

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

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

5. Η συλλογή των μικρών κειμένων - Υποσχόλια
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1. Υποσχόλια για τον οδηγό (1. Nettippakaraṇa-tīkā)

Σχόλια για την προέλευση των μεθόδων
(Nayasamuṭṭhānavāraṇaṇā)



PaliVerse

5. Η συλλογή των μικρών κειμένων - Υποσχόλια

1. Υποσχόλια για τον οδηγό

Nayasamuṭṭhānavāraṇaṇā

79. “Visayabhedato”ti saṅkhepena vuttamatthaṃ vitthārato vivarituṃ “yathā hi”tiādimāha. Tattha nayatoti nayaggāhato. Na hi paṭivedhaññaṃ viya vipassanāññaṃ paccakkhato pavattatīti. Anubujjhiyamānoti abhisamayaññaṃ anurūpaṃ bujjhiyamāno. Yathā ekapaṭivedheneva maggaññaṃ pavattati, evaṃ tadanucchavikaṃ vipassanāññaṃ gayhamānoti attho. Evañca katvā nandiyāvaṭṭādīnaṃ tiṇṇaṃ atthanayabhāvo samatthito hotīti. Tathā hi atthavisesasarūpatāya tayo nayā “suttattho”ti vuttā, padatthavicārabhāvepi pana hārā “byañjanavicayo”ti. Yadi evaṃ kathaṃ tayoti codanaṃ sandhāyāha “paṭivijjhantānaṃ panā”tiādi. Tattha ekameko saṃkilesavodānānaṃ vibhāgato dvisaṅgahoti yojanā. Catuchaatṭhadiso cāti na paccekaṃ te nandiyāvaṭṭādayo catuchaatṭhadisā, atha kho yathākkamanti. “Eva”ntiādi yathāvuttassa atthassa nigamanaṃ.

Tathā cāti yathāvuttassa atthassa upacayena samatthanā. Pubbā koṭi na paññāyatīti ettha yaṃ vattabbaṃ, taṃ parato paṭṭhānakathāyaṃ āvi bhavissati. “Andhaṃ tamaṃ tadā hoti, yaṃ lobho sahate nara”ntiādi vacanato kāmataṇhāpi paṭicchādanasabhāvā, yato kāmacchandaṃ “nīvaraṇa”nti vuttaṃ. Avijjāya pana bhavesu ādīnavappaṭicchādanaṃ sātisayanti. Tathā avijjāpi saṃyojanasabhāvā, yato sā bahiddhā saṃyojanabhāvena vuttā. Evaṃ santēpi taṇhāya bandhanaṭṭho sātisayo apekkhitabhāvatoti imamattaṃ dassento “tathāpi...pe... vutta”nti āha.

“Saṃyuttā”ti padassa sampayuttāti atthoti āha “missitā”ti. “Avijjābhībhūtā...pe... abhinivisantā”ti etena avijjāya ayāthāvagahaṇahetutaṃ dasseti, tato so avindiyaṃ vindatīti avijjāti vuccati. Kilissanaṃ upatāpananti āha “kilissanappayogaṃ attaparitāpanapaṭipatti”nti. Allīyanaṃ sevanaṃ.

Dukkanti ...pe... jānantīti attanā anubhūyamānaṃ tathā tathā upaṭṭhitaṃ kāyikacetasikadukkhaṃ, itarampi vā ekadesaṃ jānanti. Taṇhāyapi eseṇa nayo. Sabhāgavisabhāgapaṭipajjitabbākārato tattha tesāṃ ñāṇaṃ natthevātidassento “idaṃ dukkha”ntiādimāha. Pavattipavattihetumattampīti “pavatti pavattihetū”ti ettakampi. Kā pana kathāti pacurajanasādhāraṇe lokiyepi nāma atthe yesaṃ ñāṇassa paṭighāto, paramagambhīre ariyānaṃ eva visayabhūte lokuttare nivattinivattihetusaṅkhāte atthe kā nāma kathā, chinnā kathāti attho. Atṭhasamāpattipabhedassa kevalassa samathassa tādise kāle bāhirakānañca ijjhanato “vipassanādhiṭṭhāna”nti visesitaṃ. Vūpasamo samucchedo, paṭippassaddhi ca.

“Saṃsārassa anupacchedanato”ti idaṃ diṭṭhigatānaṃ diṭṭhigatikamatadassanaṃ. So hi puttamukhadassane asati saṃsāro ucchijjeyyāti bhāyati. Yato vuttaṃ -

“Gaṇḍuppādo kīkī ceva, kuntī brāhmaṇadhammiko;
Ete abhayaṃ bhāyanti, sammūlha caturo janā”ti.

Tadabhiññāti taṃ yathāvuttaantadvayaṃ abhijānanti guṇaṃ āropetvā jānantīti tadabhiññā. Atthabhañjanato, rogagaṇḍasallasadisatāya attabhāvasaṃkilesānañca rogagaṇḍasallatā.

Sakkāyadassaneti ettha diṭṭhidassanaṃ, sakkāyova dassanaṃ sakkāyadassananti attho veditabbo. Tesanti diṭṭhicaritānaṃ. Attābhīniveso balavā. Tasmā yathāupaṭṭhitam rūpaṃ “attā”icceva gaṇhantīti adhippāyo. Tathā vedanādiṃ. Taṇhācarito pana yathāupaṭṭhitam rūpaṃ taṇhāvattum katvā attaniyābhīnivesena abhinivisanta tadanñameva attato samanupassanti. Evaṃ vedanādisu. Tenāha “taṇhācaritā”tiādi. Vijjamāneti paramatthato upalabbhamāne. Kāyeti samūhe. Diṭṭhiyā parikkappito attādi eva paramatthato nupalabbhati, diṭṭhi pana labbhatevāti āha “satī vā vijjamānā”ti.

Sakkāyadassanamukhenāti sakkāyadiṭṭhimukhena.

Ucchedasassatanti taṃsahacaraṇato ucchedasassatadiṭṭhi vuttā.
“Ucchedasassatavādā”tipi pāṭho.

Kasiṇāyatanānīti kasiṇajjhānāni.

Tejenvāti nisānetvā.

81. Ettāvatā nandiyāvaṭṭassa bhūmiracanaśasena saṃkilesapakkho dassitoti āha “tattha diṭṭhicaritotiādinā vodānapakkhaṃ dassetī”ti. “Yasmā sallekhe tibbagāravo”ti iminā tattha tibbagāravattā saṃlekhaṇusantatavuttinā bhavattīti dasseti. Sesesupi eseva nayo. Micchādhimokkha saddhāpatirūpako avatthusmiṃ pasādo.

Puggalādhīṭṭhānena dhammameva vibhajattīti āha “sattāpi...pe... dassetī”ti.

Ye hi kecīti ettha hi-saddo nipātamattaṃ. “Imāhi eva catūhi paṭipadāhi”tipi pāḷi. Dukkāpaṭipadādivibhāgena maggo eva idha vuttoti āha “paṭipadā hi maggo”ti catuddisāsaṅkhātāṃ magganti catuddisāsaṅkhātāṃ pavattanupāyaṃ. Dve disā etissāti dvidisā. Nandiyāvaṭṭassāti nandiyāvaṭṭanayassa.

