

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

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

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

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

Σχόλια για την προέλευση των μεθόδων
(Nayasamuṭṭhānavāraṇaṇā)



PaliVerse

5. Η συλλογή των μικρών κειμένων

19. Σχόλια για τον οδηγό

Nayasamuṭṭhānavāraṇaṇā

79. Evaṃ nānāsuttavasena ekasuttavasena ca hāravīcāraṃ dassetvā idāni nayavīcāraṃ dassetuṃ “tattha katamaṃ nayasamuṭṭhāna”ntiādi āraddhaṃ. Kasmā panettha yathā “tattha katamo desanāhāro, assādādīnavatāti gāthā. Ayaṃ desanāhāro kiṃ desayati”tiādinā hāraniddeso āraddho, evaṃ “tattha katamo nandiyāvaṭṭo, taṇhañca avijjampi cāti gāthā, ayaṃ nandiyāvaṭṭo kiṃ nayati”tiādinā anārabhitvā samuṭṭhānamukhena āraddhanti? Vuccate - hāranayānaṃ visayabhedato. Yathā hi hārā byañjanamukhena suttassa atthasaṃvaṇṇanā, na evaṃ nayā. Nayā pana nānāsuttato niddhāritehi taṇhāvijjādīhi mūlapadehi catusaccayojanāya nayato anubujjhiyamāno dukkhādiattho. So hi maggañāṇaṃ nayati sampāpetīti nayo. Paṭivijjhantānaṃ pana ugghaṭṭitaññuādīnaṃ tiṇṇaṃ veneyyānaṃ vasena mūlapadavibhāgato tidhā vibhattā. Ekameko cettha yato neti, yañca neti, tesāṃ saṃkilesavodānānaṃ vibhāgato dvisaṅgaho catuchaatṭhadiso cāti bhinnā hāranayānaṃ visayo. Tathā hi vuttaṃ - “hārā byañjanavicayo, suttassa nayā tayo ca suttattho”ti. Evaṃ visiṭṭhavisayattā hāranayānaṃ hārehi aññathā naye niddisanto “tattha katamaṃ nayasamuṭṭhāna”ntiādimāha.

Tatthāyaṃ vacanatto - samuṭṭhahanti etenāti samuṭṭhānaṃ. Ke samuṭṭhahanti? Nayā. Nayānaṃ samuṭṭhānaṃ nayasamuṭṭhānaṃ. Kiṃ pana taṃ? Taṃtaṃmūlapadehi catusaccayojanā. Sā hi nandiyāvaṭṭādīnaṃ nayānaṃ uppattiṭṭhānatāya samuṭṭhānaṃ bhūmīti ca vuccati. Tathā ca vakkhati - “ayaṃ vuccati nandiyāvaṭṭassa nayassa bhūmī”ti. Pubbā koṭi na paññāyati avijjāya ca bhavataṇhāya cātiādi nandiyāvaṭṭassa nayassa bhūmidassanaṃ. Tattha pubbā koṭi na paññāyati asukassa nāma buddhassa bhagavato, asukassa vā cakkavattino kāle avijjā bhavataṇhā ca uppannā. Tato pubbe nāhosīti evaṃ avijjābhavataṇhānaṃ na kāci purimā mariyādā upalabbhati. Kasmā? Anamataggattā saṃsārassa. Vuttañhetam - “anamataggoyaṃ, bhikkhave, saṃsāro, pubbā koṭi na paññāyati”ti vitthāro. Tatthāti avijjābhavataṇhāsu. Yadi pi avijjāya saṃyojanabhāvo, taṇhāya ca nīvaraṇabhāvo pāḷiyaṃ vutto, tathāpi avijjāya paṭicchāditādīnavehi bhavēhi taṇhā saṃyojetīti imassa atthassa dassanattham “avijjānīvaraṇaṃ taṇhāsaṃyojana”nti vuttaṃ.

Avijjāsaṃyuttāti avijjāya missitā, avijjāya vā abhinivesavatthūsu baddhā. Avijjāpakkena vicarantīti avijjāpakkena avijjāsahāyena dvādasavidhena vipallāsena abhinivesavatthubhūte ārammaṇe pavattanti. Te vuccanti diṭṭhacaritāti te avijjābhībhūtā rūpādīni niccādito abhinivisantā diṭṭhacaritāti vuccanti, diṭṭhacaritā nāmāti attho. Taṇhāpakkenāti aṭṭhasatataṇhāvicaritena. Diṭṭhivicarite taṇhāvicarite ca paṭipattiyā vibhajitvā dassetuṃ “diṭṭhacaritā”tiādi vuttaṃ. Tattha attakilamathānuyoganti attano kāyassa kilissanapayogaṃ attaparitāpanapaṭipattiṃ. Kāmasukhallikānuyoganti kāmasukhassa allīyanapayogaṃ kāmesu pātabyataṃ.

Yadipi bāhirakā “dukkhaṃ taṇhā”ti ca jānanti “idaṃ dukkhaṃ, ettakaṃ dukkha”nti, “ayaṃ taṇhā, ayaṃ tassā virāgo”ti pariññeyyapahātābhāvena pana na jānanti, iti pavattipavattihetumattampi na jānanti. Kā pana kathā nivattinivattihetūsūti āha - “ito bahiddhā natthi saccavavatthāna”ntiādi. Tattha saccappakāsanāti saccadesanā. Samathavipassanākosallanti samathavipassanāsu bhāvanākosallaṃ, tāsū uggahaparipucchāsavanamanasikāraṃkosallaṃ vā. Vipassanādhīṭṭhānañcetta samathaṃ adhippettaṃ. Upasamasukhappattīti kilesānaṃ vūpasamasukhādhigamo. Viparītacetāti micchābhiniṭṭhacetā. Natthi sukhena sukhanti yaṃ anavajjapaccayaparibhogasukhena kāyaṃ cittaṃ paṭippassaddhadarathaṃ katvā ariyehi pattabbaṃ upasamasukhaṃ, taṃ paṭikkhipati. Dukkhenāti kāyakhedanadukkheṇa.

So lokaṃ vaḍḍhayatīti so kāme paṭisevento attabhāvasaṅkhātāṃ lokaṃ vaḍḍheti pīneti. Puttanattuparamparāya vā saṃsāraṃ anupacchedanato sattalokaṃ vaḍḍheti. Bahū puññaṃ pasavatīti attano pañcahi kāmagaṇehi santappanena puttamukhadassanena ca bahū puññaṃ uppādeti. Abhinivesassa nātidalhatāya evaṃsaññī. Dalhatāya evaṃdiṭṭhī dukkheṇa sukhaṃ patthayamānā attakilamathānuyogamanuyuttā kāmesu puññaññī kāmasukhallikānuyogamanuyuttā ca viharantīti yojetabbaṃ.

Tadabhiññā santāti tathāsaññīno samānā. Rogameva vaḍḍhayantīti attabhāvarogameva kilesarogameva vā aparāparaṃ vaḍḍhenti. Gaṇḍasallesupi eseva nayo. Rogābhittunnāti yathāvuttarogabyādhitā. Gaṇḍapaṭipīlitāti yathāvuttagaṇḍabādhitā. Sallānuvuddhāti yathāvuttasallāna anupaviṭṭhā. Ummujjanimujjānāti upapajjanacavanāni. Ugghātānigghātanti uccāvacabhāvaṃ. Rogagaṇḍasallabhesajjanti yathāvuttarogādītīkicchanāṃ, samathavipassanāṃ sandhāya vadati. Tenevāha - “samathavipassanā roganigghātakabhesajja”nti. Tattha roganigghātakanti rogavūpasamanāṃ. “Saṃkilesa dukkha”ntiādinā saccāni tesāṃ pariññeyyādhībhāvena katheti.

Tattha saṃkilesa dukkhanti attakilamathānuyogakāmasukhallikānuyogasaṃkilesavanto, tehi vā saṃkilissamāno rūpārūpakāyo dukkhaṃ ariyasaccaṃ. Tadabhisaṅgo taṇhāti tattha abhisaṅgo āsaṅgoti laddhanāmā taṇhā.

80. Idāni diṭṭhicaritataṇhācaritānaṃ sakkāyadiṭṭhidassane pavattibhedāṃ dassetuṃ “diṭṭhicaritā”tiādi vuttaṃ. Tattha diṭṭhicaritā rūpaṃ attato upagacchantīti diṭṭhicaritā diṭṭhābhiniṭṭhesassa balavabhāvato rūpaṃ “attā”ti gaṇhanti. Tesāñhi attābhiniṭṭheso balavā, na tathā attaniyābhiniṭṭheso. Esa nayo vedanantiādisupi. Taṇhācaritā rūpavantaṃ attānanti taṇhācaritā taṇhābhiniṭṭhesassa balavabhāvato rūpaṃ attano kiñcanapalibodhabhāve ṭhapetvā avasesaṃ vedanādiṃ “attā”ti gaṇhanti. Attani vā rūpanti attādhāraṃ vā rūpaṃ. Rūpasmiṃ vā attānanti rūpādhāraṃ vā attānaṃ. Vedanāvantantiādisupi eseva nayo. Etesāñhi attaniyābhiniṭṭheso balavā, na tathā attābhiniṭṭheso. Tasmā yathāladdhaṃ attaniyanti kappetvā tadaññaṃ “attā”ti gaṇhanti. Ayaṃ vuccati vīsativatthukā sakkāyadiṭṭhīti ayaṃ pañcasu upādānakkhandhesu ekekaṃ catunnaṃ catunnaṃ gāhānaṃ vasena vīsativatthukā satī vijjamāne khandhapañcakasaṅkhāte kāye, satī vā vijjamānā tattha diṭṭhīti sakkāyadiṭṭhī.

