

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

Ο Κανόνας των Ομιλιών - Υποσχόλια (Sutta Piṭaka - Tīkā)

4. Η συλλογή των αριθμημένων ομιλιών - Υποσχόλια
(4. Aṅguttara Nikāya - Tīkā)

02. Υποσχόλια για το βιβλίο των δύο (02. Dukanipāta-tīkā)

2. Η δεύτερη πεντηκοντάδα (2. Dutiyapañcakaṃ)



PaliVerse

4. Η συλλογή των αριθμημένων ομιλιών - Υποσχόλια

02. Υποσχόλια για το βιβλίο των δύο

5. Parisavaggavaṇṇanā

43. Pañcamassa paṭhame uddhaccena samannāgatāti akappiye kappiyasaññitāya, kappiye akappiyasaññitāya, avajje vajjasaññitāya, vajje avajjasaññitāya uddhaccappakatikā. Ye hi vinaye apakatañño samkilesavodānīyesu dhammesu na kusalā sakiñcanakārino vippaṭisārabahulā, tesam anuppannañca uddhaccaṃ uppajjati, uppannañca bhiyyobhāvaṃ vepullaṃ āpajjati. Sārābhāvena tucchattā naḷo viyāti naḷo, mānoti āha “unnaḷāti uggatanaḷā”ti. Tenāha “uṭṭhitatucchamānā”ti. Māno hi seyyassa seyyoti sadisoti ca pavattiyā visesato tuccho. Cāpallenāti capalabhāvena, taṇhāloluppenāti attho. Mukhakharāti mukhena pharusā, pharusavādinoti attho.

Vikiṇṇavācāti vissaṭṭavacanā samphappalāpitāya apariyantavacanā. Tenāha “asaṃyatavacanā”tiādi. Vissaṭṭhasatinoti sativirahitā. Paccayavekallena vijjāmānāyapi satiyā satikiccaṃ kātuṃ asamatthatāya evaṃ vuttā. Na sampajānantīti asampajānā, taṃyoganivattiyam cāyaṃ akāro “ahetukā dhammā, abhikkhuko āvāso”tiādīsu viyāti āha “nippaṇṇā”ti, paññārahitāti attho. Pāḷiyam vibbhantacittāti ubbhantacittā. Samādhivirahena laddhokāsena uddhaccena tesam samādhivirahānaṃ cittaṃ nānārammaṇesu paribbhamati vanamakkaṭo viya vanasākhāsu. Pākatindriyāti saṃvarābhāvena gihikāle viya vivaṭaṇḍriyā. Tenāha “pakatiyā ṭhitehī”tiādi. Vivaṭehīti asaṃvutehi.

44. Dutiye bhaṇḍanaṃ vuccati kalahassa pubbabhāgoti kalahassa hetubhūta paribhāsā taṃsadiṣi ca anīṭṭhakiriyā bhaṇḍanaṃ nāma. Kalahajātāti hatthaparāmāsādivasena matthakappatto kalaho jāto etesanti kalahajātāti evamettha attho daṭṭhabbo. Viruddhavādanti “ayaṃ dhammo, nāyaṃ dhammo”tiādinā viruddhavādabhūtaṃ vivādaṃ. Mukhasannissitatāya vācā idha “mukha”nti adhippetāti āha “dubbhāsītā vācā mukhasattiyoti vuccantī”ti. Catubbidhampi saṅghakammaṃ sīmāparicchinnehi pakatatthehi bhikkhūhi ekato kattabbattā ekakammaṃ nāma. Pañcavidhopi pātimokkhuddeso ekato uddisittabbattā ekuddeso nāma. Paññattaṃ pana sikkhāpadaṃ sabbehipi lajjīpuggalehi samaṃ sikkhitabbabhāvato samasikkhatā nāma. Pāḷiyam khīrodakībhūtāti yathā khīrañca udakañca aññamaññaṃ saṃsandati, visuṃ na hoti, ekattaṃ viya upeti. Satipi hi ubhayesaṃ kalāpānaṃ paramatthato bhede pacurajanehi pana duviññeyyanānattaṃ khīrodakaṃ samoditaṃ accantameva saṃsaṭṭhaṃ viya hutvā tiṭṭhati, evaṃ sāmaggivasena ekattūpagatacittuppādā viyāti khīrodakībhūtāti evamettha attho daṭṭhabbo. Mettācakkhūhīti mettācittaṃ paccupaṭṭhapetvā olokanacakkhūhi. Tāni hi piyabhāvadīpanato “piyacakkhūnī”ti vuccanti.