82. Vivattati vaṭṭaṃ etthāti vivattaṃ, vivattaṃ eva vivaṭṭaṃ, asaṅkhatadhātu, nibbuti eva vā. Tena vuttaṃ “nibbāna”nti.

“Kattha daṭṭhabba”nti vā pāḷi. Upacayeti upacayāvatthāyanti attho. Dasannanti lobhādikilesavatthūnaṃ. Vipallāsa hetubhāvatoti subhasaññādivipallāsa hetukabhāvato. Vipariyesaggāhavasena hi ādīnavesu eva saṃyojanīyesu dhammesu assādānupassitā. Na hi yathābhūtañāṇe sati tathā sambhavo. Tena vuttaṃ “dasannaṃ...pe... bhāvato”ti. Dasavidhakāraṇeti dasavidhe kāraṇe, dasavidhassa vā kāraṇe. Ayonisomanasikāraparikkhatā dhammā subhārammaṇādayo.

Tabbisayā kilesāti āhārapariññāparibandhabhūtā kilesā. Viññāṇaṭṭhitīsipi eseva nayo. Kāye pavattamāno paṭhamo vipallāso kāyasamudāye, kāyekaḍḍhe ca kabalīkāre āhāre pavatto eva hotīti vuttaṃ “paṭhame āhāre visayabhūte paṭhamo vipallāso pavattatī”ti. Tathā vedanāyaṃ pavattamāno dutiyavipallāso tappaccaye phassāhāre, citte pavattamāno tatiyavipallāso tappaccaye manosañcetanāhāre, dhammesu pavattamāno catutthavipallāso tappaccaye viññāṇāhāre pavatto eva hotīti vuttaṃ “catutthe āhāre catuttho vipallāso”ti. Tenāha “sesāhāresupi eseva nayo”ti.

Āhārasīsena vā āhārapaṭibaddho chandarāgo gahito. Viññāṇaṭṭhitīsipi ese va nayo. Tenevāha “āhārasīsena tabbisayā kilesā adhippetā”ti. Paṭhame āhāre visayabhūtetī ca paṭhame āhāre chandarāgassa visayabhāvaṃ patte, tabbhāvaṃ anatikkanteti attho. Appahīnacchandarāgassa hi tattha vipallāsā sambhavanti, na itarassa. Tathā dutiyavipallāsādīsū appahīnesu. Itare upādānāni pavattanteva appahīnattāti āha “sesapadesupī ese va nayo”ti. Yasmā ca upādānādīsū appahīnesupī yogādayo pavattanteva yathārahaṃ taṃsabhāvattā, tadekaṭṭhasabhāvato ca, tasmā vuttaṃ pāḷiyaṃ “paṭhame upādāne paṭhamo yogo”tiādi. Tenāha “sesapadesupī ese va nayo”ti.

83. Aparijānantassāti nātapariññāya, tīraṇapariññāya, pahānapariññāyāti tīhi pariññāhi paricchinditvā ajānantassa, tesam samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ anavabujjhantassāti attho. Tibbo bahalo chandarāgo hoti taṇhācaritabhāvatoti adhippāyo. Iti upakkilesassa diṭṭhābhīnivesassa hetubhāvatoti imamatthaṃ sandhāyāha “vuttanayenevā”ti. Subhasukhasaññākāmapādānakāmabhavayogaabhijjhākāyaganthakāmabhavāsava-kāmabhavogharāgasallachandāgatigamanāni taṇhāpakkhikatāya, taṇhāsabhāvatāya ca taṇhāpadhānāni. Sīlabbatupādānabyāpādakāyaganthadosasalladosāgatigamanāni pana taṇhābhāve bhāvato, viññāṇaṭṭhitiyo taṇhāvisayato, sabbesaṃ vā taṇhāvisayato taṇhāpadhānatā labbhateva. Pacchimakānaṃ diṭṭhipadhānatā vuttanayānusārena veditabbā.

84. Kabaḷikāre āhāreti kabaḷikārāhāra visaye chandarāge. “Appahīne”tiādikaṃ pariyāyakathaṃ muñcitvā nippariyāyameva dassento kabaḷikārāhārassa “asubhasabhāvattā, asubhasamuṭṭhānattā cā”ti vuttaṃ. Labbhamāne hi ujuke atthe kiṃ pariyāyakathāyāti. Chandarāgo vā tattha atthasiddhoti evampettha attho vutto. Na hi tattha asati chandarāge vipallāso sambhavati. Dukkhasabhāvattāti saṅkhāradukkhātāya dukkhasabhāvattā. Dukkhapaccayattāti tividhadukkhātālakkhaṇassa dukkhassa kāraṇato. Viññāṇe niccasaññino. Tathā hi sāti nāma bhikkhu kevaṭṭaputto “taṃyeva viññāṇaṃ sandhāvati saṃsarati”ti tattha niccābhīnivesaṃ saṃvedesi. Yebhuyyena saṅkhāresu attasaññitā diṭṭhigatikānaṃ “cetanā attā”tiādidiṭṭhiparidīpanesu veditabbā. “Bhavavisuddhī”ti padassa atthavacanaṃ “nibbutisukha”nti. “Sīlabbatehi...pe... sukhanti daḷhaṃ gaṇhātī”ti iminā sīlabbatupādānaṃ idha bhavupādānanti dasseti. Tathā hi vakkhati “sīlabbatupādāna saṅkhātena bhavupādānenā”ti.

Paccayā honti upanissayapaccayādinā. Paṭhame yoge ṭhitoti paṭhame yoge patitṭhito. Appahīnā hi kilesā kammavaṭṭādīnaṃ kāraṇabhūtā taṃsamaṅgino sattassa patitṭhāti vuccanti. Parassa abhijjhāyanaṃ parābhijjhāyanaṃ. Bhavapatthanāya bhavadiṭṭhibhavarāgavasena piyāyitassa vatthuno vipariṇāmaññathābhāve domanassuppattiṃ sandhāya vuttaṃ “bhavarāga...pe... padūsentī”ti.

Ganthitvāti ganthiṃ katvā. Dvidhābhūtaṃ rajjuādike viya ganthikaraṇaṃhi ganthanaṃ. Cittaṃ pariyādāya tiṭṭhantā āsavānaṃ uppattihetu hontīti sambandho. Pariyuṭṭhānappattā ekacce kilesā visesato āsavuppattihetu hontīti dassanattamaṃ atṭhakathāyaṃ uppaṭipāṭivacanaṃ. Tappaṭipakkhe visaye patthetīti yojanā. Tabbisayabahule bhavē patthetīti yathā mānusa kehi kāmehi nibbinnarūpā devūpapattī. Taṃsabhāvattāti diṭṭhisabhāvattā. Aparāparanti aññamaññaṃ. Ekacca hi diṭṭhi ekaccassa diṭṭhābhīnivesassa kāraṇaṃ hoti, yathā sakkāyadiṭṭhi itarāsaṃ. Abhinivisantassāti abhinivesanahetu. “Ayonisomanasikārato...pe... avijjāsavo

uppajjatī”ti idaṃ saccābhinivesassa phalabhūtaṃ avijjāsavaṃ dasseti
ekantavassimeghavutṭhānena viya mahoghappavatti. Avijjāsavo siddho hoti
vutṭhihetukamahoghasiddhiyā uparimeghavutṭhānaṃ viya.

