

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

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

1. Η συλλογή των μακρών ομιλιών - Υποσχόλια (1. Dīgha Nikāya - Tīkā)

3. Υποσχόλια για το κεφάλαιο για τον Πάτχικα
(3. Pāthikanavaggaṭīkā)

6. Σχόλια για την ευχάριστη ομιλία (6. Pāsādikasuttavaṇṇanā)



PaliVerse

1. Η συλλογή των μακρών ομιλιών - Υποσχόλια

3. Υποσχόλια για το κεφάλαιο για τον Πάτχικα

6. Pāsādikasuttavaṇṇanā

Nigaṇṭhanāṭaputtakālaṅkiriyaṇṇanā

164. Lakkhassa saravedhaṃ avirajjhivāna vijjhanavidhiṃ jānantīti vedhaññā. Tenāha “dhanumhi katasikkhā”ti. Sippaṃ uggahaṇatthāyāti dhanusippādisippassa uggahaṇatthāya. Majjhimena pamāṇena sarapātayogyatāvasena katattā dīghapāsādo.

Sampati kālaṃ katoti acirakālaṃ kato. Dvedhikajātāti jātadvedhikā sañjātabhedā. Dvejjhajātāti duvidhabhāvappattā. Bhaṇḍanti paribhāsanti etenāti bhaṇḍanaṃ, viruddhacittaṃ. Tanti bhaṇḍanaṃ. “Idaṃ nahānādi na kattabba”nti paññattavattaṃ paṇṇatti. Dhammavinayanti pāvacaṇaṃ siddhantaṃ. Vijjhantā mukhasattīhi. Sahitaṃ meti mayhaṃ vacanaṃ sahitaṃ siliṭṭhaṃ pubbāparasambandhaṃ atthayuttaṃ kāraṇayuttaṃ. Tenāha “atthasaṃhita”nti. Adhiciṇṇanti āciṇṇaṃ. Viparāvattanti virodhadassanavasena parāvattitaṃ, parāvattaṃ dūsitanti attho. Tenāha “cirakālavasena paguṇaṃ, taṃ mama vādaṃ āgamma nivatta”nti. Pariyesamāno vicara tattha gantvā sikkhāti attho. Sace sakkosi, idānīyeva mayā veṭhitaṃ dosaṃ nibbeṭhehi. Maraṇamevāti aññamaññaghātanavasena maraṇameva. Nāṭaputtassa imeti nāṭaputtiyā, te pana tassa sissāti āha “antevāsikesū”ti. Purimapaṭipattito paṭinivattanaṃ paṭivānaṃ, taṃ rūpaṃ sabhāvo etesanti paṭivānarūpā. Tenāha “nivattanasabhāvā”ti. Kathanaṃ atthassa ācikkhanaṃ. Pavedanaṃ hetudāharaṇāni āharitvā bodhanaṃ. Tenāha “duppavediteti duviññāpīte”ti. Na upasamāya saṃvattatīti anupasamasamvattanaṃ, tadeva anupasamasamvattanikaṃ, tasmim. Samussitaṃ hutvā paṭiṭṭhāhetubhāvato thūpaṃ, paṭiṭṭhāti āha “bhinnathūpeti bhinnapaṭiṭṭhe”ti, thūpoti vā dhammassa niyyānabhāvo veditabbo aññe dhamme abhibhuyya samussitaṭṭhena, so nigaṇṭhassa samaye. Kehici abhinnasammatopi bhinno vinaṭṭho eva sabbena sabbaṃ abhāvatoti so bhinnathūpo, so eva niyyānabhāvo vaṭṭadukkhato muccitukāmānaṃ paṭisaraṇaṃ, tamettha natthīti appaṭisaraṇo, tasmim bhinnathūpe appaṭisaraṇeti evamettha attho veditabbo.

Ācariyappamāṇanti ācariyamuṭṭhi hutvā pamāṇabhūtaṃ. Nānānīhārenāti nānākārena.

165. Tattheva samudācariṃsu bhūtapubbagatiyā. Sāmākānanti sāmākadhaññānaṃ.

“Yenassa upajjhāyo”ti vatvā yathāssa āyasmato cundassa dhammabhaṇḍāgāriko upajjhāyo ahosi, taṃ vitthārena dassetuṃ “buddhakāle kirā”tiādi vuttaṃ. Tattha buddhakāleti bhūtakathanametāṃ, na visesanaṃ. Satthu parinibbānato puretameva hi dhammasenāpati parinibbuto.