45. Tatiye aggavatīti ettha agga-saddo uttamapariyāyo, tena visiṭṭhassa puggalassa, visiṭṭhāya vā paṭipattiyā gahaṇaṃ idhādhippetanti āha “aggavatīti uttamapuggalavatī”tiādi. Avigatataṇhatāya taṃ taṃ parikkhārajātaṃ bahuṃ lanti ādiyantīti bahulā, bahulā eva bāhulikā yathā “venayiko”ti. Te pana yasmā paccayabahubhāvāya yuttappayuttā nāma honti, tasmā āha “cīvarādibāhullāya

paṭipannā”ti. Sikkhāya ādaragāravābhāvato sithilaṃ adaḷhaṃ gaṇhantīti sāthalikāti vuttaṃ. Sithilanti ca bhāvanapuṃsakaniddeso, sithilasaddena vā samānatthassa sāthalasaddassa vasena sāthalikāti padasiddhi veditabbā. Avagamanaṭṭhenāti adhogamanaṭṭhena, orambhāgiyabhāvenāti attho. Upadhiviveketi sabbūpadhipaṭinissaggaṭāya upadhivivitte. Oropitadhurāti ujjhittussāhā. Duvidhampi vīriyanti kāyikaṃ cetasaṃkāṇca vīriyaṃ.

46. Catutthe idaṃ dukkhanti dukkhassa ariyasaccassa paccakkhato aggahitabhāvadassanattaṃ vuttaṃ. Ettakameva dukkhanti tassa paricchijja aggahitabhāvadassanattaṃ. Ito uddhaṃ dukkhaṃ natthīti anavasesetvā aggahitabhāvadassanattaṃ. Yathāsabhāvato nappajānantīti sarasalakkaṇappaṭivedhena asammohato nappaṭivijjhanti. Asammohappaṭivedho ca yathā tasmim̐ ñāṇe pavatte paccā dukkhassa rūpādiparicchede sammoho na hoti, tathā pavatti. Accantakkhayoti accantakkhayanimittaṃ nibbānaṃ. Asamuppattīti etthāpi eseva nayo. Yaṃ nibbānaṃ maggassa ārammaṇapaccayaṭṭhena kāraṇabhūtaṃ āgamma tadubhayampi nirujjhati, taṃ tesam̐ asamuppatti nibbānaṃ dukkhanirodhoti vuccati.

47. Pañcame visesanassa paranipātena “parisākaṣaṭo”ti vuttanti āha “kaṣaṭaparisa”tiādi. “Kaṣaṭaparisa”ti hi vattabbe “parisākaṣaṭo”ti vuttaṃ. Parisāmaṇḍoti etthāpi eseva nayo. Sesamettha uttānameva.

48. Chaṭṭhe gambhīrāti agādhā dukkhogāḷhā. Pāḷivasenāti iminā yo dhammapaṭisambhidāya visayo gambhīrabhāvo, tamāha. Dhammapaṭivedhassa hi dukkarabhāvato dhammassa pāḷiyā dukkhogāḷhatāya gambhīrabhāvo. “Pāḷivasena gambhīrā”ti vatvā “sallāsuttasadisā”ti vuttaṃ tassa “animittamanaññaṭa”ntiādinā pāḷivasena gambhīratāya labbhanato. Tathā hi tattha tā gāthā duviññeyyarūpā tiṭṭhanti. Duviññeyyañhi ñāṇena dukkhogāḷhanti katvā “gambhīra”nti vuccati. Pubbāparampettha kāsāñci gāthānaṃ duviññeyyatāya dukkhogāḷhameva, tasmā taṃ “pāḷivasena gambhīrā”ti vuttaṃ. Imināva nayena “atthavasena gambhīrā”ti etthāpi attho veditabbo. Mahāvedallasuttassa atthavasena gambhīratā suviññeyyāva. Lokaṃ uttaratīti lokuttaro, navavidho appamāṇadhammo. So atthabhūto etesaṃ atthīti lokuttarā. Tenāha “lokuttaraatthadīpakā”ti.

Sattasuññaṃ dhammamattamevāti sattena attanā suññaṃ kevalaṃ dhammamattameva. Uggahetabbaṃ pariyāpuṇitabbanti liṅgavacanavipallāsena vuttanti āha “uggahetabbe ca pariyāpuṇitabbe cā”ti. Kavino kammaṃ kavitā. Yaṃ panassa kammaṃ, taṃ tena katanti vuccatīti āha “kavitāti kavīhi katā”ti. Itaranti kāveyyāti padaṃ, kābyanti vuttaṃ hoti. Kābyanti ca kavinā vuttanti attho. Tenāha “tasseva vevacana”nti. Vicitraakkharāti vicittākārakkharā viññāpanīyā. Sāsanato bahibhūtāti na sāsanāvacarā. Tesam̐ sāvakehīti buddhānaṃ sāvakāti apaññātānaṃ yesam̐ kesañci sāvakehi. Na ceva aññaṃaṇñaṃ paṭipucchantīti ye vācenti, ye ca suṇanti, te aññaṃaṇñaṃ atthādīṃ nappaṭipucchanti, kevalaṃ vācanasavanamatteneva parituttā honti. Cārikaṃ na vicarantīti asukasmim̐ ṭhāne atthādīṃ jānantā atthīti pucchanatthāya cārikaṃ na gacchanti tādisassa puggalassa abhāvato tassa ca pubbāparavirodhato. Kathaṃ ropetabbanti kena pakārena nikkhipitabbaṃ. Attho nāma sabhāvato anusandhito sambandhato pubbāparato ādipariyosānato ca ñāto sammāñāto hotīti āha “ko attho”tiādi. Anuttānīkatanti akkharasannivesādinā anuttānīkataṃ. Kaṅkhāyāti saṃsayassa.