Lokuttarā sammādiṭṭhīti paṭhamamaggasammādiṭṭhi. Anvāyikāti sammādiṭṭhiyā anugāmino. Yadā sammādiṭṭhi sakkāyadiṭṭhiyā pajahanavasena pavattā, tadā tassā anuguṇabhāvena pavattamānakāti attho. Ke pana teti? Āha “sammāsaṅkappo”tiādi. “Te tayo khandhā”tiādinā ariyamaggato khandhamukhena samathavipassanā niddhāreti. “Tattha sakkāyo”tiādi catusaccaniddhāraṇaṃ. Taṃ sabbaṃ suviññeyyameva.

Puna “tattha ye rūpaṃ attato upagacchantī”tiādinā sakkāyadassanamukhena ucchedādiāntadvayaṃ, majjhimañca paṭipadaṃ niddhāreti. Tattha ime vuccanti ucchedavādinoti ime rūpādiṭṭhe pañcakkhandhe attato upagacchantā rūpādīnaṃ aniccabhāvato ucchijjati attā vinassati na hoti paraṃ maraṇāti evaṃ abhinivisanato “ucchedavādino”ti vuccanti. Ime vuccanti sassatavādinoti ime “rūpavantaṃ vā attāna”ntiādinā rūpādivinimutto añño koci attāti upagacchantā “so nicco dhuvo sassato”ti abhinivisanato “sassatavādino”ti vuccanti. “Ucchedasassatavādā ubho antā, ayaṃ saṃsārapavattī”tiādi saccaniddhāraṇaṃ, taṃ suviññeyyaṃ.

Ucchedasassataṃ samāsato vīsativatthukā sakkāyadiṭṭhīti attā ucchijjati attā niccoti ca ādippavattanato ucchedasassatadassanaṃ saṅkhepato vīsativatthukā sakkāyadiṭṭhi eva hoti. Sabbopi hi attavādo sakkāyadiṭṭhiantogadho evāti. Vitthārato dvāsaṭṭhi diṭṭhigatānīti ucchedasassatadassanaṃ vitthārena brahmajāle āgatāni dvāsaṭṭhi diṭṭhigatāni. Tesanti evaṃ saṅkhepavitthāravantānaṃ ucchedasassatadassanānaṃ. Paṭipakkhoti pahāyakapaṭipakkho. Tecattālīsaṃ bodhipakkiyā dhammāti aniccasaññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā nirodhasaññā cattāro satipaṭṭhānā...pe... ariyo aṭṭhaṅgiko maggoti ete tecattālīsaṃ bodhipakkiyā dhammā.

Evaṃ vipassanāvasena paṭipakkhaṃ dassetvā puna samathavasena dassetuṃ “aṭṭha vimokkhā dasa ca kasiṇāyatanānī”ti vuttaṃ. Dvāsaṭṭhi diṭṭhigatāni mohajālanti dvāsaṭṭhi diṭṭhigatāni mohajālahetukattā mohajālañca. Anādiānidhanappavattanti purimāya koṭiyā abhāvato anādi. Asati paṭipakkhādhigame santānavasena anupacchedena pavattanato anidhanappavattaṃ. Yasmā pana mohajālahetukāni diṭṭhigatāni mohajāle padālīte padālītāni honti, tasmā vuttaṃ - “tecattālīsaṃ bodhipakkiyā dhammā ñāṇavajiraṃ mohajālappadālana”nti.

Tattha ñāṇavajiranti vajirūpamaññaṃ. Aṭṭha samāpattiyo samāpajjitvā tejetvā tikkhasabhāvaṃ āpāditaṃ vipassanāññaṃ maggaññañca ñāṇavajiraṃ. Idameva hi ñāṇaṃ bhagavato pavattaṃ “mahāvajirañña”nti vuccati. Taṃ pana sasambhāraṃ katvā dassento “tecattālīsaṃ bodhipakkiyā dhammā”ti āha. Mohajālappadālānanti pubbabhāge vikkhambhanavasena maggakkhaṇe samucchedavasena avijjābhavataṇhānaṃ padālanaṃ. Atītādibhedabhinnesu rūpādīsu sakaattabhāvādīsu ca saṃsibbanavasena pavattanato jālaṃ bhavataṇhā. Tassā hi taṇhā jālinī sibbinī jālanti ca adhivācananti. Evaṃ attakilamathānuyogakāmasukhallikānuyogadiṭṭhitaṇhābhinivesasassatucchedānaṃ niddhāraṇavasena mohajālapariyāyavisesato avijjātaṇhā vibhajitvā yathānusandhinā saṃkilesapakkhaṃ nigamento “tena vuccati pubbā koṭi na paññāyati avijjāya ca bhavataṇhāya cā”ti āha.

81. “Tattha diṭṭhicarito”tiādinā vodānapakkhaṃ dasseti. Tattha sallekhānusantatavuttīti anupaddutasallekhavutti. Kasmā? Yasmā sallekhe tibbagāravo. Diṭṭhicarito hi tapojigucchādinā anupāyenapi yebhuyyena kilesānaṃ

sallekhanādhīppāyena carati, tasmā so sāsane pabbajito dhutadhammavasena sallekhapaṭipadaṃ pūreti. Sikkhānusantatavuttīti acchiddacatupārisuddhisīlavutti. Diṭṭhiyā savisaye paññāsadisī pavattīti so visujjhamāno paññādhiko hotīti āha - “diṭṭhīcarito sammattaniyāmaṃ okkamanto dhammānusārī bhavati”ti. Taṇhāvasena micchāvimokkho hotīti taṇhācarito visujjhamāno saddhādhikova hoti, tasmā vuttaṃ - “taṇhācarito sammattaniyāmaṃ okkamanto saddhānusārī bhavati”ti. Diṭṭhīcarito sukhāya paṭipadāyātiādi paṭipadāniddeso heṭṭhā desanāhāravibhaṅge āgato eva, atthopi tattha sabbappakārato vutto eva.

Apubbapadesu pana viveciyamānoti vimociyamāno. Paṭinissaratīti niyyāti vimuccatīti attho. Dandhañca dhammaṃ ājānātīti taṇhācaritassa mandapaññassa vasena vuttaṃ. Tikkhapañño pana khippaṃ dhammaṃ ājānātīti. “Sattāpi duvidhā”tiādinā indriyavibhāgena puna paṭipadāvibhāgaṃ dasseti, taṃ suviññeyyaṃ.

“Ye hi kecī”tiādinā tasmaṃ paṭipadānaṃ niyyāne tīsupi kālesu ekantikabhāvaṃ dasseti. Tattha imāhi eva catūhi paṭipadāhīti imāhi eva catūhi paṭipadāhi, tabbinimuttāya aññāya paṭipadāya abhāvato. Catukkamagganti paṭipadācatukkaṃ, paṭipadā hi maggoti. Atha vā catukkamagganti nandiyāvaṭṭassa catuddisāsaṅkhātāṃ maggaṃ. Tā pana catasso disā disālocananaye āgamissanti. Kimatthaṃ pana catukkamaggaṃ paññapentīti āha “abudhajanasevitāyā”tiādi. Tattha abudhajanasevitāyāti apaṇḍitajanasevitāya. Bālakantāyāti bālajanakāmitāya. Rattavāsiniyāti rattesu rāgābhībhūtesu vasatīti rattavāsini, tassā. Nandiyāti tatra tatrābhinandanaṭṭhena nandisaṅkhātāya. Avaṭṭanattanti samucchindanattam. Ayaṃ vuccati nandiyāvaṭṭassa nayassa bhūmīti ayaṃ taṇhāvijjānaṃ vasena saṃkilesapakkhe dve disā samathavipassanānaṃ vasena vodānapakkhepi dve disā catusaccayojanā nandiyāvaṭṭassa nayassa samuṭṭhānatāya bhūmīti.

82. Evaṃ nandiyāvaṭṭassa nayassa bhūmiṃ niddisitvā idāni tassa disābhūdadhamme niddisanta yasmā cassa disābhūdadhammesu vuttesu disālocananayo vuttoyeva hoti, tasmā “veyyākaraṇesu hi ye kusalākusalā”ti disālocanalakkhaṇaṃ ekadesena paccāmasitvā “te duvidhā upaparikkhitabbā”tiādi āradham. Tattha teti disābhūdadhammā. Duvidhāti “ime saṃkilesadhammā, ime vodānadhammā”ti evaṃ duvidhena. Upaparikkhitabbāti upapattito parito ikkhitabbā, dhammayuttito taṃtaṃdisābhāvena pekkhitabbā ālocitabbāti attho.

Yaṃ pakāraṃ sandhāya “duvidhā upaparikkhitabbā”ti vuttaṃ, taṃ dasseti “lokavaṭṭānusārī ca lokavivaṭṭānusārī cā”ti. Tassattho - loko eva vaṭṭaṃ lokavaṭṭaṃ. Lokavaṭṭabhāvena anusarati pavattatīti lokavaṭṭānusārī, saṃkilesadhammoti attho. Lokassa, lokato vā vivaṭṭaṃ lokavivaṭṭaṃ, nibbānaṃ. Taṃ anusarati anulomanavasena gacchatīti lokavivaṭṭānusārī, vodānadhammoti attho. Tenevāha - “vaṭṭaṃ nāma saṃsāro, vivaṭṭaṃ nibbāna”nti.