“Nandīrāgasahagatā”tiādīsu viya tabbhāvattho sahagatasaddoti āha “anusaya...pe...
bhūtā vā”ti. Cittassa abbhantarasaṅkhātāṃ hadayanti vipākacittappavattiṃ
sandhāya vadati. Vipākavaṭṭepi kilesavāsanāhitā atthi kāci visesamattā.

Lobhasahagatassa viññāṇassa. Itarassa dosasahagatādikassa. Byañjanena viya
bhojanassa ārammaṇassa abhisāṅkharāṇaṃ visesāpādanaṃ upasecanaṃ, nandī
sappītikataṇhā upasecanaṃ etassāti nandūpasecanaṃ upasecanabhūtāyapi nandiyā
rāgasallaupanisato. Upasitte pana vattabbameva natthīti dassetuṃ pāḷiyā
“rāgasallena nandūpasecanena viññāṇenā”ti vuttanti tamatthaṃ pākaṭaṃ kātuṃ
“kena pana taṃ nandūpasecana”nti pucchati.

Rāgasallenāti hetumhi karaṇavacananti dassento “rāgasallena hetubhūtenā”ti āha.
Upanissayapaccayattho cettha hetvattho. Upagantabbato viññāṇenāti vibhattiṃ
pariṇāmetvā yojetabbaṃ. “Patitṭhābhāvato”ti iminā viññāṇassa
nissayādipaccayataṃ vadati. Tenāha “rūpakkhandhaṃ nissāya tiṭṭhatī”ti. Evaṃ
dutiyaḍivīññāṇatṭhitīsupi nissayādipaccayatā vattabbā patitṭhāvacanato.

85. Yadipi akusalamūlādike tipukkhalassa, taṇhādike nandiyāvaṭṭassa disābhāvena
vakkhati, tathāpi aññamaññānuppavesato ekasmiṃ naye siddhe itarepi siddhā eva
hontīti imassa visesassa dassanatthaṃ “āhārādayo...pe... vavatthapetu”nti vuttaṃ.
Vakkhamāne vā akusalamūlataṇhādike ādisaddena saṅgahetvā “āhārādayo”ti
vadanto “nayāna”nti bahuvacanamāha. Ekassa atthassāti rāgacaritassa
upakkilesatāsaṅkhātassa ekassa payoanassa. Byañjanatthopi gahito, na
byañjanameva gahitanti suttapadāni aññamaññāpariyāyavacanāni yathārahaṃ
taṇhāvatthūnaṃ tattha kathitattā vuttaṃ “savatthukā taṇhā vuttā”ti.
Dosavatthūnaṃ, diṭṭhivatthūnaṃca tattha kathitattā “savatthuko doso, savatthukā
diṭṭhi ca vuttā”ti imamatthaṃ sandhāyāha “vuttanayānusārenā”ti.

Dukkāhārena saha dukkhākāraṃ gahetvāti attho. Evañcetanti yadi
taṃtaṃanupassanābahulassa vasena purimāhāradvayādīsu
vimokkhamukhavisesaniddhāraṇaṃ kataṃ, etaṃ evameva veditabbaṃ, na aññathā.
Tattha kāraṇaṃ vadanto “na hī”tiādimāha. Tassattho - yathā ariyamaggānaṃ odhiso
kilesappajahanato pahātabbesu dhammesu niyamo atthi, na evaṃ vipassanāya
pariññāpahānānaṃ aniccantikattāti.

Apare panāhu - purime āhāradvaye parikilesabhāvena, dukkhapaccayatā ca
dukkhalakkhaṇaṃ supākaṭaṃ. Tattha purime viññāṇatṭhitidvayaviññāṇāhāre
tatiyaviññāṇatṭhitiyaṃ aniccalakkhaṇaṃ, manosañcetanāhāre
catutthaviññāṇatṭhitiyaṃ anattalakkhaṇaṃ supākaṭanti tissannaṃ anupassanānaṃ
pavattimukhatāya tehi appaṇihitādivimokkhamukhehi pariññāṃ gacchantīti. Tathā
vipallāsādīsu purimadvayaṃ dukkhānupassanāya ujuvipaccanīkaṃ, itaradvayaṃ
aniccānattānupassanānaṃ. Iti pavattimukhatāya ca ujuvipaccanīkatāya ca ime
dhammā yathārahaṃ appaṇihitādivimokkhamukhehi pariññeyyā, pahātabbā ca vuttā.
Tattha

subhasukhasaññākāmapādānasīlabbatupādānakāmayogabhavayogaabhijjhākāya
ganthakāmāsavakāmogha bhavogha rāgasallachandaagatigamanāni
sukhassādasena pavattanato dukkhānupassanāya paṭipakkhabhāvato

byāpādakāyaganthadosasalladosaagatigamanāni pavattimukhatāya appaṇihitavimokkhamukhena pahātabbāni. Tatiyasaññādayo niccābhinivesatannimittāhi aniccānupassanāya paṭipakkhabhāvato animittavimokkhamukhena pahātabbā. Catutthasaññādayo attābhinivesatannittāhi anattānupassanāya paṭipakkhabhāvato suññatavimokkhamukhena pahātabbā. Tattha mānasallabhayaagatigamanānaṃ niccābhinivesanimittatā veditabbā. Na hi aniccato passato mānaḥjappanaṃ, bhayaṃ vā sambhavati. Avijjāyogādīnaṃ attābhinivesanimittatā pākaṭā evāti.

86. Appamaññāvajjā rūpāvacarasamāpattiyo dibbavihārā “devūpapattisaṃvattanikakusalasamāpattiyo cā”ti katvā, satipi tabbhāve parahitapaṭipattito, niddosatāya ca seṭṭhā vihārāti catasso appamaññā brahmavihārā, catasso phalasamāpattiyo ariyavihārā “ārakā kilesehi ariyānaṃ vihārā”ti. Catasso āruppasamāpattiyo āneñjavihārā, satipi devūpapattisaṃvattanikakusalasamāpattibhāve āneñjasantatāhi lokiyesu sikhāpattito.

Adhikaraṇabhedenāti vatthubhedena.

Yaṃ abhiñhaṃ na pavattati, taṃ acchariyanti dassetuṃ “andhassa...pe... uppajjanaka”nti vuttaṃ. Adhitiṭṭhati sīlādi etena saccena, ettha vā sacce nimittabhūte, adhiṭṭhānamattameva vā taṃ saccanti evaṃ karaṇādhikaraṇabhāvattā paccayavasena veditabbā samānādhikaraṇasamāsapakkhe. Tathā aññapadatthasamāsapakkhe. Itarasmim̐ pana samāse karaṇādhikaraṇattā eva, te ca kho sīlādivasena ca veditabbā. Sukhanti jhānavipassanāmaggaḥphalanibbānasukhaṃ. Lokiyavipākasukhampi labbhateva. “Nāññatra bojjhā...pe... pāṇina”nti hi imāya gāthāya saṅgahitā anattaparihāramukhena sattānaṃ abhayā nibbānasampattisukhāvahā cattāro dhammā idha “sukhabhāgiyā”ti vuttāti. Anavasesapariyādānatoti pharaṇavasena anavasesaggahaṇato.

