

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)

16. Κείμενο για το ένα πράγμα (16. Ekadhammapāḷi)



PaliVerse

4. Η συλλογή των αριθμημένων ομιλιών - Σχόλια

01. Σχόλια για το βιβλίο του ενός

16. Ekadhammapāḷi

1. Ekadhammapāḷi-paṭṭhamavaggavaṇṇanā

296. Ekadhammapāḷiyaṃ ekadhammoti ekasabhāvo. Ekantanibbidāyāti ekantena vaṭṭe nibbindanattāya ukkaṇṭhanattāya. Virāgāyāti vaṭṭe virajjanattāya, rāgādīnaṃ vā kilesānaṃ virajjanāya vigamāya. Nirodhāyāti rāgādīnaṃ nirodhāya appavattikaraṇattāya, vaṭṭasseva vā nirujjanattāya. Upasamāyāti kilesavūpasamanattāya, abhiññāyāti aniccādivasena lakkhaṇattayaṃ āropetvā abhijānanattāya. Sambodhāyāti catunnaṃ saccānaṃ bujjhanattāya, “bodhi vuccati catūsu maggesu ñāṇa”nti evaṃ vuttassa vā catumaggañāṇassa paṭivijjanattāya. Nibbānāyāti appaccayanibbānassa sacchikaraṇattāya.

Iti bhagavā imehi sattahi padehi buddhānussatikammaṭṭhānassa vaṇṇaṃ kathesi. Kasmā? Mahājanassa ussāhajananaṃ visakaṇṭakavāṇijo viya attano paṇiyassa. Visakaṇṭakavāṇijo nāma guḷavāṇijo vuccati. So kira guḷaphāṇitakhaṇḍasakkarādīni sakaṭenādāya paccantagāmaṃ gantvā “visakaṇṭakaṃ gaṇhatha, visakaṇṭakaṃ gaṇhathā”ti ugghosesi. Taṃ sutvā gāmikā “visaṃ nāma kakkhaḷaṃ ghoram. Yo naṃ khādati, so marati. Kaṇṭakampi vijjhivā māreti, ubhopete kakkhaḷā. Ko ettha ānisaṃso”ti gehadvārāni thakesuṃ, dārake ca palāpesuṃ. Taṃ disvā vāṇijo ‘avohārakusalā ime gāmikā, handa ne upāyena gāhāpemi”ti “atimadhuraṃ gaṇhatha, atisāduṃ gaṇhatha, guḷaṃ phāṇitaṃ sakkaraṃ samaggaṃ labbhati, kūṭamāsakakūṭakahāpaṇādīhi vāpi labbhatī”ti ugghosesi. Taṃ sutvā gāmikā tuṭṭhapahaṭṭhā vaggavaggā gantvā bahumpi mūlaṃ datvā aggahesuṃ.

Tattha visakaṇṭakavāṇijassa “visakaṇṭakaṃ gaṇhathā”ti ugghosanaṃ viya bhagavato buddhānussatikammaṭṭhānakathanaṃ, visakaṇṭake vaṇṇaṃ kathetvā tassa gahaṇattāya mahājanassa ussāhakaraṇaṃ viya imehi sattahi padehi buddhānussatikammaṭṭhānassa vaṇṇabhaṇanena tassa mahājanassa ussāhakaraṇaṃ.

Katamo ekadhammoti kathetukamyatāpucchā. Buddhānussatīti buddhaṃ ārabha uppannā anussati, buddhaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Taṃ panetaṃ buddhānussatikammaṭṭhānaṃ duvidhaṃ hoti cittasampahaṃsanatthañceva vipassanatthañca. Kathaṃ? Yadā hi asubhārammaṇesu aññataraṃ bhāventassa bhikkhuno cittuppādo upahaññati ukkaṇṭhati nirassādo hoti, vīthiṃ nappaṭipajjati, kūṭagoṇo viya ito cito ca vidhāvati. Tasmīṃ khaṇe esa mūlakammaṭṭhānaṃ pahāya “itipi so bhagavā”tiādīnā nayena tathāgatassa lokiya lokuttaraḡuṇe anussarati. Tassevaṃ buddhaṃ anussarantassa cittuppādo pasīdati, vinīvaraṇo hoti. So taṃ cittaṃ evaṃ dametvā puna mūlakammaṭṭhānaṃyeva manasi karoti. Kathaṃ? Yathā nāma balavā puriso kūṭāgārakaṇṇikatthāya mahārukkhaṃ chindanto sākāpalāsacchedanamatteneva pharasudhārāya vipannāya mahārukkhaṃ chindituṃ asakkontopi dhuranikkhepaṃ akatvāva kammārasālaṃ gantvā tikhiṇaṃ

pharasuṃ kārāpetvā puna taṃ chindeyya. Evaṃsampadamidaṃ daṭṭhabbaṃ. So evaṃ buddhānussativasena cittaṃ paridametvā puna mūlakammaṭṭhānaṃ manasikaronto asubhārammaṇaṃ paṭhamajjhānaṃ nibbattetvā jhānaṅgāni sammāsivā ariyabhūmiṃ okkamati. Evaṃ tāva cittasampahaṃsanatthaṃ hoti.

