

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

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

3. Η συλλογή των συνδεδεμένων ομιλιών - Υποσχόλια
(3. Saṃyutta Nikāya - Tīkā)

5. Υποσχόλια για το μεγάλο βιβλίο (5. Mahāvaggaṭīkā)

7. Συνδεδεμένες ομιλίες για τις βάσεις της πνευματικής δύναμης
(7. Iddhipādasamṃyuttaṃ)



PaliVerse

3. Η συλλογή των συνδεδεμένων ομιλιών - Υποσχόλια

5. Υποσχόλια για το μεγάλο βιβλίο

7. Iddhipādasamuttam

1. Cāpālavaggo

1. Apārasuttavaṇṇanā

813. Chandaṃ nissāya pavatto samādhīti kattukamyatāchandaṃ adhipatiṃ katvā paṭiladdhasamādhī chandhasamādhī. Padhānasaṅkhārāti catukiccasādhakassa sammappadhānavīriyassettaṃ adhivacanaṃ. Tehīti chandasamādhīpadhānasaṅkhārehi. Iddhiyā pādanti nipphattipariyāyena ijjhanaṭṭhena, ijjhanti etāya saddhā iddhā vuddhā ukkaṃsagatā hontīti iminā vā pariyāyena “iddhī”ti saṅkhātānaṃ upacārajjhānādikusalacittasampayuttānaṃ chandasamādhīpadhānasaṅkhārānaṃ adhiṭṭhānaṭṭhena pādabhūtaṃ, sesacittacetāsikarāsinti attho. Sā eva ca yathāvuttaiddhi yasmā heṭṭhimā heṭṭhimā uparimāya uparimāya pādabhūtā, tasmā vuttaṃ “iddhibhūtaṃ vā pādanti iddhipāda”nti. Sesesūti vīriyasamādhīdāsu. Tattha hi vīriyaṃ cittaṃ vīmaṃsaṃ adhipatiṃ katvā paṭiladdhasamādhī vīmaṃsāsamādhīti attho veditabbo. Idhāti imasmiṃ iddhipādasamuttutte. Ekaparicchedova atthaniddeso.

5. Iddhipadesasuttavaṇṇanā

817. Iddhipadesanti iddhiyā ekadesaṃ. Ko pana soti āha - “tayo ca magge tīṇi ca phalānī”ti.

6. Samattasuttavaṇṇanā

818. Samattanti sāmāññaṃ samaṃ attanaṃ ijjhanaṃ samattaṃ paripuṇṇaṃ. Vivaṭṭapādakā eva iddhipādā kathitā “apārā pārāṃ gamanāya saṃvattanti”tiādivacanato.

10. Cetiyaṣuttavaṇṇanā

822. Udenayakkhassa cetiyatṭhāneti udenassa nāma yakkhassa devāyatanasaṅkhepena itṭhakāhi kate mahājanassa cittikataṭṭhāne. Katavihāroti bhagavantaṃ uddissa tattha katavihāro. Vuccatīti purimavohārena “udenacetiya”nti vuccati. Gotamakādīsūpīti gotamakacetiyaṃ evamādīsūpi. Eeva nayoti cetiyatṭhāne katavihārabhāvaṃ atidisati. Vaḍḍhitāti bhāvanāpāripūrivaseṇa paribrūhitā. Punappunaṃ katāti bhāvanāya bahulīkaraṇavasena aparāparaṃ pavattitā ānītā. Yuttayānaṃ viya katāti yathā yuttamājāññayānaṃ chekena sārathinā adhiṭṭhitam yathāruci pavattimarahaṭi, evaṃ yathāruci pavattanārahataṃ gamitā. Patiṭṭhānaṭṭhenāti adhiṭṭhānaṭṭhena. Vatthu viya katāti sabbaso upakkilesavisodhanena iddhivisesānaṃ pavattiṭṭhānabhāvato suvisodhitaparissayavatthu viya katā. Adhiṭṭhitāti paṭipakkhadūrībhāvato

subhāvitabhāvena taṃtaṃadhiṭṭhānayogyatāya ṭhapitā. Samantato citāti sabbabhāgena bhāvanupacayaṃ gamitā. Tenāha “suvaḍḍhitā”ti. Suṭṭhu samāradhāti iddhibhāvanāya sikhappattiyā sammadeva saṃsevitā.

Aniyamenāti “yassa kassacī”ti aniyatavacanena. Niyametvāti “tathāgatassā”ti sarūpaggaḥaṇena niyametvā. Āyuppamāṇanti paramāyuppamāṇaṃ vadati. Tasseva gaḥaṇe kāraṇaṃ brahmajālavaṇṇanāyaṃ vuttanayeneva vedittabbaṃ. Mahāsīvatthero pana mahābodhisattānaṃ carimabhava paṭisandhidāyino kammaṣa asaṅkheyyāyukatāsāṃvattanasamatthataṃ hadaye ṭhapetvā buddhānaṃ āyusaṅkhārassa parissayavikkhambhanasamatthataṃ pāḷiyaṃ āgatā evāti imaṃ bhaddakappameva tiṭṭheyyāti avoca.

