

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

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

4. Η συλλογή των αριθμημένων ομιλιών - Σχόλια
(4. Aṅguttara Nikāya - Aṭṭhakathā)

01. Σχόλια για το βιβλίο του ενός (01. Ekakanipāta-aṭṭhakathā)

1. Σχόλια για το κεφάλαιο για την υλική μορφή και τα λοιπά
(1. Rūpādivaggavaṇṇanā)



PaliVerse

4. Η συλλογή των αριθμημένων ομιλιών - Σχόλια

01. Σχόλια για το βιβλίο του ενός

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Ekakanipāta-aṭṭhakathā

Ganthārambhakathā

“Karūṇāsītalahadayam, paññāpajjotavihatamohatamam;
Sanarāmaralokagarum, vande sugatam gativimuttam.

“Buddhopi buddhabhāvam, bhāvetvā ceva sacchikatvā ca;
Yam upagato gatamalam, vande tamanuttaram dhammam.

“Sugatassa orasānam, puttānam mārasenamathanānam;
Aṭṭhannampi samūham, sirasā vande ariyasaṅgham.

“Iti me pasannamatino, ratanattayavandanāmayam puññam;
Yam suvihatantarāyo, hutvā tassānubhāvena.

“Ekakadukādipaṭimaṇḍitassa aṅguttarāgamavarassa;
Dhammakathikapuṇḍavānam, vicittapaṭibhānajanassa.

“Atthappakāsanattham, aṭṭhakathā ādito vasisatehi;
Pañcahi yā saṅgītā, anusaṅgītā ca pacchāpi.

“Sīhaḷadīpam pana ābhatātha vasinā mahāmahindena;
Ṭhapitā sīhaḷabhāsāya, dīpavāsīnamatthāya.

“Apanetvāna tatoham, sīhaḷabhāsam manoramam bhāsam;
Tantinayānucchavikam, āropento vigatadosam.

“Samayam avilomento, therānam theravamśadīpānam;
Sunipuṇavinicchayānam, mahāvihāre nivāsīnam.

“Hitvā punappunāgatamattham, attham pakāsayissāmi;
Sujanassa ca tuṭṭhattham, ciraṭṭhitatthañca dhammassa.

“Sāvatthipabhūtīnam, nagarānam vaṇṇanā katā heṭṭhā;
Dīghassa majjhimassa ca, yā me attham vadantena.

“Vitthāravasena sudam, vatthūni ca tattha yāni vuttāni;
Tesampi na idha bhiyyo, vitthārakatham karissāmi.

“Suttānam pana atthā, na vinā vatthūhi ye pakāsanti;

Tesaṃ pakāsanatthaṃ, vatthūnipi dassayissāmi.

“Sīlakathā dhutadhammā, kammaṭṭhānāni ceva sabbāni;
Cariyāvidhānasahito, jhānasamāpattivatthāro.

“Sabbā ca abhiññāyo, paññāsaṅkalananicchayo ceva;
Khandhādhātāyatanindriyāni, ariyāni ceva cattāri.

“Saccāni paccayākāradesanā superisuddhanipuṇanayā;
Avimuttatantimaggā, vipassanābhāvanā ceva.

“Iti pana sabbam yasmā, visuddhimagge mayā superisuddham;
Vuttaṃ tasmā bhiyyo, na taṃ idha vicārayissāmi.

“Majjhe visuddhimaggo, esa catunnampi āgamānañhi;
Ṭhatvā pakāsayissati, tattha yathābhāsitamattaṃ.

“Iccea kato tasmā, tampi gahetvāna saddhimetāya;
Aṭṭhakathāya vijānatha, aṅguttaranissitaṃ attha”nti.

Samkhepakathā

1. Rūpādivaggavaṇṇanā

Tattha aṅguttarāgamo nāma ekakanipāto dukanipāto tikanipāto catukkanipāto pañcakanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakanipāto dasakanipāto ekādasakanipātoti ekādasa nipātā honti. Suttato -

“Nava suttasahassāni, pañca suttasatāni ca;
Sattapaññāsa suttāni, honti aṅguttarāgame”.

Tassa nipātesu ekakanipāto ādi, suttesu cittapariyādānasuttaṃ. Tassāpi “evaṃ me suta”ntiādikaṃ āyasmatā ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidānamādi. Sā panesā paṭhamamahāsaṅgīti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya ādimhi vitthāritā, tasmā sā tattha vitthāritanayeneva veditabbā.

Nidānavāṇṇanā

1. Yaṃ panetaṃ “evaṃ me suta”ntiādikaṃ nidānaṃ, tattha evanti nipātapadaṃ, metiādīni nāmapadāni. Sāvatthiyaṃ viharatīti ettha vīti upasaggapadaṃ, haratīti ākhyātapadanti iminā tāva nayena padavibhāgo veditabbo.

Atthato pana evaṃsaddo tāva upamūpadesa-sampahaṃsana-garahaṇavacana-sampaṭiggahākāranidassanāvadhāraṇādi-anekatthappabhedo. Tathā hesa “evaṃ jātena maccena, kattabbaṃ kusalaṃ bahu”nti evamādīsu upamāyaṃ āgato. “Evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabba”ntiādīsu upadese. “Evamevaṃ bhagavā, evamevaṃ sugatā”tiādīsu sampahaṃsane. “Evamevaṃ panāyaṃ vasalī yasmim vā tasmim vā tassa muṇḍakassa samaṇakassa vaṇṇaṃ bhāsati”tiādīsu garahaṇe. “Evaṃ, bhanteti kho te bhikkhū bhagavato paccassosu”ntiādīsu vacanasampaṭiggahe. “Evaṃ byākho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmī”tiādīsu ākāre. “Ehi tvaṃ, māṇavaka, yena samaṇo ānando tenupasaṅkama;

upasaṅkamitvā mama vacanena samaṇaṃ ānandaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha - ‘subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhaṃ...pe... phāsuvihāraṃ pucchati’ti, evaṃca vadehi ‘‘sādhū kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ, tenupasaṅkamatu anukampaṃ upādāyā’’tiādīsu nidassane. ‘‘Taṃ kiṃ maññaṭha, kālāmā, ime dhammā kusalā vā akusalā vāti? Akusalā, bhante. Sāvajjā vā anavajjā vāti? Sāvajjā, bhante. Viññugarahitā vā viññuppasatthā vāti? Viññugarahitā, bhante. Samattā samādinna ahitāya dukkhāya saṃvattanti no vā, kathaṃ vo ettha hotīti? Samattā, bhante, samādinna ahitāya dukkhāya saṃvattanti, evaṃ no ettha hoti’’tiādīsu avadhāraṇe. Svāyamidha ākāraṇidassanāvadhāraṇesu daṭṭhabbo.