Taṃ kathaṃ daṭṭhabbanti taṃ kathaṃ kena pakārena daṭṭhabbanti ce? Upacayena. Yathā kataṃ kammaṃ phaladānasamatthaṃ hoti, tathā kataṃ upacitanti vuccati. Evaṃ upacitabhāve kammaṃ nāma hoti, vipākavaṭṭassa kāraṇaṃ hotīti attho. Sabbepi kilesā catūhi vipallāsehi niddisitabbā, dasannampi kilesānaṃ vipallāsahetubhāvato. Te kattha daṭṭhabbāti te pana vipallāsā kattha passitabbāti āha - “dasa vatthuke kilesapuñje”ti. Dasavidhakāraṇe kilesasamūhetti attho. Tattha kilesāpi kilesavatthu, kilesānaṃ paccayadhammāpi kilesavatthu. Tesu kāraṇabhāvena

purimasiddhā kilesā parato paresaṃ kilesānaṃ paccayabhāvato kilesāpi kilesavatthu.
Ayonisomanasikāro, ayonisomanasikāraparikkhatā ca dhammā
kilesuppattihetubhāvato kilesappaccayāpi kilesavatthūti daṭṭhabbaṃ.

Cattāro āhārāti ettha āhārasīsena tabbisayā kilesāpi adhippetā. Catasso
viññāṇaṭṭhitiyoti etthāpi eseṇa nayo. “Paṭhame āhāre”tiādinā dasavatthuke
kilesapuñje purimaṃ purimaṃ pacchimassa pacchimassa kāraṇanti dasseti. Tattha
paṭhame āhāreti visayabhūte paṭhame āhāre paṭhamo vipallāso pavattatīti attho.
Sesāhāresupi eseṇa nayo. Paṭhame vipallāseti paṭhame vipallāse appahīne sati
paṭhamam upādānaṃ pavattatīti attho. Sesapadesupi eseṇa nayo. Yaṃ panettha
vattabbaṃ, taṃ niddeseyeva kathayissāma.

83. Idāni dasavatthukaṃ kilesapuñjaṃ taṇhāvijjāvasena dve koṭṭhāse karonto “yo ca
kabalīkāro āhāro”tiādimāha. Tattha kabalīkārahāraṃ phassāhāraṇca aparijānantassa
taṇhācaritassa yathākkamaṃ kāyavedanāsu tibbo chandarāgo hoti, iti upakkilesassa
chandarāgassa hetubhāvato yo ca kabalīkāro āhāro, yo ca phasso āhāro, ime
taṇhācaritassa puggalassa upakkilesāti vuttā. Tathā manosañcetanāhāraṃ
viññāṇāhāraṇca aparijānanto diṭṭhicarito tesu attasaññī niccasaññī ca hotīti
vuttanayeneva te diṭṭhicaritassa puggalassa upakkilesāti vuttā. Tathā purimakā dve
vipallāsā purimakāni eva ca dve
dveupādānayogaganthāsavaoghasallaviññāṇaṭṭhitiagatigamanāni taṇhāpadhānattā
taṇhāsabhāvattā taṇhāvisayattā ca taṇhācaritassa upakkilesāti vuttā. Pacchimakāni
pana tāni diṭṭhipadhānattā diṭṭhisabhāvattā diṭṭhivisayattā ca diṭṭhicaritassa
upakkilesāti vuttāti daṭṭhabbā.

84. Kabalīkāre āhāre “asubhe subha”nti vipallāsoti catūsu āhāresu kabalīkāre āhāre
catūsu ca vipallāsesu “asubhe subha”nti vipallāso daṭṭhabbo kabalīkārahārassa
asubhasabhāvattā asubhasamuṭṭhānattā ca. Tathā phassāhārassa dukkhasabhāvattā
dukkhapaccayattā ca visesato tattha “dukkhe sukha”nti vipallāso. Tathā yebhuyyena
sattā viññāṇe niccasaññīno, saṅkhāresu ca attasaññīno, cetanāpadhānā ca saṅkhārāti
vuttaṃ - “viññāṇe āhāre...pe... attāti vipallāso”ti. Paṭhame vipallāse ṭhito kāme
upādiyatīti “asubhe subha”nti vipariyesaggāhī kilesakāmena vatthukāme daḷhaṃ
gaṇhāti. Idaṃ vuccati kāmupādānanti yaṃ tathā kāmānaṃ gahaṇaṃ, idaṃ vuccati
kāmupādānaṃ. “Dukkhe sukha”nti vipariyesaggāhī “sīlabbatehi anāgate
bhavavisuddhīti taṃ nibbutisukha”nti daḷhaṃ gaṇhāti. “Anicce nicca”nti
vipariyesaggāhī “sabbe bhavā niccā dhuvā sassatā avipariṇāmadhammā”ti
saṃsārābhinandinim bhavadiṭṭhim daḷhaṃ gaṇhāti. “Anattani attā”ti vipariyesaggāhī
“asati attani kassidaṃ kammaphalaṃ, tasmā so karoti, so paṭisaṃvedetī”ti
attadiṭṭhim daḷhaṃ gaṇhātīti imamatthaṃ dasseti “dutiye vipallāse ṭhito”tiādinā.

Ayaṃ vuccati kāmayogoti yena kāmāgasaṅkhātena kāmupādānena vatthukāmehi
saha satto saṃyojīyati, ayaṃ kāmārogo “kāmayogo”ti vuccati. Ayaṃ vuccati
bhavayogoti yato sīlabbatupādānasaṅkhātena bhavupādānena bhavena saha satto
saṃyojīyati, ayaṃ bhavarāgo “bhavayogo”ti vuccati. Ayaṃ vuccati diṭṭhiyogoti yāya
ahetukadiṭṭhiādisaṅkhātāya pāpikāya diṭṭhiyā, sakkāyadiṭṭhiādiavasitṭhadiṭṭhiyā ca
satto dukkhena saha saṃyojīyati, ayaṃ pāpikā diṭṭhi “diṭṭhiyogo”ti vuccati. Ayaṃ
vuccati avijjāyogoti yāya attavādupādānena sakalavaṭṭadukkhena ca saha satto
saṃyojīyati, ayaṃ avijjā “avijjāyogo”ti vuccati.

Yasmā pana kāmāyogādayo abhijjhākāyaganthādīnaṃ paccayā honti, tasmā “paṭhame yoge t̥hito abhijjhāya kāyaṃ ganthatī”tiādi vuttaṃ. Tattha abhijjhāya kāyaṃ ganthatīti parābhijjhāyanalakkhaṇāya abhijjhāya nāmakāyaṃ ganthati ghaṭṭetīti attho. Tathā bhavapatthanāya appahīnattā bhavadiṭṭhibhavarāgavasena āghātavatt̥hūsu sattā cittāni padūsentīti āha - “dutiye yoge t̥hito byāpādena kāyaṃ ganthatī”ti. Tathā diṭṭhivasena avijjāvasena ca sīlabbatehi sujjhati, idameva saccaṃ moghamaññanti ca abhinivisatīti āha - “tatiye...pe... idaṃsaccābhinivesena kāyaṃ ganthatī”ti.

Tassāti tassa abhijjhādīhi samannāgatassa puggalassa. Evaṃ ganthitāti evaṃ abhijjhāyanādivasena nāmakāyaṃ ganthitvā t̥hitā. Āsavantīti āsavabhāvena pavattanti. Kuto ca vuccati āsavantīti kuto pana hetuto te kilesā āsavantīti āsavahetuṃ pucchati. Yasmā pana kilesā kusalapavattiṃ nivāretvā cittaṃ pariyādāya tiṭṭhantā, maggena asamucchinnā eva vā āsavānaṃ uppattihetu honti, tasmā “anusayato vā pariyuṭṭhānato vā”ti vuttaṃ. Abhijjhākāyaganthena kāmāsavoti abhijjhākāyaganthena siddhena kāmārāgasabhāvattā kāmāsavo siddho hoti. Katthacideva visaye domanassito tappaṭipakkhe visaye tabbisayabahule ca bhavē patthetīti āha - “byāpādakāyaganthena bhavāsavo”ti. Parāmāsakāyaganthena diṭṭhāsavoti sīlabbataparāmāsakāyaganthena siddhena taṃsabhāvattā aparāparaṃ vā diṭṭhiyo ganthentassa diṭṭhāsavo siddho hoti. Idaṃsaccābhinivesakāyaganthena avijjāsavoti “idameva saccaṃ moghamañña”nti abhinivisantassa ayonisomanasikārato anekehi akusalehi dhammehi saddhiṃ avijjāsavo uppajjati, sabbesaṃ vā akusaladhammānaṃ avijjāpubbaṅgamattā idaṃsaccābhinivesakāyaganthena siddhena tassa hetubhūto avijjāsavo siddho hoti.

Yasmā pana āsavā eva paribuddhā vaṭṭasmiṃ ohananti osādentīti “oghā”ti vuccanti, tasmā vuttaṃ - “tassa ime cattāro āsavā”tiādi.

Anusayasahagatāti anusayabhāvaṃ appaṭikkhipitvā gatā pavattā, anusayabhūtā vā. Ajjhāsayanti cittaṃ. Anupaviṭṭhāti ogālhā. Hadayaṃ āhacca tiṭṭhantīti cittassa abbhantarasaṅkhātāṃ hadayaṃ āhantvā tiṭṭhanti. Tathā hi vuttaṃ aṭṭhasālīniyaṃ “abbhantaratt̥hena hadaya”nti. Tena vuccanti sallāti yasmā ajjhāsayāṃ anupaviṭṭhā hadayaṃ āhacca tiṭṭhanti, tena vuccanti “sallā”ti. Pīḷajananaṃ duruddharaṇatā ca sallatṭho. “Eso me attā”ti gahaṇamukhena “esohamasmī”ti gahaṇaṃ hotīti diṭṭhiṃ nissāyapi mānaṃ jappentīti āha “diṭṭhoghena mānasallo”ti.

