

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

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

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

09. Σχόλια για τους στίχους των πρεσβυτέρων γυναικών μοναχών
(09. Therīgāthā-aṭṭhakathā)

14. Το βιβλίο των τριάντα (14. Tīṃsanipāto)



PaliVerse

5. Η συλλογή των μικρών κειμένων

09. Σχόλια για τους στίχους των πρεσβυτέρων γυναικών μοναχών

14. Tiṃsanipāto

1. Subhājīvakambavanikātherīgāthāvaṇṇanā

368-401. Tiṃsanipāte jīvakambavanaṃ rammantiādikā subhāya jīvakambavanikāya theriyā gāthā. Ayampi purimabuddhesu katādhikārā tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinantī, sambhāvitakusalamūlā anukkamena paribrūhitavimokkhasambhārā paripakkaññā hutvā, imasmiṃ buddhuppāde rājagahe brāhmaṇamahāsālakule nibbatti, subhātissā nāmamahosi. Tassā kira sarīrāvayavā sobhanavaṇṇayuttā ahesuṃ, tasmā subhāti anvatthameva nāmaṃ jātaṃ. Sā satthu rājagahappavesane paṭiladdhasaddhā upāsikā hutvā aparabhāge saṃsāre jātaṃvegā kāmesu ādīnaṃ disvā nekkhammañca khemato sallakkhantī mahāpajāpatiyā gotamiyā santike pabbajitvā vipassanāya kammaṃ karontī katipāheneva anāgāmiphale patitṭhāsi.

Atha naṃ ekadivasaṃ aññataro rājagahavāsī dhuttapuriso taruṇo paṭhamayobbane ṭhito jīvakambavane divāvihārāya gacchantiṃ disvā paṭibaddhacitto hutvā maggaṃ ovaranto kāmehi nimantesi. Sā tassa nānappakārehi kāmānaṃ ādīnaṃ attano ca nekkhammajjhāsayaṃ pavedentī dhammaṃ kathesi. So dhammakathaṃ sutvāpi na paṭikkamati, nibandhatiyeva. Therī naṃ attano vacane atitṭhantaṃ akkhiṃhi ca abhirattaṃ disvā, “handā, tayā sambhāvitāṃ akkhi”nti attano ekaṃ akkhiṃ uppāṭetvā tassa upanesi. Tato so puriso santāso saṃvegajāto tattha vigatarāgova hutvā theriṃ khamāpetvā gato. Therī satthu santikaṃ agamāsi. Satthuno saha dassanenevassā akkhi paṭipākatikaṃ ahosi. Tato sā buddhagatāya pītiyā niranantaraṃ phuṭā hutvā aṭṭhāsi. Satthā tassā cittācāraṃ ñatvā dhammaṃ desetvā aggamaggatthāya kammaṭṭhānaṃ ācikkhi. Sā pītiṃ vikkhambhetvā tāvadeva vipassanaṃ vaḍḍhetvā saha paṭisambhidāhi arahattaṃ pāpuṇi. Arahattaṃ pana patvā phalasukhena nibbānasukhena viharantī attano paṭipattiṃ paccavekkhitvā attanā tena ca dhuttapurisena vuttagāthā udānavasena -

368. “Jīvakambavanaṃ rammaṃ, gacchantiṃ bhikkhuniṃ subhaṃ;
Dhuttako sannivāresi, tamenāṃ abravī subhā.

369. “Kiṃ te aparādhitaṃ mayā, yaṃ maṃ ovariyāna tiṭṭhasi;
Na hi pabbajitāya āvuso, puriso samphusanāya kappati.

370. “Garuke mama satthusāsane, yā sikkhā sugatena desitā;
Parisuddhapadaṃ anaṅgaṇaṃ, kiṃ maṃ ovariyāna tiṭṭhasi.

371. “Āvilacitto anāvilaṃ, sarajo vītarajaṃ anaṅgaṇaṃ;
Sabbattha vimuttamānaṃ, kiṃ maṃ ovariyāna tiṭṭhasi.

