

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)

02. Σχόλια για τη διδασκαλία σε στίχους (02. Dhammapada-
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19. Το κεφάλαιο για τον δίκαιο (19. Dhammaṭṭhavaggo)



PaliVerse

5. Η συλλογή των μικρών κειμένων

02. Σχόλια για τη διδασκαλία σε στίχους

19. Dhammaṭṭhavaggo

1. Vinicchayamahāmatṭavattṭhu

256-257. Na tena hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto vinicchayamahāmatte ārabha kathesi.

Ekadivasañhi bhikkhū sāvatthiyaṃ uttaradvāragāme piṇḍāya caritvā piṇḍapātaṭikkantā nagaramajjhena vihāraṃ āgacchanti. Tasmim̐ khaṇe meghe uṭṭhāya pāvassī. Te sammukhāgataṃ vinicchayasālaṃ pavisitvā vinicchayamahāmatte lañjaṃ gahetvā sāmike asāmike karonte disvā “aho ime adhammikā, mayaṃ pana ‘ime dhammena vinicchayaṃ karontī’ti saññino ahumhā’ti cintetvā vasse vigate vihāraṃ gantvā satthāraṃ vanditvā ekamantaṃ nisinnā tamatthaṃ ārocesuṃ. Satthā “na, bhikkhave, chandādivasikā hutvā sāhasena atthaṃ vinicchinantā dhammaṭṭhā nāma honti, aparādhāṃ pana anuvijjitvā aparādhānurūpaṃ asāhasena vinicchayaṃ karontā eva dhammaṭṭhā nāma hontī’ti vatvā imā gāthā abhāsi -

256. “Na tena hoti dhammaṭṭho, yenatthaṃ sāhasā naye;
Yo ca atthaṃ anatthañca, ubho niccheyya paṇḍito.

257. “Asāhasena dhammena, samena nayatī pare;
Dhammassa gutto medhāvī, dhammaṭṭhoti pavuccatī’ti.

Tattha tenāti ettakeneva kāraṇena. Dhammaṭṭhoti rājā hi attano kātabbe vinicchayadhamme ṭhitopi dhammaṭṭho nāma na hoti. Yenāti yena kāraṇena. Atthanti otiṇṇaṃ vinicchitabbaṃ atthaṃ. Sāhasā nayeti chandādīsu patitṭhito sāhasena musāvādena viniccheyya. Yo hi chande patitṭhāya ñātīti vā mittoti vā musā vatvā asāmikameva sāmikaṃ karoti, dose patitṭhāya attano verīnaṃ musā vatvā sāmikameva asāmikaṃ karoti, mohe patitṭhāya lañjaṃ gahetvā vinicchayakāle aññavīhito viya ito cito ca olokento musā vatvā “iminā jitaṃ, ayaṃ parājito’ti paraṃ nīharati, bhaye patitṭhāya kassacideva issarajātikassa parājayaṃ pāpuṇantassāpi jayaṃ āropeti, ayaṃ sāhasena atthaṃ neti nāma. Eso dhammaṭṭho nāma na hotīti attho. Atthaṃ anatthañcāti bhūtañca abhūtañca kāraṇaṃ. Ubho niccheyyāti yo pana paṇḍito ubho atthānatthe vinicchinītvā vadatī. Asāhasenāti amusāvādena. Dhammenāti vinicchayadhammena, na chandādivasena. Samenāti aparādhānurūpeneva pare nayati, jayaṃ vā parājayaṃ vā pāpeti. Dhammassa guttoti so dhammagutto dhammarakkhito dhammojapaññāya samannāgato medhāvī vinicchayadhamme ṭhitattā dhammaṭṭhoti pavuccatīti attho.

Desanāvasāne bahū sotāpattiṭṭhānīni pāpuṇiṃsūti.

Vinicchayamahāmatṭavattṭhu paṭhamāṃ.

