

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)

10. Σχόλια για τις ιστορίες προηγούμενων ζωών 1 - των
πρεσβυτέρων μοναχών (10. Apadāna-aṭṭhakathā-1)

4. Το κεφάλαιο για τον Κούνταντχάνα (4. Kuṇḍadhānavaggo)



PaliVerse

5. Η συλλογή των μικρών κειμένων

10. Σχόλια για τις ιστορίες προηγούμενων ζωών 1 - των πρεσβυτέρων μοναχών

4. Kuṇḍadhānavaggo

1. Kuṇḍadhānattheraapadānavaggaṇaṇā

Sattāhaṃ paṭisallīnantiādikaṃ āyasmato kuṇḍadhānattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbatto vuttanayena bhagavantaṃ upasaṅkamtvā dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ paṭhamaṃ salākaṃ gaṇhantānaṃ aggaṭṭhāne ṭhapentaṃ disvā taṃ ṭhānantaraṃ patthetvā tadanurūpaṃ puññaṃ karonto vicari. So ekadivasam padumuttarassa bhagavato nirodhasamāpattito vuṭṭhāya nisinnassa manosilācuṇṇapiṇḍjaraṃ mahantaṃ kadaliphalakaṇṇikaṃ upanesi, taṃ bhagavā paṭiggahetvā paribhuñji. So tena puññakammena ekādasakkhattuṃ devesu devarajjaṃ kāresi. Catuvīsativāre ca rājā ahosi cakkavattī.

So evaṃ aparāparaṃ puññāni katvā devamanussesu saṃsaranto kassapabuddhakāle bhummadevatā hutvā nibbatti. Dīghāyukabuddhānañca nāma na anvaddhamāsiko uposatho hoti. Tathā hi vipassissa bhagavato chabbassantare chabbassantare uposatho ahosi, kassapadasabalo pana chaṭṭhe chaṭṭhe māse pātimokkhaṃ osāresi, tassa pātimokkhassa osāraṇakāle disāvāsikā dve sahāyakā bhikkhū “uposathaṃ karissāmā”ti gacchanti. Ayaṃ bhummadevatā cintesi - “imesaṃ dvinnaṃ bhikkhūnaṃ metti ativiya daḷhā, kiṃ nu kho bhedake sati bhijjeyya, na bhijjeyyā”ti. Tesam okāsaṃ olokayamānā tesam avidūre gacchati.

Atheko thero ekassa hatthe pattacīvaraṃ datvā sarīraṇaṃ añjanatthaṃ udakaphāsukaṭṭhānaṃ gantvā dhotahatthapādo hutvā gumbasamīpato nikkhamati. Bhummadevatā tassa therassa pacchato pacchato uttamarūpā itthī hutvā kese vidhunitvā saṃvidhāya bandhantī viya piṭṭhiyaṃ paṃsuṃ puñchamānā viya sātakaṃ saṃvidhāya nivāsayaṃmānā viya ca hutvā therassa padānupadikā hutvā gumbato nikkhantā. Ekamante ṭhito sahāyakatthero taṃ kāraṇaṃ disvāva domanassajāto “naṭṭho dāni me iminā bhikkhunā saddhiṃ dīgharattānugato sineho, sacāhaṃ evaṃvidhabhāvaṃ jāneyyaṃ, ettakaṃ kālaṃ iminā saddhiṃ vissāsaṃ na kareyya”nti cintetvā āgacchantameva naṃ “gaṇhāhāvuso, tuyhaṃ pattacīvaraṃ, tādīsena pāpena saddhiṃ ekamaggena na gacchāmī”ti āha. Taṃ kathaṃ sutvā tassa lajjibhikkhuno hadayaṃ tikhiṇasattiṃ gahetvā viddhaṃ viya ahosi. Tato naṃ āha - “āvuso, kinnāmetaṃ vadasi, ahaṃ ettakaṃ kālaṃ dukkaṭamattampi āpattiṃ na jānāmi, tvaṃ pana maṃ ajja ‘pāpo’ti vadasi, kiṃ te diṭṭhanti, kiṃ aññena diṭṭhena, kiṃ tvaṃ evaṃvidhena alaṅkatapaṭiyattena mātugāmena saddhiṃ ekaṭṭhāne hutvā nikkhanto”ti? “Natthetaṃ, āvuso, mayhaṃ, nāhaṃ evarūpaṃ mātugāmaṃ passāmī”ti tassa yāvatatiyaṃ kathentassāpi itaro thero kathaṃ asaddahitvā attanā diṭṭhakāraṇameva bhūtattaṃ katvā gaṇhanto tena saddhiṃ ekamaggena agantvā aññena maggena satthu santikaṃ gato. Itaropi bhikkhu aññena maggena satthu

santikam̐yeva gato.