Yadā panesa buddhānussatiṃ anussarivā “ko ayaṃ itipi so bhagavātiādinaṃ nayena anussari, itthi nu kho puriso nu kho devamanussamārabrahmānaṃ aññataro nu kho”ti pariggaṇhanto “na añño koci, satisampayuttaṃ pana cittameva anussarī”ti disvā “taṃ kho panetaṃ cittaṃ khandhato viññāṇakkhandho hoti, tena sampayuttā vedanā vedanākkhandho, tena sampayuttā saññā saññākkhandho, sahaṇā phassādayo saṅkhārakkhandho ime cattāro arūpakkhandaṃ honti”ti arūpaṇca vavatthapetvā tassa nissayaṃ pariyesanto hadayavatthuṃ disvā tassa nissayāni cattāri mahābhūtāni, tāni upādāya pavattāni sesaupādārūpāni ca pariggahetvā “sabbampetaṃ rūpaṃ rūpakkhandaṃ”ti vavatthapetvā “idaṃ rūpaṃ purimaṇca arūpa”nti saṅkhepato rūpārūpaṃ, pabhedato pañcakkhandhe puna “saṅkhepato pañcapete khandhā dukkhasacca”nti dukkhasaccaṃ vavatthapetvā “tassa pabhāvikā taṇhā samudayasaccaṃ, tassā nirodho nirodhasaccaṃ, nirodhapajānaṇaṃ paṭipadā maggasacca”nti evaṃ pubbabhāge cattāri ca saccāni vavatthapetvā paṭipāṭiyā ariyabhūmiṃ okkamati. Tadāssa imaṃ kammaṭṭhānaṃ vipassanatthaṃ nāma hoti. Ayaṃ khotiādi appanāvāro vuttanayeneva veditabbo.

297. Dhammānussatiādīsupi eseva nayo. Ayaṃ panettha vacanattho - dhammaṃ ārabha uppannā anussati dhammānussati, svākkhātātādidhammaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Saṅghaṃ ārabha uppannā anussati saṅghānussati, suppaṭipannatādisaṅhaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Sīlaṃ ārabha uppannā anussati sīlānussati, akhaṇḍatādisīlaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Cāgaṃ ārabha uppannā anussati cāgānussati, muttacāgatādicāgaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Devatā ārabha uppannā anussati devatānussati, devatā sakkhīṭṭhāne ṭhapetvā attano saddhādiguṇārammaṇāya satiyā etaṃ adhivacanaṃ. Ānāpāne ārabha uppannā sati ānāpānassati, assāsapassāsanimittārammaṇāya satiyā etaṃ adhivacanaṃ. Maraṇaṃ ārabha uppannā sati maraṇassati, jīvitindriyupacchedārammaṇāya satiyā etaṃ adhivacanaṃ. Kesādikāyakoṭṭhāsanimittārammaṇāya satiyā etaṃ adhivacanaṃ. Upasamaṃ ārabha uppannā anussati upasamānussati, sabbadukkhūpasamārammaṇāya satiyā etaṃ adhivacanaṃ. Duvidho vā upasamo accantūpasamo ca khayūpasamo ca. Tattha accantūpasamo nāma nibbānaṃ, khayūpasamo nāma maggo. Evameva duvidhampi upasamaṃ anussarantassa uppannā sati upasamānussatīti ayamettha attho. Iti imesu dasasu kammaṭṭhānesu ānāpānassati maraṇassati kāyagatāsātīti imāni tīni vipassanatthāneva honti, sesāni satta cittasampahaṃsanatthānipi hontīti.

Paṭhamavaggavaṇṇanā.

16. Ekaḍhammapāḷi

2. Ekaḍhammapāḷi-dutiyavaggavaṇṇanā

298. Dutīye micchādiṭṭhīti dvāsattṭhividdhāyapi micchādiṭṭhiyā etaṃ adhivacanaṃ. Micchādiṭṭhikassāti tāya diṭṭhiyā samannāgatassa.

299. Sammādiṭṭhīti pañcavidhāyapi sammādiṭṭhiyā etaṃ adbhivacanaṃ.
Sammādiṭṭhikassāti tāya diṭṭhiyā samannāgatassa.

302. Ayoniso manasikāroti anupāyamanasikāro.

303. Yoniso manasikāroti upāyamanasikāro. Tattha ayoniso manasikaroto pubbe anuppannā micchādiṭṭhi uppajjati, uppannā pana yāva niyāmokkamanā pavaḍḍhati. Niyāme okkante vaḍḍhitā nāma hoti. Yoniso manasikaroto pubbe anuppannā sammādiṭṭhi uppajjati, uppannā pana yāva arahattamaggā pavaḍḍhati. Arahattaphale patte vaḍḍhitā nāma hoti.