Paṭhamassa satipaṭṭhānassa paṭhamapaṭipadāvasena pavattassāti adhippāyo. Evaṃ sesesupi. “Yathā hī”tiādinā yathāvuttapaṭipadāsatipaṭṭhānānaṃ nānantariyakataṃ upamāya vibhāveti. Satipi ca sabbāhi paṭipadāhi sabbesaṃ satipaṭṭhānānaṃ niyamābhāve nānantarikabhāvena desanākkamenevettha nesaṃ ayamanukkamo katoti veditabbo. Atha vā kāyavedanāsu subhasukhasaññānaṃ dubbiniveṭhiyatāya asubhadukkhānupassanānaṃ kiccāsiddhito purimena paṭipadādvayena purimaṃ satipaṭṭhānadvayaṃ yojitaṃ tadabhāvato. Itarena itaraṃ. Tāni hi purimesu satipaṭṭhānesu katakammaṃ icchitabbāni. Atha vā yathā taṇhācaritadiṭṭhicaritānaṃ mandatikkhapaññānaṃ vasena catasso paṭipadā yojitā, evaṃ cattāri satipaṭṭhānāni sambhavantīti dassetuṃ paṭipadāsatipaṭṭhānānaṃ ayamanukkamo kato.

“Tathā”ti iminā yathā samānapaṭipakkhatāya paṭhamassa satipaṭṭhānassa bhāvanā paṭhamassa jhānassa visesāvahā, evaṃ pītisahagatādisamānatāya dutiyasatipaṭṭhānādibhāvanā dutiyajjhānādīnaṃ visesāvahāti imamatthaṃ upasaṃharati. Pītipaṭisaṃvedanādīti ādisaddena sukhapaṭisaṃvedanaṃ, cittasaṅkhārapaṭisaṃvedanaṃ, passambhanañca saṅgaṇhāti. Cittassa abhippamodanaggahaṇaṇcettha nidassanamattaṃ daṭṭhabbaṃ paṭisaṃvedanasamādahanavimocanānampi vasena pavattiyā icchitabbattā. Aniccavirāgādīti ādisaddena nirodhapaṭinissaggā saṅgayhanti.

Rūpāvacarasamāpattīnanti ettha paṭiladdhamattaṃ paṭhamajjhānaṃ paṭhamajjhānasamāpattiyā paguṇavasībhāvāpādanassa paccayo hoti, na itarāsaṃ. Itarāsaṃ pana adhiṭṭhānabhāvena paramparāya paccayo hotīti veditabbaṃ. Byāpādavahiṃsāvitakkaaratirāgā byāpādavitakkādayo. Sukhenāti akicchena, akasirenāti attho.

Dibbavīhārādike cattāro vīhāre padaṭṭhānaṃ katvā nānāsantānesu uppannāya vuṭṭhānagāminivipassanāya yathākkamaṃ anuppannākusalānupādanādivasena pavattavisayaṃ sandhāya pāḷiyam “paṭhamo vīhāro bhāvito bahulīkato”tiādi vuttaṃ. Sammappadhānasadisāñhettha sammappadhānaṃ vuttaṃ. Ariyavīhāre ca heṭṭhime nissāya uparimaggādhigamāya vāyamantassa ayaṃ nayo labbhati. Maggapariyāpannasseva vā sammappadhānassa nānāsantānikassa yathāvuttavipassanāgamanena taṃtaṃkiccādikassa vasenetaṃ vuttaṃ. Sakkā hi vipassanāgamanena saddhindriyāditikkhatāviseso viya vīriyassa kiccavisesavisayo maggo viññātuṃ.

Tathā sikhāppattaupekkhāsati pārisuddhidibbavīhāraṃ nissāya uppannaṃ paṭhamamā sammappadhānaṃ mānappahānaṃ ukkaṃseti, brahmavīhārasannissaye uppannaṃ dutiyaṃ sammappadhānaṃ kāmālayasamugghātaṃ, ariyavīhārasannissayena uppannaṃ tatiyaṃ sammappadhānaṃ avijjāpahānaṃ, santavimokkhasannissayena uppannaṃ catutthaṃ sammappadhānaṃ bhavūpasamaṃ ukkaṃsetīti dassetuṃ “paṭhamamā sammappadhāna”ntiādi vuttaṃ.

Pahīnamāno na viśamvādeyyāti mānappahānaṃ saccādhīṭṭhānaṃ vaḍḍheti viśamvādananimittasseva abhāvato. Appahīnamāno hi mānanissayena kiñci viśamvādeyya. Kāmālaye, diṭṭhālaye ca samugghāṭite cāgapaṭipakkhassa avasaro eva natthīti ālayasamugghāto cāgādhīṭṭhānaṃ vaḍḍheti. Avijjāya samucchināya paññābuddhiyā paribandhova natthi, bhavaśāṅkhāresu ossaṭṭhesu abhavūpasamassa okāsova natthīti mānappahānādayo saccādhīṭṭhānādike saṃvaḍḍhentīti dassetuṃ “mānappahāna”ntiādi vuttaṃ.

Aviśamvādanasīlo dhammacchandabahulo chandādhīpateyyaṃ samādhimā nibbatteti. Cāgādhimutto nekkhammajjhāsayo akosajjabahulatāya vīriyādhīpateyyaṃ, ñāṇuttaro cittaṃ attano vase vattento cittādhīpateyyaṃ, vūpasantasabhāvo upasamahetubhūtāya vīmaṃsāya vīmaṃsayato vīmaṃsādhīpateyyaṃ samādhimā nibbatteti saccādhīṭṭhānādī pārisuddhichandasamādhīdīnaṃ pāripūriyā saṃvattatīti dassetuṃ “saccādhīṭṭhānaṃ bhāvito”ntiādi vuttaṃ.

Dhammacchandabahulo chandasamādhimhi ṭhito iṭṭhāniṭṭhachalārammaṇāpāte anavajjasevī hoti. Āraddhavīriyo vīriyasamādhimhi ṭhito saṃkilesapakkhassa santapanavaseneva puññaṃ paripūreti. Cittaṃ attano vase vattento cittasamādhimhi ṭhito paññāya upakārānupakārake dhamme pariggaṇhanto buddhimā phātiṃ gamissati. Vīmaṃsāsamādhimhi ṭhito dhammavicayabahulo upadhiṭṭhānissaggāvahameva paṭipattiṃ brūhetīti imamatthaṃ dassetuṃ “chandasamādhī bhāvito”tiādi vuttaṃ.

Dūrādūrapaccatthikanivāraṇe bahūpakāro indriyasamvaro mettāya viśesupattihetuto mettaṃ vaḍḍheti. Tapena saṃkilesadhamme vikkhambhento vīriyādhiko paradukkhāpanayanakāmatamā sāhatthikaṃ karotīti tapo karuṇamā saṃvaḍḍheti. Paññā pariyodāpitā sāvajjānavajjadhamme pariggaṇhantī pahāsanipātato muditaṃ rakkhantī paribrūheti. Upadhinissaggo pakkhando

ninnapoṇapabbhārova sammadeva sattasaṅkhāresu udāsino hotīti so upekkhāvihāraṃ parivaḍḍhetīti imamatthaṃ dassetuṃ “indriyaśaṃvaro bhāvito”tiādi vuttaṃ. Tenāha “yo yassa viśesapaccayo, so taṃ paripūretīti vutto”ti.