Tattha ākāratthena evaṃsaddena etamatthaṃ dīpeti - nānānayanipuṇaṃ anekajjhāsayasamuṭṭhānaṃ atthabyañjanasampannaṃ vividhapāṭihāriyaṃ dhammatthadesanāpaṭivedhagambhīraṃ sabbasattānaṃ sakasakabhāsānurūpato sotapathamāgacchantaṃ tassa bhagavato vacanaṃ sabbappakārena ko samattho viññātum, sabbathāmena pana sotukāmatam janetvāpi evaṃ me sutam, mayāpi ekenākārena sutanti.

Nidassanatthena ‘‘nāhaṃ sayambhū, na mayā idaṃ sacchikata’’nti attānaṃ parimocento ‘‘evaṃ me sutam, mayāpi evaṃ suta’’nti idāni vattabbaṃ sakalaṃ suttaṃ nidasseti.

Avadhāraṇatthena ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando, satimantānaṃ, gatimantānaṃ, dhitimantānaṃ, upaṭṭhākānaṃ yadidaṃ ānando’’ti evaṃ bhagavatā, ‘‘āyasmā ānando atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo’’ti evaṃ dhammasenāpatinā ca pasatthabhāvānurūpaṃ attano dhāraṇabalaṃ dassento sattānaṃ sotukāmatam janeti ‘‘evaṃ me sutam, taṃca kho atthato vā byañjanato vā anūnāmanadhikaṃ, evameva, na aññathā daṭṭhabba’’nti.

Mesaddo tīsu atthesu dissati. Tathā hissa ‘‘gāthābhigītaṃ me abhojaneyya’’ntiādīsu mayāti attho. ‘‘Sādhū me, bhante, bhagavā saṃkhittena dhammaṃ desetū’’tiādīsu mayhanti attho. ‘‘Dhammadāyādā me, bhikkhave, bhavathā’’tiādīsu mamāti attho. Idha pana ‘‘mayā suta’’nti ca, ‘‘mama suta’’nti ca atthadvaye yujjati.

Sutanti ayaṃ sutasaddo saupasaggo ca anupasaggo ca gamana-vissuta-kilinnaupacitānuyoga-sotaviññeyya-sotadvārānusāraviññātādiānekathappabhedo. Tathā hissa - ‘‘senāya pasuto’’tiādīsu gacchantoti attho. ‘‘Sutadhammassa passato’’tiādīsu vissutadhammassāti attho. ‘‘Avassutā avassutassā’’tiādīsu kilinnākilinnassāti attho. ‘‘Tumhehi puññaṃ pasutaṃ anappaka’’ntiādīsu upacitanti attho. ‘‘Ye jhānappasutā dhīrā’’tiādīsu jhānānuyuttāti attho. ‘‘Diṭṭhaṃ sutam muta’’ntiādīsu sotaviññeyyanti attho. ‘‘Sutadharo sutasannicayo’’tiādīsu sotadvārānusāraviññātadharoti attho. Idha panassa sotadvārānusārena upadhāritanti vā upadhāraṇanti vāti attho. Me-saddassa hi mayāti atthe sati ‘‘evaṃ mayā sutam sotadvārānusārena upadhārita’’nti yujjati. Mamāti atthe sati ‘‘evaṃ mama sutam sotadvārānusārena upadhāraṇa’’nti yujjati.

Evametesu tīsu padesu evanti sotaviññāṇādiviññāṇakiccanidassanaṃ. Meti vuttaviññāṇasamaṅgipuggalanidassanaṃ. Sutanti assavanabhāvapaṭikkhepato anūnādhikāvīparītaggaṇanidassanaṃ. Tathā evanti tassā sotadvārānusārena pavattāya viññāṇavīthiyā nānappakārena ārammaṇe pavattabhāvappakāsaṇaṃ. Meti

attappakāsanam. Sutanti dhammappakāsanam. Ayañhettha sañkhepo -
“nānappakārena ārammaṇe pavattāya viññāṇavīthiyā mayā na aññaṃ kataṃ, idaṃ
pana kataṃ, ayaṃ dhammo suto”ti.

Tathā evanti niddisittabbappakāsanam. Meti puggalappakāsanam. Sutanti
puggalakiccappakāsanam. Idaṃ vuttaṃ hoti - yaṃ suttaṃ niddisissāmi, taṃ mayā
evaṃ sutanti.

Tathā evanti yassa cittasantānassa nānākārappavattiyā nānatthabyañjanaggahaṇaṃ
hoti, tassa nānākāraniddeso. Evanti hi ayaṃ ākārapaññatti. Meti kattuniddeso.
Sutanti visayaniddeso. Ettāvatā nānākārappavattena cittasantānena taṃsamaṅgino
kattu visaye gahaṇasanniṭṭhānaṃ kataṃ hoti.

Atha vā evanti puggalakiccaniddeso. Sutanti viññāṇakiccaniddeso. Meti
ubhayakiccayuttapuggalaniddeso. Ayaṃ panettha sañkhepo - mayā
savanakiccaviññāṇasamaṅginā puggalena viññāṇavasena
laddhasavanakiccavohārena sutanti.

Tattha evanti ca meti ca saccikaṭṭhaparamatthavasena avijjamānapaññatti. Kiñhettha
taṃ paramatthato atthi, yaṃ evanti vā meti vā niddesaṃ labhetha. Sutanti
vijjamānapaññatti. Yañhi taṃ ettha sotena upaladdhaṃ, taṃ paramatthato
vijjamānanti. Tathā evanti ca meti ca taṃ taṃ upādāya vattabbato upādāpaññatti.
Sutanti diṭṭhādīni upanidhāya vattabbato upanidhāpaññatti.

Ettha ca evanti vacanena asammohaṃ dīpeti. Na hi sammūlho
nānappakārapaṭivedhasamattho hoti. Sutanti vacanena sutassa asammosaṃ dīpeti.
Yassa hi suttaṃ sammutṭhaṃ hoti, na so kālantarena mayā sutanti paṭijānāti. Iccassa
asammohena paññāsiddhi, asammosena pana satisiddhi. Tattha
paññāpubbaṅgamāya satiyā byañjanāvadhāraṇasamatthatā, satipubbaṅgamāya
paññāya atthapaṭivedhasamatthatā. Tadubhayasamatthatāyogena
atthabyañjanasampannassa dhammakosassa anupālanasamatthato
dhammabhaṇḍāgārikattasiddhi.

Aparo nayo - evanti vacanena yoniso manasikāraṃ dīpeti, ayoniso manasikaroto hi
nānappakārapaṭivedhābhāvato. Sutanti vacanena avikkhepaṃ dīpeti,
vikkhittacittassa savanābhāvato. Tathā hi vikkhittacitto puggalo sabbasampattiyā
vuccamānopi “na mayā suttaṃ, puna bhaṇathā”ti bhaṇati. Yoniso manasikārena
cettha attasammāpaṇidhiṃ pubbe ca katapuññaṃ sādheti sammā appaṇihitattassa
pubbe akatapuññaṃ vā tadabhāvato. Tathā avikkhepena saddhammassavanaṃ
sappurisūpanissayañca sādheti. Na hi vikkhittacitto sotaṃ sakkoti, na ca sappurise
anupassayaṃnassa savanaṃ atthīti.