372. “Daharā ca apāpikā casī, kiṃ te pabbajjā karissati;
Nikkhipa kāsāyacīvaram, ehi ramāma supupphite vane.
373. “Madhurañca pavanti sabbaso, kusumarajena samuṭṭhitā dumā;
Paṭhamavasanto sukho utu, ehi ramāma supupphite vane.
374. “Kusumitasikharā ca pādapā, abhigajjantiva māluteritā;
Kā tuyhaṃ rati bhavissati, yadi ekā vanamogahissasi.
375. “Vāḷamigasaṅghasevitam, kuñjaramattakareṇuloḷitam;
Asahāyikā gantumicchasi, rahitam bhiṃsanakam mahāvanam.
376. “Tapanīyakatāva dhītikā, vicarasi cittalateva accharā;
Kāsikasukhumehi vaggubhi, sobhasī suvasanehi nūpame.
377. “Ahaṃ tava vasānugo siyam, yadi viharemase kānanantare;
Na hi matthi tayā piyattaro, pāṇo kinnarimandalocane.
378. “Yadi me vacanam karissasi, sukhitā ehi agāramāvasa;
Pāsādanivātavāsini, parikammaṃ te karontu nāriyo.
379. “Kāsikasukhumāni dhāraya, abhiropehi ca mālavaṇṇakam;
Kañcanamaṇimuttakam bahuṃ, vividham ābharaṇam karomi te.
380. “Sudhotarajapacchadam subham, gonakatūlikasanthatam navam;
Abhiruha sayanam mahāraham, candanamaṇḍitasāragandhikam.
381. “Uppalam cudakā samuggatam, yathā tam amanussasevitam;
Evaṃ tvam brahmacārinī, sakesaṅgesu jaram gamissasi.
382. “Kiṃ te idha sārasammataṃ, kuṇapapūramhi susānavaḍḍhane;
Bhedanadhamme kaḷevare, yaṃ disvā vimano udikkhasi.
383. “Akkhīni ca tūriyāriva, kinnariyāriva pabbatantare;
Tava me nayanāni dakkhiya, bhiyyo kāmaratī pavaḍḍhati.
384. “Uppalasikharopamāni te, vimale hāṭakasannibhe mukhe;
Tava me nayanāni dakkhiya, bhiyyo kāmaguṇo pavaḍḍhati.
385. “Api dūragatā saramhase, āyatapamhe visuddhadassane;
Na hi matthi tayā piyattaro, nayanā kinnarimandalocane.
386. “Apathena payātumicchasi, candam kīḷanakam gavesasi;
Merum laṅghetumicchasi, yo tvam buddhasutam maggayasi.
387. “Natthi hi loke sadevake, rāgo yatthapi dāni me siyā;
Napi naṃ jānāmi kīriso, atha maggena hato samūlako.
388. “Ingālakuyāva ujjhito, visapattoriva aggito kato;
Napi naṃ passāmi kīriso, atha maggena hato samūlako.

389. “Yassā siyā apaccavekkhitam, satthā vā anupāsito siyā;
Tvam tādīsikam palobhaya, jānantim so imam vihaññasi.
390. “Mayhañhi akkuṭṭhavandite, sukhadukkhe ca satī upaṭṭhitā;
Saṅkhatamasubhanti jāniya, sabbattheva mano na limpati.
391. “Sāham sugatassa sāvīkā, maggaṭṭhaṅgikayānāyāyinī;
Uddhaṭṭasallā anāsavā, suññāgāragatā ramāmahaṃ.
392. “Diṭṭhā hi mayā sucittitā, sombhā dārukapillakāni vā;
Tantihi ca khīlakehi ca, vinibaddhā vividham panaccakā.
393. “Tamhuddhaṭe tantikhīlake, vissatṭhe vikale parikrite;
Na vindeyya khaṇḍaso kate, kimhi tattha manaṃ nivesaye.
394. “Tathūpamā dehakāni maṃ, tehi dhammehi vinā na vattanti;
Dhammehi vinā na vattati, kimhi tattha manaṃ nivesaye.
395. “Yathā haritālena makkhitam, addasa cittikam bhittiyā kataṃ;
Tamhi te viparītadassanaṃ, saññā mānusikā niratthikā.
396. “Māyam viya aggato kataṃ, supinanteva suvaṇṇapādapaṃ;
Upagacchasi andha rittakam, janamajjheriva rupparūpakaṃ.
397. “Vaṭṭaniriva koṭarohitā, majjhe pubbuḷakā saassukā;
Pīḷakoḷikā cettha jāyati, vividhā cakkhuvidhā ca piṇḍitā.
398. “Uppāṭiya cārudassanā, na ca pajjittha asaṅgamānasā;
Handa te cakkhum harassu taṃ, tassa narassa adāsi tāvade.
399. “Tassa ca viramāsi tāvade, rāgo tattha khamāpayī ca naṃ;
Sotthi siyā brahmacārinī, na puno edisakam bhavissati.
400. “Āsādiya edisaṃ janaṃ, aggaṃ pajjalitaṃva liṅgiya;
Gaṇhiya āsīvisaṃ viya, api nu sotthi siyā khamehi no.
401. “Muttā ca tato sā bhikkhunī, agamī buddhavarassa santikam;
Passiya varapuññalakkhaṇaṃ, cakkhu āsi yathā purāṇaka”nti. -