Dhammaratanapūjāvaṇṇanā

Saddhivihārikaṃ adāsīti saddhivihārikaṃ katvā adāsī.

Kathāya mūlanti bhagavato santikā labhitabbadhammakathāya kāraṇaṃ.
Samuṭṭhāpetīti uṭṭhāpeti, dālidhiyapaṅkato uddharatīti adhippāyo. Sandhamanti
sammadeva dhamanto. Ekekasmīṃ pahāreyeva tayo tayo vāre katvā divā navavāre
rattīṃ navavāre. Upaṭṭhānameva gacchati buddhupaṭṭhānavasena,
pañhāpucchanādivasena pana antarantarāpi gacchateva, gacchanto ca
divasassa...pe... gacchati. Nātuṃ icchitassa atthassa uddharaṇabhāvato pañhova
pañhuddhāro, taṃ gahetvāva gacchati attano mahāpaññatāya, satthu ca
dhammadesanāyaṃ akilāsubhāvato.

Asammāsambuddhappaveditadhammavinayavaṇṇanā

166. Ārocitepi tasmīṃ atthe. Sāmiko hoti, tassa sāmikabhāvaṃ dassetuṃ “sova
tassā ādimajjhāpariyosānaṃ jānātī”ti āha. Evanti vacanasampañcchanaṃ.
Cundattherena hi ānītaṃ kathāpābhataṃ bhagavā sampañcchanto “eva”nti āha.
“Eva”nti durakkhāte dhammavinaye sāvakaṇaṃ dvedhikādhāvena
viharaṇakiriyāparāmasanañhetāṃ.

Yasmā ...pe... pākaṭaṃ hoti byatirekamukhena ca neyyassa atthassa
vibhūtabhāvāpattito. Atha vā yasmā...pe... pākaṭaṃ hoti dosesu ādīnavadassanena
tappaṭipakkhesu guṇesu ānisaṃsassa vibhūtabhāvāpattito. Vokkammāti
apasakketvā. Āmeditalopena cāyaṃ niddeso, vokkamma vokkammāti vuttaṃ hoti,
tena tassa vokkamanassa antarantarāti ayamatto labbhatīti āha “na
nirantara”ntiādi. Dhammānudhammapaṭipattiādayoti tena satthārā
vuttamuttidhammassa anudhammaṃ appaṭipajjanādayo. Ādi-saddena pāliyaṃ āgatā
asāmīcipaṭipadādayo ca saṅgayhanti. Manussattampīti pi-saddena “vicāraṇapaññāya
asambhavo, dosesu anabhinivesitā, asandiṭṭhiparāmāsītā”ti evamādināṃ saṅgaho
daṭṭhabbo. “Tathā eva”nti padehi yathākkamaṃ pakārassa kāmaṃ tirokkhatā,
paccakkhatā vuccati, tathāpi yathā “tathā paṭipajjatū”ti padena paṭipajjanākāro
niyametvā vihito, tathā “evaṃ paṭipajjatū”ti imināpīti idaṃ tassa
atthadassanabhāvena vuttaṃ. Samādapitattā micchāpaṭipadāya apuññaṃ pasavati.

167. Nāyati muttidhammo etenāti ñāyo, tena satthārā vutto dhammānudhammo,
taṃ paṭipannoti ñāyappaṭipanno, so pana yasmā tassa muttidhammassa adhigame
kāraṇasammato, tasmā vuttaṃ “kāraṇappaṭipanno”ti. Nipphādessatīti sādheyyati,
siddhiṃ gamissatīti vuttaṃ hoti. Dukkhanibbattakanti sampati, āyatiñca dukkhassa
nibbattakaṃ. Vīriyaṃ karoti micchāpaṭipannattā.

Sammāsambuddhappaveditadhammavinayādivaṇṇanā

168. Niyyātīti vattati, saṃvattatīti vā attho.

170. Idha sāvakassa sammāpaṭipattiyā ekantikaapassayadassanatthaṃ satthu
sammāsambuddhatā, dhammassa ca svākkhātātā kittitāti “sammāpaṭipannassa
kulaputtassa pasaṃsaṃ dassetvā”ti vuttaṃ. Evañhi imissā desanāya
saṃkilesabhāgiyabhāvena uṭṭhitāya vodānabhāgiyabhāvena yathānusandhinā pavatti
dīpitā hoti. Abodhitatthāti appaveditatthā, paramatthaṃ catutthasaccapaṭivedhaṃ
apāpitāti attho. Pāliyaṃ “assā”ti padaṃ “sāvakā saddhamme”ti dvīhi padehi
yojetabbaṃ “assa sammāsambuddhassa sāvakā, assa saddhamme”ti.
Sabbasaṅgahapadehi katanti sabbassa sāsanaatthassa saṅgaṇhanapadehi ekajjhaṃ
kataṃ. Tenāha “sabbasaṅgāhikaṃ kataṃ na hotīti attho”ti. Pubbenāparaṃ
sambandhatthabhāvena saṅgahetabbatāya vā saṅgahāni padāni katāni etassāti