Aparo nayo - yasmā “evanti yassa cittasantānassa nānākārappavattiyā
nānatthabyañjanaggahaṇaṃ hoti, tassa nānākāraniddeso”ti vuttaṃ. So ca evaṃ
bhaddako ākāro na sammā appaṇihitattano pubbe akatapuññaṃ vā hoti, tasmā
evanti iminā bhaddakenākārena pacchimacakkadvayasampattimattano dīpeti.
Sutanti savanayogena purimacakkadvayasampattiṃ. Na hi appatirūpadese vasato
sappurisūpanissayavirahitassa vā savanaṃ atthi. Iccassa
pacchimacakkadvayasiddhiyā āsayasuddhi siddhā hoti, purimacakkadvayasiddhiyā
payogasuddhi. Tāya ca āsayasiddhiyā adhigamabyattisiddhi, payogasiddhiyā
āgamabyattisiddhi. Iti payogāsayasuddhassa āgamādhigamasampannassa vacanaṃ

aruṇuggaṃ viya sūriyassa udayato, yoniso manasikāro viya ca kusalakamassa, arahati bhagavato vacanassa pubbaṅgamaṃ bhavitunti tṭhāne nidānaṃ tṭhapento evaṃ me sutantiādīmāha.

Aparo nayo - evanti iminā nānappakārapaṭivedhadīpakena vacanena attano atthapaṭibhānapaṭisambhidāsampattisabbhāvaṃ dīpeti. Sutanti iminā sotabbabhedapaṭivedhadīpakena vacanena dhammaniruttipaṭisambhidāsampattisabbhāvaṃ. Evanti ca idaṃ yoniso manasikāradīpakavacanaṃ bhāsamāno “ete mayā dhammā manasā anupekkhitā diṭṭhiyā suppaṭividdhā”ti dīpeti. Sutanti idaṃ savanayogadīpakavacanaṃ bhāsamāno “bahū mayā dhammā sutā dhātā vacasā paricitā”ti dīpeti. Tadubhayenapi atthabyañjanapāripūriṃ dīpento savane ādaraṃ janeti. Atthabyañjanaparipuṇṇaṃ hi dhammaṃ ādarena assuṇanto mahatā hitā paribāhiro hotīti ādaraṃ janetvā sakkaccaṃ dhammo sotabboti.

Evaṃ me sutanti iminā pana sakalena vacanena āyasmā ānando tathāgatappaveditaṃ dhammaṃ attano adahanto asappurisabhūmiṃ atikkamati, sāvakattaṃ paṭijānanto sappurisabhūmiṃ okkamati. Tathā asaddhammā cittaṃ vuṭṭhāpeti, saddhamme cittaṃ paṭiṭṭhāpeti. “Kevalaṃ sutamevetamaṃ mayā, tasseva pana bhagavato vacana”nti dīpento attānaṃ parimoceti, satthāraṃ apadisati, jīnavacanaṃ appeti, dhammanettiṃ paṭiṭṭhāpeti.

Apica “evaṃ me suta”nti attanā uppāditabhāvaṃ appaṭijānanto purimavacanaṃ vivaranto “sammukhā paṭiggahitamidaṃ mayā tassa bhagavato catuvesārajjavīsāradassa dasabaladharassa āsabhātṭhānaṭṭhāyino sīhanādanādino sabbasattuttamassa dhammissarassa dhammarājassa dhammādhipatino dhammadīpassa dhammasaraṇassa saddhammavaracakkavattino sammāsambuddhassa vacanaṃ, na ettha atthe vā dhamme vā pade vā byañjane vā kaṅkhā vā vimati vā kattabbā”ti sabbadevamanussānaṃ imasmiṃ dhamme assaddhiyaṃ vināseti, saddhāsampadaṃ uppādeti. Tenetaṃ vuccati -

“Vināsayati assaddhaṃ, saddhaṃ vaḍḍheti sāsane;
Evaṃ me sutamiccevaṃ, vadaṃ gotamasāvako”ti.

Ekanti gaṇanaparicchedaniddeso. Samayanti paricchinnaniddeso. Ekaṃ samayanti aniyamitaparidīpanaṃ. Tattha samayasaddo -

“Samavāye khaṇe kāle, samūhe hetudiṭṭhisu;
Paṭilābhe pahāne ca, paṭivedhe ca dissati”.

Tathā hissa “appeva nāma svepi upasaṅkameyyāma kālañca samayañca upādāyā”ti evamādisu samavāyo attho. “Ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā”tiādīsu khaṇo. “Uṇhasamayo pariāhasamayo”tiādīsu kālo. “Mahāsamayo pavanasma”ntiādīsu samūho. “Samayopi kho te bhaddāli appaṭividdho ahosi, bhagavā kho sāvattiyaṃ viharati, bhagavāpi maṃ jānissati ‘bhaddāli nāma bhikkhu satthu sāsane sikkhāya aparipūrakārī’ti, ayampi kho te, bhaddāli, samayo appaṭividdho ahosi”tiādīsu hetu. “Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasatī”tiādīsu diṭṭhi.

“Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko;

Atthābhisamayā dhīro, paṇḍitoti pavuccatī”ti. -

Ādīsu paṭilābho. “Sammā mānābhisamayā antamakāsi dukkhassā”tiādīsu pahānaṃ.
“Dukkhassa pīlanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho
abhisamayaṭṭho”tiādīsu paṭivedho. Idha panassa kālo attho. Tena saṃvacchara-utu-
māsa-aḍḍhamāsa-ratti-diva-pubbaṇha-majjhanhika-sāyanha-paṭhama-majjhima-
pacchimayāma-muhuttādīsu kālappabhedabhūtesu samayesu ekaṃ samayanti
dīpeti.

Tattha kiñcāpi etesu saṃvaccharādīsu yaṃ yaṃ suttaṃ yaṃhi yaṃhi saṃvacchare
utumhi māse pakkhe rattibhāge divasabhāge vā vuttaṃ, sabbaṃ taṃ therassa
suviditaṃ suvavatthāpitaṃ paññāya. Yasmā pana “evaṃ me sutaṃ
asukasaṃvacchare asukautumhi asukamāse asukapakkhe asukarattibhāge
asukadivasabhāge vā”ti evaṃ vutte na sakkā sukhena dhāretuṃ vā uddisitūṃ vā
uddisāpetuṃ vā, bahu ca vattabbaṃ hoti, tasmā ekeneva padena tamatthaṃ
samodhānetvā “ekaṃ samaya”nti āha.

Ye vā ime gabbhokkantisamayo jātisamayo saṃvegasamayo abhinikkhamanasamayo
dukkarakārikasamayo māravijayasamayo abhisambodhisamayo
diṭṭhadhammasukhavihārasamayo desanāsamayo parinibbānasamayoti evamādayo
bhagavato devamanussesu ativiya suppakāsā anekakālappabhedā eva samayā, tesu
samayesu desanāsamayaṣaṅkhātāṃ ekaṃ samayanti dīpeti. Yo cāyaṃ
ñāṇakaruṇākiccasamayesu karuṇākiccasamayo, attahitaparahita-paṭipattisamayesu
parahita-paṭipattisamayo, sannipatitānaṃ karaṇīyadvayasamayesu
dhammikathāsamayo, desanāpaṭipattisamayesu desanāsamayo, tesupi samayesu
aññataraṃ sandhāya “ekaṃ samaya”nti āha.