49. Sattame kilesehī āmasitabbato āmisaṃ, cattāro paccayā. Tadeva garu garukātabbaṃ etesaṃ, na dhammoti āmisagarū. Tenāha “lokuttaradhammaṃ lāmakato gahetvā t̥hitaparisā”ti. Ubhato bhāgato vimuttoti ubhatobhāgavimutto. Dvīhi bhāgehi dve vāre vimutto. Paññāya vimuttoti samathasannissayena vinā aggamaggapaññāya vimutto. Tenāha “sukkhavipassakakhīṇāsavo”ti. Kāyenāti nāmakāyena. Jhānaphassaṃ phusitvāti aṭṭhasamāpattisaññitaṃ jhānaphassaṃ adhigamavasena phusitvā. Pacchā nirodhaṃ nibbānaṃ yathā ālocitaṃ nāmakāyena sacchikarotīti kāyasakkhī. Na tu vimutto ekaccānaṃ āsavānaṃ aparikkhīṇattā. Diṭṭhantaṃ pattoti diṭṭhassa anto anantaro kālo diṭṭhanto, dassanasāṅkhātassa sotāpattimaggañāṇassa anantaraṃ pattoti attho. Paṭhamaphalato paṭṭhāya hi yāva aggamaggā diṭṭhippatto. Tenāha “ime dvepi chasu t̥hānesu labbhanti”ti.

Saddahanto vimuttoti etena sabbathā avimuttassa saddhāmattena vimuttabhāvadassanena saddhāvimuttassa sekkhabhāvameva vibhāveti. Saddhāvimuttoti vā saddhāya avimuttoti attho. Chasu t̥hānesūti paṭhamaphalato paṭṭhāya chasu t̥hānesu. Dhammaṃ anussaratīti paṭhamamaggapaññāsāṅkhātāṃ dhammaṃ anussarati. Saddhaṃ anussaratīti etthāpi ese va nayo. Ubhopi hete sotāpattimaggaṭṭhāye va. Imaṃ kasmā gaṇhantīti evaṃ ekantapāsaṃsesu ariyesu gayhamānesu imaṃ ekantaninditaṃ lāmakāṃ dussīlaṃ kasmā gaṇhanti. Sabbesu sabbatā sadisesu labbhamānopi viseso na paññāyati, visabhāge pana sati eva paññāyati paṭabhāvena viya cittapaṭassāti āha “ekaccesu panā”tiādi. Ganthitāti avabaddhā. Mucchitāti mucchaṃ sammohaṃ āpannā. Chandarāgaapakaḍḍhanāyāti chandarāgassa apanayanatthaṃ. Nissaraṇapaññāyāti tato nissaraṇāvahāya paññāya virahitā.

Paññādhurenāti vipassanābhinivesena. Abhiniviṭṭhoti vipassanāmaggaṃ otiṇṇo. Tasmīṃ khaṇeti sotāpattimaggaḥkhaṇe. Dhammānusārī nāma paññāsāṅkhātēna dhammena ariyamaggasotassa anussaraṇato. Kāyasakkhī nāma nāmakāyena sacchikātabbassa nibbānassa sacchikaraṇato. Vikkhambhanasamucchedānaṃ vasena dvikkhattuṃ. Arūpajjhānehi rūpakāyato, aggamaggena sesakāyatoti dvīhi bhāgehi nissakkavacanañcetaṃ. Diṭṭhantaṃ patto, diṭṭhattā vā pattoti diṭṭhippatto. Tattha diṭṭhantaṃ pattoti dassanasāṅkhātassa sotāpattimaggañāṇassa anantaraṃ pattoti attho. Diṭṭhattāti catusaccadassanasāṅkhātāya paññāya nirodhassa diṭṭhattā. Jhānaphassarahitāya sātisaṃyāya paññāya eva vimuttoti paññāvimutto. Sesaṃ vuttanayattā suviññeyyameva.

50. Aṭṭhame na samāti visamā. Kāyakammādīnaṃ visamattā tato eva tattha pakkhalanaṃ sulabhanti āha “sapakkhalanaṭṭhenā”ti. Nippakkhalanaṭṭhenāti pakkhalanābhāvena. Uddhammānīti dhammato apetāni. Ubbinayānīti etthāpi ese va nayo.

