

Lớp Phật Pháp Buddhaddhamma
Môn học: TƯƠNG ƯNG BỘ – SAMYUTTANIKĀYA

Bài học ngày 10.1.2023

**KHÔNG CÓ SỰ HIỆN HỮU NÀO KHÔNG DO
DUYÊN SANH**

Kinh Duyên Sanh (Paṭiccasamuppādasuttam)

Tập II – Thiên Nhân Duyên

Chương I. Tương Ưng Nhân Duyên (a) - Phẩm Phật Đà (S. ii, 1)

Đây là bài kinh cô đọng về duyên sanh, một phần vô cùng quan trọng của Phật Pháp. Phật ngôn trong bài kinh này chỉ nêu lên những điểm chính. Trọng của chương nhân duyên sẽ có nhiều sự phân tích về duyên khởi qua nhiều góc nhìn khác nhau. Rất cần thiết để nắm vững ý lý của từng phần một trong thập nhị nhân duyên trước khi đi sâu vào nội dung của chương này.



Kinh Văn

Evam me sutam – ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “paṭiccasamuppādam vo, bhikkhave, desessāmi; taṃ suṇātha, sādhu kaṃ manasi karotha; bhāsissāmi”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

Tôi được nghe như vậy.

Một thuở Đức Thế Tôn ngự tại Sāvatthi (Xá-vệ), ở Jetavana (Kỳ Viên), ngôi giã lam của ông Anāthapiṇḍika (Cấp Cô Độc).

Bấy giờ Đức Thế Tôn gọi các tỳ khưu: "Này chư Tỳ Khưu". Chư tỳ khưu trả lời: "Dạ, bạch Thế Tôn".

Đức Thế Tôn nói:

-- Này chư Tỳ Khuru, Ta sẽ thuyết về duyên sanh. Hãy lắng nghe và khéo suy nghiệm, Ta sẽ giảng.

Các tỳ khuru ấy trả lời Đức Thế Tôn:

-- Thưa vâng, bạch Thế Tôn.

Đức Thế Tôn nói như sau:

“Katamo ca, bhikkhave, paṭiccasamuppādo? Avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanāṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.

-- Này chư Tỳ Khuru, thế nào là duyên sinh? Với vô minh là duyên, hành sanh khởi; hành là duyên, thức sanh khởi; thức là duyên, danh sắc sanh khởi; danh sắc là duyên, lục nhập sanh khởi; lục nhập là duyên, xúc sanh khởi; xúc là duyên, thọ sanh khởi; thọ là duyên, ái sanh khởi; ái là duyên, thủ sanh khởi; thủ là duyên, hữu sanh khởi; hữu là duyên, sinh sanh khởi; sinh là duyên, già, chết, khổ, ưu, ai sanh khởi. Như vậy là toàn bộ khổ uẩn tập khởi. Ấy gọi là duyên sanh.

“Avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho; viññāṇanirodhā nāmarūpanirodho; nāmarūpanirodhā saḷāyatananirodho; saḷāyatananirodhā phassanirodho; phassanirodhā vedānanirodho; vedānanirodhā taṇhānirodho; taṇhānirodhā upādānanirodho; upādānanirodhā bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

Do vô minh diệt hoàn toàn nên hành diệt. Do hành diệt nên thức diệt. Do thức diệt nên danh sắc diệt. Do danh sắc diệt nên sáu xứ diệt. Do sáu xứ diệt nên xúc diệt. Do xúc diệt nên thọ diệt. Do thọ diệt nên ái diệt. Do ái diệt nên thủ diệt. Do thủ diệt nên hữu diệt. Do hữu diệt nên sinh diệt. Do sinh diệt nên già, chết, sầu, bi, khổ, ưu, ai

diệt. Như vậy là toàn bộ khổ uẩn này diệt tận. Nay các Tỷ-kheo, như vậy gọi là chấm dứt.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī. Paṭhamam.