Imā gāthā paccudāhāsi.

Tattha jīvakambavananti jīvakassa komārabhaccassa ambavanaṃ. Rammanti ramaṇīyaṃ. Taṃ kira bhūmibhāgasampattiyā chāyūdakasampattiyā ca rukkhānaṃ ropitākārena ativiya manuññaṃ manoramaṃ. Gacchantinti ambavanaṃ uddissa gataṃ, divāvihārāya upagacchantim. Subhanti evaṃnāmikaṃ. Dhuttakoti itthidhutto. Rājagahavāsī kireko mahāvibhavassa suvaṇṇakārassa putto yuvā abhirūpo itthidhutto puriso matto vicarati. So taṃ paṭipathe disvā paṭibaddhacitto maggaṃ uparundhitvā aṭṭhāsi. Tena vuttaṃ - “dhuttako sannivāresī”ti, mama gamanaṃ nisedhesīti attho. Tameṇaṃ abravī subhāti tameṇaṃ nivāretvā ṭhitaṃ dhuttaṃ subhā

bhikkhunī kathesi. Ettha ca “gacchantiṃ bhikkhuniṃ subhaṃ, abravi subhā”ti ca attānameva therī aññaṃ viya katvā vadati. Theriyā vuttagāthānaṃ sambandhadassanavasena saṅgītikārehi ayaṃ gāthā vuttā.

“Abravi subhā”ti vatvā tassā vuttākāradassanatthaṃ āha “kiṃ te aparādhita”ntiādi. Tattha kiṃ te aparādhitaṃ mayāti kiṃ tuyhaṃ, āvuso, mayā aparaddhaṃ. Yaṃ maṃ ovariyāna tiṭṭhasīti yena aparādhena maṃ gacchantiṃ ovaritvā gamanaṃ nisedhetvā tiṭṭhasi, so natthevāti adhippāyo. Atha itthīṭisaññāya evaṃ paṭipajjasi, evampi na yuttanti dassenti āha - “na hi pabbajitāya, āvuso, puriso samphusanāya kappatī”ti, āvuso suvaṇṇakāraputta, lokiyacārittenapi purisassa pabbajitānaṃ samphusanāya na kappati, pabbajitāya pana puriso tiracchānagatopi samphusanāya na kappati, tiṭṭhatu tāva purisaphusanā, rāgavasenassā nissaggiyena purisassa nissaggiyassāpi phusanā na kappateva.

Tenāha “garuke mama satthusāsane”tiādi. Tassattho - garuke pāsānacchattaṃ viya garukātabbe mayhaṃ satthu sāsane yā sikkhā bhikkhuniyo uddissa sugatena sammāsambuddhena desitā paññattā. Tāhi parisuddhapadaṃ parisuddhakusalakoṭṭhāsaṃ, rāgādiṅgaṇānaṃ sabbaso abhāvena anaṅgaṇaṃ, evaṃbhūtaṃ maṃ gacchantiṃ kena kāraṇena āvaritvā tiṭṭhasīti.