51. Navame adhammikāti adhamme niyuttā. Tenāha “niddhammā”ti, dhammarahitāti attho.

52. Dasame gaṇhantīti pavattenti. Na ceva aññamaññaṃ saññāpentīti mūlato paṭṭhāya taṃ adhikaraṇaṃ yathā vūpasammāti, evaṃ aññamaññaṃ itaritare na sammā jānāpentī. Saññāpanatthaṃ sannipāte sati tattha yuttapattakaraṇena saññattiyā bhavitabbaṃ, te pana saññāpanatthaṃ na sannipatanti. Na pekkhāpentīti taṃ adhikaraṇaṃ mūlato paṭṭhāya aññamaññaṃ na pekkhāpentī. Asaññattiyeva

attanā gahitapakkhassa balaṃ etesanti asaññattibalā. Na tathā mantentīti sandiṭṭhiparāmāsiādhānaggāhiduppaṭinissaggibhāvena tathā na mantenti. Tenāha “thāmasā”tiādi. Uttānatthoyeva kaṇhapakkhe vuttappaṭipakkhena gahetabbattā.

Parisavaggavaṇṇanā niṭṭhitā.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakaṃ

1. Puggalavaggavaṇṇanā

53. Dutiyapaṇṇāsakassa paṭhame hitaggahaṇena mettā vuttā hoti, na karuṇā, anukampāgahaṇena pana karuṇāti cakkavattinā saddhiṃ gahitattā “lokānukampāyā”ti na vuttaṃ. Nippariyāyato lokānukampā nāma sammāsambuddhādhīnāti. Dveti manussadevasampattivasena dve sampattiyo. Tā dve, nibbānasampatti cāti tisso.

54. Dutie bahuso loke na ciṇṇā na pavattā manussāti āciṇṇamanussā. Kadācideva hi nesam loke nibbatti abhūtapubbā bhūtāti abbhutamanussā.

55. Tatie dasasu cakkavāḷasahassesu anutāpaṃ karoti tassa ekabuddhakhettabhāvato.

56. Catutthe thūpassa yuttāti dhātuyo pakkhipitvā thūpakaraṇassa yuttā.

57. Pañcame attano ānubhāvenāti sayambhuñāṇena. Buddhāti buddhavanto.

58. Chaṭṭhe pahīnattā na bhāyatīti attasinehābhāvato na bhāyati. Sakkāyadiṭṭhiggaṇaṇācettha nidassanamattaṃ, attasinehassa paṭighassa tadekaṭṭhasammohassa ca vasena bhāyanaṃ hotīti tesampi pahīnattā na bhāyati, aññathā sotāpannādīnaṃ abhayena bhavitabbaṃ siyā. Sakkāyadiṭṭhiyā balavattāti ettha ahaṃkārasammohanatādīnampi balavattāti vattabbaṃ.

59. Sattame assājānīyoti likhanti, usabhājānīyoti pana pāṭhoti.

61. Navame tatthāti antarāpaṇe. Ekoti dvīsu kinnaresu eko. Ambilikāphalañca addasāti ānetvā sambandho. Ambilikāphalanti tintiṇīphalanti vadanti, caturambilanti apare. Dve attheti pāḷiyaṃ vutte dve atthe.

62. Dasame yathāāraddhe kicce vattamāne antarā eva paṭigamaṇaṃ paṭivānaṃ, natthi etassa paṭivānanti appaṭivāno. Tattha asaṃkocappatto. Tenāha “anukkaṇṭhito”tiādi.

63. Ekādasame sannivāsanti sahaavāsaṃ. Yathā asappurisā saha vasantā aññamaññaṃ agāravena anādariyaṃ karonti, tappaṭikkhepena sappurisānaṃ sagāravappaṭipattidassanaparamidaṃ suttaṃ daṭṭhabbaṃ.

64. Dvādasame dvīsupi pakkhesūti vivādāpannānaṃ bhikkhūnaṃ dvīsupi pakkhesu. Saṃsaramānāti pavattamānā. Diṭṭhipaḷāsoṭi diṭṭhisannissayo paḷāso yugaggāho. Āghātentoti āhananto bādhento. Anabhirādhanavasenāti yassa uppajjati, tassa tadaññesañca atthassa anabhirādhanavasena. Sabbampetanti vacīsaṃsāroti sabbampetaṃ. Attano citte parisāya ca citteti ānetvā sambandho.

2. Sukhavaggavaṇṇanā

65. Dutiyassa paṭhame sabbakāmanipphattimūlakam sukhanti anavasesaupabhogaparibhogavatthunipphattihetukam kāmasukham. Pabbajjāmūlakam sukhanti pabbajjāhetukam pavivekasukham.

66. Dutīye kāmeti pañca kāmaguṇe, sabbepi vā tebhūmake dhamme. Vuttañhetam “sabbepi tebhūmakā dhammā kamanīyaṭṭhena kāmā”ti. Nekkhammam vuccati pabbajjā gharabandhanato nikkhantattā. Nibbānameva vā -

“Pabbajjā paṭhamam jhānam, nibbānañca vipassanā;
Sabbepi kusalā dhammā, nekkhammanti pavuccare”ti. -

Hi vuttam.