87. Disābhāvenāti nayānaṃ disābhāvenāti yojetabbaṃ. Atthopissa pubbe vuttanayeneva veditabbo. Yena catukkena yassa rāgacaritādipuggalassa vodānaṃ visuddhi. Yathā aparīññātā, appahīnā ca paṭhamāhāravipallāsādayo rāgacaritādīnaṃ puggalānaṃ upakkilesā, evaṃ paṭhamapaṭipadādayo bhāvitā bahulīkatā nesam visuddhiyo hontīti vuttanayānusārena sakkā viññātunti āha “heṭṭhā vuttanayamevā”ti.

Atha vā purimāhi dvīhi paṭipadāhi sijjhamānā vipassanā attano kiccavuttisaṅkhātaṃ pavattidukkhaṃpi saṅgaṇhantī dukkhānupassanābāhullavisesato dukkhalakkhaṇaṃ paṭivijjhantī “appaṇihitaṃ vimokkhamukha”nti vuttā. Tatiyāya paṭipadāya sijjhamānā sukhappavattikatāya sammadeva santatighanaṃ bhinditvā aniccalakkhaṇaṃ vibhāventī “animittaṃ vimokkhamukha”nti vuttā. Catutthāya pana paṭipadāya sijjhamānā sukhappavattikatāya, visadaññātāya ca samūhakkiccammaṇaḥanaṃ bhinditvā sammadeva anattalakkhaṇaṃ vibhāventī “suññataṃ vimokkhamukha”nti vuttā.

Tathā kāyavedanānupassanā viśesato dukkhalakkhaṇaṃ vibhāventī, cittānupassanā aniccalakkhaṇaṃ, dhammānupassanā anattalakkhaṇanti tā yathākkamaṃ “appaṇihitādivimokkhamukha”nti vuttā.

Sappītikatāya assādāni paṭhamadutiyaajjhānāni virajjanavasena viśesato dukkhato passantiyā vipassanāya vasena “appaṇihitaṃ vimokkhamukha”nti vuttāni. Tatiyaṃ santasukhatāya bāhirakānaṃ niccābhinivesavatthubhūtaṃ sabhāvato “anicca”nti passantiyā vipassanāya vasena “animittaṃ vimokkhamukha”nti vuttaṃ. Catutthaṃ upakkilesavigamādīhi parisuddhaṃ susamāhitaṃ yathā paresaṃ, evaṃ attano ca yathābhūtasabhāvāvabodhahetutāya sammadeva “suñña”nti passantiyā vipassanāya vasena “suññataṃ vimokkhamukha”nti vuttaṃ.

Evaṃ vihārānaṃ vipassanāvaseneva vimokkhamukhatā, tattha “dibbabrahmavihārānaṃ santasukhatāya assādanīyatā”tiādinā appaṇihitavimokkhamukhatā yojetabbā. Ariyavihārassa paññādhikattā viśesato anattānupassanāsanissayatāya suññatavimokkhatā. Āneñjavihārassa santavimokkhatāya aniccalakkhaṇappaṭivedhassa viśesapaccayasabhāvato animittavimokkhamukhatā yojetabbā.

Tathā purimānaṃ dvinnaṃ sammappadhānānaṃ saṃkilesavisayattā kilesadukkhavītikkaṃmassa dukkhānupassanābāhullattā appaṇihitavimokkhamukhatā. Tatiyassa anuppannakusaluppādanena dhammānaṃ udayavayavantatāvibhāvanato aniccalakkhaṇaṃ pākaṇanti animittavimokkhamukhatā. Catutthassa uppannānaṃ ṭhitattaṃ byāpārāpajjanena dhammānaṃ avasavattitādīpanato anattalakkhaṇaṃ supākaṇanti suññatavimokkhamukhatā.

Mānappahānālayasamugghātānaṃ sahāyatanāhāpahanatāya taṇhāpaṇidhivisodhanato appaṇihitavimokkhamukhatā. Avijjāpahānassa paññākkiccadhikattāya suññatavimokkhamukhatā. Bhavūpasamassa saṅkhāranimittapaṭipakkhatāya animittavimokkhamukhatā.

Pakatiyā dukkhasabhāve saṅkhāre ñāṇasaccena avisaṃvādentō dukkhato eva passati, cāgādhivimuttatāya taṇhaṃ vidūrīkaronto rāgappaṇidhiṃ visosetīti purimaṃ adhiṭṭhānadvayaṃ “appaṇihitaṃ vimokkhamukha”nti vuttaṃ. Itarassa pana adhiṭṭhānadvayassa suññatānimittavimokkhamukhatā vuttanayā eva.

Chandādhipeyyā cittekaggaṭā visesato dhammacchandavato nekkhammavitakkabahulassa hoti, vīriyādhipeyyā pana kāmavitakkādike vinodentassāti tadubhayaṃ nissāya pavattā vipassanā visesato rāgādhippaṇidhinaṃ visosanato “appaṇihitaṃ vimokkhamukha”nti vuttā. Cittādhipeyyaṃ, vīmaṃsādhipeyyaṃ nissāya pavattā yathākkamaṃ aniccānattānupassanābhūllato “animittaṃ vimokkhamukhaṃ, appaṇihitaṃ vimokkhamukha”nti ca vuttā.

Abhijjhāvinayano indriyaṃvarō, kāmasaṅkappādivinodano tapo ca vuttanayeneva paṇidhipaṭipakkhato appaṇihitaṃ vimokkhamukhaṃ, buddhi anattānupassanānimittaṃ, upadhipaṭinissaggo nimittaggāhapaṭipakkhoti tadubhayasannissayā vipassanā yathākkamaṃ “suññataṃ, animittaṃ vimokkhamukha”nti vuttā.

Āsannapaccatthikarāgaṃ paṭibāhantī mettā rāgapaṇidhiyā paṭipakkho, karuṇā paradukkhāpanayanākāravuttikā dukkhasahagatāya dukkhānupassanāya visesapaccayoti tadubhayasannissayā vipassanā “appaṇihitaṃ vimokkhamukha”nti vuttā. Muditā sattānaṃ modaggahaṇabahulā tadaniccataḍḍasanato aniccānupassanāya visesapaccayoti tannissayā vipassanā animittaṃ vimokkhamukhaṃ. Upekkhā ñāṇakiccādhikatāya anattānupassanāya visesapaccayoti tannissayā vipassanā “suññataṃ vimokkhamukha”nti vuttāti evamettha pavattiākārato vipassato nissayato, kiccato ca bhinditvā vimokkhamukhāni yojitānti.

Samatikkamaṃ pariññāpahānaṃ. Sappasāntāneti attano, pasesāntāneti, tena kāyiko, vācasiko ca vihāro “vikkīḷita”nti vuttoti dasseti “vividho hāro”ti katvā. Tassa pana vibhāvanā idha adhippetā nayassa bhūmibhāvato. Yena paṭipakkhabhāvena. Tesāṃ paṭipakkhabhāvoti tesāṃ āhārādīnaṃ paṭipakkhabhāvo pahātabbabhāvo paṭipadādīnaṃ paṭipakkhabhāvo pahāyakabhāvoti yojetabbaṃ. Tattha paṭipadāggahaṇena vipassanā kathitā. Vipassanā ca cattāro āhāre parijānanti tappaṭibaddhachandarāgaṃ pajahatīti ujukameva tesāṃ paṭipakkhatā, evaṃ jhānādīnampi upādānādipaṭipakkhatā veditabbā tadupadesena vipassanāya kathitattā. Vipallāsasatipaṭṭhānānaṃ paṭipakkhabhāvo pākaṭo eva. Nti sīhavikkīḷitaṃ. Vīsatiyā catukkehi visabhāgato vitthārena vibhattanti tīhi padehi saṅgahetvā kathikattā vuttaṃ “saṅkhepena dassento”ti.