304. Micchādiṭṭhiyā, bhikkhave, samannāgatā sattāti ettha ekaccā micchādiṭṭhi saggāvaraṇā ceva hoti maggāvaraṇā ca, ekaccā maggāvaraṇāva, na saggāvaraṇā, ekaccā neva saggāvaraṇā na maggāvaraṇā. Tattha ahetukadiṭṭhi, akiriyadiṭṭhi, natthikadiṭṭhīti ayaṃ tividhā saggāvaraṇā ceva hoti maggāvaraṇā ca. Dasavatthukā antaggāhikā micchādiṭṭhi maggāvaraṇāva hoti na saggāvaraṇā. Vīsativatthukā sakkāyadiṭṭhi neva saggāvaraṇā na maggāvaraṇā. Idaṃ pana vidhānaṃ paṭikkhipitvā imasmiṃ sutte “micchādiṭṭhiyā, bhikkhave, samannāgatā”ti vacanato antamaso vīsativatthukaṃ sakkāyadiṭṭhiṃ upādāya diṭṭhi nāma saggā upanetuṃ samatthā nāma natthi, ekantaṃ nirayasmiṃyeva nimujjāpetīti vuttaṃ. Yathā hi muggamāsappamāṇāpi pāsāṇasakkharā udaye pakkhittā uppilavamānā nāma natthi, ekantaṃ heṭṭhāva pavisati, evamevaṃ antamaso sakkāyadiṭṭhipi saggā upanetuṃ samatthā nāma natthi, ekantaṃ apāyesuyeva nimujjāpetīti.

305. Sammādiṭṭhiyā samannāgatāti ettha kammassakatasammādiṭṭhi, jhānasammādiṭṭhi, vipassanāsammādiṭṭhi, maggassammādiṭṭhi, phalassammādiṭṭhīti pañcavidhā sammādiṭṭhi. Tattha kammassakatasammādiṭṭhi sampattibhavaṃ ākaḍḍhati, jhānasammādiṭṭhi rūpārūpabhavaṃ paṭisandhiṃ deti, maggassammādiṭṭhi vaṭṭaṃ viddhaṃseti, phalassammādiṭṭhi bhavaṃ paṭibāhati. Vipassanāsammādiṭṭhi kiṃ karotīti? Sāpi paṭisandhiṃ nākaḍḍhati. Tipiṭakacūḷābhayaṭṭhero panāha “sace vipassanāsammādiṭṭhi bhāvitā diṭṭheva dhamme arahattaṃ pāpetuṃ sakkoti, iccetaṃ kusalaṃ. Sace na sakkoti, satta bhavaṃ deti, āvuso”ti. Evamevaṃ lokiyalokuttarā sammādiṭṭhi kathitā. Imasmiṃ panatthe lokikā bhavanipphādikāva veditabbā.

306. Yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinanti ettha yathādiṭṭhīti yā yā diṭṭhi, tassā tassā anurūpaṃ. Samattanti paripuṇṇaṃ. Samādinanti gahitaṃ. Tadevaṃ yathādiṭṭhiyaṃ ṭhitakāyakammaṃ, diṭṭhisahajātaṃ kāyakammaṃ, diṭṭhānulomikaṃ kāyakammanti tividhaṃ hoti. Tattha “pāṇaṃ hanato adinnaṃ ādiyato micchācāraṃ carato natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo”ti yaṃ evaṃladdhikassa sato pāṇātipāta-adinnādāna-micchācārasaṅkhātaṃ kāyakammaṃ, idaṃ yathādiṭṭhiyaṃ ṭhitakāyakammaṃ nāma. “Pāṇaṃ hanato adinnaṃ ādiyato micchācāraṃ carato natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo”ti imāya pana laddhiyā iminā dassanena sahaajātaṃ kāyakammaṃ diṭṭhisahajātaṃ kāyakammaṃ nāma. Tadeva pana samattaṃ samādinnaṃ gahitaṃ parāmatṭhaṃ diṭṭhānulomikaṃ kāyakammaṃ nāma. Vacīkammādīsopi eseva nayo. Yathā panettha “pāṇaṃ hanato adinnaṃ ādiyato micchācāraṃ carato natthi tatonidānaṃ pāpa”nti yojanā katā, evaṃ vacīkammamanokammesu “musā bhaṇato,

pisuṇaṃ kathentassa, pharusāṃ kathentassa, samphaṃ palapantassa, abhijjhāluno, byāpannacittassa, micchādiṭṭhikassa ca sato natthi tatonidānaṃ pāpa’’nti yojanā kātābbā.

Yā ca cetanātiādīsu diṭṭhisahajātāva cetanā cetanā nāma, diṭṭhisahajātāva patthanā patthanā nāma, cetanāpatthanānaṃ vasena cittaṭṭhapanā paṇidhi nāma, tehi pana cetanādīhi sampayuttā phassādayo saṅkhārā nāma. Diṭṭhi hissa, bhikkhave, pāpikāti yasmā tassa puggalassa diṭṭhi pāpikā lāmikā. Nikkhittanti ropitaṃ. Upādiyatīti gaṇhāti. Kaṭukattāyāti idaṃ purimasseva vevacanaṃ.

“Vaṇṇagandharasūpeto, amboyaṃ ahuvā pure;
Tameva pūjaṃ labhamāno, kenambo kaṭukapphalo.

“Pucimandaparivāro, ambo te dadhivāhana;
Mūlaṃ mūlena saṃsaṭṭhaṃ, sākā sākā nisevare;
Asātasannivāsena, tenambo kaṭukapphalo’’ti. -

Āgataṭṭhāne viya hi idhāpi kaṭukanti tittakaṃ veditabbā. Asātattāyāti amadhurattāya.