Pariyādinnaṃ aññaṃ okāsaṃ adatvā samantato gahitaṃ. Catūsu dhammesu saṇṭhahatīti ārammaṇapaccayatāya ārammaṇabhūtesu catūsu dhammesu patiṭṭhahati. Tāni sarūpato dasseti “rūpe vedanāya saññāya saṅkhāresū”ti. Nandūpasecanenāti lobhasahagatassa sampayuttā nandī sahaṇātakotiṇā, itarassa upanissayakotiṇā upasecananti nandūpasecanaṃ, tena nandūpasecanena. Kena pana taṃ nandūpasecananti āha - “rāgasallena nandūpasecanena viññāṇena”ti.

Tattha rāgasallenāti rāgasallena hetubhūtena nandūpasecanena viññāṇenāti itthambhūtalakkhaṇaṃ karaṇavacanaṃ. Rūpūpagā viññāṇaṭṭhitīti rūpameva ārammaṇakaraṇavasena upagantabbato, viññāṇassa patiṭṭhābhāvato ca rūpūpagā viññāṇaṭṭhiti. Tiṭṭhati etthāti t̥hiti. Pañcavokārabhavasmiñhi abhisāṅkhāravīññāṇaṃ rūpakkhandhaṃ nissāya tiṭṭhati. Dosasallenāti sahaṇātena dosasallena. Yadā vedanūpagā viññāṇaṭṭhiti vuccati, tadā upanissayakotiṇāva nandiyā upasittaṃ viññāṇaṃ datṭhabbaṃ. Vedanāpi domanassavedanāva. Yadā ca

upanissayapaccayabhūtena dosasallena vedanūpagā viññāṇaṭṭhiti vuccati, tadā sahaṇātakotiya, upanissayakotiya vā nandiyā upasittam viññāṇam daṭṭhabbam. Vedanā pana tissopi tissannam vedanānam ārammaṇūpanissayabhāvato. Tattha paṭhamanayo domanassārammaṇassa abhisankhāravivāṇassa vasena vutto. Duttiyo sabbavedanārammaṇassa vasenāpi daṭṭhabbam.

Mānasallenāti mānasallena sahaṇātena, upanissayabhūtena vā. Mohasallenāti etthāpi eseṇa nayo. Ettha ca anādimatisamsāre itthipurisā rūpābhiraṇāti rāgasallavasena paṭhamā viññāṇaṭṭhiti yojitā. Sabbāyapi vedanāya dukkhaṇariyāyasabbhāvato dukkhāya ca doso anuseti dosasallavasena duttiyā, saññāvasena “seyyohamasmī”ti maññanā hoti mānasallavasena tatiyā, sankhāresu samūhaggaṇam dubbinibbhoganti mohasallavasena catutthi viññāṇaṭṭhiti yojitāti daṭṭhabbā.

Upatthaddhanti olubbhārammaṇabhūtāhi viññāṇaṭṭhitihi upatthambhitaṇ. Taṇca kammanti yaṇ “cetanā cetasika”nti pubbe vuttaṇ. Ime ca kilesāti ime ca dasavattukā kilesā. Sesam suviññeyyameṇa.

85. Idāni āhārādayo nayānaṇ samkilesapakkhe disābhāṇena vavattapetum “imā catasso disā”tiādi āradham, taṇ uttānameṇa. Puna kabalīkāro āhārotiādi āhārādīsuyeva yassa puggalassa upakkilesā, taṇ vibhajitvā dassetum āradham. Tattha dasannaṇ suttānanti ekadesesu samudāyavohārena vuttaṇ. Samudāyesu hi pavattā samaññā avayavesupi dissati, “yathā paṭo daḍḍho, samuddo diṭṭho”ti ca. Eko atthoti ekassa atthassa nipphādanato vuttaṇ. Byañjanaṇeṇa nānanti ettha byañjanaggahaṇena byañjanatthopi gahitoti daṭṭhabbam. Dasahipi suttapadehi savattukā taṇhā vuttā. Taṇhā ca rāgacaritaṇ puggalaṇ khippaṇ dūseti āha - “ime rāgacaritassa puggalassa upakkilesā”ti. Yathā ca paṭhamadisābhāṇena vuttadhammā rāgacaritassa upakkilesā, eṇam duttiyadisābhāṇena vuttadhammā dosacaritassa. Tattiyacatutthadisābhāṇena vuttadhammā yathākkamaṇ diṭṭhacaritassa mandassa tikkhassa ca upakkilesā vuttā. Tesam upakkilesabhāvo vuttanayānusārena veditabbo.

Āhāravipallāsādayo yadipi sabbehi tīhi vimokkhamukhehi pubbabhāge yathārahaṇ pariññeyyā pahātabbā ca. Yassa pana dukkhānupassanā purime āhāradvaye dukkhākārena bahulaṇ pavattati, tassa vasena yo ca kabalīkāro āhāro, yo ca phasso āhāro, ime appaṇihitena vimokkhamukheṇa pariññāṇ gacchanti vuttaṇ. Esa nayo sesesu. Evañcetaṇ, na aññathā. Na hi ariyamaggānaṇ viya pahātabbesu vimokkhamukhānaṇ pariññeyyapahātabbesu koci niyamo sambhavati. Iti sabbe lokavaṭṭānusārino dhammā niyyanti, te lokā tīhi vimokkhamukhehi nigamaṇam. Tassattho - iti eṇam vuttappakārā sabbe āhārādayo lokasankhātavaṭṭānusārino dhammā te lokabhūtā vaṭṭato niyyanti aniccānupassanādīhi tīhi vimokkhamukhehi.

86. Eṇam samkilesapakkhe disābhūtadhamme niddisitvā idāni vodānapakkhe disābhūtadhamme dassetum “catasso paṭipadā”tiādi vuttaṇ. Tattha dibbabrahmaariyaāneñjavihāroti cattāro viharā. Mānappahānaālayasamuggahātaavijjāpahānabhavūpasamā cattāro acchariyā abbhutā dhammā. Saccādiṭṭhānādīni cattāri adhiṭṭhānāni. Chandasamādhivāṇanādayo catasso samādhivāṇanā. Indriyasamvaro tapasankhāto puññadhammo bojjhaṇgabhāvanā sabbūpadhipaṭinissaggasankhātāṇ nibbānañcāti cattāro sukhabhāgiyā dhammā veditabbāti.

Paṭhamā paṭipadātiādi paṭipadāsatiṭṭhānādīnaṇ abhedasandassanaṇ. Yadi eṇam kasmā visuṇ gahaṇam katanti? Dasavattukassa kilesapuñjassa

paṭipakkhabhāvadassanattamaṃ paṭipadādidāsakaniddeso. Tathā hi vakkhati - “cattāro āhārā tesamaṃ paṭipakkho catasso paṭipadā”tiādi. Kiñcāpi catūsu satipaṭṭhānesu “idaṃ nāma satipaṭṭhānaṃ imāya eva paṭipadāya ijjhatī”ti niyamo natthi, tathāpi paṭhamāya paṭipadāya paṭhamamaṃ satipaṭṭhānaṃ sambhavatīti sambhavavasena evamaṃ vuttaṃ - “paṭhamā paṭipadā, paṭhamamaṃ satipaṭṭhāna”nti. Yasmā pana āhāravipallāsādīnaṃ viya paṭipadāsatipaṭṭhānādīnaṃ atthato nānattaṃ natthi. Satipaṭṭhānāniyeva hi tathā tathā paṭipajjamānāni dukkhāpaṭipadādandhābhīññādīnāmakāni honti, tasmā yathā saṃkilesapakkhe “paṭhame āhāre paṭhamo vipallāso”tiādīnā adhikaraṇabhedena vuttaṃ, evamaṃ adhikaraṇabhedamaṃ akatvā “paṭhamā paṭipadā, paṭhamamaṃ satipaṭṭhāna”ntiādi vuttaṃ. Sesesupi eseva nayo.

Andhassa pabbatārohanaṃ viya kadācideva uppajjanakaṃ acchariyaṃ, accharāyoggaṃ acchariyanti porāṇā. Abhūtapubbaṃ bhūtanti abbhutaṃ. Ubhayampetaṃ vimhayāvahassa adhivacanaṃ. Na hi mānappahānādito aññaṃ durabhisambhavataraṃ vimhanīyañca upalabbhatīti adhiṭṭhāti etena, ettha vā adhiṭṭhānamattameva vā tanti adhiṭṭhānaṃ. Saccañca taṃ adhiṭṭhānañca, saccassa vā adhiṭṭhānaṃ, saccamaṃ adhiṭṭhānaṃ etassāti vā saccādhīṭṭhānaṃ. Sesesupi eseva nayo. Samādhi eva bhāvetabbatāya samādhibhāvanā. Sukhaṃ bhajatīti sukhabhāgiyo, sukhabhāgassa vā sukhakoṭṭhāsassa hitoti sukhabhāgiyo. Ekassapi sattassa asubhabhāvanādayo viya ekadese avattitvā anavasesapariyādānato natthi etissā pamāṇanti appamañña.

Paṭhamā paṭipadā bhāvitā bahulīkatā paṭhamamaṃ satipaṭṭhānaṃ paripūretīti paṭhamāya paṭipadāya bhāvanābahulīkāro paṭhamassa satipaṭṭhānassa bhāvanāparipūrīti attho. Sesapadesupi eseva nayo. Yathā hi ariyamagge bhāvite satipaṭṭhānādayo bodhipakkiyadhammā sabbepi bhāvitā eva honti, evamaṃsappadamidaṃ daṭṭhabbaṃ.