67. Tatiye upadhī vuccanti pañcupādānakkhandhā, tannissitam sukham upadhisukham. Tappaṭipakkhato nirupadhisukham lokuttarasukham.

68. Catutthe vaṭṭapariyāpannam sukham vaṭṭasukham. Nibbānārammaṇam sukham vivaṭṭasukham.

69. Pañcame saṃkilesanti saṃkiliṭṭham. Tenāha “vaṭṭagāmisukha”nti. Vivaṭṭasukhanti maggaphalasahagatam sukham.

70. Chaṭṭhe ariyānameva sukham ariyasukham, ariyañca tam sukhañcātipi ariyasukham. Anariyānameva sukham anariyasukham. Anariyañca tam sukhañcātipi anariyasukham.

71. Sattame tanti cetasikasukham.

72. Aṭṭhame saha pītiyā vattatīti sappītikam, pītisahagatam sukham. Sabhāvato virāgato ca natthi etassa pītīti nippītikam sukham. Aṭṭhakathāyaṃ panettha jhānasukhameva uddhaṭam, tathā ca “lokiyasappītikasukhato lokianippītikasukham agga”nti vuttam. Lokianippītikampi hi aggam labbhatevāti bhūmantaram bhinditvā aggabhāvo veditabbo.

73. Navame sātāsabhāvameva sukham sātāsukham, na upekkhāsukham viya asātāsabhāvam. Kāmañcetta kāyaviññāṇasahagatampi sātāsukhameva, aṭṭhakathāyaṃ pana “tīsu jhānesu sukha”nteva vuttam.

74. Dasame samādhisampayuttam sukham samādhisukham. Na samādhisampayuttam sukham asamādhisukham.

75. Ekādasame suttantakathā esāti “sappītikam jhānadvaya”nti vuttam.

77. Terasame rūpajjhānam rūpaṃ uttarapadalopena, tam ārammaṇam etassāti rūpārammaṇam. Catutthajjhānaggahaṇam pana yadassa paṭiyogī, tena samānayogakkhamadassanaparam. Yam kiñci rūpanti yam kiñci ruppanalakkhaṇam rūpaṃ. Tappaṭikkhepena arūpaṃ veditabbaṃ.

3. Sanimittavaggavaṇṇanā

78-79. Tatiyassa paṭhame nimīyati ettha phalaṃ avasesapaccayehi pakkhipīyati viyāti nimittaṃ, kāraṇanti āha “sanimittāti sakāraṇā”ti. Dutiyādīsūti dutiyasuttādīsu. Eseva nayoti iminā nidānādīpadānampi kāraṇapariyāyameva dīpeti. Nidadāti phalanti nidānaṃ, hinoti phalaṃ patitṭhāti etenāti hetu, saṅkharoti phalanti saṅkhāro, paṭicca etasmā phalaṃ etīti paccayo, ruppanti niruppanti phalaṃ etthāti rūpanti evaṃ nidānādīpadānampi hetupariyāyatā veditabbā.

84. Sattame paccayabhūtāyāti sahaṇātādīpaccayabhūtāya.

87. Dasame samecca sambhuyya paccayehi katoti saṅkhato, saṅkhato dhammo ārammaṇaṃ etesanti saṅkhatārammaṇā. Maggakkhaṇe na honti nāma pahīyanti katvā. Nāhesunti ettha “vuccantī”ti ajjhāharitabbaṃ. Yāva arahattā desanā desitā taṃtaṃsuttapariyosāne “na hontī”ti vuttatā.

Sanimittavaggavaṇṇanā niṭṭhitā.

4. Dhammavaggavaṇṇanā

88. Catutthassa paṭhame phalasamādhīti catūsūpi ariyaphalesu samādhī. Tathā phalapaññā veditabbā.

89. Dutiye sampayuttadhamme pariggaṇhātīti paggāho. Na vikkhipatīti avikkhepo.

90. Tatiye namanatṭhena nāmaṃ. Ruppanatṭhena rūpaṃ. Sammasanacārassa adhippetattā “cattāro arūpakkhandhā”tveva vuttaṃ. Tenāha “dhamma-kotṭhāsaparicchedaññaṃ nāma kathita”nti.

91. Catutthe vijānanaṭṭhena vijjā. Vimuccanaṭṭhena vimutti.

92. Pañcame bhavo nāma sassataṃ sadā bhāvato, sassatavasena uppajjanadiṭṭhi bhavadiṭṭhi. Vibhavo nāma ucchedo vināsanatṭhena, vibhavavasena uppajjanadiṭṭhi vibhavadiṭṭhi. Uttānatthāneva heṭṭhā vuttanayattā.