Đức Thế Tôn dạy như vậy. Chư tỷ khuru hoan hỷ tín thọ lời Đức Thế Tôn dạy.



Thích văn

paṭiccasamuppāda = duyên sanh, duyên khởi

Avijjā = vô minh

saṅkhāra = hành

viññāṇa = thức

nāmarūpa = danh sắc

saḷāyatana = lục nhập

phassa = xúc

vedanā = thọ

taṇha = ái

upādāna = thủ

bhava = hữu

jāti = sinh

jarāmaṇa = già chết

sokaparidevadukkhadomanassupāyāsā = sầu, bi, khổ, ưu, ai

sambhavanti = tập khởi

nirodha = diệt



Thích nghĩa

Theo Sớ Giải khi nói “Với vô minh là duyên, hành sanh khởi” có nghĩa là “chính là vô minh, vì vô minh là tác động nên gọi vô minh là duyên (avijjā ca sā paccayo cā ti avijjāpaccayo). Do vô minh làm duyên nên hành tập khởi (tasmā avijjāpaccayā saṅkhārā sambhavanti)

Chữ nirodha - diệt trong câu “vô minh diệt nên hành diệt” nên hiểu là “không vô minh thì không có hành” (không hành thì không thức...)

Tỳ khuru Giác Đăng soạn dịch

1. Paṭiccasamuppādasuttaṃ

1. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattḥiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “paṭiccasamuppādaṃ vo, bhikkhave, desessāmi; taṃ suṇātha, sādhukaṃ manasi karotha; bhāssissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Katamo ca, bhikkhave, paṭiccasamuppādo? Avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññānaṃ; viññānapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.

“Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho; saṅkhāraṇirodhā viññāṇaṇirodho; viññāṇaṇirodhā nāmarūpaṇirodho; nāmarūpaṇirodhā saḷāyatanaṇirodho; saḷāyatanaṇirodhā phassaṇirodho; phassaṇirodhā vedanāṇirodho; vedanāṇirodhā taṇhāṇirodho; taṇhāṇirodhā upādānaṇirodho; upādānaṇirodhā bhavaṇirodho; bhavaṇirodhā jātiṇirodho; jātiṇirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti. Idamavoca bhagavā. Attamaṇā te bhikkhū bhagavato bhāsitā abhinanduntī. Paṭhamaṃ.

1. Paṭiccasamuppādasuttavaṇṇanā

1. **Evaṃ me sutanti** – nidānavagge paṭhamaṃ paṭiccasamuppādasuttaṃ. Tatrāyaṃ anupubbapadaṇṇanā – **tatra kho bhagavā bhikkhū āmantesīti**, ettha **tatrāti** desakālaparidīpanaṃ. Tañhi “yaṃ samayaṃ viharati, tatra samaye, yasmiṃca jetavane viharati, tatra jetavane”ti dīpeti. Bhāsitabbayutte vā desakāle dīpeti. Na hi bhagavā ayutte dese kāle ca dhammaṃ bhāsati. “Akālo kho tāva bāhiyā”tiādi (udā. 10) cettha sādhukaṃ. **Khoti** padapūraṇamate, avadhāraṇe ādikālatthe vā nipāto.

Bhagavāti lokagarudīpanaṃ. **Bhikkhūti** kathāsavanayuttapuggalavacanāṃ. Apicettha “bhikkhakoti bhikkhu, bhikkhācariyaṃ ajjhūpagatoti bhikkhū”tiādinā (pārā. 45; vibha. 510) nayena vacanatto veditabbo. **Āmantesīti** ālapī, abhāsi, sambodhesi, ayamettha attho. Aññatra pana ñāpanepi hoti. Yathāha – “āmantayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave”ti. Pakkosanepi. Yathāha – “ehi tvam, bhikkhu, mama vacanena sārīputtaṃ āmantehī”ti (a. ni. 9.11). **Bhikkhavoti** āmantanākārādīpanaṃ. Tañca bhikkhanasīlatādiguṇayogasiddhattā vuttaṃ. Bhikkhanasīlatāguṇayuttopi hi bhikkhu, bhikkhanadhammatāguṇayuttopi bhikkhane sādhu-kāritāguṇayuttopi saddavidū maññanti. Tena ca tesam bhikkhanasīlatādiguṇayogasiddhena vacanena hīnādhikajanasevitavuttiṃ pakāsento uddhatadīnabhāvaniggahaṃ karoti. “Bhikkhavo”ti iminā ca karuṇāvippahārasommahadayanayanānīpātapubbaṅgamaṇa vacanena te attano abhimukhe karonto teneva kathetukamyatādīpakena nesam vacanena sotukamyataṃ janeti, teneva ca sambodhanatthena sādhu-kāṃ manasikārepi niyojēti. Sādhu-kāṃ manasikārāyattā hi sāsanasampatti.