Kāyānupassanāya kāmarāgassa ujuvipaccanīkabhāvato “paṭhamo satipaṭṭhāno bhāvito bahulīkato kāmapaṭipakkhaṃ paṭhamamaṃ jhānaṃ paripūretī”ti vuttaṃ. Tathā pītipaṭisaṃvedanādivasena pavattamānaṃ dutiyaṃ satipaṭṭhānaṃ, sappītikassa dutiyajjhānassa cittassa abhippamodanavasena pavattamānaṃ tatiyaṃ satipaṭṭhānaṃ ukkaṃsagatasukhassa tatiyajjhānassa aniccavirāgādivasena pavattiyā saṅkhāresu upekkhakaṃ catutthaṃ satipaṭṭhānaṃ upekkhāsatipārisuddhibhāvato catutthajjhānassa paripūriyā saṃvattati.

Yasmā pana rūpāvacarapaṭhamajjhānaṃ rūpāvacarasamāpattīnaṃ, dutiyajjhānaṃ byāpādavittakādīdūrībhāvena brahmavīhārānaṃ, tatiyajjhānaṃ pītivirāgena sukhena vipassanāya adhiṭṭhānabhūtaṃ ariyavīhārānaṃ, catutthajjhānaṃ upekkhāsatipārisuddhiāneñjappattaṃ āneñjavīhārānaṃ visesato paccayo hoti, tasmā “paṭhamamaṃ jhānaṃ bhāvitaṃ bahulīkataṃ paṭhamamaṃ vīhāraṃ paripūretī”tiādi vuttaṃ. Iti yo yassa visesapaccayo, so taṃ paripūretīti vuttoti daṭṭhabbaṃ.

87. Idāni paṭipadādayo vodānapakkhe disābhāvena vavatthapetum “tatha imā catasso disā”tiādi vuttaṃ. Taṃ suviññeyyameva. Puna “paṭhamā paṭipadā”tiādi paṭipadācatukkādīsu yena yassa puggalassa vodānaṃ, taṃ vibhajitvā dassetum āraddhaṃ. Taṃ heṭṭhā vuttanayameva. Yadi pi tīsu vimokkhamukhesu “idaṃ nāma vimokkhamukhaṃ imāya eva paṭipadāya ijjhatī”ti niyamo natthi. Yesamaṃ pana puggalānaṃ purimāhi dvīhi paṭipadāhi appaṇihitena vimokkhamukhena

ariyamaggādhigamo. Tathā yassa tatiyāya paṭipadāya suññatavimokkhamukhena, yassa ca catutthāya paṭipadāya animittavimokkhamukhena ariyamaggādhigamo, tesam puggalānaṃ vasena ayaṃ paṭipadāvimokkhamukhasaṃsandanā. Satipaṭṭhānādīhi vimokkhamukhasaṃsandanāyapi ese va nayo.

Tesam vikkīḷitanti tesam asantāsanajavaparakkamādivisesayogena sīhānaṃ buddhānaṃ paccekabuddhānaṃ buddhasāvakānañca vikkīḷitaṃ viharaṇaṃ. Yadidaṃ āhārādikilesavatthusamatikkamanamukhena saparasantāne paṭipadādisampādanā. Idāni āhārādīnaṃ paṭipadādīhi yena samatikkamanam, taṃ nesaṃ paṭipakkhabhāvaṃ dassento “cattāro āhārā tesam paṭipakkho catasso paṭipadā”tiādimāha. Tattha tesam paṭipakkhabhāvo pahātabbabhāvo pahāyakabhāvo ca āhāraviññāṇaṭṭhitīnañcettha pahātabbabhāvo tappatibandhachandarāgavasena daṭṭhabbo. Tattha “vikkīḷitaṃ bhāvanā sacchikiriyā cā”tiādi tassāyaṃ saṅkhepattho - tesam vikkīḷitanti ettha yadetaṃ vikkīḷitaṃ nāma bhāvetabbānaṃ bodhipakkhiyadhammānaṃ bhāvanā, sacchikātabbānaṃ phalanibbānānaṃ sacchikiriyā ca. Tathā pahātabbassa dasavatthukassa kilesapuñjassa tadanādivasena pahānaṃ byantikiriyā anavasesananti. Idāni taṃ saṅkhepena dassento “indriyādhiṭṭhānaṃ vikkīḷitaṃ vipariyāsānadhiṭṭhāna”nti āha.

Indriyādhiṭṭhānanti indriyānaṃ pavattanaṃ bhāvanā sacchikiriyā ca. Vipariyāsānadhiṭṭhānanti vipallāsānaṃ apavattanaṃ pahānaṃ anuppādanam. Indriyāni saddhammagocaroti indriyāni cettha saddhammassa gocarabhūtāni pavattihetūti adhippetāni saddhindriyādīnīti attho. Vipariyāsā kilesagocaroti vipallāsā saṃkilesapakkhassa pavattiṭṭhānaṃ pavattihetūti. Ayaṃ vuccati sīhavikkīḷitassa nayassa bhūmīti yāyaṃ “cattāro āhārā”tiādinā saṃkilesapakkhe dasannaṃ catukkānaṃ, “catasso paṭipadā”tiādinā vodānapakkhepi dasannaṃ catukkānaṃ taṇhācaritādīnaṃ upakkilesavodānavibhāvanāmukhena niddhāraṇā, ayaṃ sīhavikkīḷitassa nayassa bhūmi nāma.

88. Idāni ugghaṭitaññuādipuggalattayavasena tipukkhalanayassa bhūmiṃ vibhāvetukāmo yasmā pana nayānaṃ aññamaññānuppavesassa icchitattā sīhavikkīḷitanayato tipukkhalanayo niggacchati, tasmā paṭipadāvibhāgato cattāro puggale sīhavikkīḷitanayassa bhūmiṃ niddisitvā tato eva ugghaṭitaññuādipuggalattaye niddhāretuṃ “tattha ye dukkhāya paṭipadāyā”tiādi āradham. Tattha ime dve puggalāti ime purimānaṃ dvinnaṃ paṭipadānaṃ vasena dve puggalā. Esa nayo itarattāpi. Puna “tattha ye dukkhāya paṭipadāyā”tiādi yathāvuttapuggalacatukkato ugghaṭitaññuādipuggalattayaṃ niddhāretuṃ vuttaṃ. Tattha yo sādharmaṇāyāti dukkhāpaṭipadāya khippābhiññāya, sukhāpaṭipadāya dandhābhiññāya ca niyyātīti sambandho. Kathaṃ pana paṭipadādvayaṃ ekassa sambhavatīti? Nayidamevaṃ daṭṭhabbaṃ. Ekassa puggalassa ekasmiṃ dve paṭipadā sambhavatīti. Yathāvuttāsu pana dvīsu paṭipadāsu yo yāya kāyaci niyyāti, ayaṃ vipaṇcitaññūti ayamettha adhippāyo. Yasmā pana aṭṭhasāliniyaṃ paṭipadā calati na calatīti vicāraṇāyaṃ “calatī”ti vuttaṃ, tasmā ekassapi puggalassa jhānantaramaggantaresu paṭipadābhedo icchitovāti.

“Tattha bhagavā”tiādinā desanāvibhāgehipi tameva puggalavibhāgaṃ vibhāveti. Taṃ heṭṭhā vuttanayameva. Tattha adhicittanti adhicittasikkhañcāti ca-saddo luttaniddiṭṭho. Tena adhicittasikkhañca adhipaññāsikkhañca vipaṇcitaññussa paññāpetīti attho. Adhisīlanti etthāpi ese va nayo. Adhisīlasikkhaṃ adhicittasikkhaṃ adhipaññāsikkhañcāti yojetabbaṃ.

Cattāri hutvā tīṇi bhavantīti līṅgavipallāsena vuttaṃ, cattāro puggalā hutvā tayo puggalā hontīti attho.

Ayaṃ saṃkilesoti ayaṃ akusalamūlādīdvādasattikasaṅgaho saṃkilissati etenāti saṃkilesoti katvā. Idam vodānanti etthāpi eseva nayo.

Tīṇi hutvā dve bhavantīti nandiyāvaṭṭanayassa disābhūtaḍḍhammadassanattam vuttaṃ. Tenevāha - “taṇhā ca avijjā cā”tiādi, taṃ sabbaṃ suviññeyyameva.

Kasmā panettha nayānaṃ uddesānukkamena niddeso na katoti? Nayānaṃ nayehi sambhavadassanattam. Paṭhamanayato hi puggalādhiṭṭhānavasena tatiyanayassa, tatiyanayato ca dutiyanayassa sambhavoti imassa visesassa dassanattam paṭhamanayānantaraṃ tatiyanayo, tatiyanayānantarañca dutiyanayo niddiṭṭho. Dhammādhīṭṭhānavasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayopi sambhavatīti imassa visesassa dassanattam ante “taṇhā ca avijjā cā”tiādinā paṭhamanayassa bhūmi dassitā. Teneva hi “cattāri hutvā tīṇi bhavanti, tīṇi hutvā dve bhavanti”ti vuttaṃ. Yadi evaṃ “dve hutvā cattāri bhavanti, dve hutvā tīṇi bhavanti, tīṇi hutvā cattāri bhavanti”ti ayampi nayo vattabbo siyāti? Saccametaṃ, ayaṃ pana nayo atthato dassito evāti katvā na vutto. Yasmā tiṇṇaṃ atthanayānaṃ aññamaññaṃ anuppaveso icchito, sati ca anuppaveso tato viniggamopi sambhavati evāti. Ayañca attho peṭakopadesena vibhāvetabbo.