2. Chabbaggiyavatthu

258. Na tena paṇḍito hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto chabbaggiye ārabha kathesi.

Te kira vihārepi gāmepe bhattaggaṃ ākulaṃ karontā vicaranti. Athekadivase bhikkhū gāme bhattakiccaṃ katvā āgate dahare sāmaṇere ca pucchiṃsu - “kīdisaṃ, āvuso, bhattagga”nti? Bhante, mā pucchatha, chabbaggiyā “mayameva viyattā, mayameva paṇḍitā, ime paharivā sīse kacavaraṃ ākiritvā nīharissāmā”ti vatvā amhe piṭṭhiyaṃ gahetvā kacavaraṃ okirantā bhattaggaṃ ākulaṃ akaṃsūti. Bhikkhū satthu santikaṃ gantvā tamatthaṃ ārocesuṃ. Satthā “nāhaṃ, bhikkhave, bahuṃ bhāsivā pare viheṭṭhayamānaṃ ‘paṇḍito’ti vadāmi, kheminaṃ pana averīnaṃ abhayameva paṇḍitoti vadāmī”ti vatvā imaṃ gāthamāha -

258. “Na tena paṇḍito hoti, yāvatā bahu bhāsati;
Khemī averī abhayo, paṇḍitoti pavuccatī”ti.

Tattha yāvatāti yattakena kāraṇena saṅghamajjhādīsu bahuṃ katheti, tena paṇḍito nāma na hoti. Yo pana sayaṃ khemī pañcannaṃ verānaṃ abhāvena averī nibbhayo, yaṃ vā āgamma mahājanassa bhayaṃ na hoti, so paṇḍito nāma hotīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Chabbaggiyavatthu dutiyaṃ.

3. Ekudānakhīṇāsavattheravatthu

259. Na tāvatāti imaṃ dhammadesanaṃ satthā jetavane viharanto ekudānattheraṃ nāma khīṇāsavaṃ ārabha kathesi.

So kira ekakova ekasmiṃ vanasaṇḍe viharati, ekamevassa udānaṃ paguṇaṃ -

“Adhicetaso appamajjato,
Munino monapathesu sikkhato;
Sokā na bhavanti tādino,
Upasantassa sadā satīmato”ti.

So kira uposathadivasesu sayameva dhammassavanaṃ ghoṣetvā imaṃ gāthaṃ vadati. Pathaviundriyanasaddo viya devatānaṃ sādhuḥkārasaddo hoti. Athekasmiṃ uposathadivase pañcapañcasataparivārā dve tipīṭakadharā bhikkhū tassa vasanaṭṭhānaṃ agamaṃsu. So te disvāva tuṭṭhamānaso “sādhu vo kataṃ idha āgacchantehi, ajja mayaṃ tumhākaṃ dhammaṃ suṇissāmā”ti āha. Atthi pana, āvuso, idha dhammaṃ sotukāmāti. Atthi, bhante, ayaṃ vanasaṇḍo dhammassavanadivase devatānaṃ sādhuḥkārasaddena ekaninnādo hotīti. Tesu eko tipīṭakadharo dhammaṃ osāresi, eko kathesi. Ekadevatāpi sādhuḥkāraṃ nādāsi. Te āhaṃsu - “tvam, āvuso, dhammassavanadivase imasmiṃ vanasaṇḍe devatā mahantena saddena sādhuḥkāraṃ dentīti vadesi, kiṃ nāmeta”nti. Bhante, aññesu divasesu sādhuḥkārasaddena ekaninnādo eva hoti, na ajja pana jānāmi “kimeta”nti. “Tena hi, āvuso, tvam tāva dhammaṃ kathehī”ti. So bījanaṃ gahetvā āsane nisinno tameva gāthaṃ vadesi. Devatā mahantena saddena sādhuḥkāramadaṃsu. Atha nesaṃ parivārā bhikkhū ujjhāyiṃsu “imasmiṃ vanasaṇḍe devatā mukholokanena sādhuḥkāraṃ dadanti, tipīṭakadharabhikkhūsu ettakaṃ bhaṇantesupi kiñci

pasamsanamattampi avatvā ekena mahallakattherena ekagāthāya kathitāya mahāsaddena sādhuḥkāraṃ dadantī”ti. Tepi vihāraṃ gantvā satthu tamatthaṃ ārocesuṃ.