saṅghapadakatam, brahmacariyam. Tappaṭikkhepena na ca saṅghapadakatanti yojanā. Rāgādipaṭipakkhaharaṇam, yathānusiṭṭham vā paṭipajjamānānam vaṭṭadukkhato paṭiharaṇam nibbānapāpanam paṭihāro, so eva ā-kārassa i-kāram katvā paṭihiro, paṭihiro eva pāṭihiro, saha pāṭihirenāti sappāṭihiram, tathā suppaveditatāya sappāṭihiram katanti sappāṭihirakatam. Tādisam pana vaṭṭato niyyāne niyuttam, niyyānappayojanañca hotīti āha “niyyānika”nti. Devalokatoti devalokato paṭṭhāya rūpīdevanikāyato pabhuti. Suppakāsītanti suṭṭhu pakāsītam. Yāva devamanussehīti vā yāva devamanussehi yattakā devā manussā ca, tāva te sabbe abhibyāpetvā suppakāsītam. Anutāpāya hotīti anutappo, so pana anutāpam karonto viya hotīti vuttam “anutāpakaro hoti”ti.

172. Thiroti ṭhitadhammo kenaci asaṃhāriyo, asekkhā sīlakkhandhādayo therakārakā dhammā.

173. Yogehi khemattāti yogehi anupaddutattā. Saddhammassāti assa saddhammassa. Assāti ca assa satthuno.

174. Upāsakā brahmacārino nāma visesato anāgāmino. Sotāpannasakadāgāminopi tādīsā tathā vuccantīti “brahmacariyavāsaṃ vasamānā ariyasāvaka” icceva vuttam.

176. Sabbakāraṇasampannanti yattakehi kāraṇehi sampannam nāma hoti, tehi sabbehi kāraṇehi sampannam sampattam upagatam paripuṇṇam, samannāgatam vā. Imameva dhammanti imameva sāsanadhammam.

Udakena padesaññunā attano paññāveyyattiyatam dassetum aniyyānike atthe payuttam paheḷikasadisam vacanam, bhagavatā attano sabbaññutāya niyyānike atthe yojetvā dassetum “udako suda”ntiādi vuttanti tam dassetum “so kirā”tiādimāha.

Saṅgāyitabbadhammādivaṇṇanā

177. Saṅgama samāgammāti tasmimyeva ṭhāne labbhamānānam gativasena saṅgama ṭhānantarato pakkosanena samāgatānam vasena samāgama. Tenāha “saṅgantvā samāgantvā”ti. Atthena atthanti padantare āgataatthena saha tattha tattha āgatamattham. Byañjanena byañjananti etthāpi ese va nayo. Samānentehīti samānam karontehi, opammam vā ānentehi. Saṅgāyitabbanti sammadeva gāyitabbam kathetabbam, tam pana saṅgāyanam vācanāmaggoti āha “vācetaḥ”nti.

178. Tassa vā bhāsiteti tassa bhikkhuno bhāsīte atthe ceva byañjane ca. Atthamicchāgahaṇaropanāni yathā honti, tam dassetum “cattāro satipaṭṭhānā”tiādi vuttam. Ārammaṇam “satipaṭṭhāna”nti gaṇhāti, na satiyeva “satipaṭṭhāna”nti. “Satipaṭṭhānānī”ti byañjanam ropeti tasmim atthe, na “satipaṭṭhānā”ti. Upapannatarānīti yuttatarāni. Allīnatarānīti siliṭṭhatarāni. Yā cevāti liṅgavipallāsena vuttam, vibhattilopena vā. Puna yā cevāti liṅgavipallāseneva niddeso. Neva ussādetabboti na ukkaṃsetabbo virajjhivā vuttattā. Na apasādetabboti na santajjetabbo vivādapariharaṇattham. Dhāraṇatthanti upadhāraṇattham sallakkhaṇattham.