Aparesupi devamanussesu vijjamānesu kasmā bhikkhūyeva āmantesīti ce? Jeṭṭhaseṭṭhāsannasādāsannihitabhāvato. Sabbaparīsāsādhāraṇā hi bhagavato dhammadesanā, parīsāya jeṭṭhā bhikkhū paṭhamaṃ uppannattā, seṭṭhā anagāriyabhāvaṃ ādiṃ katvā satthucariyānuvidhāyakattā sakalāsānāpaṭiggāhakattā ca, āsannā tattha nisīnesu satthusantikattā, sadāsannihitā satthusantikāvacarattāti. Apica te dhammadesanāya bhājanam yathānusiṭṭhaṃ paṭipattisabbhāvato. Visesato ca ekacce bhikkhūyeva sandhāya ayam desanāpīti evaṃ āmantesi.

Kimatthaṃ pana bhagavā dhammaṃ desento paṭhamaṃ bhikkhū āmantesi, na dhammameva desesīti? Satijananatthaṃ. Bhikkhū aññaṃ cintētāpi vikkhittacittāpi dhammaṃ paccavekkhantāpi kammaṭṭhānaṃ manasikarontāpi nisinnā honti. Te anāmantetvā dhamme desiyamāne “ayam desanā kiṃnidānā kiṃpaccayā katamāya aṭṭhuppattiyā desitā”ti sallakkhetuṃ asakkontā duggahitaṃ vā gaṇheyyuṃ, na vā gaṇheyyuṃ, tena nesam satijananatthaṃ bhagavā paṭhamaṃ āmantetvā pacchā dhammaṃ deseti.

Bhadanteti gāravavacanametam, satthuno paṭivacanadānaṃ vā. Apicettha “bhikkhavo”ti vadamāno bhagavā bhikkhū ālapati. “Bhadante”ti vadamānā te bhagavantaṃ paccālapanti. Tathā hi “bhikkhavo”ti bhagavā ābhāsati, “bhadante”ti paccābhāsanti. “Bhikkhavo”ti paṭivacanam dāpeti, “bhadante”ti paṭivacanam denti. **Te bhikkhūti** ye bhagavā āmantesi, te. **Bhagavato paccassosunti** bhagavato āmantanaṃ patiassosum, abhimukhā hutvā suṇiṃsu sampācchīṃsu paṭiggahesunti attho. **Bhagavā etadavocāti**, bhagavā etaṃ idāni vattabbaṃ sakalasuttaṃ avoca.

Ettāvatā yaṃ āyasmatā ānandena atthabyañjanasampannessa buddhānaṃ desanāññagambhīrabhāvasamsūcakassa imassa suttassa sukhāvagāhaṇattham kāladesadesakaparīsāpadesappaṭimaṇḍitaṃ nidānaṃ bhāsitaṃ, tassa atthavaṇṇanā samattā.