Tato bhikkhusaṅghassa uposathāgāraṃ pavisanavelāya so bhikkhu taṃ bhikkhuṃ uposathagge disvā saṅjānitvā “imasmim̐ uposathagge evarūpo nāma pāpabhikkhu atthi, nāhaṃ tena saddhim̐ uposathaṃ karissāmī”ti nikkhamitvā bahi aṭṭhāsi. Atha bhummadevatā “bhāriyaṃ mayā kammaṃ kata”nti mahallakaupāsakavaṇṇena tassa santikaṃ gantvā - “kasmā, bhante, ayyo imasmim̐ ṭhāne ṭhito”ti āha. “Upāsaka, imaṃ uposathaggaṃ eko pāpabhikkhu pavitṭho, ‘ahaṃ tena saddhim̐ uposathaṃ na karomī’ti bahi ṭhitomhī”ti. “Bhante, mā evaṃ gaṇhatha, parisuddhasīlo esa bhikkhu, tumhehi diṭṭhamātugāmo nāma ahaṃ. Mayā tumhākaṃ vīmaṃsanatthāya ‘daḷhā nu kho imesaṃ therānaṃ metti, no daḷhā’ti bhijjanābhijjanabhāvaṃ olokentena taṃ kammaṃ kata”nti. “Ko pana tvaṃ, sappurisā”ti? “Ahaṃ ekā bhummadevatā, bhante”ti. Devaputto kathentoyeva dibbānubhāvena ṭhatvā therassa pādamūle patitvā “mayhaṃ, bhante, khamatha, therassa eso doso natthi, uposathaṃ karoṭhā”ti therāṃ yācitvā uposathaggaṃ pavesesi. So thero uposathaṃ tāva ekaṭṭhāne akāsi. Mittasanthavavasena pana puna tena saddhim̐ na ekaṭṭhāne vasi. Imassa therassa dosaṃ na kathesi. Aparabhāge cuditakatthero pana vipassanāya kammaṃ karonto arahattaṃ pāpuṇi.

Bhummadevatā tassa kammasa nissandena ekaṃ buddhantaraṃ apāyato na muccittha. Sace pana kālena kālaṃ manussattaṃ āgacchati, aññena yena kenaci kato doso tasseva upari patati. So amhākaṃ bhagavato uppannakāle sāvattiyaṃ brāhmaṇakule nibbatti, dhānamāṇavotissa nāmaṃ akaṃsu. So vayappatto tayo vede uggaṇhitvā mahallakakāle satthu dhammadesanaṃ sutvā paṭiladdhasaddho sāsane pabbaji. Tassa upasampannadivasato paṭṭhāya ekā alaṅkatapaṭiyattā itthi tasmiṃ gāmaṃ pavisante saddhim̐yeva pavisati, nikkhamante nikkhamati, vihāraṃ pavisantepi saddhim̐ pavisati, tiṭṭhantepi tiṭṭhatīti evaṃ niccānubandhā paññāyati. Thero taṃ na passati. Tassa pana purimakammasa nissandena sā aññesaṃ upaṭṭhāsi.

Gāme yāgubhikkhaṃ dadamānā itthiyo, “bhante, ayaṃ eko yāguuḷuṅko tumhākaṃ, eko imissā amhākaṃ sahāyikāyā”ti parihāsaṃ karonti. Therassa mahatī vihesā hoti. Vihāragatampi naṃ sāmaṇerā ceva daharabhikkhū ca parivāretvā “dhāno koṇḍo jāto”ti parihāsaṃ karonti. Athassa teneva kāraṇena kuṇḍadhāno theroti nāmaṃ jātaṃ. So uṭṭhāya samuṭṭhāya tehi kariyamānaṃ keḷiṃ sahituṃ asakkonto ummādaṃ gahetvā “tumhe koṇḍā, tumhākaṃ upajjhāyo koṇḍo, ācariyo koṇḍo”ti vadati. Atha naṃ satthu ārocesuṃ - “kuṇḍadhāno, bhante, daharasāmaṇerehi saddhim̐ evaṃ pharusavācaṃ vadatī”ti. Satthā taṃ pakkosāpetvā “saccaṃ kira tvaṃ, dhāna, daharasāmaṇerehi saddhim̐ pharusavācaṃ vadasī”ti pucchi. Tena “saccaṃ bhagavā”ti vutte - “kasmā evaṃ vadasī”ti āha. “Bhante, nibaddhaṃ vihesaṃ sahituṃ asakkonto evaṃ kathemī”ti. “Tvaṃ pubbe katakammaṃ yāvajjadivasā jīrāpetuṃ na sakkosi, puna evaṃ pharusavācaṃ mā vada bhikkhū”ti vatvā āha -

“Māvoca pharusāṃ kañci, vuttā paṭivadeyyu taṃ;
Dukkhaṃ hi sārāmbhakathā, paṭidaṇḍā phuseyyu taṃ.

“Sace neresi attānaṃ, kaṃso upahato yathā;
Esa pattosi nibbānaṃ, sārāmbho te na vijjatī”ti. -

Imañca pana tassa therassa mātugāmena saddhiṃ vicaraṇabhāvaṃ kosalarañño pi kathayaṃsu. Rājā “gacchatha, bhaṇe, naṃ vīmaṃsathā”ti pesetvā sayampi mandeneva parivārena saddhiṃ therassa santikaṃ gantvā ekamante olokeno aṭṭhāsi. Tasmīṃ khaṇe therō sūcikkammaṃ karonto nisinno hoti. Sāpi itthī avidūre ṭhāne ṭhitā viya paññāyati.