Imasmi pana bījūpamasutte “diṭṭhīti niyatamicchādiṭṭhi gahitā’’ti porāṇakattherā āhaṃsu. Taṃ pana paṭikkhipitvā “sabbānīpi dvāsaṭṭhi diṭṭhigatāni gahitāni’’ti vuttaṃ. Anantarasutte “pāṇātipātā viramantassa, adinnādānā viramantassa, micchācārā viramantassa natthi tatonidānaṃ puñña’’ntiādīnā nayena yathādiṭṭhiyaṃ ṭhitakāyakammādīni yojetvā veditabbāni. Idha pana sammādiṭṭhisahajātā cittaṭṭhapanāva patthanāti veditabbā. Sammādiṭṭhi panettha lokiyalokuttarā kathitā. Sesāṃ sabbattha uttānatthamevāti.

Dutiyavaggavaṇṇanā.

16. Ekadhammapāḷi

3. Ekadhammapāḷi-tatīyavaggavaṇṇanā

308. Tatiyassa paṭhame micchādiṭṭhikoti ayāthāvadiṭṭhiko. Viparītaḍḍassanoti tāyeva micchādiṭṭhiyā viparītaḍḍassano. Saddhammā vuṭṭhāpetvāti dasakusalakammāpathadhammato vuṭṭhāpetvā. Asaddhamme patiṭṭhāpetīti dasaakusalakammāpathasaṅkhāte asaddhamme patiṭṭhāpeti. Ekapuggaloti cettha chahi satthārehi saddhiṃ devadatto ca aññe ca evarūpā veditabbā.

309. Dutīye sammādiṭṭhikoti yāthāvadiṭṭhiko. Aviparītaḍḍassanoti tāyeva sammādiṭṭhiyā aviparītaḍḍassano. Asaddhammāti dasaakusalakammāpathato. Saddhammeti dasakusalakammāpathasaṅkhāte saddhamme. Ekapuggaloti cettha anuppanne buddhe cakkavattī rājā sabbaññubodhisattoti evamādayo labbhanti, uppanne buddhe buddho ceva buddhasāvaka ca.

310. Tatiye micchādiṭṭhiparamānīti micchādiṭṭhi paramā etesanti micchādiṭṭhiparamāni. Pañca hi ānantariyakammāni mahāsāvajjāni nāma, tehipi micchādiṭṭhiyeva mahāsāvajjatarāti adhippāyo. Kasmā? Tesañhi paricchedo atthi. Cattāri hi ānantariyakammāni niraye nibbattāpentīti vuttāni. Saṅghabhedakammampi niraye kappatṭhitikameva hoti. Evametesāṃ paricchedo atthi, koṭi paññāyati. Niyatamicchādiṭṭhiyā pana paricchedo natthi. Sā hi vaṭṭassa mūlaṃ, tāya

samannāgatassa bhavato vuṭṭhānaṃ natthi. Ye tassa sotabbaṃ maññanti, tepi vippaṭipādeti. Tāya ca samannāgatassa neva saggo atthi na maggo. Kappavināse mahājane brahmaloke nibbattepi niyatamicchādiṭṭhiko tattha anibbattitvā piṭṭhacakkavāḷe nibbattati. Kiṃ pana piṭṭhacakkavāḷaṃ na jhāyatīti? Jhāyati, tasmim jhāyamānepi esa ākāse ekasmiṃ okāse paccatiyevāti vadanti.

311. Catutthe makkhalīti “mā khālī”ti vacanaṃ upādāya evaṃladdhanāmo titthakaro. Nadīmukheti dvinnaṃ nadīnaṃ samāgataṭṭhāne. Desanā mattamevetam, dvinnaṃ kandarānaṃ, dvinnaṃ udakānaṃ, samuddassa ca, loṇiyā ca, samuddassa ca nadiyā cāti etesampi yassa kassaci samāgataṭṭhānaṃ, aññampi tathārūpaṃ udakaṃ. Khipanti kuminaṃ. Uḍḍeyyāti oḍḍeyya. Manussā hi naḷehi vā ucchūhi vā veḷūhi vā palāsantisalākāya vā ekaṃ dve tayo vā kumbhe gaṇhanappamāṇakuminaṃ katvā mukhavaṭṭiyā yottena bandhitvā nadīmukhaṃ netvā dvīsu passesu khāṇuke koṭṭetvā yottehi tattha bandhanti, taṃ sandhāyetaṃ vuttaṃ. Tasmīhi pavitṭhassa khuddakassa macchassāpi makkho natthi. Anayāyāti avaḍḍhiyā. Byāsanāyāti vināsāya. Makkhali moghapurisoti ayaṃ makkhali gosālo tucchapuriso. Manussakhippaṃ maññe loke uppannoti mahājanassa saggamokkhagamanamagge tattha gamananivāraṇatthaṃ manussakuminaṃ viya loke uppanno.