Tatthāyaṃ ādito paṭṭhāya vibhāvanā - cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca. Tathā diṭṭhacaritoti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhiññāya niyyāti, diṭṭhacarito pana mudindriyo sukhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhiññāya niyyāti. Iti imāsu paṭipadāsu yathārahaṃ ṭhitehi taṇhācaritadiṭṭhacaritehi cattāro āhārā tappaṭibandhachandarāgappahānena pahātabbā. Cattāro satipaṭṭhāne bhāvetvā cattāro vipallāsā daṭṭhabbāti sabbo yathāvuttanayo anugantabbo.

Tatthāyaṃ pāḷi - tattha ye diṭṭhacaritā sattā, te kāmesu dosadiṭṭhī, na ca ye kāmesu anusayā samūhatā, te attakilamathānuyogamanuyuttā viharanti. Tesaṃ satthā vā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī “kāmehi natthi attho”ti, te ca pubbeyeva kāmehi anattikā, iti kāme appakasirena paṭinissajjanti, te cetāsikena dukkhena anajjhositā. Tena vuccati “sukhā paṭipadā”ti. Ye pana taṇhācaritā sattā, te kāmesu ajjhositā, tesaṃ satthā vā dhammaṃ deseti aññataro vā bhikkhu “kāmehi natthi attho”ti, te piyarūpaṃ dukkhena paṭinissajjanti. Tena vuccati “dukkhā paṭipadā”ti. Iti ime sabbe sattā dvīsu paṭipadāsu samosaraṇaṃ gacchanti dukkhāyañca sukhāyañca.

Tattha ye diṭṭhacaritā sattā, te dvīdhā tikkhindriyā ca mudindriyā ca. Tattha ye diṭṭhacaritā sattā tikkhindriyā, te sukhena paṭinissajjanti, khippaṇca abhisamenti. Tena vuccati - “sukhā paṭipadā khippābhiññā”ti. Tattha ye diṭṭhacaritā sattā mudindriyā paṭhamam tikkhindriyaṃ upādāya dandhataraṃ abhisamenti, te sukhena paṭinissajjanti, dandhañca abhisamenti. Tena vuccati - “sukhā paṭipadā dandhābhiññā”ti. Tattha taṇhācaritā sattā duvidhā tikkhindriyā ca mudindriyā ca. Tattha ye taṇhācaritā sattā tikkhindriyā, te dukkhena paṭinissajjanti, khippaṇca abhisamenti. Tena vuccati - “dukkhā paṭipadā khippābhiññā”ti. Tattha ye taṇhācaritā sattā mudindriyā paṭhamam tikkhindriyaṃ upādāya dandhataraṃ abhisamenti, te dukkhena paṭinissajjanti, dandhañca abhisamenti. Tena vuccati - “dukkhā paṭipadā

dandhābhiññā''ti. Imā catasso paṭipadāyo apañcamā achaṭṭhā. Ye hi keci nibbutā nibbāyanti nibbāyissanti vā imāhi catūhi paṭipadāhi anaññāhi, ayaṃ paṭipadā catukkamaggena kilese niddisati. Yā catukkamaggena ariyadhammesu niddisittabbā, ayaṃ vuccati sīhavikkīlito nāma nayo.

Tatime cattāro āhārā, cattāro vipallāsā upādānā yogā ganthā āsavā oghā sallā viññāṇaṭṭhitiyo agatigamanānīti evaṃ imāni sabbāni dasa padāni. Ayaṃ suttassa saṃsandana.

Cattāro āhārā, tattha yo ca kabalīkāro āhāro, yo ca phasso āhāro, ime taṇhācaritena pahātabbā. Tattha yo ca manosañcetanāhāro, yo ca viññāṇāhāro, ime diṭṭhicaritena pahātabbā.

Tattha paṭhamo āhāro paṭhamo vipallāso, dutiyo āhāro dutiyo vipallāso, tatiyo āhāro tatiyo vipallāso, catuttho āhāro catuttho vipallāso, ime cattāro vipallāsā apañcamā achaṭṭhā. Idañca pamāṇā cattāro āhārā.

Tattha paṭhame vipallāse ṭhito kāme upādiyati, idaṃ kāmupādānaṃ. Dutie vipallāse ṭhito anāgataṃ bhavaṃ upādiyati, idaṃ sīlabbatupādānaṃ. Tatie vipallāse ṭhito viparītadiṭṭhiṃ upādiyati, idaṃ diṭṭhupādānaṃ. Catutthe vipallāse ṭhito khandhe attato upādiyati, idaṃ attavādupādānaṃ.

Tattha kāmupādāne ṭhito kāme abhijjhāya ganthati, ayaṃ abhijjhākāyagantho. Sīlabbatupādāne ṭhito byāpādaṃ ganthati, ayaṃ byāpādakāyagantho. Diṭṭhupādāne ṭhito parāmāsaṃ ganthati, ayaṃ parāmāsakāyagantho. Attavādupādāne ṭhito papañcento ganthati, ayaṃ idamsaccābhinivesakāyagantho.

Tassa ganthaganthitā kilesā āsavanti. Kiṃ pana vuccati āsavantīti? Vipphaṇṇasārā. Ye vipphaṇṇasārā, te anusayā. Tattha abhijjhākāyaganthena kāmāsavo, byāpādakāyaganthena bhavāsavo, parāmāsakāyaganthena diṭṭhāsavo, idamsaccābhinivesakāyaganthena avijjāsavo.

Te cattāro āsavā vepullaṃ gatā oghā honti, tena vuccanti "oghā"ti. Tattha kāmāsavo kāmogho, bhavāsavo bhavogho, avijjāsavo avijjogho, diṭṭhāsavo diṭṭhogho.

Te cattāro oghā āsayamanupaviṭṭhā anusayasahagatā vuccanti sallāti hadaya māhacca tiṭṭhanti. Tattha kāmogho rāgasallaṃ, bhavogho dosasallaṃ, avijjogho mohasallaṃ, diṭṭhogho diṭṭhisallaṃ.

Imehi catūhi sallehi pariyādinnaṃ viññāṇaṃ catūsu dhammesu tiṭṭhati rūpe vedanāya saññāya saṅkhāresu. Imā catasso viññāṇaṭṭhitiyo. Tattha rāgasallena nandūpasecanaṃ rūpūpagaṃ viññāṇaṃ tiṭṭhati. Dosasallena vedanūpagaṃ. Mohasallena saññūpagaṃ. Diṭṭhisallena nandūpasecanaṃ saṅkhārūpagaṃ viññāṇaṃ tiṭṭhati.

Catūhi viññāṇaṭṭhitīhi catubbidhaṃ agatiṃ gacchanti chandā dosā bhayā mohā. Rāgena chandā agatiṃ gacchati, dosena dosā agatiṃ gacchati, mohena mohā agatiṃ gacchati, diṭṭhiyā bhayā agatiṃ gacchati, iti imāni ca kammāni ime ca kilesā ayaṃ saṃsārahetu.

Tatthimā catasso disā kabalīkāro āhāro "asubhe subha"nti vipallāso kāmupādānaṃ kāmāyogo abhijjhākāyagantho kāmāsavo kāmogho rāgasallaṃ rūpūpagaṃ viññāṇaṭṭhiti chandā agatigamaṃ, ayaṃ paṭhamā disā.

Phasso āhāro “dukkhe sukha”nti vipallāso sīlabbatupādānaṃ bhavayogo
byāpādakāyagantho bhavāsavo bhavogho dosasallaṃ vedanūpagā viññāṇaṭṭhiti dosā
agatigamaṇaṃ, ayaṃ dutiyā disā.

Manosañcetanāhāro “anattani attā”ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo
parāmāsakāyagantho diṭṭhāsavo diṭṭhogho diṭṭhisallaṃ saññūpagā viññāṇaṭṭhiti
bhayā agatigamaṇaṃ, ayaṃ tatiyā disā.

Viññāṇāhāro “anicce nicca”nti vipallāso attavādupādānaṃ avijjāyogo
idaṃsaccābhinivesokāyagantho avijjāsavo avijjogho mohasallaṃ saṅkhārūpagā
viññāṇaṭṭhiti mohā agatigamaṇaṃ, ayaṃ catutthī disā. Iti imesaṃ dasannaṃ
suttānaṃ paṭhamena padena paṭhamāya disāya ālokaṇaṃ, dutiyena padena
dutiyaṃ disāya, tatiyena padena tatiyāya disāya, catutthena padena catutthiyaṃ
disāya ālokaṇaṃ, ayaṃ vuccati disā ālokaṇā. Iminā nayena sabbe kilesā catūsu
padesu pakkhipitabbā. Ayaṃ akusalapakkho.

Catasso paṭipadā, cattāri jhānāni, cattāro satipaṭṭhānā, cattāro vihārā dibbo brahmā
ariyo āneñjo, cattāro sammappadhānā, cattāro acchariyā abbhutā dhammā, cattāro
adhiṭṭhānā, cattāro samādhayo chandasamādhī vīriyasamādhī cittasamādhī
vīmaṃsāsamādhī, cattāro dhammā sukhabhāgiyā nāṇṇatra bojjaṅgā nāṇṇatra
tapasā nāṇṇatra indriyaṃvaraṃ nāṇṇatra sabbanissaggā, cattāri appamāṇāni.

Tattha dukkhā paṭipadā dandhābhiññā bhāviyamānā bahulīkariyamānā paṭhamam
jhānaṃ paripūreti, paṭhamam jhānaṃ paripuṇṇam paṭhamam satipaṭṭhānaṃ
paripūreti, paṭhamam satipaṭṭhānaṃ paripuṇṇam paṭhamam vihāraṃ paripūreti,
paṭhamo vihāro paripuṇṇo paṭhamam sammappadhānaṃ paripūreti, paṭhamam
sammappadhānaṃ paripuṇṇam paṭhamam acchariyaṃ abbhutaṃ dhammaṃ
paripūreti, paṭhamo acchariyo abbhuto dhammo paripuṇṇo paṭhamam adhiṭṭhānaṃ
paripūreti, paṭhamam adhiṭṭhānaṃ paripuṇṇam chandasamādhī paripūreti,
chandasamādhī paripuṇṇo indriyaṃvaraṃ paripūreti, indriyaṃvaro paripuṇṇo
paṭhamam appamāṇam paripūreti. Evaṃ yāva sabbanissaggā catuttham appamāṇam
paripūreti.