Rājā taṃ disvā “atthi taṃ kārāṇa”nti tassā ṭhitaṭṭhānaṃ agamāsi. Sā tasmīṃ āgacchante therassa vasanapaṇṇasālaṃ pavittṭhā viya ahosi. Rājāpi tāya saddhiṃ eva paṇṇasālāyaṃ pavisitvā sabbattha olokeno adisvā “nāyaṃ mātugāmo, therassa eko kammavipāko”ti saññaṃ katvā paṭhamam therassa samīpena gacchantopi theram avanditvā tassa kārāṇassa abhūtabhāvaṃ ṇatvā paṇṇasālato nikkhamitvā theram vanditvā ekamante nisinno “kacci, bhante, piṇḍakena na kilamathā”ti pucchi. Thero “vaṭṭati, mahārājā”ti āha. “Jānāmaṃ, bhante, ayyassa katham, evarūpenupakkilesena saddhiṃ carantānaṃ tumhākaṃ ke nāma pasīdissanti, ito paṭṭhāya vo katthaci gamanakiccaṃ natthi. Ahaṃ catūhi paccayehi upaṭṭhahissāmi, tumhe yonisomanasikāre mā pamajjitthā”ti vatvā nibaddhabhikkham paṭṭhapesi. Thero rājānaṃ upatthambhakaṃ labhitvā bhojanasappāyena ekaggacitto hutvā vipassanaṃ vadḍhetvā arahattaṃ pāpuṇi. Tato paṭṭhāya sā itthī antaradhāyi.

Tadā mahāsubhaddā uggaṇagare micchādiṭṭhikule vasamānā “satthā maṃ anukampatū”ti uposathaṅgaṃ adhiṭṭhāya nirāmagandhā hutvā uparipāsādatale ṭhitā “imāni pupphāni antare aṭṭhatvā dasabalassa matthake vitānaṃ hutvā tiṭṭhantu, dasabalo imāya saññāya sve pañcahi bhikkhusatehi saddhiṃ mayhaṃ bhikkham gaṇhatū”ti saccakiriyaṃ katvā aṭṭha sumanapupphamuṭṭhiyo vissajjesi. Pupphāni gantvā dhammadesanāvelāya satthu matthake vitānaṃ hutvā aṭṭhaṃsu. Satthā taṃ sumanapupphavitānaṃ disvā citteneva subhaddāya bhikkham adhivāsetvā punadivase aruṇe utṭhite ānandattheraṃ āha - “ānanda, mayaṃ ajja dūraṃ bhikkhācāraṃ gamissāma, puthujjanānaṃ adatvā ariyānaṃyeva salākaṃ dehī”ti. Thero bhikkhūnaṃ ārocesi - “āvuso, satthā ajja dūraṃ bhikkhācāraṃ gamissati. Puthujjanā mā gaṇhantu, ariyāva salākaṃ gaṇhantū”ti. Kuṇḍadhānatthero - “āharāvuso, salāka”nti paṭhamam yeva hatthaṃ pasāresi. Ānando “satthā tādisānaṃ bhikkhūnaṃ salākaṃ na dāpeti, ariyānaṃyeva dāpeti”ti vitakkaṃ uppādetvā gantvā satthu ārocesi. Satthā “āharāpentassa salākaṃ dehī”ti āha. Thero cintesi - “sace kuṇḍadhānassa salākā dātuṃ na yuttā, atha satthā paṭibāheyya, bhavissati ettha kārāṇa”nti “kuṇḍadhānassa salākaṃ dassāmī”ti gamanaṃ abhinīhari. Kuṇḍadhāno tassa purāgamanā eva abhiññāpādaṃ catutthajjhānaṃ samāpajjitvā iddhiyā ākāse ṭhatvā “āharāvuso ānanda, satthā maṃ jānāti, mādisaṃ bhikkhuṃ paṭhamam salākaṃ gaṇhantaṃ na satthā vāretī”ti hatthaṃ pasāretvā salākaṃ gaṇhi. Satthā taṃ aṭṭhuppattiṃ katvā theram imasmīṃ sāsane paṭhamam salākaṃ gaṇhantānaṃ aggaṭṭhāne ṭhapesi. Yasmā ayaṃ therō rājānaṃ upatthambhaṃ labhitvā sappāyāhārapaṭilābhena samāhitacitto vipassanāya kammaṃ karonto upanissayasampannatāya chaḷabhiñño ahosi. Evaṃbhūtaṃsāpi imassa therassa guṇe ajānantā ye puthujjanā bhikkhū “ayaṃ paṭhamam salākaṃ gaṇhati, kiṃ nu kho eta”nti vimatiṃ uppādenti. Tesam taṃ vimatividhamanattaṃ therō ākāsaṃ abbhuggantvā iddhipāṭihāriyaṃ dassetvā aññāpadesena aññaṃ byākaronto “pañca chinde”ti gāthaṃ abhāsi.

1. Evaṃ so pūritapuññasambhārānurūpena arahā hutvā pattaetadaggaṭṭhāno attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento sattāhaṃ paṭisallīnantiādīmāha. Tattha satthāhaṃ saddadivasam nirodhasamāpattivihārena paṭisallīnaṃ vivekabhūtaṃ attho. Sesam uttānatthamevāti.

Kuṇḍadhānattheraapadānavaṇṇanā samattā.