Āvilacittoti cittassa āvilabhāvakarānaṃ kāmavitakkādīnaṃ vasena āvilacitto, tvaṃ tadabhāvato anāvilam, rāgarajādīnaṃ vasena sarajo, sāṅgaṇo tadabhāvato vītarajaṃ anaṅgaṇaṃ sabbattha khandhapañcake samucchadavimuttiyā vimuttamānasam, maṃ kasmā ovaritvā tiṭṭhasīti?

Evaṃ theriyā vutte dhuttako attano adhippāyaṃ vibhāvento “daharā cā”tiādinā dasa gāthā abhāsi. Tattha daharāti taruṇī paṭhame yobbane ṭhitā. Apāpikā casīti rūpena alāmikā ca asi, uttamarūpadharā cāhosīti adhippāyo. Kiṃ te pabbajjā karissatīti tuyhaṃ evaṃ paṭhamavaye ṭhitāya rūpasampannāya pabbajjā kiṃ karissati, vuḍḍhāya bībhaccharūpāya vā pabbajitabbanti adhippāyena vadati. Nikkhipāti chaḍḍehi. “Ukkhipā”ti vā pāṭho, apaneḥīti attho.

Madhuranti subhaṃ, sugandhanti attho. Pavantīti vāyanti. Sabbasoti samantato. Kusumarajena samuṭṭhitā dumāti ime rukkhā mandavātena samuṭṭhahamānakusumareṇujātena attano kusumarajena sayam samuṭṭhitā viya hutvā samantato surabhī vāyanti. Paṭhamavasanto sukho utūti ayaṃ paṭhamo vasantamāso sukhasamphasso ca utu vattatīti attho.

Kusumitasikharāti supupphitagga. Abhigajjantiva māluteritāti vātena sañcalitā abhigajjantiva abhitthanitā viya tiṭṭhanti. Yadi ekā vanamogahissasīti sace tvaṃ ekikā vanamogāhissasi, kā nāma te tattha rati bhavissatīti attanā baddhasukhābhīrattattā evamāha.

Vālamigasaṅghasevanti sīhabyagghādivālamigasamūhehi tattha tattha upasevitaṃ. Kuñjaramattakareṇuloḷitanti mattakuñjarehi hatthinīhi ca migānaṃ cittatāpanena rukkhagacchādīnaṃ sākābhāñjanena ca āloḷitapadesaṃ. Kiñcāpi tasmiṃ vane īdisaṃ tadā natthi, vanaṃ nāma evarūpanti taṃ bhiṃsāpetukāmo evamāha. Rahitanti janarahitaṃ vijanaṃ. Bhiṃsanakanti bhayajanakaṃ.

Tapanīyakatāva dhītikāti rattasuvaṇṇena vicaritā dhītalikā viya sukusalena yantācariyena yantayogavasena sajjitā suvaṇṇapaṭimā viya vicarasi, idāneva ito cito ca sañcarasi. Cittalateva accharāti cittalatānāmake uyyāne devaccharā viya.

Kāsikasukhumehīti kāsiraṭṭhe uppannehi ativiya sukhumehi. Vaggubhīti siniddhamatṭhehi. Sobhasī suvasanehi nūpameti nivāsanapārūpanavattthehi anupame upamārahite tvaṃ idāni me vasānugo sobhasīti bhāvinaṃ attano adhippāyavasena ekantikaṃ vattamānaṃ viya katvā vadati.

Ahaṃ tava vasānugo siyanti ahampi tuyhaṃ vasānugo kiṃkārapaṭissāvī bhaveyyaṃ. Yadi viharemase kānanantareti yadi mayaṃ ubhopi vanantare saha vasāma ramāma. Na hi matthi tayā piyattaroti vasānugabhāvassa kāraṇamāha. Pāṇoti satto, añño kocipi satto tayā piyatara mayaṃ na hi atthīti attho. Atha vā pāṇoti attano jīvitaṃ sandhāya vadati, mayaṃ jīvitaṃ tayā piyataraṃ na hi atthīti attho. Kinnarimandalocaneti kinnariyā viya mandaputhuvilocane.