Kasmā panettha yathā abhidhamme “yasmiṃ samaye kāmāvacara”nti ca, ito aññesu
ca suttapadesu “yasmiṃ samaye, bhikkhave, bhikkhu vivicceva kāmehī”ti ca
bhumavacanena niddeso kato, vinaye ca “tena samayena buddho bhagavā”ti
karaṇavacanena niddeso kato, tathā akatvā “ekaṃ samaya”nti upayogavacanena
niddeso katoti. Tattha tathā, idha ca aññathā atthasambhavato. Tattha hi
abhidhamme ito aññesu suttapadesu ca adhikaraṇattho bhāvenabhāvalakkhaṇattho
ca sambhavati. Adhikaraṇaṃ hi kālatho samūhattho ca samayo, tattha vuttānaṃ
phassādidhammānaṃ khaṇasamavāyāhetusaṅkhātassa ca samayassa bhāvena
tesaṃ bhāvo lakkhīyati, tasmā tadatthajotanatthaṃ tattha bhumavacanena
niddeso kato.

Vinaye ca hetuattho karaṇattho ca sambhavati. Yo hi so sikkhāpadapaññattisamayo
sāriputtādīhipi dubbhiññeyyo, tena samayena hetubhūtena karaṇabhūtena ca
sikkhāpadāni paññāpayanto sikkhāpadapaññattihetuñca apekkhamāno bhagavā
tattha tattha vihāsi. Tasmā tadatthajotanatthaṃ tattha karaṇavacanena niddeso
kato.

Idha pana aññasmiñca evaṃjātike accantasamāyogattho sambhavati. Yañhi samayaṃ
bhagavā imaṃ aññaṃ vā suttantaṃ desesi, accantameva taṃ samayaṃ
karuṇāvihārena vihāsi. Tasmā tadatthajotanatthaṃ idha upayogavacananiddeso
katoti. Tenetaṃ vuccati -

“Taṃ taṃ atthamapekkhitvā, bhummena karaṇena ca;
Aññatra samayo vutto, upayogena so idhā”ti.

Porāṇā pana vaṇṇayanti - “tasmim samaye”ti vā “tena samayenā”ti vā “ekaṃ samaya”nti vā abhilāpamattabhedo esa, sabbattha bhumamevatthoti. Tasmā “ekaṃ samaya”nti vuttepi “ekasmim samaye”ti attho veditabbo.

Bhagavāti garu. Garuñhi loke “bhagavā”ti vadanti. Ayañca sabbaguṇavasiṭṭhatāya sabbasattānaṃ garu, tasmā “bhagavā”ti veditabbo. Porāṇehipi vuttaṃ -

“Bhagavāti vacanaṃ seṭṭhaṃ, bhagavāti vacanamuttamaṃ;
Garu gāravayutto so, bhagavā tena vuccatī”ti.

Apica -

“Bhāgyavā bhaggavā yutto, bhagehi ca vibhattavā;
Bhattavā vantaḡamano, bhavesu bhagavā tato”ti. -

Imissāpi gāthāya vasenassa padassa vitthārato attho veditabbo. So ca visuddhimagge buddhānussatiniddese vuttoyeva.

Ettāvatā cettha evaṃ me sutanti vacanena yathāsutaṃ dhammaṃ dassento bhagavato dhammasarīraṃ paccakkhaṃ karoti. Tena “na idaṃ atikkantasatthukaṃ pāvacanaṃ, ayaṃ vo satthā”ti satthu adassanena ukkaṇṭhitaṃ janaṃ samassāseti. Ekaṃ samayaṃ bhagavāti vacanena tasmim samaye bhagavato avijjamānabhāvaṃ dassento rūpakāyapariniḡbānaṃ sādheti. Tena “evaṃvidhassa nāma ariyadhammassa desako dasabaladharo vajirasaṅghātasamānakāyo sopi bhagavā pariniḡbuto, kena aññaṇa jīvite āsā janetabbā”ti jīvitamadamattaṃ janaṃ saṃvejeti, saddhamme cassa ussāhaṃ janeti. Evanti ca bhaṇanto desanāsampattiṃ niddisati. Me sutanti sāvakasampattiṃ. Ekaṃ samayanti kālasampattiṃ. Bhagavāti desakasampattiṃ.

Sāvattiḡyanti evaṃnāmake nagare. Samīpatthe cetāṃ bhummaḡvacanaṃ. Viharatīti avisesena iriyāpathadibbabrahmaariyaviḡāresu aññataraviḡārasamaṅgiparidīpanametaṃ. Idha pana ṭhānagamananisajjāsayanappabhedesu iriyāpathesu aññatarairiyāpathasamāyogaparidīpanaṃ, tena ṭhitopi gacchantopi nisinnopi sayānopi bhagavā viharaticceva veditabbo. So hi ekaṃ iriyāpathabādhanāṃ aññaṇa iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ harati pavatteti, tasmā “viharatī”ti vuccati.

Jetavaneti jetassa rājakumārassa vane. Tañhi tena ropitaṃ saṃvaḡḡḡhitaṃ paripālitaṃ, so cassa sāmī ahosi, tasmā jetavananti saṅkhaṃ gataṃ, tasmim jetavane. Anāthapiṇḡikassa ārāmeti anāthapiṇḡikena gahapatinā catupaññaḡsahiraññaḡkoṭipariccāgena buddhappamukhassa bhikkhusaṅghassa niyyātitaṭṭā anāthapiṇḡikassāti saṅkhaṃ gate ārāme. Ayamettha saṅkhepo, vitthāro pana papañcasūdanīyā majjhimaṭṭhakathāya sabbāsavasuttavaṇṇanāyaṃ vutto.

Tattha siyā - yadi tāva bhagavā sāvattiḡyaṃ viharati, “jetavane”ti na vattabbaṃ. Atha tattha viharati, “sāvattiḡya”nti na vattabbaṃ. Na hi sakkā ubhayattha ekaṃ samayaṃ viharitunti. Na kho panetaṃ evaṃ daṭṭhabbaṃ. Nanu avocumha “samīpatthe bhummaḡvacana”nti. Tasmā yathā gaṅgāyamunādīnaṃ samīpe goyūthāni carantāni “gaṅgāya caranti, yamunāya carantī”ti vuccanti, evamidhāpi

yadidaṃ sāvattthiyā samīpe jetavanaṃ, tattha viharanto vuccati “sāvattthiyaṃ viharati jetavane”ti. Gocaragāmanidassanattthaṃ hissa sāvattthivacanaṃ, pabbajitānurūpanivāsanaṭṭhānanidassanattthaṃ sesavacanaṃ.