2. Sāgatattheraapadānavaṇṇanā

Sobhito nāma nāmenātiādikaṃ āyasmato sāgatattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle ekasmiṃ brāhmaṇakule nibbatto sabbasippesu nipphattiṃ patto nāmena sobhito nāma hutvā tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo. So ekadivasam padumuttaraṃ bhagavantaṃ dvattiṃsamahāpurisalakkhaṇasiriyā sobhamānaṃ uyyānadvārena gacchantaṃ disvā atīva pasannamānaso anekehi upāyehi anekehi guṇavaṇṇehi thomaṇaṃ akāsi. Bhagavā tassa thomaṇaṃ sutvā “anāgate gotamassa bhagavato sāsane sāgato nāma sāvako bhavissatī”ti byākaraṇaṃ adāsi. So tato paṭṭhāya puññāni karonto yāvatāyukaṃ ṭhatvā tato cuto devaloke nibbatto. Kappasatasahassadevamanussesu ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto. Tassa mātāpitāro somanassaṃ vaḍḍhento sujāto āgatoti sāgatoti nāmaṃ kariṃsu. So sāsane pasīditvā pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ patto.

17. Evaṃ so puññasambhārānurūpena pattaarahattaphalo attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento sobhito nāma nāmenātiādīmāha. Tattha tadā puññasambhārassa paripūraṇasamaye nāmena sobhito nāma brāhmaṇo ahoṃsinti sambandho.

21. Vipathā uddharitvānāti viruddhapathā kumaggā, uppathā vā uddharitvā apanetvā. Pathaṃ ācikkhaseti, bhante, sabbaññu tuvaṃ pathaṃ sappurisaṃmaggaṃ nibbānādhigamanupāyaṃ ācikkhase kathesi desesi vibhaji uttāniṃ akāsīti attho. Sesam uttānatthamevāti.

Sāgatattheraapadānavaṇṇanā samattā.

3. Mahākaccānattheraapadānavaṇṇanā

Padumuttaranāthassātiādikaṃ āyasmato kaccānattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle gahapatimahāsālakulagehe nibbattetvā vuddhippatto ekadivasam satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento dānādīni puññāni katvā devamanussesu saṃsaranto sumedhassa bhagavato kāle vijjādharo hutvā ākāseṇa gacchanto satthāraṃ ekasmiṃ vanasaṇḍe nisinnaṃ disvā pasannamānaso kaṇikārapupphehi pūjaṃ akāsi.

So tena puññakammena aparāparaṃ sugatīsuyeva parivattetvā kassapadasabalassa kāle bārānasiyaṃ kulaghare nibbattitvā parinibbute bhagavati suvaṇṇacetiyakaraṇaṭṭhānaṃ dasasahassagghaṇikāya suvaṇṇiṭṭhakāya pūjaṃ katvā

“bhagavā mayhaṃ nibbattanibbattaṭṭhāne sarīraṃ suvaṇṇavaṇṇaṃ hotū”ti pattharaṃ akāsi. Tato yāvajīvaṃ kusalaṃ katvā ekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde ujjeniyaṃ rañño caṇḍapajjotassa purohitassa gehe nibbatti, tassa nāmaggaṇadivase mātāpitara “amhākaṃ putto suvaṇṇavaṇṇo attano nāmaṃ gahetvā āgato”ti kañcanaṃāṇavotveva nāmaṃ kariṃsu. So vuddhimanvāya tayo vede uggaṇhitvā pitu accayena purohitaṭṭhānaṃ labhi. So gottavasena kaccānoti paññāyittha.

Rājā caṇḍapajjoto buddhuppādaṃ sutvā, “ācariya, tvaṃ tattha gantvā satthāraṃ idhānehi”ti pesesi. So attatṭhāmo satthu santikaṃ upagato. Tassa satthā dhammaṃ desesi. Desanāpariyosāne so sattahi janehi saddhiṃ sahapaṭisambhidāhi arahatte patiṭṭhāsi. Atha satthā “etha, bhikkhave”ti hatthaṃ pasāresi. Te tāvadeva dvaṅgulamattakesamassukā iddhimayapattacīvaradharā vassasaṭṭhikattherā viya ahesuṃ. Evaṃ thero sadatthaṃ nipphādetvā, “bhante, rājā pajjoto tumhākaṃ pāde vandituṃ dhammañca sotuṃ icchatī”ti satthu ārocesi. Satthā “tvaṃyeva bhikkhu tattha gaccha, tayi gatepi rājā pasīdissatī”ti āha. Thero attatṭhāmo tattha gantvā rājānaṃ pasādetvā avantīsu sāsanaṃ patiṭṭhāpetvā puna satthu santikameva gato.

31. Evaṃ so pattaarahattaphalo “etadaggaṃ, bhikkhave, mama sāvakaṇaṃ saṃkhittena bhāsitaṃ vitthārena atthaṃ vibhajantānaṃ yadidaṃ mahākaccāno”ti etadaggaṭṭhānaṃ patvā attano pubbakammaṃ saritvā pubbacaritāpadānaṃ pakāsento padumuttaraṇāthassātiādīmāha. Tattha padumaṃ nāma cetiyanti padumehi chāditattā vā padumākārehi katattā vā bhagavato vasanagandhakuṭivihārova pūjanīyabhāvena cetiyaṃ, yathā “gotamakacetiyaṃ, ālavakacetiya”nti vutte tesāṃ yakkhānaṃ nivasanaṭṭhānaṃ pūjanīyaṭṭhānattā cetiyanti vuccati, evamidaṃ bhagavato vasanaṭṭhānaṃ cetiyanti vuccati, na dhātunidhāyakacetiyaṃ veditabbaṃ. Na hi aparinibbutassa bhagavato sarīradhātūnaṃ abhāvā dhātucetiyaṃ akari. Silāsanaṃ kārayitvāti tassā padumanāmikāya gandhakuṭiyā pupphādhārattāya heṭṭhā phalikamayaṃ silāsanaṃ kāretvā. Suvaṇṇenābhilepayinti taṃ silāsanaṃ jambonadasuvaṇṇena abhivisesena lepayiṃ chādesinti attho.