Satthā “nāhaṃ, bhikkhave, yo bahumpi uggaṇḥati vā bhāsati vā, taṃ dhammadharoti vadāmi. Yo pana ekampi gāthaṃ uggaṇḥitvā saccāni paṭivijjhati, ayaṃ dhammadharo nāmā”ti vatvā dhammaṃ desento imaṃ gāthamāha -

259. “Na tāvatā dhammadharo, yāvatā bahu bhāsati;
Yo ca appampi sutvāna, dhammaṃ kāyena passati;
Sa ve dhammadharo hoti, yo dhammaṃ nappamajjati”ti.

Tattha yāvatāti yattakena uggaṇḥadhāraṇavācanādinā kāraṇena bahuṃ bhāsati, tāvattakena dhammadharo na hoti, vaṃsānurakkhako pana paveṇipālako nāma hoti. Yo ca appampīti yo pana appamattakampi sutvā dhammamanvāya atthamanvāya dhammānudhammapaṭipanno hutvā nāmakāyena dukkhādīni parijānanto catusaccadhammaṃ passati, sa ve dhammadharo hoti. Yo dhammaṃ nappamajjati yopi āradhaviṇṇa hutvā ajja ajjevāti paṭivedhaṃ ākaṅkhanto dhammaṃ nappamajjati, ayampi dhammadharoyevāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Ekudānakhīṇāsavatttheravattu tatiyaṃ.

4. Lakuṇḍakabhaddiyattheravattu

260-261. Na tena thero so hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto lakuṇḍakabhaddiyattheraṃ ārabha kathesi.

Ekadivasañhi tasmiṃ there satthu upaṭṭhānaṃ gantvā pakkantamatte tiṃsamattā āraññikā bhikkhū taṃ passantā eva āgantvā satthāraṃ vanditvā nisīdiṃsu. Satthā tesam arahattūpanissayaṃ disvā imaṃ pañhaṃ pucchi - “ito gataṃ ekaṃ theram passathā”ti? “Na passāma, bhante”ti. “Kiṃ nu diṭṭho vo”ti? “Ekaṃ, bhante, sāmaṇeraṃ passimhā”ti. “Na so, bhikkhave, sāmaṇero, thero eva so”ti? “Ativīya khuddako, bhante”ti. “Nāhaṃ, bhikkhave, mahallakabhāvena therāsane nisinnamattakena theroti vadāmi. Yo pana saccāni paṭivijjhitvā mahājanassa ahiṃsakabhāve ṭhito, ayaṃ thero nāmā”ti vatvā imā gāthā abhāsi -

260. “Na tena thero so hoti, yenassa palitaṃ siro;
Paripakko vayo tassa, moghajiṇṇoti vuccati.

261. “Yamhi saccañca dhammo ca, ahiṃsā saṃyamo damo;
Sa ve vantamalo dhīro, thero iti pavuccatī”ti.

Tattha paripakkoti pariṇato, vuḍḍhabhāvaṃ pattoti attho. Moghajiṇṇoti anto therakarānaṃ dhammānaṃ abhāvena tucchajiṇṇo nāma. Yamhi saccañca dhammo cāti yamhi pana puggale soḷasahākārehi paṭividdhattā catubbidhaṃ saccaṃ, ñāṇena sacchikatattā navavidho lokuttaradhammo ca atthi. Ahiṃsāti ahiṃsanabhāvo. Desanāmetam, yamhi pana catubbidhāpi appamaññābhāvanā atthīti attho. Saṃyamo damoti sīlañceva indriyasamvaro ca. Vantamaloti maggañāṇena nīhaṭamalo. Dhīroti dhisampanno. Theroti so imehi thirabhāvakārakehi samannāgatattā theroti vuccatīti attho.

Desanāvasāne te bhikkhū arahatte patiṭṭhahiṃsūti.

Lakuṇḍakabhaddiyattheravatthu catutthaṃ.