Yadi me vacanaṃ karissasi, sukhitā ehi agāramāvasāti sace tvaṃ mama vacanaṃ karissasi, ekāsaṇaṃ ekaseyyaṃ brahmacariyadukkhaṃ pahāya ehi kāmabhogehi sukhitā hutvā agāraṃ ajjhāvasa. “Sukhitā heti agāramāvasanti”ti keci paṭhanti, tesāṃ sukhitā bhavissati, agāraṃ ajjhāvasanti attho. Pāsādanivātavāsiniṃ nivātesu pāsādesu vāsini. “Pāsādavimānavāsini”ti ca pāṭho, vimānasadisese pāsādesu vāsini attho. Parikammanti veyyāvaccamaṃ.

Dhārayāti paridaha, nivāsehi ceva uttariyañca karohi. Abhiropehīti maṇḍanavibhūsanavasena vā sarīraṃ āropaya, alaṅkarohīti attho. Mālavaṇṇakanti mālāñceva gandhavilepanañca. Kañcanamaṇimuttakanti kañcanena maṇimuttāhi ca yuttaṃ, suvaṇṇamayamaṇimuttāhi khacitanti attho. Bahunti hatthūpagādibhedato bahuppakāraṃ. Vividhanti karaṇavikatiyā nānāvidhaṃ.

Sudhotarajapacchadanti sudhotatāya pavāhitarajaṃ uttaracchadaṃ. Subhanti sobhanaṃ. Gonakatūlikasanthanti dīghalomakāḷakojavena ceva haṃsalomādipuṇṇāya tūlikāya ca santhataṃ. Navanti abhinavaṃ. Mahārahanti mahagghaṃ. Candanamaṇḍitasāragandhikanti gosīsakādisāracandanena maṇḍitatāya surabhigandhikaṃ, evarūpaṃ sayanamāruha, taṃ āruhitvā yathāsukhaṃ sayāhi ceva nisīda cāti attho.

Uppalaṃ cudakā samuggatanti ca-kāro nipātamattaṃ, udakato uggataṃ utṭhitaṃ accuggamma ṭhitaṃ suphullamuppalaṃ. Yathā taṃ amanussasevanti tañca rakkhasapariggahitāya pokkharaṇiyā jātattā nimmanussehi sevitāṃ kenaci aparibhuttameva bhaveyya. Evaṃ tvaṃ brahmacāriniṃ evameva taṃ suṭṭhu phullamuppalaṃ viya tuvaṃ brahmacārini. Sakeśaṅgesu attano sarīrāvayavesu kenaci aparibhuttasueva jaraṃ gamissasi, mudhāyeva jarājiṇṇā bhavissasi.

Evaṃ dhuttakena attano adhippāye pakāsīte therī sarīrasabhāvavibhāvanena taṃ tattha vicchindenti “kiṃ te idhā”ti gāthamāha. Tassattho - āvuso suvaṇṇakāraputta, kesādikuṇapapūre ekantena bhedanadhamme susānavaḍḍhane, idha imasmiṃ kāyasaññite asucikaḷevare kiṃ nāma tava sāranti sammataṃ sambhāvitaṃ, yaṃ disvā vimano aññatarasmiṃ ārammaṇe vigatamanasaṅkappo, ettheva vā avimano somanassiko hutvā udikkhasi, taṃ mayaṃ kathehīti.

Taṃ sutvā dhuttako kiñcāpi tassā rūpaṃ cāturiyasobhitaṃ, paṭhamadassanato pana paṭṭhāya yasmiṃ diṭṭhipāte paṭibaddhacitto, tameva apadisanto “akkhīni ca tūriyārīvā”tiādimāha. Kāmañcāyaṃ therī suṭṭhu saṃyatataṃ santindriyā, tāya thiravippasannasommasantanayanānīpātesu kammānubhāvanipphannesu pasannapañcappasādapaṭimaṇḍitesu nayanesu labbhamāne pabhāvisiṭṭhacāturiye

diṭṭhipāte, yasmā sayam caritahāvabhāvavilāsādiparikappavañcito so dhutto jāto, tasmāssa diṭṭhirāgo savisesam vepullam agamāsi. Tattha akkhīni ca tūriyārivāti tūri vuccati migī, ca-saddo nipātamattam, migacchāpāya viya te akkhīnīti attho. “Koriyārivā”ti vā pālī, kuñcakārakukkuṭiyāti vuttam hoti. Kinnariyāriya pabbatantareti pabbatakucchiyam vicaramānāya kinnarivanitāya viya ca te akkhīnīti attho. Tava me nayanāni dakkhiyāti tava vuttaguṇavisesāni nayanāni disvā, bhiyyo uparūpari me kāmābhirati pavaḍḍhati.