Idāni **paṭiccasamuppādaṃ** votiādinaṃ nayena bhagavatā nikkhittassa suttassa samvaṇṇanāya okāso anupatto. Sā panesā suttavaṇṇanā yasmā suttanikkhepaṃ vicāretvā vuccamānā pākaṭā hoti, tasmā suttanikkhepaṃ tāva vicāressāma. Cattāro hi suttanikkhepā – attajjhāsayo, parajjhāsayo, pucchāvasiko, aṭṭhuppattikoti. Tattha yāni suttāni bhagavā parehi anajjhīṭṭho kevalaṃ attano ajjhāsayeneva katheti, seyyathidaṃ – dasabalasuttantahāraḷo candopama-viṇopama-sammappadhāna-iddhipāda-indriyabala - bojjhaṅgamaggaṅga-suttantahāraḷokoti evamādīni, tesam **attajjhāsayo** nikkhepo.

Yāni pana “paripakkā kho rāhulassa vimutti-paripācanīyā dhammā. Yaṃnūnāham rāhulaṃ uttariṃ āsavānaṃ khaye vineyya”nti (saṃ. ni. 4.121; ma. ni. 3.416) evaṃ paresaṃ ajjhāsayaṃ khantiṃ nijjhānakkhamaṃ maṇaṃ abhinīhāraṃ bujjanabhāvaṅca apekkhitvā parajjhāsayavasena kathitāni, seyyathidaṃ – cūḷarāhulovādasuttaṃ, mahārāhulovādasuttaṃ, dhammacakkappavattanaṃ, anattalakkhaṇasuttaṃ, āsīvisopamasuttaṃ, dhātuvibhaṅgasuttanti, evamādīni, tesam **parajjhāsayo** nikkhepo.

Bhagavantaṃ pana upasaṅkamtivā catasso parīsā cattāro vaṇṇā nāgā supaṇṇā gandhabbā asurā yakkhā mahārājāno tāvatimsādayo devā mahābrahmāti evamādayo “bojjhaṅgā bojjhaṅgāti, bhante, vuccanti – (saṃ. ni. 5.202) nīvaraṇā nīvaraṇāti, bhante, vuccanti – ime nu kho, bhante, pañcupādānakkhandhā, kiṃsūdhā vittaṃ purisassa seṭṭha”ntiādinaṃ (saṃ. ni. 1.246; su. ni. 183) nayena pañhaṃ pucchanti. Evaṃ puṭṭhena bhagavatā yāni kathitāni bojjhaṅgasamuyuttādīni, yāni vā panaññānīpi devatāsamuyutta, mārasamuyutta, brahmasamuyutta, sakkapañha, cūḷavedalla, mahāvedalla, sāmāññaphalaāḷavaka, sūciloma, kharalomasuttādīni, tesam **pucchāvasiko** nikkhepo.

Yāni pana tāni uppannaṃ kāraṇaṃ paṭicca kathitāni, seyyathidaṃ – dhammadāyādaṃ. Cūḷasīhanādasuttaṃ puttamaṃsūpamaṃ dārukkhandhūpamaṃ aggikkhandhūpamaṃ pheṇapiṇḍūpamaṃ pāricchattakūpamanti evamādīni, tesam **aṭṭhuppattiko** nikkhepo.

Evametesu catūsu nikkhepesu imassa paṭiccasamuppādasuttassa parajjhāsayo nikkhepo. Parapuggalajjhāsayavasena hidaṃ bhagavatā nikkhittaṃ. Katamesaṃ puggalānaṃ ajjhāsayavasenaṅti? Ugghaṭitaññūnaṃ. Cattāro hi puggalā ugghaṭitaññū

vipañcitaññū neyyo padaparamoti. Tatha yassa puggalassa saha udāhaṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo **ugghaṭitaññū**. Yassa puggalassa saṃkhittena bhāsītassa vitthārena atthe vibhajiyamāne dhammābhisamayo hoti, ayaṃ vuccati puggalo **vipañcitaññū**. Yassa puggalassa uddesato paripucchato yoniso manasikaroto, kalyāṇamitte sevato, bhajato, payirupāsato, anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo **neyyo**. Yassa puggalassa bahumpi suṇato, bahumpi dhārayato, bahumpi vācayato na tāya jātiyā dhammābhisamayo hoti, ayaṃ vuccati puggalo **padaparamo**. Iti imesu catūsu puggalesu ugghaṭitaññūpuggalānaṃ ajjhāsavāsena idaṃ suttaṃ nikkhittaṃ.

