vuttaṃ. Yasmā pasanno nāma accho na bahalo, tasmā “pasannotipi vaṭṭatī”ti vuttaṃ. Vipassannoti visesena pasanno. So pana sammā pasanno nāma hotīti āha - “suṭṭhu pasanno”ti.

Anāviloti akaluso. Tenāha - “parisuddho”tiādi. Saṅkhanti khuddakasevālaṃ, yaṃ “tilabījaka”nti vuccati. Sevālanti kaṇṇikasevālaṃ. Paṇakanti udakamalaṃ. Cittassa āvilabhāvo nīvaraṇahetukoti āha - “anāvilenāti pañcanīvaraṇavimuttenā”ti.

47. Sattame rukkhajātānīti ettha jātasaddena padavaḍḍhanameva kataṃ yathā “kosajāta”nti āha - “rukkhānamevetam adhivacana”nti. Koci hi rukkho vaṇṇena aggo hoti yathā taṃ rattacandanādi. Koci gandhena yathā taṃ gosītacandanaṃ. Koci rasena khadirādi. Koci thaddhatāya campakādi. Maggaphalāvahatāya vipassanāvasena bhāvitampi gahitaṃ. “Tattha tattheva sakkebhābhataṃ pāpuṇātī”ti vacanato “abhiññāpādakacatutthajjhānacittameva, āvuso”ti phussamittatthero vadati.

48. Aṭṭhame cittassa parivattanaṃ uppādanīrodhā evāti āha - “evaṃ lahuṃ uppajjitvā lahuṃ nirujjhanaka”nti. Adhimattapamāṇattheti atikkantapamāṇatthe, pamāṇātītātāyanti attho. Tenāha - “atīviya na sukarā”ti. Cakkhuviññāṇampi adhippetamevāti sabbassapi cittassa samānakkhaṇattā vuttaṃ. Cittassa atīviya lahuparivattibhāvaṃ theravādena dīpetuṃ - “imasmiṃ panatthe”tiādi vuttaṃ. Cittasaṅkhārāti sasampayuttaṃ cittaṃ vadati. Vāhasatānaṃ kho, mahārāja, vīhīnanti potthakesu likhanti, “vāhasataṃ kho, mahārāja, vīhīna”nti pana pāṭhena bhavitabbaṃ. Milindapañhepi hi katthaci ayameva pāṭho dissati. “Vāhasatāna”nti vā paccatte sāmivacanaṃ byattayena vuttanti daṭṭhabbaṃ. Aḍḍhacūḷanti thokena ūnaṃ upaḍḍhaṃ. Kassa pana upaḍḍhanti? Adhikārato vāhassāti viññāyati. “Aḍḍhacuddasa”nti keci. “Aḍḍhacatuttha”nti apare. Sādhikaṃ diyaḍḍhasataṃ vāhāti daḷhaṃ katvā vadanti, vīmaṃsitabbaṃ. Catunālīko tumbo. Pucchāya abhāvenāti “sakkā pana, bhante, upamaṃ kātu”nti evaṃ pavattāya pucchāya abhāvena na katā upamā. Dhammadesanāpariyosāneti sannipatitaparisāya yathāraddhadhammadesanāya pariyosāne.

49. Navame pabhassaranti pariyodātaṃ sabhāvaṃ parisuddhaṭṭhena. Tenāha - “paṇḍaraṃ parisuddha”nti. Pabhassaratādayo nāma vaṇṇadhātuyaṃ labbhanakavisesāti āha - “kiṃ pana cittassa vaṇṇo nāma atthī”ti? Itaro arūpatāya “natthī”ti paṭikkhipitvā pariyāyakathā ayaṃ tādissassa cittassa parisuddhabhāvanādīpanāyāti dassento “nīlādīna”ntiādimāha. Tathā hi “so evaṃ samāhite citte parisuddhe pariyodāte”ti vuttaṃ. Tenevāha - “idampi nirupakkilesatāya parisuddhanti pabhassara”nti. Kiṃ pana bhavaṅgacittaṃ nirupakkilesanti? Āma sabhāvato nirupakkilesaṃ, āgantukaupakkilesavasena pana siyā upakkiliṭṭhaṃ. Tenāha - “tañca kho”tiādi. Tattha attano tesañca bhikkhūnaṃ paccakkhabhāvato pubbe “ida”nti vatvā idāni paccāmasanavasena “ta”nti āha. Ca-saddo atthūpanayane. Kho-saddo vacanālaṅkāre, avadhāraṇe vā. Vakkhamānassa atthassa nicchitabhāvato bhavaṅgacittena sahāvaṭṭhānābhāvato upakkilesānaṃ āgantukatāti āha - “asahajātehi”tiādi. Rāgādayo upecca cittasantānaṃ kilissanti vibādhenti upatāpenti cāti āha - “upakkilesehi rāgādīhi”ti. Bhavaṅgacittassa nipariyāyato upakkilesehi upakkiliṭṭhatā nāma natthi asaṃsaṭṭhabhāvato, ekasantatipariyāpannatāya pana siyā upakkiliṭṭhatāpariyāyoti āha - “upakkiliṭṭhaṃ nāmāti vuccatī”ti. Idāni tamatthaṃ upamāya vibhāvetuṃ “yathā hī”tiādimāha. Tena bhinnasantānagatāyapi nāma iriyāya loke gārayhatā dissati, pageva ekasantānagatāya iriyāyāti imaṃ visesaṃ dasseti. Tenāha - “javanakkhaṇe...pe... upakkiliṭṭhaṃ nāma hotī”ti.

50. Dasame bhavaṅgacittameva cittanti “pabhassaramidaṃ, bhikkhave, citta”nti

vuttaṃ bhavaṅgacittameva. Yadaggena bhavaṅgacittaṃ tādisapaccayasamavāye upakkiliṭṭhaṃ nāma vuccati, tadaggena tabbidhurapaccayasamavāye upakkilesato vimuttanti vuccati. Tenāha - “upakkilesehi vippamuttaṃ nāma hotī”ti. Sesamettha navamasutte vuttanayānusārena veditabbaṃ.

Paṇihitaacchavaggavaṇṇanā niṭṭhitā.



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