Khaṇḍiccādīhi abhisuyyati etena yathā iddhibalena jarāya na paṭighāto, evaṃ tena maraṇassapi na paṭighātati atthato āpannamevāti. “Kva saro khitto, kvacani patito”ti aññathā vuṭṭhitenapi theravādena aṭṭhakathāvacanameva samatthitanti daṭṭhabbaṃ. Tenāha “so pana na ruccati...pe... niyamita”nti.

Pariyuṭṭhitacittoti yathā kiñci atthānatthaṃ sallakkhetuṃ na sakkā, evaṃ abhibhūtacitto. So pana abhibhavo mahatā udakoghena appakassa udakassa ajjhottharaṇaṃ viya ahoṣīti vuttaṃ “ajjhotthaṭacitto”ti. Aññoti therato, ariyehi vā añño yo koci paro puthujjano. Puthujjanaggahaṇaṇcetta yathā sabbena sabbāṃ appahīnavipallāso mārena pariyuṭṭhitacitto kiñci atthānatthaṃ sallakkhetuṃ na sakkoti, evaṃ thero bhagavatā kataṃ nimittobhāsaṃ sabbaso na sallakkhesīti dassanattaṃ. Tenāha “māro hī”tiādi. Cattāro vipallāsāti asubhe “subha”nti saññāvipallāso, cittavipallāso, dukkhe “sukha”nti saññāvipallāso, cittavipallāsoti ime cattāro vipallāsā. Tenāti yadipi itare aṭṭha vipallāsā pahīnā, yathāvuttānaṃ catunnaṃ vipallāsānaṃ appahīnabhāvena. Assāti therassa.

Maddatīti phusanamattena maddanto viya hoti, aññathā tena maddite sattānaṃ maraṇameva siyā, kiṃ sakkhissati na sakkhissatīti adhippāyo. Kasmā na sakkhissati? Nanu esa aggasāvakassa mahiddhikassa mahānubhāvassa kucchiṃ pavitṭhoti? Saccāṃ pavitṭho, tañca kho attano mahānubhāvassa dassanattaṃ, na vibādhanādhippāyena. Vibādhanādhippāyena pana idha “kiṃ sakkhissatī”ti vuttaṃ hadayamaddanassa adhikatattā. Nimittobhāsanti ettha “tiṭṭhatu bhagavā kappa”nti sakalakappaṃ avatṭhānayācanāya “yassa kassaci, ānanda, cattāro iddhipādā bhāvitā”tiādinā aññāpadesena attano caturiddhipādabhāvanānubhāvena kappaṃ avatṭhānasamatthatavasena saññuppādanaṃ nimittaṃ. Tathā pana pariyāyaggahaṇaṃ muñcitvā ujukaṃyeva attano adhippāyavibhāvanaṃ obhāso. Jānantoyevāti mārena pariyuṭṭhitabhāvaṃ jānanto eva. Attano aparādhahetuko sattānaṃ soko tanuko hoti, na balavāti āha - “dosāropanena sokatanukaraṇattha”nti. Kiṃ pana thero mārena pariyuṭṭhitacittakāle pavattiṃ pacchā jānātīti? Na jānāti sabhāvena, buddhānubhāvena pana jānāti.

Anatthe niyojento guṇamāraṇena māreti, virāgavibandhanena vā jātinimittatāya tattha tattha jātaṃ mārento viya hotīti “māretīti māro”ti vuttaṃ. Atipāpattā pāpimā. Kaṇhadhammasamannāgato kaṇho. Virāgādiguṇānaṃ antakaraṇato antako. Sattānaṃ anattāhavaṃ paṭipattiṃ na muñcatīti namuci. Attano mārapāsena pamatte bandhati, pamattā vā bandhū etassāti pamattabandhu. Sattamasattāhato paraṃ satta ahāni sandhāyāha “aṭṭhame sattāhe”ti, na pana pallaṅkasattāhādi viya niyatakiccassa aṭṭhamasattāhassa nāma labbhanato. Sattamasattāhassa hi parato

ajapālanigrodhamūle brahmuno sakkassa ca paṭiññātadhammadesanaṃ
bhagavantaṃ ñatvā “idāni satte dhammadesanāya mama visayaṃ atikkāmessatī”ti
sañjātadomanasso hutvā ṭhito cintesi, “handāhaṃ dāni naṃ upāyena
parinibbāpessāmi, evamassa manoratho aññathattaṃ gamissati, mama manoratho
ijjhissatī”ti cintetvā bhagavantaṃ upasaṅkamitvā ekamantaṃ ṭhito - “parinibbātu
dāni, bhante, bhagavā”tiādinā parinibbānaṃ yāci. Taṃ sandhāya vuttaṃ “aṭṭhame
sattāhe”tiādi. Tattha ajjāti āyusaṅkhāravossajjanadivasanaṃ sandhāyāha. Bhagavā
cassa atibandhanādhippāyaṃ jānantopi taṃ anāvikatvā parinibbānassa
akālabhāvameva pakāsentō yācanaṃ paṭikkhipi. Tenāha “na tāvāha”ntiādi.