Indriyānanti saddhādiindriyānaṃ. Dasannaṃ catukkānaṃ niddhāraṇāti yojanā.

88. Niggacchatīti nikkhamati. Tato niddhāretvā vuccamāno hi niggacchanto viya hotīti. Cattāro puggaleti “taṇhācarito mando”tiādīnā vutte cattāro puggale. Puggalādhīṭṭhānena cettha dhammo vuttoti āha “bhūmiṃ niddisitvā”ti. Tato evāti yathāvuttapuggalacatukkato eva. Itaratthāpīti “sukhāya...pe... puggalā”ti etthāpi. Sādhāraṇāyāti paṭhamacatutthāhipi vimissāya. Yathāvuttāsūti dutiyatatiyāsu.

Heṭṭhāti desanāhāravibhaṅgavicayahārasampātavaṇṇanāsu.

Eseva nayoti kusalamūlādidvādasatikasaṅgaho anavajjapakkho. “Vodāyati sujjhāti etenāti vodāna”nti vaṃ netabbataṃ sandhāyāha.

Yathā hārauddeso kato, evaṃ nayānaṃ akaraṇe kāraṇaṃ, payojanañca vibhāvetukāmo “kasmā panā”tiādimāha. Nayehi nayantarehi. Sambhavadassanattanti upapattidassanattamaṃ. Tattha sambhavo anuddesakkamena niddisane karaṇaṃ dassanaṃ payojanaṃ. Yadi hi ime nayā uppatitthānavasena asaṃkiṇṇā bhaveyyuṃ, hārā viya uddesānukkameneva niddisatabbā siyuṃ. Tathā hi vuttaṃ hārānaṃ uddesāvasāne “ete soḷasa hārā pakittitā atthato asaṃkiṇṇā”ti.

Yasmā panete mūlapadehi mūlapadantarāniddhāraṇena aññamaññaṃ te niggacchanti, tasmā ekasmiṃ nidditthe itaropi atthato nidditthoyeva nāma hotīti imassa atthassa dassanattamaṃ “uddesānukkamena niddeso na kato”ti.

Idāni tameva saṅkhepena vuttamatthaṃ vitthārena dassetuṃ “paṭhamanayato hi”tiādi vuttaṃ. Tattha taṇhādiṭṭhacaritavasena dvidhā puggale vibhajitvā tesamaṃ vasena nandiyāvaṭṭanayamaṃ nīharitvā puna te eva taṇhādiṭṭhacarite catuppaṭipadāvibhāgena vibhajitvā sīhavikkīlitassa nayassa sambhavo dassito, te eva catuppaṭipadābhedaḥhinne puggale puna ugghaṭitaññuādivibhāgena tidhā vibhajitvā tipukkhalassa nayassa sambhavo dassito. Taṃ sandhāyāha “paṭhamanayato...pe... niddittho”ti.

Yasmā subhasukhasaññāhi lobho, niccasaññāya doso “iminā me anatto kato”ti āghātuppattito, attasaññāya moho gahito hoti. Tathā asubhasaññādihi alobhādayo, tasmā dhammādiṭṭhānavasena tatiyanayato dutiyanayassa sambhavo. Yasmā pana lobhe sati sambhavato lobhaggahaṇeneva doso gayhati. Lobho ca taṇhā, moho avijjā, tappaṭipakkhato alobhādosehi samatho gayhati, amohena vipassanā, tasmā dhammādiṭṭhānavaseneva dutiyanayato paṭhamanayassa sambhavoti imaṃ visesaṃ dīpetuṃ uddesānukkamena niddeso na katoti dassento “dhammādiṭṭhānavasena panā”tiādimāha.

Tenevāti tatiyanayato dutiyanayassa viya dutiyanayato paṭhamanayassapi sambhavato. Evaṃ pāḷiyaṃ puggalādiṭṭhānavasena āgataṃ nissāya aṭṭhakathāyaṃ dhammādiṭṭhānavaseneva nayaniggamo niddhāritoti ayameva viseso. Yadi evanti pāḷiyaṃ āgatappakārato aññenapi pakārena nayā niddhāretabbā, evaṃ sante yathā puggalādiṭṭhānavasena paṭhamanayato tatiyanayassa, tatiyanayato dutiyanayassa sambhavo dassito, evaṃ dhammādiṭṭhānavaseneva paṭhamanayato tatiyanayadutiyanayānaṃ, dhammādiṭṭhānavaseneva dutiyanayato tatiyanayassa sambhavo dīpetabboti imamatthamāha “dve hutvā...pe... siyā”ti.

Tattha nayoti pacchā vuttadutiyanayo. Atthatotī atthāpattito, atthato labbhamānattā eva sarūpena na kathitoti attho. Idāni taṃ atthāpattiṃ ekantikaṃ katvā dassetuṃ “yasmā”tiādi vuttaṃ. Anuppaveso icchito taṃtaṃnayaṃmūlapadānaṃ nayantaramūlapadesu samavarujjhanato. Tathā hi “yattha sabbo akusalapakkho saṅgamaṃ samosaraṇaṃ gacchati, yattha sabbo kusalapakkho saṅgamaṃ samosaraṇaṃ gacchati”ti ca vuttaṃ. Ayañca atthoti “nayānaṃ aññamaññaanuppaveso niggamo”ti ayaṃ duvidho attho. Piṭakānaṃ atthakathanāṃ peṭakaṃ, so eva upadesoti peṭakopadeso, upadesabhūtā pariyattisaṃvaṇṇanāti attho.

Ādito paṭṭhāyāti nayānaṃ aññaṃaññaanuppavesaniggamamattameva avibhāvetvā nayavicāraṃ paṭhamāvayavato pabhuti vibhāvanā dīpanā pakāsaṇā.

Dosadiṭṭhīti appassādatādidosaḡāhikadiṭṭhī, dosadassinoti attho. Te hi asamūhatānusayā, kāmesu ca ādīnavadassino. Idañhi nesaṃ aṅgadavayaṃ attakilamathānuyogassa kāraṇaṃ vuttaṃ. Natthi atthoti yo rāḡābhibhūtehi andhabālehi parikappito diṭṭhadhammiko kāmehi attho, so madhubindugiddhassa madhulittasatthadhārāvalehanasadiṣo appassādo bahudukkho bahupāyāso bahuādīnavo savighāto saparīlāho samparāyiko tathevāti sabbadāpi viññūjātikassa kāmehi payojanaṃ na vijjati. Anajjhositāti anabhibhūtā viharanti. Tena vuccati sukhā paṭipadāti tena mandakilesabhāvena tesam puggalānaṃ akicchena sijjhamānā vipassanā paṭipadā “sukhā paṭipadā”ti vuccati. Ajjhositāti abhinivīṭṭhā. Ime sabbe sattāti ime taṇhādiṭṭhacaritabhāvena dvidhā vuttā aparimāṇappabhedā sabbepi paṭipajjantā sattā.