95. Atṭhame dukkhaṃ vaco etasmiṃ vippaṭikūlagāhimhi vipaccanīkasāte anādare puggaleti dubbaco, tassa kammaṃ dovacassaṃ, tassa dubbacassa puggalassa anādariyavasena pavattā cetanā. Tassa bhāvo dovacassatā. Tassa bhāvoti ca tassa yathāvuttassa dovacassassa atthibhāvo, atthato dovacassameva. Vitthārato panesā “tattha katamā dovacassatā? Sahadhammike vuccamāne dovacassāya”nti abhidhamme āgatā. Sā atthato saṅkhārakkhandho hoti. Catunnaṃ vā khandhānaṃ etenākārena pavattānaṃ etaṃ adhivacananti vadanti.

Pāpayogato pāpā assaddhādayo puggalā etassa mittāti pāpamitto, tassa bhāvo pāpamittatā. Vitthārato panesā “tattha katamā pāpamittatā? Ye te puggalā assaddhā dussilā appassutā maccharino duppaññā. Yā tesaṃ sevanā nisevanā saṃsevanā bhajanā sambhajanā bhaddi sambhatti taṃsampaṇkatā”ti evaṃ āgatā. Sāpi atthato dovacassatā viya daṭṭhabbā. Yāya hi cetanāya puggalo pāpasampaṇko nāma hoti, sā cetanā cattāropi vā arūpino khandhā tadākārappavattā pāpamittatā.

96. Navame sukhaṃ vaco etasmiṃ padakkhiṇagāhimhi anulomasāte sādare puggaleti subbacotiādinā, kalyāṇā saddhādayo puggalā etassa mittāti kalyāṇamittotiādinā vuttavipariyāyena attho veditabbo.

97. Dasame pathavīdhātuādayo sukhadhātukāmadhātuādayo ca etāsveva antogadhāti etāsu kosalle dassite tāsopi kosallaṃ dassitameva hotīti “aṭṭhārasa dhātuyo”ti vuttaṃ. Dhātūti jānananti iminā aṭṭhārasannaṃ dhātūnaṃ sabhāvaparicchedikā savanadhāraṇasammasanappaṭivedhapaññā vuttā. Tattha dhātūnaṃ savanadhāraṇapaññā sutamayā, itarā bhāvanāmayā. Tatthāpi sammasanapaññā lokiyā. Vipassanā hi sā, itarā lokuttarā. Lakkhaṇādivasena aniccādivasena ca manasikaraṇaṃ manasikāro, tattha kosallaṃ manasikārakusalatā. Aṭṭhārasannaṃyeva dhātūnaṃ sammasanappaṭivedhapaccavekkhaṇapaññā manasikārakusalatā, sā ādimajjhapiyosānavasena tidhā bhinnā. Tathā hi sammasanapaññā tassā ādi, paṭivedhapaññā majjhe, paccavekkhaṇapaññā pariyosānaṃ.

98. Ekādasame āpattiyova āpattikkhandhā. Tā pana antarāpattīnaṃ aggahaṇena pañca, tāsam gahaṇena satta hontīti āha “pañcannañca sattannañca āpattikkhandhā”nti. Jānananti “imā āpattiyo, ettakā āpattiyo, evañca tāsam āpajjanaṃ hotī”ti jānanaṃ. Evaṃ tippakārena jānanaṃ hi āpattikusalatā nāma. Āpattito vuṭṭhāpanappayogatāya kammabhūtā vācā kammavācā, tathābhūtā anussāvanavācā. “Imāya kammavācāya ito āpattito vuṭṭhānaṃ hoti, hontañca paṭhame, tatiye vā anussāvane yya-kāraṃ patte, ‘saṃvarissāmī’ti vā pade pariyosite hotī”ti evaṃ taṃ taṃ āpattihi vuṭṭhānaparicchedajānanaṃ hi āpattivuṭṭhānakusalatā. Vuṭṭhānanti ca yathāpannāya āpattiyā yathā tathā anantarāyatāpādanaṃ. Evaṃ vuṭṭhānaggahaṇeneva desanāyapi saṅgaho siddho hoti.

Dhammavaggavaṇṇanā niṭṭhitā.

5. Bālavaggavaṇṇanā

99. Pañcamassa paṭhame anāgataṃ bhāraṃ vahatīti attano asampattaṃ bhāraṃ vahati. Atherova samāno therehi vahitabbaṃ bījanaggāhadhammajjhesanādibhāraṃ vahatīti evamettha attho daṭṭhabbo. Aṭṭhakathāyaṃ pana yasmā sammajjanādinavavidhaṃ pubbakiccaṃ āṇatteneva kātabbaṃ, pātimokkhañca āṇatteneva uddisittabbaṃ, tasmā taṃ sabbaṃ vinā āṇattiyā karonto anāgataṃ bhāraṃ vahati nāmāti dassetuṃ “sammajjanī padīpo”tiādi vuttaṃ. Yañhi “anujānāmi, bhikkhave, uposathāgāraṃ sammajjitu”ntiādinā nayena pāḷiyaṃ āgataṃ. Aṭṭhakathāsu ca -

“Sammajjanī padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, ‘pubbakaraṇa’nti vuccati.