Uppalasikharopamāni teti rattuppalaaggasadisāni pamhāni tava. Vimaleti nimmale. Hāṭakasannibheti kañcanarūpakassa mukhasadise te mukhe, nayanāni dakkhiyāti yojanā.

Api dūragatāti dūram ṭhānam gatāpi. Saramhaseti aññam kiñci acintetvā tava nayanāni eva anussarāmi. Āyatapamheti dīghapakhume. Visuddhadassaneti nimmalalocane. Na hi matthi tayā piyattaro nayanāti tava nayanato añño koci mayham piyattaro natthi. Tayāti hi sāmīatthe eva karaṇavacanam.

Evam cakkhusampattiyā ummāditassa viya tam tam vippalapato tassa purisassa manoratham viparivattenti therī “apathenā”tiadinā dvādasa gāthā abhāsi. Tattha apathena payātumicchāsīti, āvuso suvaṇṇakāraputta, sante aññasmiṃ itthijane yo tvaṃ buddhasutam buddhassa bhagavato orasadhītaram maṃ maggayasi patthesi, so tvaṃ sante khome ujumagge apathena kaṇṭakanivutena sabhayena kummaggena payātumicchasi paṭipajjitukāmosi, candam kīlanakam gavesasi candamaṇḍalam kīlāgoḷakam kātukāmosi, merum laṅghetumicchasi caturāsītiyojanasahassubbedham sinerupabbatarājam laṅghayitvā aparabhāge ṭhātukāmosi, so tvaṃ maṃ buddhasutam maggayasīti yojanā.

Idāni tassa attano avisayabhāvam patthanāya ca vighātāvahatam dassetum “natthi”tiādi vuttam. Tattha rāgo yatthapi dāni me siyāti yattha idāni me rāgo siyā bhaveyya, tam ārammaṇam sadevake loke natthi eva. Napi naṃ jānāmi kīrisoti naṃ rāgam kīrisotipi na jānāmi. Atha maggena hato samūlakoti athāti nipātamattam. Ayonisomanasikārasaṅkhātena mūlena samūlako rāgo ariyamaggena hato samugghātito.

Ingālakuyāti aṅgārakāsuyā. Ujjhitoti vātukkhitto viya yo koci, dahaniyā indhanam viyāti attho. Visapattorivāti visagatabhājanam viya. Aggito katoti aggito aṅgārato apagato kato, visassa lesampi asesetvā apanīto vināsitoti attho.

Yassā siyā apaccavekkhanti yassā itthiyā idam khandhapañcakam ñāṇena appaṭivekkhitam apariññātam siyā. Sattā vā anusāsito siyāti sattā vā dhammasarīrassa adassanena yassā itthiyā ananusāsito siyā. Tvaṃ tādīsikam palobhayāti, āvuso, tvaṃ tathārūpam aparimadditasāṅkhāram apaccavekkhitalokuttaradhammam kāmehi palobhaya upagaccha. Jānantim so imam vihaññasīti so tvaṃ pavattim nivattiṇca yāthāvato jānantim paṭividdhasaccam imam subham bhikkhunim āgamma vihaññasī, sampati āyatiṇca vighātam dukkham āpajjasi.

Idāni vighātāpattitam kāraṇavibhāvanena dassenti “mayham hī”tiādimāha. Tattha hīti hetuatthe nipāto. Akkuṭṭhavanditeti akkose vandanāya ca. Sukhadukkheti sukhe ca dukkhe ca, itthānīṭṭhavisayasamāyoge vā. Satī upaṭṭhitāti paccavekkhaṇayuttā

sati sabbakālaṃ upaṭṭhitā. Saṅkhatamasubhanti jāniyāti tebhūmakam
saṅkhāragataṃ kilesāsucipaggharaṇena asubhanti ñatvā. Sabbatthevāti
sabbasmimyeva bhavattaye mayhaṃ mano taṇhālepādinā na upalimpati.