Maggavasena byattāti saccapaṭivedhaveyyattiyena byattā. Tatheva vinītāti
maggavasena kilesānaṃ samucchavedavinayena vinītā. Tathā visāradāti
ariyamaggādhighameneva satthusāsane vesārajappattiyā visāradā, sārajakarānaṃ
diṭṭhivicikicchādipāpadhammānaṃ vigamena visāradabhāvaṃ pattāti attho. Yassa
sutassa vasena vaṭṭadukkhato nissaraṇaṃ sambhavati, taṃ idha ukkaṭṭhaniddesena
“suta”nti adhippetanti āha “tepiṭakavasena”ti. Tiṇṇaṃ piṭakānaṃ samūho
tepiṭakaṃ, tīṇi vā piṭakāni tipiṭakaṃ, tipiṭakameva tepiṭakaṃ, tassa vasena. Tadevāti
yaṃ taṃ tepiṭakaṃ sotabbabhāvena sutanti vuttaṃ, tameva. Dhammanti
pariyattidhammaṃ. Dhārentīti suvaṇṇabhājane pakkhittasīhavasanaṃ viya
avinassantaṃ katvā suppaguṇasuppavattibhāvena dhārenti hadaye ṭhapenti. Iti
pariyattidhammavasena bahussutadhammadharabhāvaṃ dassetvā idāni
paṭivedhavasenaṃpi taṃ dassento “atha vā”tiādi vuttaṃ. Ariyadhammassāti
maggaphaladhammassa, navavidhassa vā lokuttaradhammassa.

Anudhammabhūtaṃ adhigamāyānurūpaṃ dhammabhūtaṃ. Anucchavikapaṭipadanti
tameva vipassanādharmamāha, chabbidhā visuddhiyo vā. Anudhammanti
nibbānadhammassa anudhammo, yathāvuttapaṭipadā, tassānurūpaṃ
abhisallekhitaṃ appicchatādidhammaṃ. Caraṇasīlāti samādāya vattanasīlā.
Anumaggaphaladhammo etissāti vā anudhammā, vuṭṭhānagāminivipassanā, tassa
caraṇasīlā. Attano ācariyavādanti attano ācariyassa sammāsambuddhassa vādaṃ.
Sadevakassa lokassa ācārasikkhāpanena ācariyo, bhagavā, tassa vādo,
catusaccadesanā.

Ācikkhissantīti ādito kathessanti, attanā uggahitanīyāmena pare uggaṇhāpessantīti
attho. Desessantīti vācessanti, pāḷiṃ sammā pabodhessantīti attho. Paññāpessantīti
pajānāpessanti, saṅkāsessantīti attho. Paṭṭhapessantīti pakārehi ṭhapessanti,
pakāsessantīti attho. Vivarissantīti vivaṭṭaṃ karissantīti. Vibhajissantīti vibhattaṃ
karissantīti. Uttānīkarissantīti anuttānaṃ gambhīraṃ uttānaṃ pākāṭaṃ karissantīti.
Sahadhammenāti ettha dhamma-saddo kāraṇapariyāyo “hetumhi ñāṇaṃ
dhammapaṭisambhidā”tiādīsu viyāti āha “sahetukena sakāraṇena vacanenā”ti.

Sappāṭihāriyanti sanissaraṇaṃ. Yathā paravādaṃ bhañjitvā sakavādo patiṭṭhahati,
evaṃ hetudāharaṇehi yathādhigatamatthaṃ sampādetvā dhammaṃ kathessanti.
Tenāha “niyyānikaṃ katvā dhammaṃ desessantī”ti, navavidhaṃ lokuttaraṃ
dhammaṃ pabodhessantīti attho. Ettha ca “paññāpessantī”tiādīhi chahi padehi cha
atthapadāni dassitāni, ādito pana dvīhi padehi cha byañjanapadāni. Ettāvata
tepiṭakaṃ buddhavadanaṃ samvaṇṇanāyena saṅgahetvā dassitaṃ hoti.
Vuttañhetuṃ nettiyaṃ “dvādasa padāni suttaṃ, taṃ sabbaṃ byañjanañca attho
cā”ti.