“Chandapārisuddhiutukkhānaṃ, bhikkhugaṇaṇā ca ovādo;
Uposathassa etāni, ‘pubbakicca’nti vuccatī”ti. -

Evaṃ dvīhi nāmehi navavidhaṃ pubbakiccaṃ dassitaṃ, taṃ akatvā uposathaṃ kātuṃ na vaṭṭati. Tasmā “anujānāmi, bhikkhave, therena bhikkhunā navaṃ bhikkhuṃ āṇāpetu”nti vacanato therena āṇattena agilānena bhikkhunā

uposathāgāraṃ sammajjitabbaṃ, pānīyaṃ paribhojanīyaṃ upaṭṭhapetabbaṃ, āsanaṃ paññāpetabbaṃ, padīpo kātabbo, akaronto dukkaṭaṃ āpajjati.

Therenapi patirūpaṃ ñatvā āṇāpetabbaṃ, āṇāpentenapi yaṃ kiñci kammaṃ karonto vā sadā kālameva eko vā bhāranittharaṇako vā sarabhāṇakadhammakathikādīsu vā aññataro na uposathāgārasammajjanatthaṃ āṇāpetabbo, avasesā pana vārena āṇāpetabbā. Sace āṇatto sammajjanaṃ tāvakālikampi na labhati, sākābhāṇaṃ kappiyaṃ kāretvā sammajjitabbaṃ, tampi alabhantassa laddhakappiyaṃ hoti. Padīpakaraṇepi vuttanayeneva āṇāpetabbo, āṇāpentena ca “amukasmaṃ nāma okāse telaṃ vā kapallikā vā atthi, taṃ gahetvā karohī”ti vattabbo. Sace telādīni natthi, pariyesitabbāni. Pariyesitvā alabhantassa laddhakappiyaṃ hoti. Api ca kapāle aggi jāletabbo. Āsanapaññāpanāṇattiyampi vuttanayeneva āṇāpetabbo, āṇattena ca sace uposathāgāre āsanāni natthi, saṅghikāvāsato āharitvā paññāpetvā puna āharitabbāni, āsanesu asati kaṭasārakepi taṭṭikāyopi paññāpetuṃ vaṭṭati, tāsopi asati sākābhāṇāni kappiyaṃ kāretvā paññāpetabbāni. Kappiyakāraṃ alabhantassa laddhakappiyaṃ hoti.

Chandapārisuddhīti ettha uposathakaraṇatthaṃ sannipatite saṅghe bahi uposathaṃ katvā āgatena sannipātaṭṭhānaṃ gantvā kāyasāmaggiṃ adentena chando dātabbo. Yopi gilāno vā kiccappasuto vā, tena pārisuddhiṃ dentena chando dātabbo. Kathaṃ dātabbo? Ekassa bhikkhuno santike “chandaṃ dammi, chandaṃ me hara, chandaṃ me ārocehī”ti ayamatto kāyena vā vācāya vā ubhayena vā viññāpetabbo. Evaṃ dinno hoti chando. Akatūposathena pana gilānena vā kiccappasutena vā pārisuddhi dātabbā. Kathaṃ dātabbā? Ekassa bhikkhuno santike “pārisuddhiṃ dammi, pārisuddhiṃ me hara, pārisuddhiṃ me ārocehī”ti ayamatto kāyena vā vācāya vā ubhayena vā viññāpetabbo. Evaṃ dinnā hoti pārisuddhi. Taṃ pana dentena chandopi dātabbo. Vuttañhettaṃ bhagavatā - “anujānāmi, bhikkhave, tadahuposathe pārisuddhiṃ dentena chandampi dātuṃ, santi saṅghassa karaṇīya”nti. Tattha pārisuddhidānaṃ saṅghassapi attanopi uposathakaraṇaṃ sampādeti, na avasesaṃ saṅghakiccaṃ. Chandadānaṃ saṅghasseva uposathakaraṇaṃ sesakiccaṃ sampādeti, attano pana uposatho akatoyeva hoti, tasmā pārisuddhiṃ dentena chandopi dātabbo.