Tadā kira pañcasatā janapadavāsikā bhikkhū sabbeva ekacarā dvicarā ticarā catucarā pañcacarā sabhāgavuttino dhutaṅgadhara āradhaviṛiyā yuttayogā vipassakā saṅhaṃ sukhumaṃ suññataṃ paccayākāradesanaṃ patthayamānā sāyanhasamaye bhagavantaṃ upasaṅkamitvā, vanditvā, rattakambalasaṅhiyā parikkhipamānā viya desanaṃ paccāsīsamānā parivāretvā nisīdimsu. Tesam ajjhāsavāsena bhagavā idaṃ suttaṃ ārabhi. Yathā hi cheko cittaṅgāro aparikkamkatabhittim labhitvā, na āditova rūpaṃ samuṭṭhāpesi, mahāmattikalepādīhi pana bhittiparikammaṃ tāva katvā, kataparikkammāya bhittiyā rūpaṃ samuṭṭhāpeti, kataparikkammaṃ pana bhittim labhitvā, bhittiparikammabyāpāraṃ akatvā, raṅgajātāni yojetvā, vaṭṭikaṃ vā tūlikaṃ vā ādāya rūpameva samuṭṭhāpeti, evameva bhagavā akatābhinivesaṃ ādikammikakulaputtaṃ labhitvā nāssa āditova arahattapadaṭṭhānaṃ saṅhaṃ sukhumaṃ suññataṃ vipassanālakkaṇaṃ ācikkhati, sīlasamādhikammassakatādiṭṭhisampadāya pana yojento pubbhāgapaṭipadaṃ tāva ācikkhati. Yaṃ sandhāya vuttaṃ –

“Tasmātiha tvaṃ, bhikkhu, ādimeva visodhehi kusalesu dhammesu. Ko cādi kusalānaṃ dhammānaṃ? Sīlañca suvisuddhaṃ diṭṭhi ca ujukā. Yato kho te, bhikkhu, sīlañca suvisuddhaṃ bhavissati diṭṭhi ca ujukā. Tato tvaṃ, bhikkhu, sīlaṃ nissāya sīle patitṭhāya cattāro satipaṭṭhāne tividhena bhāveyyāsi. Katame cattāro? Idha tvaṃ, bhikkhu, ajjhattaṃ vā kāye kāyānupassī viharāhi ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Bahiddhā vā kāye...pe... ajjhatabhiddhā vā kāye...pe... dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Yato kho tvaṃ, bhikkhu, sīlaṃ nissāya sīle patitṭhāya ime cattāro satipaṭṭhāne evaṃ tividhena bhāveyyāsi, tato tuyhaṃ, bhikkhu, yā ratti vā divaso vā āgamissati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihānī”’ti (saṃ. ni. 5.369).

Evam ādikammikakulaputtassa sīlakathāya parikkammaṃ kathetvā, arahattapadaṭṭhānaṃ saṅhaṃ sukhumaṃ suññataṃ vipassanālakkaṇaṃ ācikkhati.

Parisuddhasīlam pana āradhāvīriyaṃ yuttayogaṃ vipassakaṃ labhitvā, nāssa pubbhāgapaṭipadaṃ ācikkhati, ujukameva pana arahattapaḍaṭṭhānaṃ saṅhaṃ sukhumaṃ suññataṃ vipassanālakkaṇaṃ ācikkhati. Ime pañcasatā bhikkhū pubbhāgapaṭipadaṃ parisodhetvā ṭhitā sudhantasuvaṇṇasadisā suparimajjitamaṇikkhandhasannibhā, eko lokuttaramaggova nesam anāgato. Iti tassāgamanatthāya satthā tesam ajjhāsayaṃ apekkhamāno idaṃ suttaṃ ārabhi.