Tattha sāvattthivacanaṃ āyasmā ānando bhagavato gahaṭṭhānuggahakaraṇaṃ dasseti, jetavanādikittanena pabbajitānuggahakaraṇaṃ. Tathā purimena paccayaggahaṇato attakilamathānuyogavivajjanaṃ, pacchimena vatthukāmappahānato kāmasukhallikānuyogavivajjanūpāyadassanaṃ. Purimena ca dhammadesanābhiyogaṃ, pacchimena vivekādhimuttiṃ. Purimena karuṇāya upagamaṃ, pacchimena paññāya apagamaṃ. Purimena sattānaṃ hitasukhanipphādanādhimuttitaṃ, pacchimena parahitasukhakaṛaṇe nirupalepaṃ. Purimena dhammikasukhāpariccāganimittapphāsuvihāraṃ, pacchimena uttarimanussadhammānuyoganimittaṃ. Purimena manussānaṃ upakārabahulataṃ, pacchimena devatānaṃ. Purimena loke jātassa loke saṃvaḍḍhabhāvaṃ, pacchimena lokena anupalittataṃ. Purimena “ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katamo ekapuggalo? Tathāgato arahamaṃ sammāsambuddho”ti vacanato yadatthaṃ bhagavā uppanno, tadatthapariniḥṣādanaṃ, pacchimena yattha uppanno, tadanurūpavihāraṃ. Bhagavā hi paṭthamaṃ lumbinivane, dutiyaṃ bodhimaṇḍeti lokiya lokuttarāya uppattiyā vaneyeva uppanno. Tenassa vaneyeva vihāraṃ dasseti evamādinā nāyena atthayaṇā veditabbā.

Tatrāti desakālaparidīpanaṃ. Tañhi yaṃ samayaṃ viharati, tatra samaye. Yasmiṃca ārāme viharati, tatra ārāmeti dīpeti. Bhāsitaḥṣayutte vā desakāle dīpeti. Na hi bhagavā ayutte dese vā kāle vā dhammaṃ bhāsati. “Akālo kho tāva, bāhiyā”tiādi cettha sādhaṃ. Khoti padapūraṇamatte avadhāraṇe ādikālatthe vā nipāto. Bhagavāti lokagarudīpanaṃ. Bhikkhūti kathāsavanayuttapuggalavacanaṃ. Api cettha “bhikkhakoti bhikkhu, bhikkhācariyaṃ ajjhupagatoti bhikkhū”tiādinā nāyena vacanatto veditabbo. Āmantesīti ālapi abhāsi sambodhesīti ayamettha attho. Aññatra pana ñāpanepi hoti. Yathāha - “āmantaṃyāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave”ti. Pakkosanepi. Yathāha - “ehi tvaṃ, bhikkhu, mama vacanena sārīputtaṃ āmantehi”ti.

Bhikkhavoti āmantanākāraparidīpanaṃ. Tañca bhikkhanasīlatādiguṇayogasiddhattā vuttaṃ. Bhikkhanasīlatāguṇayuttopi hi bhikkhu, bhikkhanadhammatāguṇayuttopi bhikkhu, bhikkhane sādhuḥkāritāguṇayuttopi saddavidū maññanti. Tena ca nesaṃ bhikkhanasīlatādiguṇayogasiddhena vacanena hīnādhikajana sevitaṃ vuttiṃ pakāsento uddhatadīnabhāvaniggahaṃ karoti. Bhikkhavoti iminā karuṇāvipphārasommahadayanayanānipātapubbaṅgamaṃ vacanena te attano mukhābhimukhe karoti. Teneva ca kathetukamyatādīpakena vacanena tesāṃ sotukamyataṃ janeti. Teneva ca sambodhanatthena sādhuḥkaṃ savanamanasikārepi te niyojati. Sādhuḥkaṃ savanamanasikārayattā hi sāsanasampatti.

Aparesupi devamanussesu vijjamānesu kasmā bhikkhūyeva āmantesīti ce? Jeṭṭhasaṭṭhāsannasādaṣaṇṇiḥṣābhāvaṃ. Sabbaparisaṣādhāraṇā hi bhagavato dhammadesanā. Parisāya ca jeṭṭhā bhikkhū paṭhamuppannattā, seṭṭhā anagāriyabhāvaṃ ādiṃ katvā satthucariyānuvidhāyakattā sakalasāsanapaṭiggāhakattā ca. Āsannā te tattha nisīnnesu satthusantikattā. Sādaṣaṇṇiḥṣā satthusantikāvacaṇatthāti. Apica te dhammadesanāya bhājanaṃ yathānusiṭṭhaṃ paṭipattisabbhāvatotipi te eva āmantesi.

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

Bhadanteti gāravavacanametam, satthu paṭivacanadānaṃ vā. Api cettha “bhikkhavo”ti vadamāno bhagavā te bhikkhū ālapati. “Bhadante”ti vadamānā te bhagavantam paccālapanti. Tathā “bhikkhavo”ti bhagavā ādimhi bhāsati, “bhadante”ti te paccābhāsanti. “Bhikkhavo”ti paṭivacanaṃ dāpeti, “bhadante”ti paṭivacanaṃ denti. Te bhikkhūti ye bhagavā āmantesi, te. Bhagavato paccassosunti bhagavato āmantanaṃ paṭiassosuṃ, abhimukhā hutvā suṇiṃsu sampaṭicchimsu paṭiggaheṣuṃ attho. Bhagavā etadavocāti bhagavā etaṃ idāni vattabbaṃ sakalaṃ suttaṃ avoca. Ettāvatā ca yaṃ āyasmatā ānandena imassa suttassa sukhāvagāhaṇatthaṃ kāladesadesakaparisāpadesapaṭimaṇḍitaṃ nidānaṃ bhāsitaṃ, tassa atthavaṇṇanā samattāti.

Rūpādivaṇṇanā

Idāni nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmītiādinā nayena bhagavatā nikkhittassa suttassa vaṇṇanāya okāso anuppatto, sā panesā suttavaṇṇanā yasmā suttanikkhepaṃ vicāretvāva vuccamānā pākaṭā hoti, tasmā suttanikkhepavicāraṇā tāva veditabbā. Cattāro hi suttanikkhepā attajjhāsayo parajjhāsayo pucchāvasiko aṭṭhuppattikoti. Tattha yāni suttāni bhagavā parehi anajjhittā kevalaṃ attano ajjhāsayeneva kathesi, seyyathidaṃ - ākaṇkheyyasuttaṃ vatthasuttanti evamādīni, tesam attajjhāsayo nikkhepo. Yāni pana “paripakkā kho rāhulassa vimutti-paripācanīyā dhammā, yaṃnūnāhaṃ rāhulaṃ uttari āsavānaṃ khaye vineyya”nti evaṃ paresam ajjhāsayaṃ khantiṃ manaṃ abhinīhāraṃ bujjanabhāvaṃca oloketvā parajjhāsayaavasena kathitāni, seyyathidaṃ - rāhulovādasuttaṃ dhammacakkappavattananti evamādīni, tesam parajjhāsayo nikkhepo. Bhagavantam pana upasaṅkamitvā te te devamanussā tathā tathā pañhaṃ pucchanti. Evaṃ puṭṭhena bhagavatā yāni kathitāni devatāsaṃyuttabojjhaṅgasamāyuttādīni, tesam pucchāvasiko nikkhepo. Yāni pana uppannaṃ kāraṇaṃ paṭicca kathitāni dhammadāyādasuttaputtamaṃsūpamādīni, tesam aṭṭhuppattiko nikkhepo. Evamimesu catūsu nikkhepesu imassa suttassa parajjhāsayo nikkhepo. Parajjhāsayaavasena hetam nikkhittaṃ. Kesam ajjhāsayenāti? Rūpagarukānaṃ purisānaṃ.