312. Pañcamādīsu durakkhāte, bhikkhave, dhammavinayeti durakkhātadhammavinayo nāma bāhirakasāsanaṃ. Tattha hi satthāpi asabbaññū hoti, dhammopi durakkhāto, gaṇopi duppaṭipanno. Yo ca samādapetīti yo ācariyapuggalo samādapeti. Yañca samādapetīti yaṃ antevāsikaṃ samādapeti. Yo ca samādapito tathattāya paṭipajjati yo antevāsiko ācariyena samādapito tassa vacanaṃ karonto tathābhāvāya paṭipajjati. Bahuṃ apuññaṃ pasavantīti samādapako hi pāṇātipātādīsu jaṅghasataṃ samādapento tesaṃ sabbesampi akusalena samakameva akusalaṃ pāpuṇāti. Tenāha - “sabbe te bahuṃ apuññaṃ pasavantī”ti.

313. Svākkhāteti suṭṭhu akkhāte sudesite. Evarūpe hi dhammavinaye satthā ca sabbaññū hoti, dhammo ca svākkhāto, gaṇo ca suppaṭipanno. Sabbe te bahuṃ puññaṃ pasavantīti samādapako hi bhikkhū piṇḍāya pavitṭhe disvā yāgubhattādīni samādapento sabbesampi dāyakānaṃ kusaleṇa samakaṃ kusalaṃ pāpuṇāti. Tena vuttaṃ - “bahuṃ puññaṃ pasavantī”ti.

314. Dāyakena mattā jānitabbāti dāyakapuggaleṇa pamāṇaṃ jānitabbaṃ, pamāṇena dātābbaṃ, pūretvā atirekaṃ na dātābbaṃ. Na dātābbanti hi avatvā pamāṇavasena thokaṃ dātābbanti vuttaṃ. Kasmā? Pūretvā atireke dinnepi hi atirekā manussasampatti vā dibbasampatti vā nibbānasampatti vā natthi. No paṭiggāhakenāti paṭiggāhakassa pana mattaṃ jānitvā paṭiggahaṇakiccaṃ nāma natthi. Kasmā? Tassa hi mattaṃ ñatvā pūretabbā mattapaṭiggahaṇamūlikā appicchapaṭipadā nāma natthi. Yattakaṃ pana labhati, tattakaṃ gahetabbaṃ. Atirekaggahaṇamūlaṃ hissa puttadārabharaṇaṃ bhavissati.

315. Paṭiggāhakena mattā jānitabbāti paṭiggāhakapuggaleṇa pamāṇaṃ jānitabbaṃ. Kathaṃ? Tena hi dāyakassa vaso veditabbo, deyyadhammassa vaso veditabbo, attano thāmo veditabbo. Yadi hi deyyadhammo bahu hoti, dāyako appaṃ dātukāmo, dāyakassa vasena appaṃ gaṇhitabbaṃ. Deyyadhammo appo, dāyako bahuṃ dātukāmo, deyyadhammassa vasena appaṃ gaṇhitabbaṃ. Deyyadhammopi bahu, dāyakopi bahuṃ dātukāmo, attano thāmaṃ ñatvā pamāṇeneva gaṇhitabbaṃ. Evaṃ

mattam ñatvā paṭiggaṇhanto hi appicchapapaṭipadam pūreti. Anuppannessa lābho uppajjati, uppanno lābho thāvaro hoti. Appasannā pasīdanti, pasannāpi bhiyyo pasādamāpajjanti, mahājanassa cakkhubhūto hoti, sāsanam ciraṭṭhitikam karoti.

Tatrimāni vatthūni - rohaṇajanapade kira kuṭimbiyavihāre eko daharo dubbhikkhasamaye tasmim gāme ekassa kammakārassa gehe bhuñjanatthāya kaṭacchubhattam gahetvā gamanatthāya ca kaṭacchubhattameva labhati. So ekadivasam tasmim gehe ekam āgantukam disvā ekameva kaṭacchubhattam gaṇhi. Athassa “kena kāraṇenā”ti vutte tamattham vatvā so kulaputto pasīditvā “amhākam kulūpakabhadanto evarūpo nāmā”ti rājadvāre mittāmaccānam kathesi. Te sabbe pi tassa appicchaguṇe pasannā ekadivaseneva saṭṭhi dhurabhaddāni ṭhapesum. Evam appiccho anuppannalābham uppādeti.

Saddhātissamahārājāpi cūlupaṭṭhākam tissāmaccam vīmaṃsitvā tena ekam tittiram pacāpetvā āharāpesi. Atha paribhogasamaye “aggam datvā paribhuñjissāmī”ti aṭṭhakasālapariveṇe mahātherassa bhaṇḍaggāhasāmaṇerasa tittiramamsam dento tasmim thokamyeva paṭiggaṇhante tassa appicchaguṇe pasīditvā “pasannosmi, tāta, aṭṭha te dhurabhaddāni demī”ti āha. Mahārāja, upajjhāyassa demīti. Aparānipi aṭṭha demīti. Tāni amhākam ācariyassa demīti. Aparānipi aṭṭha dammīti. Tāni samānupajjhāyānam dammīti. Aparānipi aṭṭha dammīti. Tāni bhikkhusaṅghassa dammīti. Aparānipi aṭṭha dammīti. Sāmaṇero adhvāsesi. Evamassa uppanno lābho thāvaro hoti.