Sikkhattayasaṅgahitanti adhisīlasikkhādisikkhattayasaṅgahaṃ. Sakalaṃ

sāsanabrahmacariyanti anavasesaṃ satthusāsanabhūtaṃ seṭṭhacariyaṃ. Samiddhanti sammadeva vaḍḍhitaṃ. Jhānassādavasenaṃ tehi tehi bhikkhūhi samadhigatajhānasukhavasena. Vuḍḍhippattanti uḷārapaṇṭabhāvūpagamanena sabbaso parivuḍḍhimupagataṃ. Sabbapāliphullaṃ viya abhiññāsampadāhi sāsanābhivuḍḍhiyā matthakappattito. Patiṭṭhitavasenaṃ patiṭṭhānavasena, patiṭṭhappattiyāti attho. Paṭivedhavasena bahuno janassa hitaṃ bāhujaññaṃ. Tenāha “mahājanābhisamayavasena”ti. Puthu puthulaṃ bhūtaṃ jātaṃ, puthuttaṃ bhūtaṃ pattanti vā puthubhūtaṃ. Tenāha “sabbākārena puthulabhāvappatta”nti. Suṭṭhu pakāsanti sammadeva ādikalyāṇādibhāvena paveditaṃ.

Satiṃ sūpaṭṭhitaṃ katvāti ayaṃ kāyādivibhāgo attabhāvasaññito dukkhabhāro mayā ettaṃ kālaṃ vahito, idāni pana na vahitabbo, etassa avahanatthaṃ cirataraṃ kālaṃ ariyamaggasambhāro sambhato, svāyaṃ ariyamaggo paṭividdho, yato ime kāyādayo asubhādito sabhāvādito sammadeva pariññātāti catubbidhampi satiṃ yathātathaṃ visaye suṭṭhu upaṭṭhitaṃ katvā. Nāṇena paricchinditvāti yasmā imassa attabhāvasaññitassa dukkhabhārasa vahane payoanabhūtaṃ attahitaṃ bodhimūle eva parisamāpitaṃ, parahitaṃ pana buddhaveneyyavinayanaṃ parisamāpitaṃ matthakappattaṃ, taṃ dāni māsattayeneva parisamāpanaṃ pāpuṇissati, tasmā āha “visākhapuṇṇamāyaṃ parinibbāyissāmī”ti, evaṃ buddhañāṇena paricchinditvā saccabhāgena vinicchayaṃ katvā. Āyusaṅkhāraṃ vissajīti āyuno jīvitassa abhisāṅkharaṇaṃ phalasamāpattidhammaṃ na samāpajjissāmīti vissaji, taṃ vissajjaneneva tena abhisāṅkharīyamānaṃ jīvitasāṅkhāraṃ na pavattayissāmīti vissaji. Tenāha “tatthā”tiādi.

Ṭhānamahantatāyapi pavattiākāramahantatāyapi mahanto pathavīkampo. Tattha ṭhānamahantatāya bhūmicālassa mahantataṃ dassetuṃ “tadā...pe... akampitthā”ti vuttaṃ, sā pana jātikhettabhūtā dasasahassī lokadhātu eva, na yā kāci. Yā mahābhinihāramahājātiādīsipi akampittha, tadāpi tattakāya eva kampane kiṃ kāraṇaṃ? Jātikhettabhāvena tasseeva ādito pariggahassa katattā, pariggahaṇaṇcassa dhammatāvasena veditabbaṃ. Tathā hi purimabuddhānampi tattakameva jātikhettaṃ ahosi. Tathā hi vuttaṃ “dasasahassī lokadhātu nissaddā hoti nirākulā...pe... mahāsamuddo ābhujati, dasasahassī pakampatī”ti ca ādi. Udakapariyantaṃ katvā chappakārappavedhanena. Avītarāge bhiṃsetīti bhiṃsano, so eva bhiṃsanakoti āha “bhayajanako”ti. Devabheriyoti devadundubhisaddassa pariyāyavacanamatthaṃ, na cettha kāci bherī devadundubhīti adhippetā, atha kho uppātabhāvena labbhamāno ākāśato nigghosassaddo. Tenāha “devo”tiādi. Devoti meggho. Tassa hi tadā acchabhāvena ākāśassa vassābhāvena sukkhagajjitasāññite sadde niccharante devadundubhisamaññā. Tenāha “devo sukkhagajjitaṃ gajjī”ti.

Pītivegavissatṭhanti “evaṃ ciratarakālaṃ vahito ayaṃ attabhāvasaññito dukkhabhāro, dāni na cirasseva nikkhipissāmī”ti sañjātasomanasso bhagavā sabhāveneva pītivegavissatṭhaṃ udānaṃ udāneti, evaṃ udānentena ayampi attho sādhitō hotīti dassanatthaṃ aṭṭhakathāyaṃ “kasmā”tiādi vuttaṃ.