Tattha nāhaṃ, bhikkhave, tiādīsu nakāro paṭisedhattho. Ahanti attānaṃ niddisati. Bhikkhave, ti bhikkhū ālapati. Aññanti idāni vattabbā itthirūpato aññaṃ. Ekarūpampīti ekampi rūpaṃ. Samanupassāmīti dve samanupassanā ñāṇasamanupassanā ca diṭṭhisamanupassanā ca. Tattha “aniccato samanupassati, no niccato”ti ayaṃ ñāṇasamanupassanā nāma. “Rūpaṃ attato samanupassati”tiādikā pana diṭṭhisamanupassanā nāma. Tāsu idha ñāṇasamanupassanā adhippetā. Imassa pana padassa nakārena sambandho veditabbo. Idaṃ hi vuttaṃ hoti - ahaṃ, bhikkhave, sabbaññutaññāṇena oloketopi aññaṃ ekarūpampi na samanupassāmīti. Yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhatīti yaṃ rūpaṃ rūpagarukassa purisassa catubhūmakakusalacittaṃ pariyādiyitvā gaṇhitvā khepetvā tiṭṭhati. “Sabbam

hatthikāyaṃ pariyādiyitvā”tiādīsu hi gahaṇaṃ pariyādānaṃ nāma. “Aniccasaññā, bhikkhave, bhāvitā bahulikatā sabbaṃ kāmārāgaṃ pariyādiyatī”tiādīsu khepanaṃ. Idha ubhayampi vaṭṭati. Tattha idaṃ rūpaṃ catubhūmakakusalacittaṃ gaṇhantaṃ na nīluppalakalāpaṃ puriso viya hatthena gaṇhāti, nāpi khepayamānaṃ aggi viya uddhane udakaṃ santāpetvā khepeti. Uppattiñcassa nivārayamānameva catubhūmakampi kusalaṇṇaṃ gaṇhāti ceva khepeti cāti veditabbaṃ. Tena vuttaṃ - “purisassa cittaṃ pariyādāya tiṭṭhatī”ti.

Yathayidanti yathā idaṃ. Itthirūpanti itthiyā rūpaṃ. Tattha “kiñca, bhikkhave, rūpaṃ vadetha? Ruppattīti kho, bhikkhave, tasmā rūpanti vuccati. Kena ruppatti? Sītenapi ruppatti uñhenapi ruppattī”ti suttānusārena rūpassa vacanatto ceva sāmāññalakkhaṇaṇca veditabbaṃ. Ayaṃ pana rūpasaddo khandhabhavanimittapaccayasārīraṇṇasaṇṭhānādīsu anekesu atthesu vattati. Ayañhi “yaṃ kiñci rūpaṃ atītānāgatapaccuppanna”nti ettha rūpakkhandaṃ vattati. “Rūpūpapattiyā maggaṃ bhāvetī”ti ettha rūpabhava. “Ajjhataṃ arūpasaññī bahiddhā rūpāni passatī”ti ettha kasiṇanimitte. “Sarūpā, bhikkhave, uppajjanti pāpakā akusalā dhammā no arūpā”ti ettha paccaye. “Ākāso parivārito rūpanteva saṅkhaṃ gacchatī”ti ettha sarīre. “Cakkhuñca paṭicca rūpe ca uppajjati cakkhuvīññāṇa”nti ettha vaṇṇe. “Rūpappamāṇo rūpappasanno”ti ettha saṇṭhāne. Ādisaddena “piyarūpaṃ sātārūpaṃ, arasarūpo”tiādīnapi saṅgaṇhitabbāni. Idha pana itthiyā catusamuṭṭhāne rūpāyatanaṃ saṅkhatā vaṇṇe vattati. Apica yo koci itthiyā nivatthanivāsanassa vā alaṅkāraṇṇaṃ vā gandhavaṇṇakādīnaṃ vā pīḷandhanamālādīnaṃ vāti kāyappaṭibaddho ca vaṇṇo purisassa cakkhuvīññāṇassa ārammaṇaṃ hutvā upakappati, sabbametaṃ itthirūpanteva veditabbaṃ. Itthirūpaṃ, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatīti idaṃ purimasseva dāḷhikaraṇatthaṃ vuttaṃ. Purimaṃ vā “yathayidaṃ, bhikkhave, itthirūpa”nti evaṃ opammavasena vuttaṃ, idaṃ pariyādānānubhāvadassanavasena.

Tatridaṃ itthirūpassa pariyādānānubhāve vatthu - mahādāṭhikanāgarājā kira cetiyagirimhi ambatthale mahāthūpaṃ kārāpetvā giribhaṇḍapūjaṃ nāma katvā kālena kālaṃ orodhagaṇaparivuto cetiyagiriṃ gantvā bhikkhusaṅghassa mahādānaṃ deti. Bahūnaṃ sannipātaṭṭhāne nāma na sabbesaṃ sati sūpaṭṭhitā hoti, rañño ca damiḷadevī nāma mahesī paṭhamavaye ṭhitā dassanīyā pāsādikā. Atheke cittaṭṭhera nāma vuḍḍhapabbajito asaṃvaraniyāmena olokeno tassā rūpārammaṇe nimittaṃ gahetvā ummādapatto viya ṭhitanisinnatṭhānesu “handa damiḷadevī, anda damiḷadevī”ti vadanto vicarati. Tato paṭṭhāya cassa daharasāmaṇerā ummattakacittaṭṭherotveva nāmaṃ katvā vohariṃsu. Atha sā devī nacirasseva kālamakāsi. Bhikkhusaṅghe sivathikadassanaṃ gantvā āgate daharasāmaṇerā tassa santikaṃ gantvā evamāhaṃsu - “bhante cittaṭṭhera, yassatṭhāya tvaṃ vilapasi, mayaṃ tassā deviyā sivathikadassanaṃ gantvā āgatā”ti. Evaṃ vuttepi assaddahanto “yassā vā tassā vā tumhe sivathikadassanatṭhāya gatā, mukhaṃ tumhākaṃ dhūmaṇṇa”nti. Ummattakavacanameva avoca. Evaṃ ummattakacittaṭṭherassa cittaṃ pariyādāya aṭṭhāsi idaṃ itthirūpaṃ.