181. Atthena upetanti aviparītena atthena upetam tam “ayamettha attho”ti upecca paṭijānitvā ṭhitam. Tathārūpo ca tassa bujjhitā nāma hotīti āha “atthassa viññātāra”nti. Evametam bhikkhum pasamsathāti vuttanayena dhammabhāṇakam

amum bhikkhum “evam lābhā no āvuso”tiādiākārena pasamsatha. Idānissa pasamsabhāvaṃ dassetuṃ “eso hī”tiādi vuttaṃ. Esāti pariyattidhammassa satthukiccakaraṇato, tattha cassa sammadeva avatṭhitabhāvato “buddho nāma esā”ti vutto. “Lābhā no”tiādinā cassa bhikkhūnaṃ piyagarubhāvaṃ vibhāvento satthā taṃ attano tḥāne tḥapesīti vutto.

Paccayānuññātakāraṇādivaṇṇanā

182. Tatopi uttaritaranti yā pubbe sammāpaṭipannassa bhikkhuno pasamsanavasena “idha pana cunda satthā ca hoti sammāsambuddho”tiādinā pavattitadesanāya upari “idha cunda satthā ca loke udapādī”tiādinā desanā vaḍḍhitā. Tatopi uttaritaraṃ savisesaṃ desanaṃ vaḍḍhento “paccayaheṭū”tiādimāha. Tattha paccayaheṭūti paccayasamvattanahetu. Uppajjanakā āsavāti paccayānaṃ pariyesanahetu ceva paribhogahetu ca uppajjanakā kāmāsavādayo. Tesaṃ diṭṭhadhammikānaṃ āsavānaṃ “idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvitam kappeti”ti “idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaraṃ paṭisevati”tiādinā ca sammāpaṭipattiṃ upadisanto bhagavā paṭighātāya dhammaṃ deseti nāma. “Yo tumhesu pāḷiyā atthabyañjanāni micchā gaṇhāti, so neva ussādetabbo, na apasādetabbo, sādhukaṃ saññāpetabbo tasseva atthassa nisantiyā”ti evaṃ pariyattidhamme micchāpaṭipanne sammāpaṭipattiyaṃ bhikkhū niyojento bhagavā bhaṇḍanahetu uppajjanakānaṃ samparāyikānaṃ āsavānaṃ paṭighātāya dhammaṃ deseti nāma. Yathā te na pavisantīti te āsavā attano cittasantānaṃ yathā na otaranti. Mūlaghātena paṭihanāyāti yathā mūlaghāto hoti, evaṃ mūlaghātavasena pajahanāya. Tanti cīvaraṃ. Yathā cīvaraṃ idamatthikatameva upādāya anuññātaṃ, evaṃ piṇḍapātādayopi.

Sukhallikānuṃyogādivaṇṇanā

183. Sukhitalanti sañjātasukhaṃ. Piṇitalanti dhātaṃ suhitaṃ. Tathābhūto pana yasmā thūlasarīro hoti, tasmā “thūlaṃ karotī”ti vuttaṃ.

186. Naḥṭitasabhāvāti anavaṭṭhitasabhāvā, evarūpāya kathāya anavaṭṭhānabhāvato sabhāvopi tesaṃ anavaṭṭhitoti adhippāyo. Tenāha “jivhā no atthī”tiādi. Kāmaṃ “pañcahi cakkhūhi”ti vuttaṃ, aggahitaggahaṇena pana cattāri cakkhūni veditabbāni. Sabbaññutaññāṇaṃhi samantacakkhūti. Tassa vā ñeyyadhammesu jānanavasena pavattiṃ upādāya “jānatā”ti vuttaṃ. Hatthāmalakaṃ viya paccakkhato dassanavasena pavattiṃ upādāya “passatā”ti vuttaṃ. Nemaṃ vuccati thambhādīhi anupaviṭṭhabhūmippedesoti āha “gambhīrabhūmiṃ anupaviṭṭho”ti. Suṭṭhu nikhātoti bhūmiṃ nikhanitvā sammadeva tḥapito. Tasminti khīṇāsava. Anajjhācāro acalo asampavedhī, yasmā ajjhācāro setughāto khīṇāsavānaṃ. Sotāpannādayoti ettha ādi-saddena gahitesu anāgāmino tāva navasupi tḥānesu khīṇāsavā viya abhabbā, sotāpannasakadāgāmino pana “tatiyapañcamatṭhānesu abhabbā”ti na vattabbā, itaresu sattasu tḥānesu abhabbāva.