Tuliyatīti tulanti tula-saddo kammaśādanoti dassetuṃ “tulita”nti vuttaṃ. Appānubhāvatāya paricchinnaṃ. Tathā hi taṃ paṭipakkhena parito khaṇḍitabhāvena parittanti vuccatī. Paṭipakkhavikkhambhanato dīghasantānatāya vipulaphalatāya ca na tulaṃ na paricchinnaṃ. Yehi kāraṇehi pubbe avisesato “mahaggaṭaṃ atula”nti vuttaṃ, tāni kāraṇāni rūpāvacarato āruppassa sātisaṃ vijjantīti arūpāvacaraṃ atulanti vuttaṃ, itarañca tulanti. Appavipākanti tīsupi kammesu yaṃ appavipākaṃ

hīnaṃ, taṃ tulaṃ. Bahuvipākanti yaṃ mahāvipākaṃ paṇītaṃ, taṃ atulaṃ. Yaṃ panettha majjhimaṃ, taṃ hīnaṃ ukkaṭṭhanti dvidhā bhinditvā dvīsu bhāgesu pakkhipitabbaṃ. Hīnattikavaṇṇanāyaṃ vuttanayeneva appabahu vipākataṃ niddhāretvā tassa vasena tulātulabhāvo veditabbo. Sambhavati etasmāti sambhavoti āha “sambhavaṃ hetubhūta”nti. Niyakajjhattaratoti sasantānadharmesu vipassanāvasena gocarāsevanāya ca rato. Savipākaṃ samānaṃ pavattivipākamattadāyikammaṃ savipākaṭṭhena sambhavaṃ, na ca taṃ kāmādiṃ bhavābhisaṅkhārakanti tato visesanatthaṃ sambhavanti vatvā “bhavasaṅkhāra”nti vuttaṃ. Ossajīti ariyamaggena avassaji. Kavacaṃ viya attabhāvaṃ pariyanandhitvā ṭhitaṃ attani sambhūtattā attasambhavaṃ kilesaṅca abhindīti kilesabhedasahabhāvikkammossajjanaṃ dassento tadubhayassa kāraṇamāha “ajjhattarato samāhito”ti.

Paṭhamavikappe avasajjana meva vuttaṃ. Ettha avasajjanākāroti taṃ dassento “atha vā”tiādināha. Tattha tīrentoti “uppādo bhayaṃ, anuppādo khema”ntiādinā vīmaṃsanto. Tulento tīrentotiādinā saṅkhepato vuttamatthaṃ vitthārato dassetuṃ “pañcakkhandhā”tiādiṃ vatvā bhavasaṅkhārassa avasajjanākāraṃ sarūpato dasseti. Evantiādinā pana udānagāthavaṇṇanāyaṃ ādito vuttamatthaṃ nigamanavasena dasseti. Abhītabhāvañāpanatthañcāti ayampi attho saṅgahitoti daṭṭhabbaṃ.

Cāpālavaggavaṇṇanā niṭṭhitā.

2. Pāsādakampanavaggo

1-2. Pubbasuttādivaṇṇanā

823-824. Parato imasmiṃ pāsādakampanavagge dasamasutte āvi bhavissanti. Chaabhiññāpādakāti channaṃ abhiññānaṃ pādakabhūtaṃ padhānabhūtaṃ. Yathā paṭhamasutte, tathā dutiyatatiyasuttasupī ca chaabhiññāpādakā iddhipādā kathitāti attho.

3. Chandasamādhisuttavaṇṇanā

825. Yo samādhissa nissayabhūto chando, so idhādhippetoti āha “chandanti kattukamyatāchanda”nti. Tassa ca adhipateyyaṭṭho nissayaṭṭho, na vinā taṃ chandaṃ nissāyāti āha - “nissāyāti nissayaṃ katvā, adhipatiṃ katvāti attho”ti. Padhānabhūtāti seṭṭhabhūtaṃ, seṭṭhabhāvo ca ekassapi catukiccasāadhanavasena pavattiyā, tato eva bahuvacananiddeso, padhānasaṅkhārāṭṭhena padhānasaṅkharāṇato. “Chandaṃ ce nissāya...pe... ayaṃ vuccati chandasamādhī”ti imāya pāliya chandādhipati samādhī chandasamādhīti adhipatisaddalopaṃ katvā samāso vuttoti viññāyati, adhipatisaddatthadassanavasena vā chandahetuko, chandādhiko vā samādhī chandasamādhī. Tena “chandasamādhinā ceva padhānasaṅkhārehi padhānabhūtasāṅkhārehi ca samannāgatā”ti vakkhati, taṃ ānetvā sambandho. Padhānabhūtāti vīriyabhūtaṃ. Keci vadanti - “saṅkhatasaṅkhārādinivattanatthaṃ padhānaggahaṇa”nti. Atha vā taṃ taṃ visesaṃ saṅkharotīti saṅkhāro, sabbampi vīriyaṃ. Tattha catukiccasādhakato tādāññassa nivattanatthaṃ padhānaggahaṇanti. Yathā chando chandasamādhinā ceva padhānasaṅkhārehi ca samannāgato, evaṃ chandasamādhī chandena ceva padhānasaṅkhārehi ca samannāgato. Padhānasaṅkhārāpi chandena ceva chandasamādhinā ca samannāgatāti tīsupi padesu samannāgatasaddo yojetabbo. Tasmāti yasmā tayopi chandādayo ekacittuppadapariyāpannā, tasmā sabbe te