Aparampi vatthu - saddhātissamahārājā kira ekadivasam orodhagaṇaparivuto vihāraṃ āgato. Eko daharo lohapāsādadvārakoṭṭhake ṭhatvā asaṃvare ṭhito ekaṃ itthiṃ olokesi. Sāpi gamanaṃ pacchinditvā taṃ olokesi. Ubhopi abbhantare uṭṭhitena rāgagginā ḍayhitvā kālamakaṃsu. Evaṃ itthirūpaṃ daharassa cittaṃ pariyādāya tiṭṭhatī.

Aparampi vatthu - kalyāṇiyamahāvihārato kireko daharo uddesatthāya kālādīghavāpigāmadvāravihāraṃ gantvā niṭṭhituddesakicco atthakāmānaṃ vacanaṃ aggahetvā “gataṭṭhāne daharasāmaṇerehi puṭṭhena gāmassa nivīṭṭhākāro kathetabbo bhavissatī”ti gāme piṇḍāya caranto visabhāgārammaṇe nimittaṃ gahetvā attano vasanaṭṭhānaṃ gato tāya nivatthavatthaṃ sañjānitvā “kahaṃ, bhante, idaṃ laddha”nti pucchanto tassā matabhāvaṃ ñatvā “evarūpā nāma itthī maṃ nissāya matā”ti cintento antouṭṭhitena rāgagginā ḍayhitvā jīvitakkhayaṃ pāpuṇi. Evampi idaṃ itthirūpaṃ purisassa cittaṃ pariyādāya tiṭṭhatīti veditabbaṃ.

2. Dutiyādīni saddagarukādīnaṃ āsayavasena vuttāni. Tesu itthisaddoti itthiyā cittasamuṭṭhāno kathitagītavāditasaddo. Apica itthiyā nivatthanivāsanassāpi alaṅkatālaṅkāressāpi itthipayoganipphādito vīṇasaṅkhapaṇavādisaddopi itthisaddotveva veditabbo. Sabbopi heso purisassa cittaṃ pariyādāya tiṭṭhati.

Tattha suvaṇṇakakkaṭakasuvaṇṇamora daharabhikkhuādīnaṃ vatthūni veditabbāni. Pabbatantaraṃ kira nissāya mahantaṃ hatthināgakulaṃ vasati. Avidūraṭṭhāne cassa mahāparibhogasaro atthi, tasmim kāyūpapanno suvaṇṇakakkaṭako atthi. So taṃ saraṃ otiṇṇotiṇṇe saṇḍāsena viya aḷehi pāde gahetvā attano vasaṃ netvā māreti. Tassa otārāpekkhā hatthināgā ekaṃ mahāhatthim jeṭṭhakaṃ katvā vicaranti. So ekadivasam taṃ hatthināgaṃ gaṇhi. Thāmasatisampanno hatthināgo cintesi - “sacāhaṃ bhītaravaṃ ravissāmi, sabbe yathāruciyaṃ akīḷitvā palāyissantī”ti niccalova aṭṭhāsi. Atha sabbesaṃ uttiṇṇabhāvaṃ ñatvā tena gahitabhāvaṃ attano bhariyaṃ jānāpetum viravitvā evamāha -

“Siṅgīmigo āyatacakkhunetto,
Aṭṭhittaco vārisayo alomo;
Tenābhibhūto kapaṇaṃ rudāmi,
Mā heva maṃ pāṇasamaṃ jaheyyā”ti.

Sā taṃ sutvā sāmikassa gahitabhāvaṃ ñatvā taṃ tamhā bhayā mocetum hatthinā ca kuḷīrena ca saddhim sallapantī evamāha -

“Ayya na taṃ jahissāmi, kuṇjaraṃ saṭṭhihāyanaṃ;
Pathabyā cāturantāya, suppiyo hosi me tuvaṃ.

“Ye kuḷīrā samuddasmiṃ, gaṅgāya yamunāya ca;
Tesaṃ tvaṃ vārijo seṭṭho, muñca rodantiyā pati”nti.

Kuḷīro saha itthisaddassavanena gahaṇaṃ sithilamakāsi. Atha hatthināgo “ayamevetassa okāso”ti ekaṃ pādaṃ gahitākāreneva ṭhapetvā dutiyaṃ ukkhipitvā taṃ piṭṭhikapāle akkamitvā vicuṇṇikaṃ katvā thokaṃ ākaḍḍhitvā tīre khipi. Atha naṃ sabbahatthino sannipatitvā “amhākaṃ verī”ti vicuṇṇayimsu. Evaṃ tāva itthisaddo suvaṇṇakakkaṭakassa cittaṃ pariyādiyitvā tiṭṭhati.

Suvaṇṇamoropi himavantam anupavisitvā mahantaṃ pabbatagahanaṃ nissāya vasanto niccakālaṃ sūriyassa udayakāle sūriyamaṇḍalaṃ ulloketvā attano rakkhaṃ karonto evaṃ vadati -

“Udetayaṃ cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,

Tayājja guttā viharemu divasaṃ.

“Ye brāhmaṇā vedagū sabbadhamme,
Te me namo te ca maṃ pālayantu;
Namatthu buddhānaṃ namatthu bodhiyā,
Namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā,
Moro carati esanā”ti.

So divasaṃ gocaraṃ gahetvā sāyanhasamaye vasanaṭṭhānaṃ pavisanto
atthaṅgataṃ sūriyamaṇḍalaṃ oloketvāpi imaṃ gāthaṃ vadati -

“Apetayaṃ cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,
Tayājja guttā viharemu rattiṃ.

“Ye brāhmaṇā vedagū sabbadhamme,
Te me namo te ca maṃ pālayantu;
Namatthu buddhānaṃ namatthu bodhiyā,
Namo vimuttānaṃ namo vimuttiyā;
Imaṃ so parittaṃ katvā,
Moro vāsamakappayī”ti.

Iminā niyāmena satta vassasatāni vītināmetvā ekadivasaṃ parittakammato
puretameva morakukkuṭikāya saddaṃ sutvā parittakammaṃ asaritvā rañña
pesitassa luddakassa vasaṃ upagato. Evaṃ itthisaddo suvaṇṇamorassa cittaṃ
pariyādiyitvā tiṭṭhatīti. Chātapabbatavāsī daharo pana sudhāmuṇḍakavāsī daharo ca
itthisaddaṃ sutvā anayabyasanaṃ pattāti.