Tattha paṭhamā ca paṭipadā paṭhamañca jhānaṃ paṭhamañca satipaṭṭhānaṃ dibbo
ca vihāro paṭhamañca sammappadhānaṃ paṭhamo ca acchariyo abbhuto dhammo
saccādhīṭṭhānañca chandasamādhī ca indriyaṃvaro ca mettā ca appamāṇam.
Ayaṃ paṭhamā disā.

Dutiyaṃ ca paṭipadā khippābhiññā dutiyañca jhānaṃ dutiyañca satipaṭṭhānaṃ brahmā
ca vihāro dutiyañca sammappadhānaṃ dutiyo ca acchariyo abbhuto dhammo
cāgādhīṭṭhānañca cittasamādhī ca tapo ca karuṇā ca appamāṇam. Ayaṃ dutiyā disā.

Tatiyā ca paṭipadā dandhābhiññā tatiyañca jhānaṃ tatiyañca satipaṭṭhānaṃ ariyo ca
vihāro tatiyañca sammappadhānaṃ tatiyo ca acchariyo abbhuto dhammo
saccādhīṭṭhānañca vīriyasamādhī ca bojjaṅgā ca muditā ca appamāṇam. Ayaṃ
tatiyā disā.

Catutthī ca paṭipadā khippābhiññā catutthañca jhānaṃ catutthañca satipaṭṭhānaṃ
āneñjo ca vihāro catutthañca sammappadhānaṃ catuttho ca acchariyo abbhuto
dhammo upasamādhīṭṭhānañca vīmaṃsāsamādhī ca sabbanissaggo ca upekkhā ca

appamāṇaṃ. Ayaṃ catutthī disā. Imāsaṃ catunnaṃ disānaṃ yā ālokanā, ayaṃ vuccati disālocono nāma nayo.

Tatthāyaṃ yojanā - cattāro ca āhārā, catasso ca paṭipadā, cattāro ca vipallāsā, cattāro ca satipaṭṭhānā, cattāri ca upādānāni, cattāri ca jhānāni, cattāro ca yogā, cattāro ca vihārā, cattāro ca ganthā, cattāro ca sammappadhānā, cattāro ca āsavā, cattāro ca acchariyā abbhutā dhammā, cattāro ca oghā, cattāri ca adhiṭṭhānāni, cattāri ca sallāni, cattāro ca samādhayo, catasso ca viññāṇaṭṭhitiyo, cattāro ca sukhabhāgiyā dhammā, cattāri ca agatigamanāni cattāri ca appamāṇāni. Iti kusalākusalānaṃ pakkhapaṭipakkhavasena yojanā. Ayaṃ sīhavikkīḷite disālocono nayo.

Tassa cattāri sāmāññaphalāni pariyosānaṃ, tattha paṭhamāya disāya sotāpattiphalaṃ pariyosānaṃ, dutiyāya sakadāgāmiphalaṃ, tatiyāya anāgāmiphalaṃ, catutthiyā arahattaphalaṃ pariyosānanti.

Tattha katamo tipukkhalanayo? Paṭipadāvibhāgena catūsu puggalesu yo sukhāya paṭipadāya khippābhiññāya niyyāti, ayaṃ ugghaṭitaññū. Yo sukhāya vā paṭipadāya, dandhābhiññāya, dukkhāya vā paṭipadāya khippābhiññāya niyyāti, ayaṃ vipaṇcitaññū. Yo dukkhāya paṭipadāya dandhābhiññāya niyyāti, ayaṃ neyyo. Iti cattāro hutvā tayo honti. Tattha ugghaṭitaññussa samathapubbaṅgamā vipassanā sappāyā. Neyyassa vipassanāpubbaṅgamo samatho, vipaṇcitaññussa samathavipassanā yuganaddhā. Ugghaṭitaññussa mudukā desanā, neyyassa tikkhā desanā, vipaṇcitaññussa tikkhamudukā desanā.

Ugghaṭitaññussa adhipaññāsikkhā, vipaṇcitaññussa adhicittasikkhā ca adhipaññāsikkhā ca, neyyassa adhisīlasikkhā ca adhicittasikkhā ca adhipaññāsikkhā ca. Iti imesaṃ puggalānaṃ catūhi paṭipadāhi niyyānaṃ.

Tatthāyaṃ saṃkilesapakkho, tīṇi akusalamūlāni, tayo phassā, tisso vedanā, tayo upavicārā, tayo kilesā, tayo vitakkā, tayo pariāhā, tīṇi saṅkhatalakkhaṇāni, tisso dukkhatā.

Tīṇi akusalamūlānīti lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ. Tayo phassāti sukhavedanīyo phasso, dukkhavedanīyo phasso, adukkhamasukhavedanīyo phasso. Tisso vedanāti sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Tayo upavicārāti somanassūpavicāro, domanassūpavicāro, upekkhūpavicāro. Tayo kilesāti lobho, doso, moho. Tayo vitakkāti kāmavitakko, byāpādavitaṅko, vihiṃsāvitakko. Tayo pariāhāti rāgajo, dosajo, mohajo. Tīṇi saṅkhatalakkhaṇānīti uppādo, ṭhiti, vayo. Tisso dukkhatāti dukkhadukkhatā, vipariṇāmadukkhatā, saṅkhāradukkhatā.

Tattha lobho akusalamūlaṃ manāpikena ārammaṇena samuṭṭhahati. Tadeva manāpikārammaṇaṃ paṭicca uppajjati sukhavedanīyo phasso, sukhavedanīyaṃ phassaṃ paṭicca uppajjati sukhā vedanā, sukhaṃ vedanaṃ paṭicca uppajjati somanassūpavicāro, somanassūpavicāraṃ paṭicca uppajjati rāgo, rāgaṃ paṭicca uppajjati kāmavitakko, kāmavitakkaṃ paṭicca uppajjati rāgajo pariāho, rāgajaṃ pariāhaṃ paṭicca uppajjati uppādo saṅkhatalakkhaṇaṃ, uppādaṃ saṅkhatalakkhaṇaṃ paṭicca uppajjati vipariṇāmadukkhatā.

Doso akusalamūlaṃ amanāpikena ārammaṇena samuṭṭhahati. Tadeva amanāpikārammaṇaṃ paṭicca uppajjati dukkhavedanīyo phasso, dukkhavedanīyaṃ

phassam paṭicca uppajjati dukkhā vedanā, dukkham vedanam paṭicca uppajjati domanassūpavicāro, domanassūpavicāram paṭicca uppajjati doso, dosam paṭicca uppajjati byāpādavitaṅko, byāpādavitaṅkam paṭicca uppajjati dosajo pariḷāho, dosajam pariḷāham paṭicca uppajjati tṭhassa aññathattam saṅkhatalakkhaṇam, tṭhassa aññathattam saṅkhatalakkhaṇam paṭicca uppajjati dukkhadukkhatā.

Moho akusalamūlam upekkhāṭṭhāniyam ārammaṇena samuṭṭhahati. Tadeva upekkhāṭṭhāniyam ārammaṇam paṭicca uppajjati adukkhamasukhavedanīyo phasso, adukkhamasukhavedanīyam phassam paṭicca uppajjati adukkhamasukhā vedanā, adukkhamasukham vedanam paṭicca uppajjati upekkhūpavicāro, upekkhūpavicāram paṭicca uppajjati moho, moham paṭicca uppajjati vihiṃsāvitakko, vihiṃsāvitakkam paṭicca uppajjati mohajo pariḷāho, mohajam pariḷāham paṭicca uppajjati vayo saṅkhatalakkhaṇam, vayam saṅkhatalakkhaṇam paṭicca uppajjati saṅkhāradukkhatā. Iti ayam tīhi ākārehi kilesānam niddeso. Yo koci akusalapakkho, sabbo so tīsu akusalamūlesu samosaratīti.

Tattha katamo kusalapakkho? Tīni kusalamūlāni alobho, adoso, amoho. Tisso paññā sutamayī, cintāmayī, bhāvanāmayī. Tayo samādhī savitakkasavicāro, avitakkavicāramatto, avitakkaavicāro. Tisso sikkhā adhisīlasikkhā, adhicitasikkhā, adhipaññāsikkhā. Tīni nimittāni samathanimittam, paggahanimittam, upekkhānimittam. Tayo vitakkā nekkhammavitakko, abyāpādavitaṅko, avihimsāvitakko. Tīni indriyāni anaññātāññassāmītindriyam, aññindriyam, aññātāvindriyam. Tayo upavicārā nekkhammūpavicāro, abyāpādūpavicāro, avihimsūpavicāro tisso esanā kāmesanā, bhavesanā, brahmacariyesanā. Tayo khandhā sīlakkhandho, samādhikkhandho, paññākkhandho.

Tattha alobho kusalamūlam sutamayipaññam paripūreti. Sutamayi paññā paripuṇṇā savitakkasavicāram samādhim paripūreti, savitakkasavicāro samādhī paripuṇṇo adhisīlasikkham paripūreti, adhisīlasikkhā paripuṇṇā samathanimittam paripūreti, samathanimittam paripuṇṇam nekkhammavitakkam paripūreti, nekkhammavitakko paripuṇṇo anaññātāññassāmītindriyam paripūreti, anaññātāññassāmītindriyam paripuṇṇam nekkhammasitūpavicāram paripūreti, nekkhammūpavicāram paripuṇṇo kāmesanam pajahati. Kāmesanappahānam sīlakkhandham paripūreti.