Utukkhānanti “hemantādīnaṃ utūnaṃ ettakaṃ atikkantaṃ, ettakaṃ avasiṭṭha”nti evaṃ utūnaṃ ācikkhanaṃ. Bhikkhugaṇanāti “ettakā bhikkhū uposathagge sannipatitā”ti bhikkhūnaṃ gaṇanā. Idampi ubhayaṃ katvāva uposatho kātabbo. Ovādoti bhikkhunovādo. Na hi bhikkhūnīhi yācitaṃ ovādaṃ anārocetvā uposathaṃ kātuṃ vaṭṭati. Bhikkhuniyo hi “sve uposatho”ti āgantvā “ayaṃ uposatho cātuddaso, pannaraso”ti pucchitvā puna uposathadivase āgantvā “bhikkhunisaṅgho, ayya, bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamanaṃ yācati, labhatu kira, ayya, bhikkhunisaṅgho ovādūpasaṅkamana”nti evaṃ ovādaṃ yācanti. Taṃ ṭhapetvā bālagilānagamiye añño sacepi āraññako hoti, appaṭiggahetuṃ na labhati, tasmā yena so paṭiggahito, tena bhikkhunā uposathagge pātimokkhuḍdesako bhikkhu evaṃ vattabbo “bhikkhunisaṅgho, bhante, bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamanaṃ yācati, labhatu kira, bhante, bhikkhunisaṅgho ovādūpasaṅkamana”nti.

Pātimokkhuḍdesakena vattabbaṃ - “atthi koci bhikkhu bhikkhunovādako sammato”ti. Sace hoti koci bhikkhu bhikkhunovādako sammato, tato tena so vattabbo - “itthannāma koci bhikkhu bhikkhunovādako sammato, taṃ bhikkhunisaṅgho

upasaṅkamatū”ti. Sace natthi, tato tena pucchitabbaṃ - “ko āyasmā ussahati bhikkhuniyo ovaditu”nti. Sace koci ussahati, sopi ca aṭṭhahi aṅgehi samannāgato, taṃ tattheva sammannitvā ovādappaṭiggāhako vattabbo - “itthannāmo bhikkhu bhikkhunovādako sammato, taṃ bhikkhunisaṅgho upasaṅkamatū”ti. Sace pana na koci ussahati, pātimokkhuddesakena vattabbaṃ - “natthi koci bhikkhu bhikkhunovādako sammato, pāsādikena bhikkhunisaṅgho sampādetū”ti. Ettāvatā hi sikkhattayasaṅgahitaṃ sakalaṃ sāsanaṃ ārocitaṃ hoti. Tena bhikkhunā “sādhū”ti sampaṭicchitvā pāṭipade bhikkhunīnaṃ ārocetabbaṃ. Pātimokkhampi “na, bhikkhave, anajjhīṭṭhena pātimokkhaṃ uddisitabbaṃ, yo uddiseyya, āpatti dukkaṭassā”ti vacanato anāṇattena na uddisitabbaṃ. “Therādhēyyaṃ pātimokkha”nti hi vacanato saṅghatthero vā pātimokkhaṃ uddiseyya, “anujānāmi, bhikkhave, yo tattha bhikkhu byatto paṭibalo, tassādhēyyaṃ pātimokkha”nti vacanato navakataro vā therena āṇatto. Dutiyādīni uttānatthāneva.

109. Ekādasame na kukkucāyitabbaṃ kukkucāyatīti na kukkucāyituṃ yuttakaṃ kukkucāyati. Sūkaramaṃsaṃ labhitvā “acchamaṃsa”nti kukkucāyati, “sūkaramaṃsa”nti jānantopi “acchamaṃsa”nti kukkucāyati, na paribhuñjatīti vuttaṃ hoti. Evaṃ migamaṃsaṃ “dīpimaṃsa”nti, kāle santēyeva “kālo natthī”ti, appavāretvā “pavāritomhī”ti, patte rajasmaṃ apatiteyeva “patita”nti, attānaṃ uddissa macchamaṃse akateyeva “maṃ uddissa kata”nti kukkucāyati. Kukkucāyitabbaṃ na kukkucāyatīti kukkucāyituṃ yuttaṃ na kukkucāyati. Acchamaṃsaṃ labhitvā “sūkaramaṃsa”nti na kukkucāyati, “acchamaṃsa”nti jānantopi “sūkaramaṃsa”nti na kukkucāyati, madditvā vītikkamatīti vuttaṃ hoti. Evaṃ dīpimaṃsaṃ migamaṃsanti...pe... attānaṃ uddissa macchamaṃse kate “maṃ uddissa kata”nti na kukkucāyatīti evamettha attho daṭṭhabbo. Aṭṭhakathāyaṃ pana “na kukkucāyitabbanti saṅghabhogassa apaṭṭhapanāṃ avicāraṇaṃ na kukkucāyitabbaṃ nāma, taṃ kukkucāyati. Kukkucāyitabbanti tasseva paṭṭhapanāṃ vicāraṇaṃ, taṃ na kukkucāyatī”ti ettakameva vuttaṃ. Tattha saṅghabhogassāti saṅghassa catupaccayaparibhogatthāya dinnakhattavattuthaḷākādikassa, tato uppannadhañṇahirañṇādikassa ca saṅghassa bhogassa. Apaṭṭhapananti asaṃvidahanaṃ. Tenāha “avicāraṇa”nti. Tassevāti yathāvuttasseva saṅghabhogassa.

Bālavaggavaṇṇanā niṭṭhitā.

Dutiyapaṇṇāsakaṃ niṭṭhitaṃ.



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