Tattha **paṭiccasamuppā**danti paccayākāraṃ. Paccayākāro hi aññamaññaṃ paṭicca sahite dhamme uppādeti. Tasmā paṭiccasamuppādoti vuccati. Ayamettha saṅkhepo, vitthāro pana visuddhimaggato gahetabbo.

Voti ayam vo-saddo paccatta-upayogakaraṇa-sampadāna-sānivacana-padapūraṇesu dissati. “Kacci pana vo anuruddhā samaggā sammodamānā”tiādīsu (ma. ni. 1.326; mahāva. 466) hi paccatte dissati. “Gacchatha, bhikkhave, paṇāmemi vo”tiādīsu (ma. ni. 2.157) upayoge. “Na vo mama santike vatthabba”ntiādīsu (ma. ni. 2.157) karaṇe. “Vanapatthapariyāyaṃ vo, bhikkhave, desessāmī”tiādīsu (ma. ni. 1.190) sampadāne. “Sabbesaṃ vo, sārīputta, subhāsita”ntiādīsu (ma. ni. 1.345) sānivacane. “Ye hi vo ariyā parisuddhakāyakammantā”tiādīsu (ma. ni. 1.35) padapūraṇamatte. Idha paṇāyaṃ sampadāne daṭṭhabbo. **Bhikkh**aveti patissavena abhimukhībhūtānaṃ puna ālapanam. **Desessāmī**ti desanāpaṭijānaṃ. **Taṃ suṇā**thāti taṃ paṭiccasamuppādaṃ taṃ desanaṃ mayā vuccamānaṃ suṇātha.

Sādhukaṃ manasi karothāti ettha pana sādhukaṃ sādhuṭi ekatthametam. Ayañca sādhusaddo āyācana-sampatiḥchana-sampahaṃsana-sundara-dalḥīkammādīsu dissati. “Sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetū”tiādīsu (a. ni. 4.257; saṃ. ni. 4.65; 5.381) hi āyācane dissati. “Sādhu, bhanteti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā”tiādīsu (ma. ni. 3.86) sampatiḥchane. “Sādhu sādhu, sārīputtā”tiādīsu (dī. ni. 3.349) sampahaṃsane.

“Sādhu dhammarucī rājā, sādhu paññāṇavā naro;
Sādhu mittānamaddubbho, pāpassa akaraṇaṃ sukha”nti. –

Ādīsu (jā. 2.18.101) sundare. “Tena hi, brāhmaṇa, sādhukaṃ suṇāhī”tiādīsu (a. ni. 5.192) sādhuкасaddoyeva dalḥīkamme āṇattiyantipi vuccati. Idha paṇāyaṃ ettheva dalḥīkamme āṇattiyā ca attho veditabbo, sundaratthepi vaṭṭati. Dalḥīkaraṇatthena hi “dalḥam imaṃ dhammaṃ suṇātha, suggahitaṃ gaṇhantā”, āṇattiatthena “mama āṇattiyā suṇātha” sundaratthena “sundaramimaṃ bhaddakaṃ dhammaṃ suṇāthā”ti etaṃ dīpitaṃ hoti. **Manasi karo**thāti āvajjetha. Samannāharathāti attho. Avikkhittacittā hutvā nisāmetha, citte karoṭhāti adhippāyo.