Adoso kusalamūlam cintāmayipaññam paripūreti, cintāmayipaññā paripuṇṇā avitakkavicāramattam samādhim paripūreti, avitakkavicāramatto samādhī paripuṇṇo adhicitasikkham paripūreti, adhicitasikkhā paripuṇṇā upekkhānimittam paripūreti, upekkhānimittam paripuṇṇam abyāpādavitaṅkam paripūreti, abyāpādavitaṅko paripuṇṇo aññindriyam paripūreti, aññindriyam paripuṇṇam abyāpādūpavicāram paripūreti, abyāpādūpavicāro paripuṇṇo bhavesanam pajahati, bhavesanappahānam samādhikkhandham paripūreti.

Amoho kusalamūlam bhāvanāmayipaññam paripūreti, bhāvanāmayipaññā paripuṇṇā avitakkaavicāram samādhim paripūreti, avitakkaavicāro samādhī paripuṇṇo adhipaññāsikkham paripūreti, adhipaññāsikkhā paripuṇṇā paggahanimittam paripūreti, paggahanimittam paripuṇṇam avihimsāvitakkam paripūreti, avihimsāvitakko paripuṇṇo aññātāvindriyam paripūreti, aññātāvindriyam paripuṇṇam avihimsūpavicāram paripūreti, avihimsūpavicāro paripuṇṇo brahmacariyesanam paripūreti, brahmacariyesanā paripuṇṇā paññākkhandham paripūreti.

Iti ime tayo dhammā akusalapakkhikā kusalapakkhikā ca tikaniddesehi niddiṭṭhā tipukkhalanayassa disā nāma. Tassa pariyosānaṃ tayo vimokkhā appaṇihito suññato animitto, ayaṃ tipukkhalo nāma dutiyo nayo.

Tattha ye ime tayo puggalā ugghaṭṭitaññū vipaṇcitaññū neyyoti imesaṃ tiṇṇaṃ puggalānaṃ dve puggalā sukhāya paṭipadāya khippābhiññāya, sukhāya paṭipadāya dandhābhiññāya ca niyyanti, dveveva puggalā dukkhāya paṭipadāya khippābhiññāya, dukkhāya paṭipadāya dandhābhiññāya ca niyyanti, ime cattāro. Te visesena dve honti diṭṭhacarito ca taṇhācarito ca. Ime cattāro hutvā tayo honti, tayo hutvā dve honti. Imesaṃ dvinnaṃ puggalānaṃ ayaṃ saṃkilesa - avijjā ca taṇhā ca ahirīkañca anottappañca asati ca asampajaññañca nīvaraṇāni ca saṃyojanāni ca ajjhosānañca abhiniveso ca ahaṃkāro ca mamaṃkāro ca assaddhiyañca dovaccasatā ca kosajjañca ayonisomanasikāro ca vicikicchā ca avijjā ca asaddhammassavanañca asamāpatti ca.

Tattha avijjā ca ahirīkañca asati ca nīvaraṇāni ca ajjhosānañca ahaṃkāro ca assaddhiyañca kosajjañca vicikicchā ca asaddhammassavanañca, ayaṃ ekā disā.

Taṇhā ca anottappañca asampajaññañca saṃyojanāni ca abhiniveso ca mamaṃkāro ca dovaccasatā ca ayonisomanasikāro ca avijjā ca asamāpatti ca, ayaṃ dutiyā disā. Dasannaṃ dukānaṃ dasa padāni paṭhamā disāti kātābbāni. Saṃkhittena atthaṃ ñāpentī paṭipakkhe kaṇhapakkhassa dasannaṃ dukānaṃ dasa padāni dutiyakāni, ayaṃ dutiyā disā.

Tattha katamo kusalapakkho? Samatho ca vipassanā ca vijjā ca caraṇaṃ sati ca sampajaññañca hirī ca ottappañca ahaṃkārapahānañca mamaṃkārapahānañca sammāvāyāmo ca yonisomanasikāro ca sammāsati ca sammāsamādhi ca paññā ca nibbidā ca samāpatti ca saddhammassavanañca somanassañca dhammānuddhammapaṭipatti ca.

Dasannaṃ dukānaṃ samathādīni somanassapariyosānāni paṭhamāni dasa padāni paṭhamā disā, vipassanādīni dhammānuddhammapaṭipattipariyosānāni dutiyāni dasa padāni dutiyā disā. Iti akusalapakkhe kusalapakkhe ca nandiyāvaṭṭassa nayassa catasso disā.

Tāsu kusalapakkhe samathādīhi akusalapakkhe taṇhādayo pahānaṃ gacchanti, tesāṃ pahānā rāgavirāgā cetovimutti, kusalapakkhe vipassanādīhi akusalapakkhe avijjādayo pahānaṃ gacchanti, tesāṃ pahānā avijjāvirāgā paññāvimutti. Iti imā dve vimuttiyo nandiyāvaṭṭanaye pariyosānaṃ.

Tattha taṇhā avijjā samatho vipassanāti cattāri padāni, tesu aṭṭhārassa mūlapadāni samosaranti. Kathaṃ? Samatho ca alobho ca adoso ca asubhasañña ca dukkhasañña cāti imāni pañca padāni samathaṃ bhajanti, vipassanā ca amoho ca aniccasañña ca anattasañña cāti imāni cattāri padāni vipassanaṃ bhajanti. Evaṃ nava padāni kusalāni dvīsu padesu samosaranti. Taṇhā ca lobho ca doso ca subhasañña ca sukhasañña cāti imāni pañca padāni taṇhaṃ bhajanti, avijjā ca moho ca niccasañña ca attasañña cāti imāni cattāri padāni avijjaṃ bhajanti. Evaṃ nava padāni akusalāni dvīsu padesu samosaranti. Iti tipukkhalo ca sīhavikkīlito ca nandiyāvaṭṭanayaṃ anuppavisanti.

Kathaṃ tipukkhale naye itare dve nayā anuppavisanti? Vipassanā ca amoho ca aniccasaññā ca anattasaññā cāti imāni cattāri padāni amoho, samatho ca alobho ca asubhasaññā ca dukkhasaññā cāti imāni cattāri padāni alobho, adoso adoso eva. Evaṃ nava padāni kusalāni tīsu padesu samosaranti. Taṇhā ca lobho ca subhasaññā ca sukhasaññā cāti imāni cattāri padāni lobho, avijjā ca moho ca niccasaññā ca attasaññā cāti imāni cattāri padāni moho, doso doso eva. Evaṃ nava padāni akusalāni tīsu padesu samosaranti. Iti tipukkhale naye itare dve nayā anuppavisanti.

Kathaṃ catūsu padesu aṭṭhārasa mūlapadāni samosaranti? Taṇhā ca subhasaññā ca, ayaṃ paṭhamo vipallāso. Lobho ca sukhasaññā ca, ayaṃ dutiyo vipallāso. Avijjā ca niccasaññā ca, ayaṃ tatiyo vipallāso. Moho ca attasaññā ca, ayaṃ catuttho vipallāso. Iti nava padāni akusalāni catūsu padesu samosaranti. Samatho ca asubhasaññā ca paṭhamam satipaṭṭhānam, alobho ca dukkhasaññā ca dutiyam satipaṭṭhānam, vipassanā ca aniccasaññā ca tatiyam satipaṭṭhānam, amoho ca anattasaññā ca catuttham satipaṭṭhānam. Iti nava padāni kusalāni catūsu padesu samosaranti. Evaṃ sīhavikkīḷitanaye itare dve nayā anuppavisanti. Tiṇṇaṇhi nayānam yā bhūmiyo gocaro, so ekekaṃ nayaṃ anuppavisati. Tasmā ekekassa nayassa akusale vā dhamme viññāte kusale vā paṭipakkho anvesitabbo. Paṭipakkham anvesitvā so nayo niddisitabbo. Tamhi naye niddiṭṭhe yathā ekamhi naye itaresam nayānam mūlapadāni anuppaviṭṭhāni, tato tato nīharitvā niddisitabbāni. Ekekasmiṇhi naye aṭṭhārasa mūlapadāni anuppaviṭṭhāni.

Tattha ekekasmiṃ dhamme viññāte sabbe dhammā viññātā honti. Imesaṃ tiṇṇaṃ nayānam sīhavikkīḷitassa nayassa cattāri phalāni pariyosānam paṭhamāya disāya paṭhamam phalam, dutiyāya disāya dutiyam phalam, tatiyāya disāya tatiyam phalam, catutthāya disāya catuttham phalam pariyosānam.

Tipukkkhalassa nayassa tayo vimokkhā pariyosānam paṭhamāya disāya appaṇihito, dutiyāya suññato, tatiyāya animitto vimokkho pariyosānam.

Nandiyāvaṭṭassa nayassa dve vimuttiyo pariyosānam paṭhamāya disāya taṇhāvirāgā cetovimutti, dutiyāya disāya avijjāvirāgā paññāvimutti pariyosānam. Imesu tīsu navesu yā aṭṭhārasannaṃ padānaṃ ālocanā, ayaṃ disālocano nayo. Yā āloketvā kusalapakkhe akusalapakke ca “ayaṃ dhammo imaṃ dhammaṃ bhajatī”ti jānantena sammā yojanā, ayaṃ aṅkuso nayoti ime pañca nayā.

Nayasamuṭṭhānavāravaṇṇanā niṭṭhitā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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