32. Ratanāmayāṃ sattahi ratanehi kataṃ chattaṃ paggayha muddhani dhāretvā vāḷabījaniñca setapavaracāmariñca paggayha buddhassa abhiropayim.

Lokabandhusa tādīnoti sakalalokabandhusadisassa tādiguṇasamaṅgissa buddhassa dhāresinti attho. Sesāṃ uttānatthamevāti.

Mahākaccānattheraapadānavaṇṇanā samattā.

4. Kāḷudāyittheraapadānavaṇṇanā

Padumuttarabuddhassātiādikaṃ āyasmato kāḷudāyittherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbatta satthu dhammaḍḍesaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ kulappasādaḍḍakānaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapentaṃ disvā tajaṃ abhinīhāraṃ katvā taṃ ṭhānantaraṃ patthesi.

So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ bodhisattassa mātukucchiyaṃ paṭisandhiggaṇadivase kapilavatthusmiṃyeva amaccagehe paṭisandhiṃ gaṇhi, bodhisattena saddhiṃ ekadivasamiṃyeva jātoti taṃ divasamiṃyeva

naṃ dukūlacumbaṭake nipajjāpetvā bodhisattassa upaṭṭhānatthāya nayiṃsu.
Bodhisattena hi saddhiṃ bodhirukkho, rāhulamātā, cattāro nidhī, ārohanahatthī,
assakaṇḍako, ānando, channo, kāḷudāyīti ime satta ekadivase jātattā sahaajātā nāma
ahesuṃ. Athassa nāmaggaṇḍadivase sakalanagarassa udaggacittadivase jātattā
udāyitveva nāmaṃ akaṃsu. Thokaṃ kāḷadhātukattā pana kāḷudāyīti paññāyittha. So
bodhisattena saddhiṃ kumārakīlaṃ kīlanto vuddhiṃ agamāsi.

Aparabhāge lokanāthe mahābhinnikkhamanaṃ nikkhamitvā anukkamena
sabbaññutaṃ patvā pavattitavaradhammacakke rājagahaṃ upanissāya veḷuvane
viharante suddhodanamahārājā taṃ pavattiṃ sutvā purisasahassaparivāraṃ ekaṃ
amaccaṃ “puttaṃ me idhānehī”ti pesesi. So dhammadesanāvelāyaṃ satthu
santikaṃ gantvā parisapariyante ṭhito dhammaṃ sutvā saparivāro arahattaṃ pāpuṇi.
Atha ne satthā “etha, bhikkhavo”ti hatthaṃ pasāresi. Sabbe taṅkhaṇaṇṇeva
iddhimayapattacīvaradharā vassasaṭṭhikattherā viya ahesuṃ. Arahattappattito
paṭṭhāya pana ariyā majjhataṭṭhāva honti. Tasmā rañṇā pahitasāsaṇaṃ dasabalassa na
kathesi. Rājā “neva gato āgacchati, na sāsanaṃ suyyatī”ti aparaṃ amaccaṃ
purisasahashehi pesesi. Tasmimpi tathā paṭipanne aparaṃ pesesīti evaṃ navahi
purisasahashehi saddhiṃ nava amacce pesesi. Sabbe arahattaṃ patvā tuṇhī ahesuṃ.

Atha rājā cintesi - “ettakā janā mayi sinehābhāvena dasabalassa idhāgamanatthāya
na kiñci kathayiṃsu, ayaṃ kho udāyi dasabalena samavayo, sahaṃsaṃsukīlīko, mayi
ca sineho atthi, imaṃ pesessāmī”ti taṃ pakkosāpetvā, “tāta, tvaṃ
purisasahassaparivāro rājagahaṃ gantvā dasabalaṃ idhānehī”ti vatvā pesesi. So
pana gacchanto “sacāhaṃ, deva, pabbajituṃ labhissāmi, evāhaṃ bhagavantaṃ
idhānessāmī”ti vatvā “yaṃ kiñci katvā mama puttaṃ dassehi”ti vutto rājagahaṃ
gantvā satthu dhammadesanavelāyaṃ parisapariyante ṭhito dhammaṃ sutvā
saparivāro arahattaṃ patvā ehibhikkhubhāve paṭiṭṭhāsi. Arahattaṃ pana patvā “na
tāvāyaṃ dasabalassa kulanagaraṃ gantuṃ kālo, vasante pana upagate pupphite
vanasaṇḍe haritaṇṇasaṇṇachannāya bhūmiyā gamanakālo bhavissatī”ti kālaṃ
paṭimānento vasante sampatte satthu kulanagaraṃ gantuṃ gamanamaggavaṇṇaṃ
saṃvaṇṇento -

“Aṅgārino dāni dumā bhadante, phalesino chadanaṃ vipphāya;
Te accimantova pabhāsanti, samayo mahāvīra bhāgī rathānaṃ.