5. Sambahulabhikkhuvatthu

262-263. Na vākkaraṇamattenāti imaṃ dhammadesanaṃ satthā jetavane viharanto sambahule bhikkhū ārabha kathesi.

Ekasmiñhi samaye dahare ceva sāmaṇere ca attano dhammācariyānameva cīvararajanādīni veyyāvaccāni karonte disvā ekacce therā cintayīṃsu - “mayampi byañjanasamaye kusalā, amhākameva kiñci natthi. Yaṃnūna mayaṃ satthāraṃ upasaṅkamitvā evaṃ vadeyyāma, ‘bhante, mayaṃ byañjanasamaye kusalā, aññesaṃ santike dhammaṃ uggaṇhitvāpi imesaṃ santike asodhetvā mā sajjhāyitthāti daharasāmaṇere āṇāpethā’ti. Evañhi amhākaṃ lābhasakkāro vaḍḍhissatī’ti. Te satthāraṃ upasaṅkamitvā tathā vadīṃsu.

Satthā tesam vacanaṃ sutvā “īmasmiṃ sāsane paveṇivaseneva evaṃ vattum labhati, ime pana lābhasakkāre nissitāti ñatvā ahaṃ tumhe vākkaraṇamattena sādhurūpāti na vadāmi. Yassa panete issādayo dhammā arahattamaggena samucchinnā, eso eva sādhurūpo’ti vatvā imā gāthā abhāsi -

262. “Na vākkaraṇamattena, vaṇṇapokkharatāya vā;
Sādhurūpo naro hoti, issukī maccharī saṭho.

263. “Yassa cetam samucchinnaṃ, mūlaghaccaṃ samūhataṃ;
Savantadoso medhāvī, sādhurūpoti vuccatī’ti.

Tattha na vākkaraṇamattenāti vacīkaraṇamattena saddalakkhaṇasampannavacanamattena. Vaṇṇapokkharatāya vāti sarīravaṇṇassa manāpabhāvena vā. Naroti ettakeneva kāraṇena paralābhādīsu issāmanako pañcavidhena maccherena samannāgato kerāṭṭikabhāvena saṭho naro sādhurūpo na hoti. Yassa cetanti yassa ca puggalassetam issādidosaṃjātaṃ arahattamaggañāṇena samūlakaṃ chinnaṃ, mūlaghātaṃ katvā samūhataṃ, so vantadoso dhammojapaññāya samannāgato sādhurūpoti vuccatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇīṃsūti.

Sambahulabhikkhuvatthu pañcamaṃ.

6. Hatthakavatthu

264-265. Na muṇḍakena samaṇoti imaṃ dhammadesanaṃ satthā sāvattiyaṃ viharanto hatthakaṃ ārabha kathesi.

So kira vādakkhitto “tumhe asukavelāya asukaṭṭhānaṃ nāma āgaccheyyātha, vādaṃ karissāmā’ti vatvā puretameva tattha gantvā “passatha, titthiyā mama bhayena nāgatā, esova pana nesaṃ parājayo’tiādīni vatvā vādakkhitto aññenaññaṃ paṭicaranto vicarati. Satthā “hatthako kira evaṃ karotī’ti sutvā taṃ pakkosāpetvā “saccaṃ kira tvaṃ, hatthaka, evaṃ karosī’ti pucchitvā “sacca”nti vutte, “kasmā evaṃ karosi? Evarūpañhi musāvādaṃ karonto sīsamuṇḍanādimatteneva samaṇo nāma na hoti. Yo pana aṇūni vā thūlāni vā pāpāni sametvā ṭhito, ayameva samaṇo’ti vatvā imā gāthā abhāsi -

264. “Na muṇḍakena samaṇo, abbato alikaṃ bhaṇaṃ;
Icchālobhasamāpanno, samaṇo kiṃ bhavissati.
265. “Yo ca sameti pāpāni, aṇuṃ thūlāni sabbaso;
Samitattā hi pāpānaṃ, samaṇoti pavuccatī”ti.