Idānettha **taṃ suṇāthā**ti sotindriyavikkhepanivāraṇametam. **Sādhukaṃ manasi karoṭhā**ti manasikāre dalhīkammaniyojanena manindriyavikkhepanivāraṇam. Purimañcetta byañjanavipallāsagāhanivāraṇam, pacchimam atthavipallāsagāhanivāraṇam. Purimena ca dhammassavane niyojeti, pacchimena sutānaṃ dhammānaṃ dhāraṇūpaparikkhāsu. Purimena ca “sabyañjano ayam dhammo, tasmā savaṇīyo”ti dīpeti, pacchimena “sāttho, tasmā manasi kātabbo”ti. Sādhukapadaṃ vā ubhayapadehi yojetvā, “yasmā ayam dhammo dhammagambhīro ca desanāgambhīro ca, tasmā suṇātha sādhukaṃ. Yasmā atthagambhīro ca paṭivedhagambhīro ca, tasmā sādhukaṃ manasi karoṭhā”ti evaṃ yojanā vedittabbā. **Bhāsissāmī**ti desessāmi. “Taṃ suṇāthā”ti ettha paṭiññātaṃ desanaṃ saṃkhittatova na desessāmi, apica kho vitthāratopi naṃ bhāsissāmīti vuttaṃ hoti. Saṅkhepavittthāravācakāni hi etāni padāni. Yathāha vaṅgīsatthero –

“Saṃkhittenapi deseti, vitthārenapi bhāsati;
Sālikāyiva nigghoso, paṭibhānaṃ udīrayī”ti. (saṃ. ni. 1.214; theragā. 1241);

Evaṃ vutte ussāhajātā hutvā **evaṃ, bhanteti kho te bhikkhū bhagavato paccassosum** satthu vacanaṃ sampaticchimsu, paṭiggahesunti vuttaṃ hoti.

Atha nesam **bhagavā etadavoca** – etaṃ idāni vattabbaṃ “katamo ca, bhikkhave, paṭiccasamuppādo”tiādīṃ sakalaṃ suttaṃ avoca. Tattha **katamo ca, bhikkhave, paṭiccasamuppādoti** kathetukamyatāpucchā. Pañcavidhā hi pucchā aditthajotanāpucchā ditthasaṃsandanāpucchā vimaticchedanāpucchā anumatiapucchā kathetukamyatāpucchāti, tāsam idaṃ nānattaṃ –

Katamā **aditthajotanā pucchā** (mahāni. 150; cūḷani. puṇṇakamaṇavapucchānidessa 12)? Pakatiyā lakkhaṇaṃ aññātaṃ hoti adittham atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ. Tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhūtāya vibhāvanatthāya pañhaṃ pucchati. Ayaṃ aditthajotanāpucchā.

Katamā **ditthasaṃsandanāpucchā**? Pakatiyā lakkhaṇaṃ ñātaṃ hoti dittham tulitaṃ tīritaṃ vibhūtaṃ vibhāvitaṃ. So aññehi paṇḍitehi saddhim saṃsandanatthāya pañhaṃ pucchati. Ayaṃ ditthasaṃsandanāpucchā.

Katamā **vimaticchedanāpucchā**? Pakatiyā saṃsayapakkhando hoti vimatipakkhando dvelhakajāto – “evaṃ nu kho, na nu kho, kathaṃ nu kho”ti, so vimaticchedanatthāya pañhaṃ pucchati, ayaṃ vimaticchedanāpucchā.

Katamā **anumatipucchā**? Bhagavā bhikkhūnaṃ anumatiyā pañhaṃ pucchati – “taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti, aniccaṃ, bhante.

Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti, dukkhaṃ, bhante. Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum – “etaṃ mama esoḥamasmi eso me attā”ti, no hetam bhanteti (saṃ. ni. 3.79). Ayam anumati-pucchā.

Katamā **kathetukamyatāpucchā**? Bhagavā bhikkhūnaṃ kathetukamyatāya pañhaṃ pucchati – “cattārome, bhikkhave, satipaṭṭhānā. Katame cattāro”ti? Ayam kathetukamyatāpucchāti.

Tattha buddhānaṃ purimā tisso pucchā natthi. Kasmā? Buddhānañhi tīsu addhāsu kiñci saṅkhatam addhāvimuttam vā asaṅkhatam adiṭṭham ajotitam atulitam atīritam avibhūtam avibhāvitam nāma natthi. Tena nesam adiṭṭhajotanāpucchā natthi. Yam pana bhagavatā attano ñāṇena paṭividdham, tassa aññena samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā saddhiṃ saṃsandanakiccaṃ natthi. Tenassa diṭṭhasaṃsandanāpucchā natthi. Yasmā panesa akathamkathī tiṇṇavicikiccho sabbadhammesu vihatasaṃsayo. Tenassa vimaticchedanāpucchā natthi. Itarā pana dve pucchā bhagavato atthi. Tāsu ayam kathetukamyatā pucchāti veditabbā.