“Dumāni phullāni manoramāni, samantato sabbadisā pavanti;
Pattaṃ pahāya phalamāsaṇā, kālo ito pakkamanāya vīra.

“Nevātisītaṃ na panātiṇhaṃ, sukhā utu addhaniyā bhadante;
Passantu taṃ sākiyā kolīyā ca, pacchāmuḥkhaṃ rohiniyaṃ tarantaṃ.

“Āsāya kasate khettaṃ, bījaṃ āsāya vappati;
Āsāya vāṇijā yanti, samuddaṃ dhanahārakā;
Yāya āsāya tiṭṭhāmi, sā me āsā samijjhatu.

“Nātisītaṃ nātiṇhaṃ, nātidubbhikkhachātakaṃ;
Saddalā haritā bhūmi, esa kālo mahāmuni.

“Punappunañceva vapanti bījaṃ, punappunaṃ vassati devarājā;
Punappunaṃ khettaṃ kasanti kassakā, punappunaṃ dhañṇamupeti raṭṭhaṃ.

“Punappunaṃ yācanakā caranti, punappunaṃ dānappatī dadanti;
Punappunaṃ dānappatī daditvā, punappunaṃ saggamupenti tñānaṃ.

“Vīro have sattayugaṃ puneti, yasmiṃ kule jāyati bhūripaṇṇo;
Maññāmahaṃ sakkati devadevo, tayā hi jāto muni saccaṇāmo.

“Suddhodano nāma pitā mahesino, buddhassa mātā pana māyaṇāmā;
Yā bodhisattaṃ parihariya kucchina, kāyassa bhedaṃ tiddhamhi modati.

“Sā gotamī kālakatā ito cutā, dibbehi kāmehi samaṅgibhūtā;
Sā modati kāmagaṇehi pañcahi, parivāritā devagaṇehi tehi”ti.

Imā gāthā abhāsi. Tattha aṅgārinoti aṅgārāni viyāti aṅgārāni. Aṅgārāni rattapavāḷavaṇṇāni rukkhānaṃ pupphaphalāni, tāni etesaṃ santīti aṅgārino, abhiloḥitakusumakisalayahehi aṅgāravuṭṭhisamparikiṇṇā viyāti attho. Dānīti imasmiṃ kāle. Dumāti rukkhā. Bhadanteti bhaddaṃ ante etassāti, “bhadante”ti ekassa da-kārassa lopaṃ katvā vuccati. Guṇavisesayutto, guṇavisesayuttānañca aggabhūto satthā. Tasmā, bhadanteti satthu ālapanameva, paccattavacanañcetaṃ ekāraṇaṃ “sugate paṭikamme sukhe dukkhe jīve”tiādīsu viya. Idha pana sambodhanaṭṭhe daṭṭhabbaṃ. Tena vuttaṃ, “bhadanteti ālapana”nti. “Bhaddasaddena samānatthaṃ padantameka”nti keci. Phalāni esantīti phalesino. Acetanepi hi sacetanakiriyaṃ āha. Evaṃ therena yācito bhagavā tattha gamane bahūnaṃ viśesādhigamaṇaṃ disvā vīsatisahassakhīṇāsavaparivuto rājagahato aturitacārikāvasena kapilavatthugāmaṃ maggaṃ paṭipajji. Thero iddhiyā kapilavatthūṃ gantvā rañña purato ākāse tñitova aditṭhapubbavesaṃ disvā rañña “kosi tva”nti pucchito “amaccaputtaṃ tayā bhagavato santikaṃ pesitaṃ maṃ na jānāsi, tvaṃ evaṃ pana jānāhi”ti dassento -

“Buddhassa puttomaṃ asayhasāhino, aṅgīrasassappaṭimaṃ tādino;
Pitupitā mayhaṃ tuvaṃsi sakka, dhammena me gotama ayyakosī”ti. -
Gāthamāha.

Tattha buddhassa puttomaṃ sabbaññubuddhassa orassa putto amhi. Asayhasāhinoti abhisambodhito pubbe tñapetvā mahābodhisattaṃ aññehi sahituṃ vāhituṃ asakkuṇeyyattā asayhassa sakalassa bodhisambhārassa mahākāruṇikādhikārassa ca sahanato vahanato, tato parampi aññehi sahituṃ abhibhavituṃ asakkuṇeyyattā asayhānaṃ pañcannaṃ mārānaṃ sahanato abhibhavanato, āsayānusayacaritādhimuttiādivibhāgāvbodhanena yathārahaṃ veneyyānaṃ diṭṭhadhammikasamparamāyikaparamatthehi anusāsaṇīsaṅkhātassa aññehi asayhassa buddhakiccassa sahanato, tattha vā sādhu-kāribhāvato asayhasāhino. Aṅgīrasassāti aṅgīkatasīlādisampattikassa. Aṅgamaṅgehi niccharaṇakaobhāsassāti apare. Keci pana “aṅgīraso, siddhatthoti dve nāmāni pitarāyeva gahitāni”ti vadanti. Appaṭimaṃsāti anūpamaṃ. Itṭhānīṭṭhesu tādīlakkaṇappattiyā tādino. Pitupitā mayhaṃ tuvaṃsīti ariyajātivaseṇa mayhaṃ pitu sammāsambuddhassa lokavohāreṇa tvaṃ pitā asi. Sakkāti jātivaseṇa rājānaṃ ālapati. Dhammenāti sabhāveṇa ariyajāti lokiyajātīti dvinnāṃ jātīnaṃ sabhāvasamodhāneṇa. Gotamāti rājānaṃ gottena ālapati. Ayyakosīti pitāmaho asi. Ettha ca “buddhassa puttomaṃ”tiādiṃ vadanto thero aññaṃ byākāsi.