Appasannā pasīdantīti etthapi - dīghabrāhmaṇo kira brāhmaṇe bhojento pañca pañca bhattasarakāni datvā santappetum nāsakkhi. Athekadivasam “samaṇā kira nāma appicchā”ti katham sutvā vīmaṃsanatthāya bhattam gāhāpetvā bhikkhusaṅghassa bhattakiccakaraṇavelāya vihāram gantvā tiṃsamatte bhikkhū bhojanasālāyam bhuñjante disvā ekam bhattasarakam gahetvā saṅghattherassa santikam agamāsi. Thero aṅgulim cāletvā thokameva aggahesi. Eteneva niyāmena ekam bhattasarakam sabbesam sampāpuṇi. Tato brāhmaṇo “saccoyeva etesam samaṇānam guṇo”ti appicchatāya pasanno saḥassam vissajjetvā tasmimyeva vihāre cetiyam kāresi. Evam appasannā pasīdanti.

Pasannā bhiyyo pasīdantīti ettha vatthunā kiccam natthi. Pasannānañhi appiccham disvā pasādo bhiyyo vaḍḍhatiyeva.

Majjhantikatissattherasadise pana appicche disvā mahājano appiccho bhavitum maññatīti appiccho mahājanassa cakkhubhūto nāma hoti.

“Appicchatā, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya samvattatī”ti vacanato pana appiccho sāsanam ciraṭṭhitikam karoti nāma.

No dāyakenāti svākkhāte dhammavinaye pana dāyakassa pamāṇam ñatvā dātabbakiccam nāma natthi. Yattako deyyadhammo atthi, tattakam avattharitvā dātuṃ vaṭṭati. Avattharitvā dinnakāraṇā hi esa manussasampattiṃ, dibbasampattiṃ, nibbānasampattiñca avattharitvā uttaruttari paṇītapaṇītameva labhati.

316. Yo āraddhavīriyo, so dukkham viharatīti pañcātapatappanamaruppapātapatanādiccānuparivattana-ukkuṭikappadhānādīni anuyuñjanto diṭṭhe ceva dhamme dukkham viharati, tasseva bāhiraśamaye samādinnaśa tapacaraṇassa vipākena niraye uppajjitvā samparāyepi dukkham viharati.

317. Yo kusīto, so dukkhaṃ viharatīti ayampi diṭṭhe dhamme ceva samparāye ca dukkhaṃ viharati. Kathaṃ? Yassa hi pabbajitakālato paṭṭhāya yoniso manasikāro natthi, buddhavadānaṃ na uggaṇhāti, ācariyupajjhāyavattaṃ na karoti, cetiyaṅgaṇabodhiyaṅgaṇavattaṃ na karoti. Janassa pana saddhādeyyaṃ apaccavekkhitaparibhogena paribhuñjitvā divasaṃ seyyasukhaṃ passasukhaṃ anuyuñjitvā pabuddhakāle tayo vitakke vitakketi. So katipāheneva bhikkhubhāvā cavati? Evaṃ diṭṭhadhamme ca dukkhaṃ viharati. Pabbajitvā pana samaṇadhammassa sammā akatattā ca -

“Kuso yathā duggahito, hatthamevānukantati;
Sāmaññaṃ dupparāmaṭṭhaṃ, nirayāyupakaḍḍhatī”ti. -

Apāyasmimyeva paṭisandhiṃ gaṇhati. Evaṃ samparāyepi dukkhaṃ viharati.

318. Yo kusīto, so sukhaṃ viharatīti kālena kālaṃ vuttappakāre tapacaraṇe kiñci kiñci tapacaraṇaṃ katvā kālena kālaṃ odātavatthavasano mālāgandhavigilepanadharo madhurabhojanaṃ bhuñjanto mudukāsu seyyāsu sayanto diṭṭhe dhamme ceva sukhaṃ viharati samparāye ca. So hi tassa tapacaraṇassa gālhaṃ aggahitattā nātibahuṃ niraye dukkhaṃ anubhavati. Tasmā samparāye sukhaṃ viharati nāma.

319. Yo āraddhavīriyo, so sukhaṃ viharatīti āraddhavīriyo hi pabbajitakālato paṭṭhāya vattesu paripūrakārī hoti, buddhavadānaṃ uggaṇhāti, yoniso manasikāre kammaṃ karoti. Athassa vattapūraṇaṇceva uggaṇhitabuddhavadānaṇca samaṇadhammakiriyaṇca āvajjentaṃ cittaṃ pasīdati. Evaṃ diṭṭheva dhamme sukhaṃ viharati. Diṭṭhadhamme pana arahattaṃ pāpuṇituṃ asakkonto nibbattabhava khippābhīñño hotīti samparāyepi sukhaṃ viharati nāma.