Maggaṭṭhaṅgikayānayaṇinīti aṭṭhaṅgikamaggasaṅkhātena ariyayānena
nibbānapuraṃ yāyinī upagatā. Uddhaṭasallāti attano santānato
samuddhaṭarāgādisallā.

Sucittitāti hatthapādamukhādiākārena suṭṭhu cittitā viracitā. Sombhāti sumbhakā.
Dārukapiḷlakāni vāti dārudaṇḍādīhi uparacitarūpakāni. Tantīhīti nhārusuttakehi.
Khīlakehīti hatthapādapiṭṭhikaṇṇādiatthāya ṭhapitadaṇḍehi. Vinibaddhāti
vividhenākārena baddhā. Vividhaṃ panaccakāti yantasuttādīnaṃ
añchanavissajjanādinā paṭṭhapitanaccakā, panaccantā viya diṭṭhāti yojanā.

Tamhuddhaṭe tantikhīlaketi sannivesavisiṭṭharacanāvisesayuttaṃ upādāya
rūpakasamaññā tamhi tantimhi khīlake ca ṭhānato uddhaṭe bandhanto vissatṭhe,
visuṃ karaṇena aññamaññaṃ vikale, tahiṃ tahiṃ khipanena parikrite vikirite. Na
vindeyya khaṇḍaso kateti potthakarūpassa avayave khaṇḍākhaṇḍite kate
potthakarūpaṃ na vindeyya, na upalabheyya. Evaṃ sante kimhi tattha manam
nivesaye tasmim potthakarūpāvayave kimhi kiṃ khāṇuke, udāhu rajjuke,
mattikāpiṇḍādike vā manam manasaññaṃ niveseyya, visaṅkhāre avayave sā saññā
kadācipi napateyyāti attho.

Tathūpamāti taṃsadisā tena potthakarūpena sadisā. Kinti ce āha “dehakānī”tiādi.
Tattha dehakānīti hatthapādamukhādidehāvayavā. Manti me paṭibaddhā
upaṭṭhahanti. Tehi dhammehīti tehi pathaviādīhi ca cakkhādīhi ca dhammehi. Vinā na
vattantīti na hi tathā tathā sanniviṭṭhe pathaviādiddhamme muñcitvā dehā nāma santi.
Dhammehi vinā na vattatīti deho avayavehi avayavadhammehi vinā na vattati na
upalabbhati. Evaṃ sante kimhi tattha manam nivesayeti kimhi kiṃ pathaviyaṃ,
udāhu āpādiḍe dehoti vā hatthapādādīnīti vā manam manasaññaṃ niveseyya. Yasmā
pathaviādīpasādadhammamatte esā samañña, yadidaṃ dehoti vā hatthapādādīnīti
vā sattoti vā itthīti vā purisoti vā, tasmā na ettha jānato koci abhiniveso hotīti.

Yathā haritālena makkhitaṃ, addasa cittaṃ bhittiyā katanti yathā kusalena
cittakārena bhittiyaṃ haritālena makkhitaṃ littam tena lepaṃ datvā kataṃ ālikhitaṃ
cittaṃ itthirūpaṃ addasa passeyya. Tattha yā
upathambhanakhepanādikiriyaṃ sampattiyā mānusikā nu kho ayaṃ bhitti apassāya
ṭhitāti saññā, sā niratthakā manussabhāvasaṅkhātassa atthassa tattha abhāvato,
mānusīti pana kevalaṃ tahiṃ tassa ca viparītadassanaṃ, yāthāvato gahaṇaṃ na
hoti, dhammapuñjamatte itthipurisādigahaṇampi evaṃ sampadamidaṃ daṭṭhabbanti
adhippāyo.