Pañhabyākaraṇavaṇṇanā

187. Gihibyañjanenāti gihiliṅgena. Khīṇāsavo pana gihibyañjanena arahattaṃ pattopi na tiṭṭhati vivekaṭṭhānassa abhāvāti adhippāyo. Tassa vasenāti bhummadevattabhāve tḥatvā arahattappattassa vasena. Ayaṃ pañhoti “abhabbo so nava tḥānāni ajjhācaritu”nti ayaṃ pañho āgato itarassa pabbajjāya, parinibbānena vā abhabbatāya avuttasiddhattā. Yadi evaṃ kathaṃ bhikkhugahaṇanti āha

“bhinnadosattā”tiādi. Aparicchedanti apariyantam, tayidam suvipulanti āha “mahanta”nti. Ñeyyassa hi vipulatāya ñāṇassa vipulatā veditabbā, etena “apariccheda”nti vuccamānampi ñeyyam satthu ñāṇassa vasena paricchedamevāti dassitam hoti. Vuttañhetam “ñāṇapariyantikam neyya”nti anāgate apaññāpananti anāgate visaye ñāṇassa apaññāpanam. “Paccakkham viya katvā”ti kasmā viya-saddaggahaṇam katam, nanu buddhānam sabbampi ñāṇam attano visayam paccakkhameva katvā pavattati ekappamāṇabhāvatoti? Saccametam, “akkha”nti pana cakkhādiindriyam vuccati, tam akkham pati vattatīti cakkhādinissitam viññāṇam, tassa ca ārammaṇam “paccakkha”nti loke niruḥhametanti tam nidassanam katvā dassento “paccakkham viya katvā”ti avoca, na pana bhagavato ñāṇassa appaccakkhākārena pavattanato. Tathā hi vadanti -

“Āvibhūtam pakāsanam, anupaddutacetasaṃ;
Atītānāgate ñāṇam, paccakkhānam vasissatī”ti.

Aññattha vihitakenāti aññasmiṃ visaye pavattitena. Saṅgāhetabbanti samam katvā kathayitabbam, kathanam pana paññāpanam nāma hotīti paññāpetabbanti attho vutto. Tādisanti satatam samitam pavattakam. Ñāṇam nāma natthīti āvajjanena vinā ñāṇupattiyā asambhavato. Ekākārena ca ñāṇe pavattamāne nānākārassa visayassa avabodho na siyā. Athāpi siyā, anirupitarūpeneva avabodho siyā, tena ca ñāṇam ñeyyam aññātasadisameva siyā. Na hi “idaṃ ta”nti vivekena anavabuddho attho ñāto nāma hoti, tasmā “carato ca tiṭṭhato cā”tiādi bālalāpanamattam. Tenāha “yathariva bālā abyattā, evaṃ maññantī”ti.

Satiṃ anussaratīti satānusāri, satiyānuvattanavasena pavattañāṇam. Tenāha “pubbenivāsānussatisampayuttaka”nti. Ñāṇam pesesīti ñāṇam pavattesi. Sabbatthakameva ñeyyāvaraṇassa suppahīnattā appaṭihitam anivāritam ñāṇam gacchati pavattaticceva attho. “Bodhi vuccati catūsu maggesu ñāṇa”nti vacanato catumaggañāṇam bodhi, tato tassa adhigatattā uppajjanakam paccavekkhaṇañāṇam “bodhiyam ñāṇam uppajjati”ti vuttam. Bodhiyam bodhimūle jātam catumaggañāṇam, tañca kho anāgatam ārabba uddissa tassa appavattiattham tathāgatassa uppajjati tassa uppannattā āyatim punabbhavābhāvato. Katham tathāgato anāgatamaddhānam ārabba atīrakam ñāṇadassanam paññāpetīti? Atītassa pana addhuno mahantatāya atīrakam ñāṇadassanam tattha paññāpetīti ko ettha virodho. Titthiyā pana imamattham yāthāvato ajānantā - “tayidaṃ kiṃ su, tayidaṃ kathamū”ti attano aññāṇameva pākaṭam karonti. Tasmā bhagavatā sasantatipariyāpannadhammappavattim sandhāya “aññavihitakam ñāṇadassana”ntiādi vuttam. Itaram pana sandhāya vuccamāne sati tathārūpe payojane anāgatampi addhānam ārabba atīrakameva ñāṇadassanam paññāpeyya bhagavāti anatthasamhitanti ayamettha atthoti āha “na idhalokattham vā paralokattham vā nissita”nti. Yam pana sattānam anattāhāvattā anatthasamhitam, tattha setughāto tathāgatassa. “Bhāratayuddhasītāharaṇasadisa”nti iminā tassā kathāya yebhuyyena abhūtattham dīpeti. Sahetukanti ñāpakena hetunā sahetukam. So pana hetu yena nidassanena sādhiyati, tam tassa kāraṇanti tena sakāraṇam katvā. Yathā hi paṭiññātattasāadhanato hetu, evaṃ sādhakam nidassananti. Yuttapattakāleyevāti yuttānam pattakāle eva. Ye hi veneyyā tassā kathāya yuttā anucchavikā, tesamyeva yojane sandhāya vā kathāya patto upakārāvaho kālo, tadā eva kathetīti attho.