dhammā ekato katvā “ayaṃ vuccati...pe... iddhipādo”ti vuttanti. Evaṃ chandādīnaṃyeva cettha iddhipādabhāvo vutto, vibhaṅge pana tesāṃ iddhibhāvo sampayuttānaṃ iddhipādabhāvo vuttoti dassento “iddhipādavibhaṅge panā”tiādimāha.

Idāni nesāṃ iddhipādatāpi sambhavatīti dassento “apicā”tiādimāha. Tattha chandañhi bhāvayato padhānaṃ katvā bhāventassa tathā pavattapubbābhisaṅkhāravasena ijjhamāno chando iddhi nāma, tassa nissayabhūtā padhānaṃsaṅkhārā iddhipādo nāma. Sesadvayepi eseva nayo. Tathā bhāvayantassa mukhyatāmatthaṃ sandhāya vuttaṃ, ijjhanattho pana sabbesaṃ samānanti dassento “sampayutta...pe... ijjhantiyevā”ti āha.

Iddhipāde asaṅkarato dassetuṃ “apicā”tiādi vuttaṃ. Tattha chandādayoti chandasamādhipadhānaṃsaṅkhārā. Sesiddhipādesūti vīriyiddhipādādīsu. Tattha vīriyasamādhipadhānaṃsaṅkhārasamannāgatoti dvikkhattuṃ vīriyaṃ āgataṃ, tattha purimaṃ samādhivisesaṃ, vīriyādhipatisamādhī eva vīriyasamādhīti dutiyaṃ samannāgamaṅgadassanaṃ. Dveyeva hi sabbattha samannāgamaṅgāni samādhī padhānaṃsaṅkhāro ca, chandādayo samādhivisesanāni, padhānaṃsaṅkhāro pana padhānavacaneneva visesito, na chandādīhīti na idha vīriyādhipatitā padhānaṃsaṅkhārassa vuttā hoti. Vīriyañca samādhīṃ visesetvā t̥hitameva samannāgamaṅgavasena padhānaṃsaṅkhāravacanena vuttanti nāpi dvīhi vīriyehi samannāgamo vutto hoti. Yasmā pana chandādīhi viṣiṭṭho samādhī, tathāpi viṣiṭṭheneva ca tena sampayutto padhānaṃsaṅkhāro sesadhammā ca, tasmā samādhivisesanānaṃ vasena cattāro iddhipādā vuttā, visesanabhāvo ca chandādīnaṃ taṃtaṃavassayadassanavasena hotīti “chandasamādhī...pe... iddhipādo”ti ettha nissayatthehi pāda-sadde upādāyaṭṭhena chandādīnaṃ iddhipādatā vuttā hoti, teneva abhidhamme uttaracūḷabhājanīye “cattāro iddhipādā chandiddhipādo”tiādinā chandādīnaṃyeva iddhipādatā vuttā, pañhapucchake ca - “cattāro iddhipādā idha bhikkhu chandasamādhī”tiādināva uddesaṃ katvāpi puna chandādīnaṃyeva kusalādibhāvo vibhatto. Upāyiddhipādadassanatthameva hi nissayiddhipādadassanaṃ kataṃ, aññathā catubbidhatā na hotīti ayamettha pālīvasena atthavinicchayo. Tattha upāyiddhipādadassanatthamevāti chandādi ke dhure jeṭṭhake pubbaṅgame katvā nibbattitasamādhī chandādhipatisamādhīti chandādīnaṃ iddhiyā adhiḡamūpāyadassanaṃ upāyiddhipādadassanaṃ, tadatthameva “tathābhūtassa vedanākkhandho...pe... viññāṇakkhandho”ti tattha tattha pālīyaṃ nissayiddhipādadassanaṃ kataṃ chandādiviṣiṭṭhānaṃyeva vedanākkhandhādīnaṃ adhippetattā. Evañcetaṃ sampaṭicchitabbāṃ, aññathā kevalaṃ iddhisampayuttānaṃyeva khandhānaṃ vasena iddhipādabhāve gayhamāne tesāṃ catubbidhatā na hoti visesakāraṇabhāvatoti adhippāyo.

Kecīti uttaravīhāravāsino. Anibbattoti hetupaccayehi na nibbatto, na sabhāvadhammo, paññattimattanti adhippāyo. Vādamaddanatthāya hoti, abhidhamme ca āgato uttaracūḷavāroti yojanā. Cattāro iddhipādātīādi uttaracūḷavāradassanaṃ. Ime pana uttaracūḷavāre āgatā iddhipādā.