Tattha muṇḍakenāti sīsamuṇḍanamattena. Abbatoti sīlavatena ca dhutaṅgavatena ca virahito. Alikāṃ bhaṇanti musāvādaṃ bhaṇanto asampattesu ārammaṇesu icchāya pattesu ca lobhena samannāgato samaṇo nāma kiṃ bhavissati? Sametīti yo ca parittāni vā mahantāni vā pāpāni vūpasameti, so tesaṃ samitattā samaṇoti pavuccatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Hatthakavatthu chaṭṭhaṃ.

7. Aññatarabrāhmaṇavatthu

266-267. Na tena bhikkhu so hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto aññataraṃ brāhmaṇaṃ ārabha kathesi.

So kira bāhirasamaye pabbajitvā bhikkhaṃ caranto cintesi - “samaṇo gotamo attano sāvake bhikkhāya caraṇena ‘bhikkhū’ti vadati, mampi ‘bhikkhū’ti vattuṃ vaṭṭatī”ti. So satthāraṃ upasaṅkamitvā, “bho gotama, ahampi bhikkhaṃ caritvā jīvāmi, mampi ‘bhikkhū’ti vadehī”ti āha. Atha naṃ satthā “nāhaṃ, brāhmaṇa, bhikkhanamattena bhikkhūti vadāmi. Na hi vissaṃ dhammaṃ samādāya vattanto bhikkhu nāma hoti. Yo pana sabbasaṅkhāresu saṅkhāya carati, so bhikkhu nāmā”ti vatvā imā gāthā abhāsi -

266. “Na tena bhikkhu so hoti, yāvatā bhikkhate pare;
Vissaṃ dhammaṃ samādāya, bhikkhu hoti na tāvatā.
267. “Yodha puññañca pāpañca, bāhetvā brahmacariyavā;
Saṅkhāya loke carati, sa ve bhikkhūti vuccatī”ti.

Tattha yāvatāti yattakena pare bhikkhate, tena bhikkhanamattena bhikkhu nāma na hoti. Vissanti visamaṃ dhammaṃ, vissagandhaṃ vā kāyakammādikaṃ dhammaṃ samādāya caranto bhikkhu nāma na hoti. Yodhāti yo idha sāsane ubhayampetaṃ puññañca pāpañca maggabrahmacariyena bāhetvā panuditvā brahmacariyavā hoti. Saṅkhāyāti ñāṇena. Loketi khandhādiloke “ime ajjhakkā khandhā, ime bāhirā”ti evaṃ sabbepi dhamme jānitvā carati, so tena ñāṇena kilesānaṃ bhinnattā “bhikkhū”ti vuccatīti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Aññatarabrāhmaṇavatthu sattamaṃ.

8. Titthiyavatthu

268-269. Na monenāti imaṃ dhammadesanaṃ satthā jetavane viharanto titthiye ārabha kathesi.

Te kira bhuttaṭṭhānesu manussānaṃ “khemam hotu, sukham hotu, āyu vaḍḍhatu, asukaṭṭhāne nāma kalalam atthi, asukaṭṭhāne nāma kaṇṭako atthi, evarūpaṃ ṭhānaṃ gantum na vaṭṭatī”tiādinā nayena maṅgalaṃ vatvā pakkamanti. Bhikkhū pana paṭhamabodhiyaṃ anumodanādīnaṃ ananuññātakāle bhattagge manussānaṃ anumodanaṃ akatvā pakkamanti. Manussā “titthiyānaṃ santikā maṅgalaṃ suṇāma, bhaddantā pana tuṇhībhūtā pakkamantī”ti ujjhāyimsu. Bhikkhū tamatthaṃ satthu ārocesum. Satthā, “bhikkhave, ito paṭṭhāya bhattaggādīsu yathāsukhaṃ anumodanaṃ karotha, upanisinnakathaṃ karotha, dhammaṃ kathethā”ti anujāni. Te tathā kariṃsu. Manussā anumodanādīni suṇantā ussāhappattā bhikkhū nimantetvā sakkāraṃ karontā vicaranti. Titthiyā pana “mayaṃ munino monaṃ karoma, samaṇassa gotamassa sāvakaṃ bhattaggādīsu mahākathaṃ kathentā vicarantī”ti ujjhāyimsu.