188. “Tathā tatheva gadanato”ti iminā “tathāgato”ti āmeḍitalopenāyaṃ niddesoti dasseti. Tathā tathevāti ca dhammaatthasabhāvānurūpaṃ, veneyyajjhāsayānurūpañcāti adhippāyo. Diṭṭhanti rūpāyatanaṃ daṭṭhabbato, tena yaṃ diṭṭhaṃ, yaṃ dissati, yaṃ dakkhati, yaṃ sati samavāye passeyyaṃ, taṃ sabbhaṃ “diṭṭhaṃ” tveva gahitaṃ kālavisesassa anāmaṭṭhabhāvato. “Suta”ntiādīsupi eseve nayo. Sutanti saddāyatanaṃ sotabbato. Mutanti sanissayena ghāṇādiindriyena sayāṃ patvā pāpuṇitvā gahetabbaṃ. Tenāha “patvā gahetabbato”ti. Viññātanti vijānitabbaṃ, taṃ pana diṭṭhādivinimuttaṃ viññeyyanti āha “sukhadukkhādidhammāyatana”nti. Pattanti yathā tathā pattaṃ, hatthagataṃ adhigatanti attho. Tenāha “pariyesitvā vā अपariyesitvā vā”ti. Pariyesitanti pattiyaṃmatthaṃ pariyaṭṭhaṃ, taṃ pana pattaṃ vā siyā appattaṃ vā ubhayathāpi pariyesitamevāti āha “pattaṃ vā appattaṃ vā”ti. Padadvayenāpi dvippakāraṃpi pattaṃ, dvippakāraṃpi pariyesitaṃ, tena tena pakārena tathāgatena abhisambuddhanti dasseti. Cittena anusañcaritanti copanaṃ apāpetvā citteneva anusaṃcaritaṃ, parivitakkitanti attho. Pītakanti ādīti ādi-saddena lohitakaodātādi sabbhaṃ rūpārammaṇavibhāgaṃ saṅgaṇhāti. Sumanoti rāgavasena, lobhavasena, saddhādivasena vā sumano. Dummanoti byāpādavittakavasena, vihiṃsāvitakavasena vā dummano. Majjhantoti aññāṇavasena vā ñāṇavasena vā majjhatto. Eseve nayo sabbattha. Tattha tattha ādi-saddena saṅkhasaddo paṇavasaddo, pattaṃgandho pupphagandho, pattaṃraso phalaraso, upādinnaṃ anupādinnaṃ, majjhantavedanā kusalakammaṃ akusalakammanti evaṃ ādīnaṃ saṅgaho daṭṭhabbo.

Appattanti ñāṇena asampattaṃ, aviditanti attho. Tenāha “ñāṇena asacchikata”nti. Tatheva gatattāti tatheva ñātattā abhisambuddhattā. Gata-saddena ekatthaṃ buddhiatthanti attho. “Gatiatthā hi dhātavo buddhiatthā bhavanti”ti akkharacintakā.