3. Tatiye itthigandhoti itthiyā catusamuṭṭhānikaṃ gandhāyatanaṃ. Svāyaṃ itthiyā
sarīragandho duggandho hoti, kāyāruḷho pana āgantukaanulepanādīgandho idha
adhippeto. Ekaccā hi itthī assagandhinī hoti, ekaccā meṇḍakagandhinī, ekaccā
sedagandhinī, ekaccā soṇitagandhinī. Ekacco andhabālo evarūpāyapi itthiyā
rajgateva. Cakkavattino pana itthiratanassa kāyato candanagandho vāyati, mukhato
ca uppalagandho. Ayaṃ na sabbāsaṃ hoti, āgantukaanulepanādīgandhova idha
adhippeto. Tiracchānagatā pana hatthiassagoṇādayo tiracchānagatānaṃ
sajātiitthīnaṃ utugandhena yojanadviojanatiyojanacatuyojanampi gacchanti.
Itthikāye gandho vā hotu itthiyā
nivatthanivāsanaanulittālepanapiḷandhamālādīgandho vā, sabbopi itthigandhotveva
veditabbo.

4. Catutthe itthirasoti itthiyā catusamuṭṭhānikaṃ rasāyatanaṃ.
Tipiṭakacūḷanāgacūḷābhayaṭṭherā pana “svāyaṃ itthiyā kiṃkārapaṭissāvitādivasena
savanaraso ceva paribhogaraso ca, ayaṃ itthiraso”ti vadanti. Kiṃ tena? Yo panāyaṃ
itthiyā oṭṭhamaṃsasammakkhanakheḷādirasopi, sāmikassa dinnayāgubhattādīnaṃ
rasopi, sabbo so itthirasotveva veditabbo. Aneke hi sattā attano mātugāmena
yaṃkiñci sahatthā dinnameva madhuranti gahetvā anayabyasanaṃ pattāti.

5. Pañcame itthiphoṭṭhabboti itthiyā kāyasamphasso, itthisarīrāruḥhānaṃ vatthālaṅkāramālādīnaṃ phasso itthiphoṭṭhabbotveva veditabbo. Sabbopesa purisassa cittaṃ pariyādiyati mahācetiyaṅgaṇe gaṇasajjhāyaṃ gaṇhantassa daharabhikkhuno visabhāgārammaṇaphasso viyāti.

Iti satthā sattānaṃ āsayānusayavasena rūpādīsu ekekaṃ gahetvā aññaṃ īdisaṃ na passāmīti āha. Yathā hi rūpagarukassa purisassa itthirūpaṃ cittuppādaṃ gameti palibundhati bajjhāpeti baddhāpeti moheti saṃmoheti, na tathā sesā saddādayo. Yathā ca saddādigarukānaṃ saddādayo, na tathā rūpādīni ārammaṇāni. Ekaccassa ca rūpādīsu ekamevārammaṇaṃ cittaṃ pariyādiyati, ekaccassa dvepi tiṇipi cattāripi pañcapi. Iti ime pañca suttantā pañcagarukavasena kathitā, na pañcagarukajātakavasena. Pañcagarukajātakam pana sakkebhāvatthāya āharitvā kathetabbaṃ. Tatra hi amanussehi kantāramajjhe katāya āpaṇādivicāraṇāya mahāpurisassa pañcasu sahāyesu rūpagaruko rūpārammaṇe bajjhivā anayabyasanaṃ patto, saddādigarukā saddārammaṇādīsu. Iti taṃ sakkebhāvatthāya āharitvā kathetabbaṃ. Ime pana pañca suttantā pañcagarukavaseneva kathitā.

6. Yasmā ca na kevalaṃ purisāyeva pañcagarukā honti, itthiyopi hontiyeva, tasmā tāsampi vasena puna pañca suttante kathesi. Tesampi attho vuttanayeneva veditabbo. Vatthūsupi paṭhamasutte lohapāsādadvāre ṭhitaṃ daharaṃ oloketvā matāya rājorodhāya vatthu veditabbaṃ. Taṃ heṭṭhā vitthāritameva.

7. Dutiyasutte bārāṇasiyaṃ rūpūpajīvino mātugāmassa vatthu veditabbaṃ. Guttilavīṇāvādako kirekissā itthiyā sahassaṃ pahīṇi, sā taṃ uppaṇḍetvā gaṇhituṃ na icchi. So “karissāmettha kattabba”nti sāyanhakālasamanantare alaṅkatapaṭiyatto tassā gehassa abhimukhaṭṭhāne aññaṃsmiṃ gehadvāre nisinno vīṇāya tantiyo same guṇe patiṭṭhāpetvā tantissarena gītassaraṃ anatikkamanto gāyi. Sā itthi tassa gītasaddaṃ sutvā dvāranti saññāya “vivaṭavātapānena tassa santikaṃ gamissāmī”ti ākāseya jīvitakkhayaṃ pattā.

8. Tatiyasutte cakkavattirañño kāyato candanagandho vāyati, mukhato ca uppalaṅgandhoti idaṃ āharitabbaṃ. Idaṃ cettha vatthu veditabbaṃ. Sāvatthiyaṃ kirekissā kuṭumbikadhītāya sāmiko satthu dhammadesanaṃ sutvā, “na sakkā mayā ayaṃ dhammo gihibhūtena pūretu”nti aññatarassa piṇḍapātikattherassa santike pabbaji. Athassa bhariyaṃ “assāmikā aya”nti ñatvā rājā pasenadikosalo antepuraṃ āharāpetvā ekadivasam ekaṃ nīluppalakalāpaṃ ādāya antepuraṃ pavatṭho ekekissā ekekaṃ nīluppalaṃ dāpesi. Puppheṣu bhājiyamānesu tassā itthiyā dve hatthaṃ pattāni. Sā pahaṭṭhākāraṃ dassetvā upasiṅghitvā parodi. Rājā tassā ubhayākāraṃ disvā taṃ pakkosāpetvā pucchi. Sā attano pahaṭṭhākāraṇaṃ rodanakāraṇaṃ kathesi. Yāvatatiyaṃ kathitepi rājā assaddahanto punadivase sakalarājanivesane sabbamālāvilepanādisugandhagandhaṃ harāpetvā buddhappamukhassa bhikkhusaṅghassa āsanāni paññāpetvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā bhattakiccapariyosāne taṃ itthiṃ “kataro te thero”ti pucchitvā, “aya”nti vutte ñatvā satthāraṃ vanditvā, “bhante, tumhehi saddhiṃ bhikkhusaṅgho gacchatu, amhākaṃ asukatthero anumodanaṃ karissatī”ti āha. Satthā taṃ bhikkhuṃ ṭhapetvā vihāraṃ gato. There anumodanaṃ vattuṃ āraddhamatte sakalaṃ rājanivesanaṃ gandhapūraṃ viya jātaṃ. Rājā “saccamevesā āhā”ti pasīditvā punadivase satthāraṃ taṃ kāraṇaṃ pucchi. Satthā “ayaṃ atīte dhammakathaṃ suṇanto ‘sādhū sādhu’ti sādhuṃkāraṃ pavattento sakkaccaṃ assosi, tammūlako tena mahārāja ayamānisaṃso laddho”ti ācikkhi.

“Saddhammadesanākāle, sādhu sādhūti bhāsato;
Mukhato jāyate gandho, uppalaṃva yathodake”ti.

Sesaṃ sabbattha uttānamevāti. Imasmiṃ vagge vaṭṭameva kathitaṃ.

Rūpādivaggavaṇṇanā.



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