Raṭṭhapālathero chande sati kathaṃ nānujānissantīti sattāhāni bhattāni abhuñjitvā mātāpitāro anujānāpetvā pabbajitvā chandameva nissāya arahattaṃ pāpuṇīti āha - “raṭṭhapālathero chandaṃ dhuraṃ katvā lokuttaradhammaṃ nibbattesī”ti. Soṇattheroti sukhumālasoṇatthero. So hi āyasmā attano sukhumālabhāvaṃ acintetvā ativelaṃ caṅkamanena pādesu utt̥hitesupī ussāhaṃ avissajjento vīriyaṃ dhuraṃ

katvā lokuttaradhammaṃ nibbattesī. Sambhutatthero “cittavato ce alamariyaññadassanaviseso ijjheyya, mayhaṃ ijjheyyāti cittaṃ dhuraṃ katvā lokuttaradhammaṃ nibbattesī. Mogharājā “paññavato ce maggabhāvanā ijjheyya, mayhaṃ ijjheyyā”ti paññāpubbaṅgamaṃ paññādhuraṃ paññājetṭhakaṃ katvā arahattaṃ pāpuṇīti āha “mogharājā vīmaṃsaṃ dhuraṃ katvā lokuttaradhammaṃ nibbattesī”ti. Idāni nesaṃ ariyānaṃ upaṭṭhānussāhamanta-jā-tisampadaṃ nissāya rañño santike laddhavisese amaccaputte nidassanabhāvena dassetuṃ “tattha yathā”ti ādimāha. Ettha ca punappunaṃ chanduppādanaṃ tosaṃ viya hotīti chandassa upaṭṭhānasadisatā vuttā, thāma-bhāvato ca vīriyassa sūratasadisatā, cintanappadhānattā cittassa mantasaṃvidhānasadisatā, yonisomanasikāra-sambhūtesu kusaladhammesu paññā seṭṭhāti vīmaṃsāya jā-tisampattisadisatā vuttā.

4. Moggallānasuttavaṇṇanā

826. Uddhaccapakatikāti vikkhittasabhāvā, vibbhantacittāti attho. Anavaṭṭhitatāya vipphanditacittatāya vipphandamānacittā. Tucchatāya naḷo viyāti naḷo, māno, uggato naḷo etesanti unnaḷāti āha - “unnaḷāti...pe... vuttaṃ hotī”ti. Capalāti cāpalyatā nāma lolabhāvo. Murāti kharavacanā, pharusavacanāti attho. Vikiṇṇavācā nāma samphappalāpinoti vuttaṃ “asaṃyatavacanā”ti ādi. Paṭipattidhamme pamuṭṭhā vīnaṭṭhā paṭivīnaṭṭhā sati etesanti muṭṭhasatīti āha - “naṭṭhassatino”ti. Ubbhantacittāti samādhino abhāvena uddhacceneva uparūpari bhantacittā. Pākatiṇḍriyā abhāvitakāyatāya gāmadārakā viya pakatibhūtaṇḍriyā. Nemo vuccati bhūmiyā baddhabhāvanimittapadeso, gambhīro nemo etassāti gambhīranemo. Suṭṭhu nikhātoti ādi tassa pādassa suppatiṭṭhitabhāvadassanaṃ.

5. Uṇṇābhabrāhmaṇasuttavaṇṇanā

827. Pahānatthanti anuppādapahānatthaṃ.

9. Iddhādidesanāsuttavaṇṇanā

831. Abhiññāpādakaṃ catutthajjhānaṃ adhippettaṃ “iddhilābhāya pavattatī”ti vacanato.

10. Vibhaṅgasuttavaṇṇanā

832. Chandaṃ uppādetvāti bhāvanāchandaṃ uppādetvā. Līnākāroti bhāvanācittassa layāpatti. Kosajjena vokiṇṇāpajjanaṃ vuttaṃ.

Evaṃ pasādābhāvena cittassa vikkhepāpatti, tattha pasāduppādanena yaṃ sampamaṃsaṃ icchitabbhaṃ, tassa uppādanākāraṃ dassetuṃ vuttaṃ “so buddhadhammasaṅghaṃ āvajjetvā”ti ādi. Vatthukāme ārabha vikkhitto punappunaṃ vikkhitto hotiyevāti vuttaṃ “anuvikkhitto”ti. Uppathaṃ paṭipannassa cittassa daṇḍanaṭṭhena niggaṇhanaṭṭhena suttāni eva daṇḍoti suttadaṇḍo, tena suttadaṇḍena cittaṃ tajjetvā. Pañcakāmaguṇe ārabha pavatto cittavikkhepo punappunaṃ uppajjatevāti vuttaṃ “anuvikkhitto anuvisaṭo”ti.