Abyākataṭṭhānādivaṇṇanā

189. “Asamataṃ kathetvā”ti vatvā samopi nāma koci natthi, kuto uttaritaroti dassetuṃ “anuttarata”nti vuttaṃ. Sā panāyaṃ asamatā, anuttaratā ca sabbaññutaṃ pūretvā ṭhitāti dassetuṃ “sabbaññuta”nti vuttaṃ. Sā sabbaññutā saddhammavaracakkavattibhāvena loke pākaṭā jātāti dassetuṃ “dhammarājabhāvaṃ kathetvā”ti vuttaṃ. Tathā sabbaññubhāvena ca satthā imesu diṭṭhigatavipallāsesu evaṃ paṭipajjatīti dassento “idānī”tiādīmāha. Tattha sīhanādanti abhītanādaṃ seṭṭhanādaṃ. Seṭṭhanādo hesa, yadidaṃ ṭhapanīyassa pañhassa ṭhapanīyabhāvadassanaṃ. Ṭhapanīyatā cassa pāliāruḷhā eva “na heta”ntiādīnā. Yathā upacitakammakilesena itthattaṃ āgantabbaṃ, tathā naṃ āgatoti tathāgato, satto. Tathā hi so rūpādīsu satto visattoti katvā “satto”ti ca vuccati. Itthattanti ca paṭiladdhattā tathā paccakkhabhūto attabhāvoti veditabbo.

“Atthasaṃhitā na hotī”ti iminā ubhayattha vidhuratādassanena niratthakavippalāpaṃ tassa vādassa vibhāveti, ubhayalokatthavidhurampi samānaṃ “kiṃ nu kho vivaṭṭanissita”nti koci āsaṅkeyyāti tadāsaṅkānivattanatthaṃ “na ca dhammasaṃhita”nti vuttaṃ. Tenāha “navalokuttaradhammanissitaṃ na hotī”ti. Yadi pi taṃ na vivaṭṭogataṃ hoti, vivaṭṭassa pana adhiṭṭhānabhūtaṃ nu khoti koci āsaṅkeyyāti tadāsaṅkānivattanatthaṃ “na ādibrahmacariyaka”ntiādi vuttaṃ.

190. Kāmaṃ taṇhāpi dukkhasabhāvattā “dukkha”nti byākātabbā, pabhavabhāvena pana sā tato visuṃ kātābbāti “taṇhaṃ ṭhapetvā”ti vuttaṃ. Tenāha “tasseva dukkhassa pabhāvikā”tiādi. Nanu ca avijjādayopi dukkhassa samudayoti? Saccaṃ samudayo, tassā pana kammaṃsa vicittabhāvaṃhetuto, dukkhuppādane visesapaccayabhāvato ca sātisaṃ samudayaṭṭhoti sā eva suttesu tathā vuttā. Tenāha “taṇhā dukkhasamudayoti byākata”nti. Ubhinnaṃ appavattīti dukkhasamudayānaṃ appavattinimittaṃ. “Dukkhaparijānana”tiādi maggakiccadassanaṃ, tena maggaṃsa bhāvanatthopi atthato dassitovāti daṭṭhabbaṃ. Na hi bhāvanābhisamayena vinā pariññābhisamayādayo sambhavantīti. Saccavavatthāpanaṃ appamādaṭṭhapaṭṭibhāvato asammohakalyāṇakittisaddādinimittatāya yathā sātisaṃ idhalokatthāvaṃhaṃ, evaṃ yāva ñāṇassa tikkhavisadabhāvappattiyaṃ abhāvena navalokuttaradhammasampāpakaṃ na hoti, tāva tattha tattha sampattibhave abbhudayasampatti anugataṃ eva siyāti vuttaṃ “etaṃ idhalokaparalokatthanissita”nti. Navalokuttaradhammanissitanti navavidhampi lokuttaradhammaṃ nissāya pavattaṃ tadadhigamūpāyabhāvato. Yasmā saccasambodhaṃ uddissa sāsanaṃbrahmacariyaṃ vussati, na aññadatthaṃ, tasmā etaṃ saccavavatthāpanaṃ “ādīpadhāna”nti vuttaṃ paṭhamataraṃ citte ādātabbato.

Pubbantasahagatadiṭṭhinissayavaṇṇanā

191. Taṃ mayā byākatamevāti taṃ mayā tathā byākatameva, byākātabbaṃ nāma mayā abyākataṃ natthīti byākaraṇāvekaḷḷena attano dhammasudhammatāya buddhasubuddhaṃ vibhāveti. Tenāha “sīhanādaṃ nadanta”ti. Purimuppannā diṭṭhiyo aparāparuppannānaṃ diṭṭhinaṃ avassayā hontīti “diṭṭhiyova diṭṭhinissayā”ti vuttaṃ. Diṭṭhigatikehi diṭṭhigatiyo, diṭṭhippavattiyoti attho. Idameva dassanaṃ saccanti “sassato attā ca loka cā”ti idameva dassanaṃ saccaṃ amoghaṃ aviparītaṃ. Aññesaṃ vacanaṃ moghanti “asassato attā ca loka cā”ti evamādikaṃ aññesaṃ samaṇabrāhmaṇānaṃ vacanaṃ moghaṃ tucchaṃ, micchāti attho. Na sayāṃ kātābboti asayaṃkāroti āha “asayaṃkato”ti, yādicchikattāti adhippāyo.