Idāni tāva pucchāya puṭṭham paccayākāraṃ vibhajanto **avijjāpaccayā, bhikkhave, saṅkhārātiādīmāha**. Ettha ca yathā nāma “pitaram kathessāmī”ti āradhho “tissassa pitā soṇassa pitā”ti paṭhamataram puttampi katheti, evameva bhagavā paccayam kathetum āradhho “avijjāpaccayā saṅkhārā”tiādīnā nayena saṅkhārādīnam paccaye avijjādidhamme kathento paccayuppanampi kathesi. Āhāravaggassa pana pariyoṣāne “paṭiccasamuppādañca vo, bhikkhave, desessāmi paṭiccasamuppanne ca dhamme”ti (saṃ. ni. 2.20) ubhayaṃ ārabhitvā ubhayampi kathesi. Idāni **avijjāpaccayā saṅkhārātiādīsu** pana avijjā ca sā paccayo cāti avijjāpaccayo. Tasmā avijjāpaccayā saṅkhārā sambhavantīti iminā nayena attho veditabbo. Ayamettha saṅkhepo, vitthārena pana sabbākārasampannā anulomapaṭiccasamuppādakathā visuddhimagge kathitā, tasmā sā tattha kathitavaseneva gahetabbā.

Paṭilomakathāyaṃ pana **avijjāya tvevāti** avijjāya tu eva. **Asesavirāganirodhāti** virāgasāṅkhātena maggena asesanirodhā. **Saṅkhāranirodhoti** saṅkhārānaṃ anuppādanirodho hoti. Evamnirodhānaṃ pana saṅkhārānaṃ nirodhā viññāṇādīnañca nirodhā nāmarūpādīni niruddhāniyeva hontīti dassetum **saṅkhāranirodhā viññāṇanirodhotiādīni** vatvā, **evametassa kevalassa dukkhakkhandhassa nirodho hotīti** āha. Tattha **kevalassāti** sakalassa, suddhassa vā, sattavirahitassāti attho. **Dukkhakkhandhassāti** dukkharāsissa. **Nirodho hotīti** anuppādo hoti. Iti bhagavā anulomato dvādasahi padehi vaṭṭakatham kathetvā tameva vaṭṭam vinivaṭṭetvā paṭilomato dvādasahi padehi vivaṭṭam kathento arahattena desanāya kūṭam gaṇhi. Desanāpariyoṣāne te pañcasatā āradhavi-passakā

ugghaṭṭitaññūpuggalā sūriyarasmiṣamphuṭṭhāni paripākagatāni padumāni viya
saccāni bujjhitvā arahattaphale patitṭhahiṃsu.

Idamavoca bhagavāti idaṃ vaṭṭavivaṭṭavasena sakalasuttaṃ bhagavā avoca.
**Attamanā te bhikkhūti tuṭṭhacittā te pañcasatā khīṇāsavā bhikkhū. Bhagavato
bhāsitaṃ abhinanduntī karavīkarutamañjunā kaṇṇasukhena**
paṇḍitajanahadayānaṃ amatābhisekasadisena brahmāsarena bhāsato bhagavato
vacanaṃ abhinandiṃsu, anumodiṃsu ceva sampaṭicchīṃsu cāti attho. Tenetaṃ
vuccati –

“Subhāsitaṃ sulapitaṃ, sādhu sādhūti tādino;
Anumodamānā sirasā, sampaṭicchīṃsu bhikkhavo”’ti.

Paṭhamapaṭiccasamuppādasuttavaṇṇanā niṭṭhitā.