Evaṃ pana attānaṃ jānāpetvā haṭṭhatuṭṭhena rañña mahārahe pallaṅke nisīdāpetvā

attano paṭiyāditassa nānaggarasabhojanassa pattam pūretvā dinne gamanākāram dassesi. “Kasmā, bhante, gantukāmattha, bhuñjathā”ti ca vutte, “satthu santikam gantvā bhuñjissāmī”ti. “Kham pana satthā”ti? “Vīsatisahassabhikkhuparivāro tumhākam dassanattāya maggam paṭipanno”ti. “Tumhe imam piṇḍapātam bhuñjatha, aññam bhagavato harissatha. Yāva ca mama putto imam nagaram sampāpuṇāti, tāvassa ito piṇḍapātam harathā”ti vutte thero bhattakiccam katvā rañño parisāya ca dhammam kathetvā satthu āgamanato puretameva sakalarājanivesanam ratanattaye abhippasannam karonto sabbesam passantāmyeva satthu āharitabbabhattapuṇṇam pattam ākāse vissajjetvā sayampi vehāsam abbhuggantvā piṇḍapātam upanāmetvā satthu hatthe ṭhapesi. Satthā tam piṇḍapātam paribhuñji. Evaṃ saṭṭhiyojanamagge divase divase yojanam gacchantassa bhagavato rājagehatoyeva piṇḍapātam āharitvā adāsi. Atha nam bhagavā “ayam mayham pituno sakalanivesanam pasādetī”ti “etadaggaṃ, bhikkhave, mama sāvakānam kulappasādakānam bhikkhūnam yadidaṃ kāludāyī”ti kulappasādakānam aggaṭṭhāne ṭhapesi.

48-49. Evaṃ so katapuññasambhārānurūpena arahattam patvā pattaetadaggaṭṭhāno attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānam pakāsento padumuttarassa buddhassātiādīmāha. Addhānam paṭipannassāti apararaṭṭham gamanattāya dūramaggaṃ paṭipajjantassa. Carato cārikam tadāti antomaṇḍalam majjhemaṇḍalam bahimaṇḍalanti tīṇi maṇḍalāni tadā cārikam carato carantassa padumuttarabuddhassa bhagavato suphullaṃ suṭṭhu phullaṃ pabodhitam gayha gahetvā na kevalameva padumaṃ, uppalañca mallikaṃ vikasitaṃ aham gayha ubhohi hatthehi gahetvā pūresinti sambandho. Paramannaṃ gahetvānāti paramaṃ uttamaṃ seṭṭham madhuraṃ sabbasupakkaṃ sāliodanaṃ gahetvā satthuno adāsiṃ bhojesinti attho.

57. Sakyānam nandijananoti sakyarājakulānam bhagavato ñātīnam ārohapariṇāharūpayobbanavacanālapanasampattiyā nandaṃ tuṭṭhiṃ janento uppādento. Ñātibandhu bhavissatīti ñāto pākaṭo bandhu bhavissati. Sesam suviññeyyamevāti.

Kāludāyittheraapadānavañṇanā samattā.

5. Mogharājattheraapadānavañṇanā

Atthadassī tu bhagavātiādikaṃ āyasmato mogharājattherassa apadānam. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasam satthu santike dhammam suṇanto satthāram ekaṃ bhikkhum lūkhacīvaradharānam aggaṭṭhāne ṭhapentaṃ disvā tam ṭhānantaram ākaṅkhanto paṇidhānam katvā tattha tattha bhava puññāni karonto atthadassissa bhagavato kāle puna brāhmaṇakule nibbattitvā brāhmaṇānam vijjāsippesu nipphattiṃ gato ekadivasam atthadassiṃ bhagavantam bhikkhusaṅghaparivutaṃ rathiyaṃ gacchantaṃ disvā pasannamānaso pañcapaṭiṭṭhitena vanditvā sirasi añjaliṃ katvā “yāvatā rūpino satthā”tiādīhi chahi gāthāhi abhitthavitvā bhājanaṃ pūretvā madhum upanesi. Satthā tam paṭiggahetvā anumodanaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto kassapabhagavato kāle kaṭṭhavāhanassa nāma rañño amacco hutvā nibbatto tena satthu ānayanattāya pesito satthu santikam gantvā dhammam sutvā paṭiladdhasaddho pabbajitvā vīsativassasahassāni

samaṇadhammaṃ katvā tato cuto ekaṃ buddhantaraṃ sugatīsuyeva parivattento imasmiṃ buddhuppāde brāhmaṇakule nibbattitvā mogharājāti laddhanāmo bāvarīyabrāhmaṇassa santike uggahitasippo saṃvegajāto tāpasapabbajjaṃ pabbajitvā tāpasasahassaparivāro ajitādīhi saddhiṃ satthu santikaṃ pesito tesam pannarasamo hutvā pañhaṃ pucchitvā vissajjanapariyosāne arahattaṃ pāpuṇi. Arahattaṃ pana patvā satthalūkhaṃ suttalūkhaṃ rajanalūkhanti visesena tividhenapi lūkhena samannāgataṃ paṃsukūlaṃ dhāresi. Tena naṃ satthā lūkhacīvaradharānaṃ aggaṭṭhāne ṭhapesi.