Sukhena paṭinissajjantīti kilese akicchena pajahanti. “Imā catasso paṭipadā”tiādi paṭipadānaṃ ettāvatāyaṃ, visayabhāvakiccesu ca byabhicārābhāvadassanaṃ. Ayaṃ paṭipadāti nigamaṇaṃ, ayaṃ paṭipadā yāya vasena sīhavikkīlitassa nayassa bhūmidassanattaṃ cattāro puggalā niddhāritāti adhippāyo. Catukkamaggena kilese niddisatīti anantaraṃ vakkhamānena āhārādicatukkamaggena dasavatthuke kilesasamūhe niddisati. Catukkamaggena ariyadhammesu niddisatibbāti tappaṭipakkhena paṭipadādicatukkamaggena ariyadhammesu bodhipakkhiyesu visayabhūtesu niddhāretvā kathetabbā.

Idaṇca pamāṇaṃ cattāro āhārāti imesaṃ vipallāsānaṃ pavattiyā pamāṇaṃ, yadidaṃ cattāro āhārā. Idaṃ vuttaṃ hoti - yāvadeva cattāro āhārā parīññaṃ na gacchanti, tāvadeva cattāro vipallāse vibhajanti. Yāvadeva cattāro vipallāsā appahīnā, tāvadeva cattāri upādānāni paribhūhantīti. Evaṃ sabbattha yathārahaṃ vattabbaṃ. Tenāha “evaṃ imāni sabbāni dasa padāni”ti. “Yojetabbāni”ti ca vacanaseso.

“Abhijjhāya ganthatī”ti iminā abhijjhāyanaṃeva ganthananti dasseti. Esa nayo sesesupi. Papañcentoti diṭṭhābhinivesaṃ vitthārento.

Vipparisāruppattihetubhāvo kilesānaṃ āsavananti āha “āsavantī”ti. Kiṃ vipparisārāti tena kilesānaṃ vītikkamavatthum vadati. Yasmā appahīnānusayasseva vipparisārā, na itarassa, tasmā “ye vipparisārā, te anusayā”ti vuttaṃ. Padadvayenapi phalūpacārena kāraṇaṃ vuttaṃ.

Paṭhamena padenāti yathāvuttesu dasasu suttapadesu paṭhamena padena. Paṭhamāya disāyāti tadatthasaṅkhātāya sīhavikkīlitassa saṃkilesapakkhe paṭhamāya disāya.

Itīti evaṃ, vuttanāyenaṃ attho. Kusalākusalānanti yathāvuttaanavajjasāvajjadhammānaṃ. Pakkhapaṭipakkhavasenaṃ vodānapakkhatappaṭipakkhavasena. Yojanāti paṭhamadisādhābhāvena yutte katvā manasānupekkhanā. “Manasā volokayate”ti hi vuttaṃ.

Tassāti disālokanassa. Sotāpattiphalādīnaṃ pariyoṣānatā indriyavasena veditabbā. Yesañhi saddhādīnaṃ indriyānaṃ vasena satipaṭṭhānādīni sijjhanti, tesam vasena sotāpattiphalādīnaṃ pariyoṣānatā. Tattha sotāpattiphale saddhindriyaṃ paripūriṃ gacchati. Sotāpanno hi saddhāya paripūrikārī. Sakadāḡāmiphale vīriyindriyaṃ

pāripūriṃ gacchati. Sakadāgāmī hi āraddhavīriyo uparimaggādhigamāya.
Anāgāmiphale samādhindriyaṃ pāripūriṃ gacchati. Anāgāmī samādhismiṃ
paripūrikārī. Aggaphale arahatte satindriyañca paññindriyañca pāripūriṃ gacchati.
Arahā hi sativepullappatto, paññāvepullappatto cāti.

Apare panāhu - saddhābalena subhasaññāya pahānaṃ. Saddahanto hi
paṭikkūlamanasikāre kammaṃ karoti. Vīriyabalena sukhasaññāya pahānaṃ. Vīriyavā
hi sukhassādaṃ abhibhavitvā yonisomanasikāramanuyuñjati. Samādhibalena
niccasaññāya pahānaṃ. Samāhito hi saṅkhārānaṃ udayabbayaṃ pariggaṇhanto
aniccasaññāṃ paṭilabhati. Paññābalena attasaññāya pahānaṃ. Paññavā hi
saṅkhārānaṃ avasavattitaṃ sallakkhento attasuññataṃ paṭivijjhati. Sati pana
sabbatthāpi icchitabbā. Tenāha “satiṃ ca khvāhaṃ, bhikkhave, sabbatthikaṃ
vadāmi”ti. Evaṃ catuvipallāsappahāyīnaṃ catunnaṃ indriyānaṃ pāripūriṭṭhānaṃ
cattāri sāmaññaphalāni catuvipallāsamukhānaṃ catunnaṃ disānaṃ pariyosānāni
vuttānīti.

“Lobho akusalamūla”ntiādi lobhādīnaṃ hetuphalabhāvena sampayuttatāya
dassanaṃ.

Tattha manāpikenāti yebhuyyavasena vuttaṃ. Amanāpikenāpi hi ārammaṇena
vipariyesavasena lobho uppajjati. Manāpikenāti vā manāpikākārena.
Phassavedanūpavicārāgavitakkapariḷāhā sahajātāpi labbhanti, asahajātāpi.
“Uppādo”ti etena uppajjamānasaṅkhārāggahaṇanti “uppajjati”ti vuttaṃ.
Uppādalakkhaṇasseva pana gahaṇe “uppajjati”ti na vattabbaṃ siyā. Na hi uppādo
uppajjati, rāgajapariḷāhahetukatā ca tesāṃ rāgassa taṇhāsabhāvattā. Taṇhā hi
dukkhassa samudayo, yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ dukkhanti. Tathā
ca vuttaṃ “taṇhāsahajātavedanāya pana lobho sahajātādipaccayehi ca paccayo”ti.
Evaṃ itṭhārammaṇe uppannalobhasahagatasukhavedanāya udayo idha “uppādo
saṅkhatalakkhaṇa”nti vutto, tassā vipariṇāmo “vipariṇāmadukkhata”ti.
Vipariṇāmavattthā ca udayāvattthaṃ vinā na hotīti sā taṃ nissāya uppajjantī viya
vuttā “uppādaṃ...pe... dukkhata”ti.

Doso akusalamūlantiādīsupi vuttanayānusārena attho veditabbo. Ayaṃ pana viśeso -
ṭhitassa aññathattaṃ nāma jarā, taṃ nissāya domanassassa uppajjanato vuttaṃ
“ṭhitassa...pe... dukkhadukkhata”ti. Dosajapariḷāhahetukatā jarāya dosabahulassa
puggalassa nacirena jīraṇato veditabbā.

Vayoti saṅkhārānaṃ nirodho. Aniccatāvasena ca saṅkhatadhammānaṃ
saṅkhāradukkhataṃ vuttaṃ “vaya...pe... saṅkhāradukkhata”ti. Tenāha bhagavā
“yadaniccaṃ taṃ dukkha”nti. Mohajapariḷāhahetukatā vayalakkhaṇassa yebhuyyena
sammohanimitattā, maraṇassa avijjāpaccayattā ca saṃsārappavattiyā veditabbā.