Satthā tamatthaṃ sutvā “nāhaṃ, bhikkhave, tuṇhībhāvamattena ‘munī’ti vadāmi. Ekacce hi ajānantā na kathenti, ekacce avisāradatāya, ekacce ‘mā no imaṃ atisayatthaṃ aññe jāniṃsū’ti maccherena. Tasmā monamattena muni na hoti, pāpavūpasamena pana muni nāma hoti”ti vatvā imā gāthā abhāsi -

268. “Na monena munī hoti, mūlharūpo aviddasu;
Yo ca tulaṃva paggayha, varamādāya paṇḍito.

269. “Pāpāni parivajjeti, sa munī tena so muni;
Yo munāti ubho loke, muni tena pavuccatī”ti.

Tattha na monenāti kāmāñhi moneyyapaṭipadāsāṅkhātena maggaññāmonena muni nāma hoti, idha pana tuṇhībhāvaṃ sandhāya “monenā”ti vuttaṃ. Mūlharūpoti tuccharūpo. Aviddasūti aviññū. Evarūpo hi tuṇhībhūtopi muni nāma na hoti. Atha vā monena muni nāma na hoti, tucchasabhāvo pana aviññū ca hotīti attho. Yo ca tulaṃva paggayhāti yathā hi tulaṃ gahetvā ṭhito atirekaṃ ce hoti, harati. Ūnaṃ ce hoti, pakkhipati. Evameva yo atirekaṃ haranto viya pāpaṃ harati parivajjeti, ūnake pakkhipanto viya kusalaṃ paripūreti. Evañca pana karonto sīlasamādhipaññāvimuttivimuttiññānadassanaṅkhātaṃ varaṃ uttamameva ādāya pāpāni akusalakammāni parivajjeti. Sa munīti so muni nāmāti attho. Tena so munīti kasmā pana so munīti ce? Yaṃ heṭṭhā vuttakāraṇaṃ, tena so munīti attho. So munāti ubho loketi yo puggalo imasmiṃ khandhādiloke tulaṃ āropetvā minanto viya “ime ajjhakkā khandhā, ime bāhirā”tiādinā nayena ime ubho atthe munāti. Muni tena pavuccatīti tena kāraṇena munīti vuccatiyevāti attho.

Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsūti.

Titthiyavatthu aṭṭhamam.

9. Bālisikavatthu

270. Na tena ariyo hotīti imaṃ dhammadesanaṃ satthā jetavane viharanto ekaṃ ariyaṃ nāma bālisikaṃ ārabba kathesi.

Ekadivasañhi satthā tassa sotāpattimaggassūpanissayaṃ disvā sāvattiyaṃ uttaradvāragāme piṇḍāya caritvā bhikkhusaṅghaparivuto tato āgacchatī. Tasmim khaṇe so bālisiko balisena macche gaṇhanto buddhappamukhaṃ bhikkhusaṅghaṃ disvā balisayatṭhiṃ chaḍḍetvā aṭṭhāsi. Satthā tassa avidūre ṭhāne nivattitvā ṭhito

“tvaṃ kiṃ nāmosī”ti sārīputtattherādīnaṃ nāmāni pucchi. Tepi “ahaṃ sārīputto ahaṃ moggallāno”ti attano attano nāmāni kathayiṃsu. Bālisiko cintesi - “satthā sabbesaṃ nāmāni pucchati, mamampi nāmaṃ pucchissati maññe”ti. Satthā tassa icchaṃ ñatvā, “upāsaka, tvaṃ ko nāmosī”ti pucchitvā “ahaṃ, bhante, ariyo nāmā”ti vutte “na, upāsaka, tādisā pāṇātipātino ariyā nāma honti, ariyā pana mahājanassa ahiṃsanabhāve ÷hitā”ti vatvā imaṃ gāthamāha -

270. “Na tena ariyo hoti, yena pāṇāni hiṃsati;
Ahiṃsā sabbapāṇānaṃ, ariyoti pavuccatī”ti.