320. Seyyathāpi, bhikkhave, appamattakopi gūtho duggandho hotīti idaṃ suttaṃ aṭṭhuppattiyaṃ vuttaṃ. Kataraaṭṭhuppattiyanti? Navakanipāte sattuppādasutta aṭṭhuppattiyaṃ. Tathāgato hi taṃ atthaṃ kathento - “nava puggalā nirayato muttā, tiracchānayanito muttā, pettivisayato muttā”ti kathesi. Athassa etadahosi - “sace kho pana me puttā imaṃ dhammadeśanaṃ sutvā khīṇanirayamhā khīṇatiracchānayanikā khīṇapettivisayā khīṇāpāyaduggativinipātātī maññaṃ mānā uparimaggaphalattāya vāyāmituṃ na maññeyyūṃ, tesāṃ saṃvegaṃ janessāmī”ti saṃvegajananatthaṃ “seyyathāpi, bhikkhave”ti imaṃ suttaṃ ārabhi. Tattha appamattakoti thokamattako parittappamāṇo, antamaso kusaggenapi gahetvā upasiṅghiyamāno duggandhova hoti. Appamattakampi bhavaṃ na vaṇṇemīti appamattakampi kālaṃ bhava paṭisandhiṃ na vaṇṇayāmi. Idānissa upamaṃ dassento āha - antamaso accharāsaṅghātamattampīti. Sabbantimena paricchedena dve aṅguliyo ekato katvā paharaṇamattampi kālanti vuttaṃ hoti. Sesāṃ sabbattha uttānatthamevāti.

Tatīyavaggaṇṇanā.

16. Ekadhammapāḷi

4. Ekadhammapāḷi-catutthavaggaṇṇanā

322. Catutthavaggaṇṇassa paṭhame jambudīpeti jambuyā paññāto pākāto dīpoti jambudīpo. Imassa kira dīpassa saññāṇabhūtā yojanasatubbedhā paṇṇāsajojanasākhā pañcadasajojanāvaṭṭakkhandhā himavantapabbate jātā

kappaṭṭhāyinī mahājambū nāma atthi, tāya ayaṃ dīpo jambudīpoti vuccati. Yathā ca imasmim dīpe jamburukkho kappaṭṭhāyī, tathā aparagoyāne kadambarukkho, uttarakurūsu kapparukkho, pubbavidehe sirīsarukkho, asurānaṃ cittapāṭalirukkho, supaṇṇānaṃ simbalirukkho, devānaṃ pāricchattakoti imepi kappaṭṭhāyīnova.

“Pāṭalī simbalī jambū, devānaṃ pāricchattako;
Kadambo kapparukkho ca, sirīso bhavati sattamo”ti.

Ārāmarāmaṇeyyakanti pupphārāmaphalārāmānaṃ rāmaṇeyyakam veḷuvana-jīvakambavana-jetavanapubbārāmasadisam. Taṃ imasmim jambudīpe appamattakam parittakam, na bahukanti attho. Sesapadesupi eseva nayo. Ettha vanarāmaṇeyyakanti nāgavanasālavanacampakavanādisadisam vaṅkapabbatahimavantapabbatapadesādīsu araṇṇāvanaṃ veditabbaṃ. Bhūmirāmaṇeyyakanti jetavanavihāramagadhakkhattādisadisam samam bhūmitṭhānaṃ. Pokkharanīrāmaṇeyyakanti jetavanapokkharanigaggarāpokkharanīsadisānaṃ vaṭṭacaturassadīghavaṅkādisaṇṭhānānaṃ pokkharanīnaṃ sannivesanaṭṭhānaṃ. Ukkūlavikūlanti ukkūlaṅca vikūlaṅca. Tattha ukkūlam unnataṭṭhānaṃ, vikūlam ninnataṭṭhānaṃ. Nadīvidugganti nadīnaṃ bhinnataṭṭhānaṃ taṃ duggamattā nadīvidugganti vuccati. Khāṇukaṇṭakataṭṭhānanti tatthajātakānaṅceva āhariyamānānaṅca khāṇukaṇṭakādīnaṃ patitṭhānaṭṭhānaṃ. Pabbatavisamanti girivisaṃ. Ye odakāti ye ca udaye jāyanti, teyeva bahutarā. Ito kira suvaṇṇabhūmi sattamattāni yojanasatāni hoti, ekena vātena gacchantī nāvā sattahi ahoratthehi gacchati. Athekasmim samaye evaṃ gacchantī nāvā sattāhampi nandiyāvaṭṭamacchapiṭṭheneva gatā. Evaṃ odakānaṃ sattānaṃ bahubhāvo veditabbo.

Apica thalaṭṭhānassa parittabhāvena udakassa ca bahubhāvenāpi ayamatto veditabbo. Yathā hi mahātaḷāke ekova uppalagaccho assa, tassa cattāri ca paṇṇāni, majjhe ca ekaṃ uppalamakulam assa. Evamevaṃ cattāri paṇṇāni viya cattāro dīpā, majjhe uppalamakulam viya sinerupabbato, sesaṃ udakam viya udakaparikkhitto okāso. Tassa mahantabhāvo iddhimantānaṃ pākaṭo hoti. Tesaṅhi ākāse gacchantānaṃ cattāro mahādīpā cattāri paṇṇāni viya upaṭṭhahanti, sinerupabbato majjhe uppalamakulam viya, sesaṃ udakam viya udakaparikkhitto okāso. Evaṃ mahante udaye jātattā odakāva bahutarā veditabbā.