Alobhādīnaṃ paññādipāripūrihetukatā yathārahaṃ upanissayakoṭisahajātakoṭiyā ca
paccayabhāvena veditabbā. Sabbe hi kusalā dhammā sabbesaṃ kusalānaṃ
dhammānaṃ yathāsambhavaṃ paccayavisesā honti evāti.
Abyāpādavitakkasannissayo upavicāro abyāpādūpavicāro. Avihimsūpacārepi eseṃ
nayo.

Ayaṃ tipukkhalo nāma dutiyo nayo saddhiṃ disālokananayena niddiṭṭhoti
vacanaseso. “Ime cattāro”tiādi puggalādhiṭṭhāneneva nandiyāvaṭṭassa nayassa
bhūmidassanatthaṃ āraddhaṃ. Ime yathāvuttapaṭipadācatukkassa vasena

catubbidhā. Visesenāti diṭṭhitaṇhāsannissayatāvisesena. Diṭṭhicarito hi tikkhapañño, mandapañño ca sukhāya paṭipadāya khippābhiññāya ca dandhābhiññāya ca niyyātīti dvidhā vuttoti. Tathā taṇhācarito dukkhāya paṭipadāya khippābhiññāya ca dandhābhiññāya ca niyyātīti dvidhā vuttoti dassito cāyamattho. Tenāha “dve honti diṭṭhicarito ca taṇhācarito cā”ti.

Cattāro hutvāti sīhavikkīlitassa nayassa bhūmidassane cattāro hutvā ṭhitā, catuppaṭipadāvasena cattāro katvā vuttāti attho. Tayo hontīti tipukthalassa nayassa bhūmidassane ugghaṭitaññuādivasena tayo bhavanti. Tayo hutvāti tathā tayo hutvā ṭhitā tayo katvā kathitā. Dve hontīti idāni nandiyāvaṭṭassa nayassa bhūmidassane dve bhavanti. Ajjhosānanti diṭṭhiajjhosānaṃ. Abhinivesoti taṇhābhiniveso. Ahaṃkāroti ahaṃmāno “aha”nti vā karaṇaṃ ahaṃkāro. Diṭṭhimānamaññanānaṃ vasena “ahamasmī”ti samanupassanā mamaṃkāro, mamāyanaṃ taṇhāggāho.

Dasapadāni “paṭhamā disā”ti kātābbānīti nandiyāvaṭṭassa nayassa “paṭhamā disā”ti karaṇīyāni, “paṭhamā disā”ti vavatthapetabbānīti attho. Saṃkhittena...pe... pakkhassāti anekappabhedassapi kaṇhapakkhassa saṃkilesapakkhassa atthaṃ saṃkhittena saṅkhepena paṭipakkhe vattamāne vodānadhamme uddissa ñāpentī pakāsentī, paṭhamā kātābbāti yojanā. Dasa padāni dutiyakānīti taṇhādikā dasa koṭṭhāsā “dutiya disā”ti kātābbā. “Saṃkhittena...pe... kaṇhapakkhassā”ti ānetvā yojetabbāṃ.

Yonisoti upāyaso. Yoniso manasikāro aniccādivasena paṭhamamanasikāro. Paññāti sutacintāmayī paññā, jhānābhiññā ca. Nibbidāti nibbedhaññaṃ. Somanassadhammūpasañhitaṃ pamodādisahagataṃ cetasikasukhaṃ.

Kusalapakkhe cāti ca-saddo samuccayattho, tena ubhayapakkhato samuccayavasena catasso disā, na paccekanti dasseti.

Tesanti taṇhādīnaṃ, taṇhāya, taṇhāpakkhikānañcāti attho. Satipi anavasesato rāge pahīyamāne anavasesato avijjāpi pahīyateva, rāgassa pana cetovimutti ujupaṭipakkhoti dassanatthaṃ “rāgavirāgā”ti vuttaṃ. Avijjāvirāgāti etthāpi eseva nayo. Ayañca attho “āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimutti”ntiadinā āgatapāḷiyā atthavaṇṇanāvasena vuttā, idha pana “rāgavirāgā cetovimutti sekkhaphalaṃ, avijjāvirāgā paññāvimutti asekkhaphala”ntiadinā vevacanasamāropane āgatattā purimā anāgāmiphalaṃ. Tañhi kāmarāgassa ujuvipaccanīkato samādhīpāripūriyāva visesato “rāgavirāgā cetovimutti”ti vuccati, pacchimā arahattaphalaṃ taṇhāya, avijjāya ca anavasesappahānato, paññāpāripūriyā ca “avijjāvirāgā paññāvimutti”ti vuccati.

Tatthāti nandiyāvaṭṭanaye. Tesūti “cattāri padānī”ti vuttasu taṇhādīsū catūsū mūlapadesū. Idha samosaraṇanti saṅgaho vutto, so ca sabhāvato, sabhāgato ca hotīti taṇhādīni cattāri dassetvā “tesu aṭṭhārasa mūlapadāni samosaranti”ti vuttaṃ. Samathaṃ bhajanti sabhāvato, sabhāgato cāti adhippāyo. Vipassanaṃ bhajantīti etthāpi eseva nayo. Nayādhiṭṭhānānaṃ nayādhiṭṭhāne anuppaveso nayānaṃ navesu anuppaveso eva nāma hotīti āha “tipukkhalo...pe... anuppavisantī”ti.

Alobhāmohapakkhaṃ abhajāpetvā adosapakkhaṃ bhajāpetabbassa nandiyāvaṭṭasīhavikkīlitamūlapadassa abhāvato adoso ekasuttakoṭṭiyā ekakova hotīti dassento āha “adoso adoso evā”ti. Doso doso evāti etthāpi eseva nayo. Samosaranti sabhāgato ca sabhāvato ca saṅgahaṃ gacchantīti attho.

Bhūmi gocaroti ca mūlapadāni eva sandhāya vadati. Ekekaṃ nayaṃ anuppavisati taṃtaṃmūlapadānuppavesato. Kusale vā viññāte akusalo paṭipakkho, akusale vā kusalo paṭipakkho anvesitabbo saṃvaṇṇiyamānasuttapadānurūpato upaparikkhitabbo. Anvesanā upaparikkhā “disālokana”nti vuccati. So nayo niddisitabboti tathā anvesitvā tehi dhammehi disā vavatthapetvā so so nayo niddhāretvā yojetabbo. Yathā mūlapadesu mūlapadānaṃ anuppaveso saṃvaṇṇito, imināva nayena mūlapadato mūlapadānaṃ niddhāraṇāti veditabbāti dassento “yathā ekamhi...pe... niddisitabbānī”ti āha. “Ekekasmiñhī”tiādi kāraṇavacanaṃ.

Tattha tatthāti ekekasmiṃ naye. Ekasmiṃ dhamme viññātetī taṇhādi ke ekasmiṃ mūlapadadhamme sarūpato, niddhāraṇavasena vā viññāte. Sabbe dhammā viññātā hontīti tadaññamūlapadabhūtā sabbe lobhādayo viññātā nayassa bhūmicaraṇāyogyatāya pakāsā pākaṭā hontī. “Imesa”ntiādi nayattayadisābhūtadhammānaṃ matthakapāpanena tiṇṇaṃ nayānaṃ kūṭaggahaṇaṃ, taṃ heṭṭhā vuttanayameva.

Puna “imesū”tiādi kammanayadvayassa vibhāgavibhāvanaṃ, taṃ viññeyyameva.

Nayasamuṭṭhānavāraṇaṇā niṭṭhitā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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