Tattha ahiṃsāti ahiṃsanena. Idaṃ vuttaṃ hoti - yena hi pāṇāni hiṃsati, na tena kāraṇena ariyo hoti. Yo pana sabbapāṇānaṃ pāṇiādīhi ahiṃsanena mettādibhāvanāya patitṭhitattā hiṃsato āraḁa ÷hito, ayaṃ ariyoti vuccatīti attho.

Desanāvasāne bālisiko sotāpattiphale patitṭhahi, sampattānampi sātthikā dhammadesanā ahoṣīti.

Bālisikavatthu navamaṃ.

10. Sambahulasīlādisampannabhikkhuvatthu

271-272. Na sīlabbatamattenāti imaṃ dhammadesanaṃ satthā jetavane viharanto sambahule sīlādisampanne bhikkhū ārabba kathesi.

Tesu kira ekaccānaṃ evaṃ ahosi - “mayaṃ sampannasīlā, mayaṃ dhutaṅgadharā, mayaṃ bahussutā, mayaṃ pantasenāsanavāsino, mayaṃ jhānalābhino, na amhākaṃ arahattaṃ dullabhaṃ, icchitadivaseyeva arahattaṃ pāpuṇissāmā”ti. Yepi tattha anāgāmino, tesampi etadahosi - “na amhākaṃ idāni arahattaṃ dullabha”nti. Te sabbepi ekadivasaṃ satthāraṃ upasaṅkamitvā vanditvā nisinnā “api nu kho vo, bhikkhave, pabbajitakiccaṃ matthakaṃ patta”nti satthārā puṭṭhā evamāhaṃsu - “bhante, mayaṃ evarūpā evarūpā ca, tasmā ‘icchiticchitakkhaṇeyeva arahattaṃ pattuṃ samatthamhā’ti cintetvā viharāmā”ti.

Satthā tesam vacanaṃ sutvā, “bhikkhave, bhikkhunā nāma parisuddhasīlādimattakena vā anāgāmisukhappattamattakena vā ‘appakaṃ no bhavadukka’nti vattuṃ na vaṭṭati, āsavakkhayaṃ pana appatvā ‘sukhitomhī’ti cittaṃ na uppādetabba”nti vatvā imā gāthā abhāsi -

271. “Na sīlabbatamattena, bāhusaccena vā pana;
Atha vā samādhilābhena, vivittasayanena vā.

272. “Phusāmi nekkhammasukhaṃ, aputhujjanasevitaṃ;
Bhikkhu vissāsamāpādi, appatto āsavakkhaya”nti.

Tattha sīlabbatamattenāti catupārisuddhisīlamattena vā terasadhutaṅgamattena vā. Bāhusaccena vāti tiṇṇaṃ piṭakānaṃ uggahitamattena vā. Samādhilābhenāti aṭṭhasamāpattiyā lābhena. Nekkhammasukhanti anāgāmisukhaṃ. Taṃ anāgāmisukhaṃ phusāmīti ettakamattena vā. Aputhujjanasevitaṃ puthujjanehi asevitaṃ ariyasevitameva. Bhikkhūti tesam aññataraṃ ālapanto āha. Vissāsamāpādīti vissāsaṃ na āpajjeyya. Idaṃ vuttaṃ hoti - bhikkhu iminā sampannasīlādhāvamattakeneva “mayhaṃ bhavo appako parittako”ti

āsavakkhayasaṅkhātamaṃ arahattaṃ appatto hutvā bhikkhu nāma vissāsaṃ
nāpajjeyya. Yathā hi appamattakopi gūtho duggandho hoti, evaṃ appamattakopi
bhavo dukkhoti.

Desanāvasāne te bhikkhū arahatte patitṭṭhahaṃsu, sampattānampi sātthikā
dhammadesanā ahoṣīti.

Sambahulasīlādisampannabhikkhuvatthu dasamaṃ.

Dhammaṭṭhavaggavaṇṇanā niṭṭhitā.

Ekūnavīsatimo vaggo.



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