192. Atthi khoti ettha kho-saddo pucchāyaṃ, atthi nūti ayamettha atthoti āha “atthi kho idam āvuso vuccatī”tiādi. Āvuso yaṃ tumhehi “sassato attā ca loka cā”ti vuccati, idamatthi kho idam vācāmatthaṃ, no natthi, tasmā vācāvatthumattato tassa yaṃ kho te evamāhaṃsu “idameva saccaṃ moghaṃ añña”nti, taṃ tesaṃ nānujānāmīti ayamettha attho ca yojanā ca veditābbā. Yaṃ panettha vattabbaṃ, taṃ brahmajālaṭṭhikaṃ vuttameva. Diṭṭhipaññattiyāti diṭṭhiyā paññāpane “evaṃ esā diṭṭhi uppannā”ti tassā diṭṭhiyā samudayato, atthaṅgamato, assādato, ādīnavato, nissaraṇato ca yāthāvato paññāpane. Aviparītavuttiyā samena ñāṇena samaṃ kañci neva samanupassāmi. Adhipaññattīti abhiññeyyadhammapaññāpanā. Yaṃ ajānantā bāhirakā diṭṭhipaññattiyeva allīnāti tañca paññattito ajānantā thāmasā parāmāsā abhinivissa voharanti. Ettha ca yāyaṃ “diṭṭhipaññatti nāmā”ti vuttā diṭṭhiyā diṭṭhigatikehi evaṃ gahitātāya vibhāvanā, tattha ca bhagavato uttaritaro nāma koci natthi, svāyamattho brahmajāle vibhāvito eva. “Adhipaññattī”ti vuttā pana vibhāviyamānā lokassa nibbidāhetubhāvena bahulīkāro tassā vasena bhagavā anuttarabhāvaṃ pavedento ‘neva attanā samasamaṃ samanupassāmi’ti sīhanādaṃ nadī”ti keci. Atthakathāyaṃ pana “yañca vuttaṃ ‘paññattiyā’ti yañca ‘adhipaññattī’ti, ubhayamettha atthato eka”nti “idha pana paññattiyāti etthāpi paññatti ceva adhipaññatti ca adhippetā, adhipaññattīti etthāpī”ti ca vuttā, ubhayassapi vasenettha bhagavā sīhanādaṃ nadīti viññāyati. Ubhayaṃ petam

atthato ekanti ca paññattibhāvasāmaññaṃ sandhāya vuttaṃ, na bhedaḃbhāvato. Tenāha “bhedato hī”tiādi. Khandhapaññattīti khandhānaṃ “khandhā”ti paññāpanā dassanā pakāsanā ṭhapanā nikkhipanā. “Ācikkhati dasseti paññāpeti paṭṭhapeti”ti āgataṭṭhāne hi paññāpanā dassanā pakāsanā paññatti nāma, “supaññattaṃ mañcapīṭha”nti āgataṭṭhāne ṭhapanā nikkhipanā paññatti nāma, idha ubhayampi yujjati.

Diṭṭhinissayappahānavaṇṇanā

196. Pajahanatthanti accantāya paṭinissajjanatthaṃ. Yasmā tena pajahanena sabbe diṭṭhinissayā sammadeva atikkantā honti vītikkantā, tasmā “samatikkamāyāti tasseva vevacana”nti avoca. Na kevalaṃ satipaṭṭhānā kathitamattā, atha kho veneyyasantāne patiṭṭhāpitāti dassetuṃ “desitā”ti vatvā “paññattā”ti vuttanti āha “desitāti kathitā. Paññattāti ṭhapitā”ti. Idāni satipaṭṭhānadesanāya diṭṭhinissayānaṃ ekantikaṃ pahānāvahabhāvaṃ dassetuṃ “satipaṭṭhānabhāvanāya hī”tiādi vuttaṃ. Tattha satipaṭṭhānabhāvanāyāti iminā tesam bhāvanāya eva nesam pahānaṃ, desanā pana tadupanissayabhāvato tathā vuttāti dasseti. Sesam sabbam suviññeyyamevāti.

Pāsādikasuttavaṇṇanāya līnatthappakāsanā.



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