Māyaṃ viya aggato katanti māyākārena purato upaṭṭhāpitaṃ māyāsadisam.
Supinanteva suvaṇṇapādapanti supinameva supinantaṃ, tattha
upaṭṭhitasuvaṇṇamayarukkhaṃ viya. Upagacchasi andha rittakanti andhabāla
rittakaṃ tucchakaṃ antosārahitaṃ imaṃ attabhāvaṃ “etaṃ mamā”ti sāravantaṃ
viya upagacchasi abhinivisasi. Janamajjheriva rupparūpakanti māyākārena
mahājanamajjhe dassitaṃ rūpiyarūpasadisam sāraṃ viya upaṭṭhahantaṃ, asāranti
attho.

Vaṭṭanirivāti lākhāya guḷikā viya. Koṭarohitāti koṭare rukkhasusire ṭhapitā. Majjhe pubbuḷakāti akkhidalamajjhe ṭhitajalapubbuḷasadisā. Saassukāti assujalasahitā. Pīḷakoḷikāti akkhigūthako. Ettha jāyatīti etasmiṃ akkhimaṇḍale ubhosu koṭīsu visagandhaṃ vāyanto nibbattati. Pīḷakoḷikāti vā akkhidalesu nibbattanakā pīḷakā vuccati. Vividhāti setanīlamaṇḍalānañceva rattapītādīnaṃ sattannaṃ paṭalānañca vasena anekavidhā. Cakkhuvidhāti cakkhubhāgā cakkhuppakārā vā tassa anekakalāpagatabhāvato. Piṇḍitāti samuditā.

Evaṃ cakkhusmiṃ sārājantassa cakkhuno asubhataṃ anavaṭṭhitatāya aniccatañca vibhāvesi. Vibhāvetvā ca yathā nāma koci lobhanīyaṃ bhaṇḍaṃ gahetvā corakantāraṃ paṭipajjanto corehi palibuddho taṃ lobhanīyabhaṇḍaṃ datvā gacchati, evameva cakkhumhi sārattena tena purisena palibuddhā therī attano cakkhum uppāṭetvā tassa adāsi. Tena vuttaṃ “uppāṭiya cārudassanā”tiādi. Tattha uppāṭiyāti uppāṭetvā cakkhukūpato nīharitvā. Cārudassanāti piyadassanā manoharadassanā. Na ca pajjitthāti tasmīṃ cakkhusmiṃ saṅgaṃ nāpajji. Asaṅgamānasāti katthacipi ārammaṇe anāsattacittā. Handa te cakkhunti tayā kāmitaṃ tato eva mayā dinnattā te cakkhusaññitaṃ asucipiṇḍaṃ gaṇha, gahetvā harassu pasādayuttaṃ icchitaṃ ṭhānaṃ nehi.

Tassa ca viramāsi tāvadeti tassa dhuttapurisassa tāvadeva akkhimhi uppāṭitakkaṇe eva rāgo vigacchi. Tatthāti akkhimhi, tassaṃ vā theriyaṃ. Atha vā tatthāti tasmīmyeva ṭhāne. Khamāpayīti khamāpesi. Sotthi siyā brahmacārinīti seṭṭhacārini mahesike tuyhaṃ ārogyameva bhavēyya. Na puno edisaṃ bhavissatīti ito paraṃ evarūpaṃ anācāracaraṇaṃ na bhavissati, na karissāmīti attho.

Āsādiyāti ghaṭṭetvā. Edisanti evarūpaṃ sabbattha vītarāgaṃ. Aggīṃ pajjalitaṃva liṅgiyāti pajjalitaṃ aggīṃ āliṅgetvā viya.

Tatoti tasmā dhuttapurisā. Sā bhikkhunīti sā subhā bhikkhunī. Agamī buddhavarassa santikanti sammāsambuddhassa santikaṃ upagacchi upasaṅkami. Passiya varapuññalakkhaṇanti uttamehi puññasambhārehi nibbattamahāpurisalakkhaṇaṃ disvā. Yathā purāṇakanti porāṇaṃ viya uppāṭanato pubbe viya cakkhu paṭipākatikaṃ ahoṣi. Yamettha antarantarā na vuttaṃ, taṃ vuttanayattā suviññēyyameva.

Subhājīvakambavanikātherīgāthāvaṇṇanā niṭṭhitā.

Tiṃsanipātavaṇṇanā niṭṭhitā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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