323. Dutiyādīsu aññatra manussehi idha cattāro apāyā aññatra manussehi adhippetā.

Majjhimesu janapadesūti “puratthimāya disāya gajaṅgalaṃ nāma nigamo, tassa parena mahāsālā, tato parā paccantimā janapadā, orato majjhe. Puratthimadakkhiṇāya disāya sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe. Dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo, tato parā paccantimā janapadā, orato majjhe. Pacchimāya disāya thūṇaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. Uttarāya disāya usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe”ti evaṃ paricchinne janapadeti attho. Ayaṅhi janapado mudīṅgasaṇṭhāno ujukena katthaci asītiyojano hoti, katthaci yojanasatiko, katthaci dviyojanasatiko, majjhena pana tiyojanasatiko, pariyantaparikkhepena navamattayojanasatiko hoti. Ettha ke tṭhāne buddhapaccekaḥbuddhā mahāsāvakaḥ buddhapaṭṭhākā buddhasāvakaḥ buddhamātā

buddhapitā cakkavattī rājāti ime sattā nibbattanti. Apica upādāyupādāyāpi majjhimapadeso labbhati. Sakalopi hi jambudīpo majjhimapadeso nāma, sesadīpā paccantimā janapadā. Tambapaṇṇidīpe anurādhapuraṃ majjhimapadeso nāma, seso paccantoti evaṃ nayo veditabbo.

324. Paññavanto ajaḷā aneḷamūgāti ettha kammassakatapaññā, jhānapaññā vipassanāpaññā, maggapaññā, phalapaññāti etāhi samannāgatā paññavanto nāma, amūḷhā ajaḷā nāma. Yesaṃ eḷā mukhato na galati, te aneḷamūgā nāma, aneḷamukhā niddosamukhāti attho. Paṭibālāti samatthā, kāyabalena ceva ñāṇabalena ca samannāgatā. Atthamaññātunti atthānatthaṃ kārāṇākārāṇaṃ jānitum. Duppaññāti appaññā nippaññā. Jaḷāti mandā momūhā.

325. Ariyena paññācakkhunāti sahavipassanena maggena. Avijjāgatāti avijjandhakārena samannāgatā.

326. Ye labhanti tathāgataṃ dassanāyāti ye tathāgatassa guṇe jānitvā tathāgataṃ cakkhuviññāṇena passitum labhanti.

327. Tathāgatappaveditanti tathāgatena paveditaṃ pakāsetvā kathitaṃ. Savanāyāti sotaviññāṇena sotum.

328. Dhārentīti na pammussanti.

329. Dhātānaṃ dhammānaṃ atthaṃ upaparikkhantīti paguṇāya pāḷiyā atthānatthaṃ upaparikkhanti.

330. Atthamaññāya dhammamaññāyāti atṭhakathaṃca pāḷiṃca jānitvā. Dhammānudhammaṃ paṭipajjantīti anulomapaṭipadaṃ pūrenti.

331. Saṃvejanīyesu ṭhānesūti saṃvegajanakesu kārāṇesu. Saṃvijjantīti saṃvegaṃ āpajjanti.

332. Yoniso padahantīti upāyena padhānavīriyaṃ karonti.

333. Vavassaggārammaṇanti vavassaggo vuccati nibbānaṃ, taṃ ārammaṇaṃ karitvāti attho. Labhanti samādhinti maggasaṃmādhīṃca phalasaṃmādhīṃca pāpuṇanti.

334. Annaggarasaggānanti uttamannānaṃca uttamarasānaṃca. Uñchena kapālābhatena yāpentīti uñchācārena vanamūlaphalāphalena vā kapālena ābhatabhattenā vā yāpentī. Ettha ca yo kassacideva khādanīyassa bhojanīyassa atthāya citte uppanne taṃkhaṇaṃyeva na taṃ labhati, ayaṃ annaggarasaggānaṃ na lābhī nāma. Yassapi taṃkhaṇaṃyeva labhitvā olokentassa vaṇṇagandharasā amanāpā honti, ayampi annaggarasaggānaṃ na lābhī nāma. Yassa pana vaṇṇagandharasā paṭilabhanti, manāpā honti, ayaṃ annaggarasaggānaṃ lābhī nāma. So uttamakoṭiyā cakkavattī rājā, heṭṭhimakoṭiyā dhammāsoko veditabbo. Saṅkhepato hi yassa bhattacha ekapāti satasahassaṃ agghati, idaṃ annaggarasaggaṃ nāma. Yaṃ pana bhikkhusaṅghaṃ piṇḍāya carantaṃ disvā manussā uttamapaṇītaṃ bhattaṃ denti, idaṃ kiṃ nāmāti? Idaṃ uñchena kapālābhatena yāpente upādāya annaggarasaggaṃ nāma vuccatīti.

335. Attharasassātiādīsu attharaso nāma cattāri sāmāññaphalāni, dhammaraso nāma cattāro maggā, vimuttiraso nāma amatanibbānaṃ. Sesaṃ sabbattha uttānatthamevāti.

Catutthavaggavaṇṇanā.

Jambudīpapeyyālo niṭṭhito.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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