Purepacchābhāvo kammaṭṭhānassa manasikāravasena uggahavasena vāti tadubhayaṃ dassetuṃ “katha”nti ādi vuttaṃ. Atilīnādīsu catūsu ṭhānesūti atilīnātipaggahitasamkhittaanuvikkhittasaññitesu catūsu ṭhānesu. Tattha bhāvanaṃ anajjhogāhetvā saṅkoco atilīnatā, ajjhogāhetvā anto saṅkoco samkhittatā,

antosāṅkhepo atipaggahitatā, accāraddhavīriyatā anuvikkhattatā. Bahiddhā visamavitakkānubhāvanaṃ āpajjanto dvattiṃsākāravasena aṭṭhikasaññāvasena vā gahetabbanti āha - “sarīravasena veditabba”nti. Tenāha “uddham pādatalā”tiādi.

Aññamaññaṃ asaṅkarato ākirīyanti pakārato ṭhapīyantīti ākārā, bhāgāti āha - “yehi ākārehīti yehi koṭṭhāsehi”ti. Liṅgiyati sallakkhiyātīti liṅgaṃ, saṇṭhānaṃ. Nimīyati niddhāretvā paricchindīyatīti nimittaṃ, upaṭṭhānaṃ. Yo bhikkhūtiādi ālokasaññaṃ yo uggaṇhāti, taṃ dassanaṃ. Aṅgaṇeti vivaṭaṅgaṇe. Ālokasaññaṃ manasikaroti rattiyaṃ. Vīriyādīsūpīti yathā “idha bhikkhu chandaṃ uppādetvā”ti chande vitthāranayo vutto, vīriyādīsūpi eso eva vitthāranayo yojetabbo.

Pāsādakampanavaggavaṇṇanā niṭṭhitā.

3. Ayoguḷavaggo

2. Ayoguḷasuttavaṇṇanā

834. Iminā catumahābhūtamayenāti iminā sabbalokapaccakkhena catūhi mahābhūtehi nibbattena catumahābhūtamayena. Manomayo pana nimmitakāyo bhagavato rucivasena paresaṃ paccakkho hoti. Omātīti avamāti. Ava-pubbo hi mā-saddo sattiattopī hotīti “pahoti sakkotī”ti attho vutto. Asambhinnapadanti asādhāraṇapadaṃ aññattha anāgatattā. Kāyassa citte samodahanaṃ āropanaṃ tannissitatākaraṇaṃ atthato cittaḡatiyā pavattanamevāti āha “cittaḡatiyā pesetī”ti.

Tattha cittaḡatigamaṇaṃ nāma cittavasena kāyassa pariṇāmanena “ayaṃ kāyo imaṃ cittaṃ viya hotū”ti kāyassa cittaṇa samānagatikatāṭhapaṇaṃ. Kathaṃ pana kāyo dandhapavattiko lahupavattinā cittaṇa samānagatiko hotīti? Na sabbathā samānagatiko. Yatheva hi kāyavasena cittaḡariṇāmane cittaṃ sabbathā kāyena samānagatikaṃ na hoti. Na hi kadāci taṃ sabhāvasiddhena attano khaṇena avattitvā dandhavuttikassa rūpadhammassa vasena pavattituṃ sakkoti, “idaṃ cittaṃ ayaṃ kāyo viya hotū”ti pana adhiṭṭhānena dandhagatikassa kāyassa anuvattanato yāva icchitaṭṭhānappatti, tāva kāyagatīanulomeneva hutvā santānavasena pavattamānaṃ cittaṃ kāyagatiyā pariṇāmitaṃ nāma hoti. Evaṃ “ayaṃ kāyo idaṃ cittaṃ viya hotū”ti adhiṭṭhānena pageva sukhalahusaññāya sampāditattā abhāvitiddhipādānaṃ viya dandhaṃ avattitvā yathā lahukaṃ katipayacittavāreneva icchitaṭṭhānappatti hoti, evaṃ pavattamāno kāyo cittaḡatiyā pariṇāmito nāma hoti, na ekacittakkhaṇeneva icchitaṭṭhānappattiyā, evaṇca katvā bāhāsamiñjanapasāraṇūpamāpi upacārena vinā suṭṭhutaṃ yuttā hotīti. Aññathā dhammatāvilomatā siyā, nāpi dhammānaṃ lakkhaṇaññathattaṃ iddhibalena kātuṃ sakkā, bhāvaññathattameva pana kātuṃ sakkāti.

3-10. Bhikkhusuttādivaṇṇanā

835-842. “Dvinnaṃ phalāna”nti āgatasuttaṃ sandhāya “dve phalāni ādiṃ katvā”ti vuttaṃ. Sesam suviññeyyameva.

Ayoguḷavaggavaṇṇanā niṭṭhitā.

Iddhipādasamuyuttavaṇṇanā niṭṭhitā.



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