64. Evaṃ so paṇidhānānurūpena arahattaphalaṃ patvā attano pubbasambhāraṃ disvā pubbakammāpadānaṃ pakāsento atthadassī tu bhagavātiādimāha. Taṃ sabbaṃ uttānatthameva.

73. Puṭakaṃ pūrayitvānāti puṭakaṃ vuccati vārakaṃ, ghaṭaṃ vā. Aneḷakaṃ niddosaṃ makkhikaṇḍavirahitaṃ khuddamadhunā ghaṭaṃ pūretvā taṃ ubhohi hatthehi paggayha pakārena ādarena gahetvā mahesino bhagavato upanesinti sambandho. Sesam suviññeyyamevāti.

Mogharājattheraapadānavañṇanā samattā.

6. Adhimuttattheraapadānavañṇanā

Nibbute lokanāthamhītiādikaṃ āyasmato adhimuttattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto atthadassimhi lokanāthe parinibbute ekasmiṃ kulagehe nibbatto ratanattaye pasanno bhikkhusaṅghaṃ nimantetvā ucchūhi maṇḍapaṃ kāretvā mahādānaṃ pavattetvā pariyosāne santipadaṃ paṇidhesi. So tato cuto devesu ca manussesu ca ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto sāsane pasīditvā saddhāya paṭiṭṭhitattā adhimuttattheroti pākaṭo.

84. Evaṃ katasambhāravasena arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento nibbute lokanāthamhītiādimāha. Taṃ sabbaṃ uttānatthamevāti.

Adhimuttattheraapadānavañṇanā samattā.

7. Lasuṇadāyakattheraapadānavañṇanā

Himavantassāvidūretiādikaṃ āyasmato lasuṇadāyakattherassa apadānaṃ. Esopāyasmā purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle ekasmiṃ kulagehe nibbattitvā viññutaṃ patto gharāvāse ādīnavaṃ disvā gehaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavantaṃ nissāya vane vasanto bahūni lasuṇāni ropetvā tadeva vanamūlaphalañca khādanto vihāsi. So bahūni lasuṇāni kājenādāya manussapathaṃ āharitvā pasanno dānaṃ datvā buddhappamukhassa bhikkhusaṅghassa bhesajjatthāya datvā gacchati. Evaṃ so yāvajīvaṃ puññāni katvā teneva puññabalena devamanussesu saṃsaranto ubhayasampattiṃ anubhavitvā kamena imasmiṃ buddhuppāde uppanno paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ patto pubbakammavasena lasuṇadāyakattheroti pākaṭo.

89. Attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsentō himavantassāvidūretiādīmāha. Tattha himālayapabbatassa pariyosāne manussānaṃ sañcaraṇaṭṭhāne yadā vipassī bhagavā udapādi, tadā ahaṃ tāpaso ahosinti sambandho. Lasuṇaṃ upajīvāmīti rattalasūṇaṃ ropetvā tadeva gocaraṃ katvā jīvikaṃ kappemīti attho. Tena vuttaṃ “lasuṇaṃ mayhabhojana”nti.

90. Khāriyo pūrayitvānāti tāpasabhājanāni lasuṇena pūrayitvā kājenādāya saṅghārāmaṃ saṅghassa vasanaṭṭhānaṃ hemantādīsu tīsu kālesu saṅghassa catūhi iriyāpathehi vasanavihāraṃ agacchiṃ agamāsinti attho. Haṭṭho haṭṭhena cittenāti ahaṃ santuṭṭho somanassayuttacittena saṅghassa lasuṇaṃ adāsinti attho.

91. Vipassissa...pe... niratassahanti narānaṃ aggassa seṭṭhassa assa vipassissa bhagavato sāsane nirato nissesena rato ahanti sambandho. Saṅghassa...pe... modahanti ahaṃ saṅghassa lasuṇadānaṃ datvā saggaṃhi suṭṭhu aggasmiṃ devaloke āyukappaṃ dibbasampattiṃ anubhavamāno modim, santuṭṭho bhavāmīti attho. Sesam suviññeyyamevāti.

Lasuṇadāyakaṭṭheraapadānavañṇanā samattā.

8. Āyāgadāyakaṭṭheraapadānavañṇanā

Nibbutē lokanāthamhītiādikaṃ āyasmato āyāgadāyakaṭṭherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhavē vivaṭṭūpanissayāni puññāni upacinanto sikhissa bhagavato parinibbutakāle ekasmiṃ kulagehe nibbatto sāsane pasanno vaḍḍhakīnaṃ mūlaṃ datvā atimanoharaṃ dīghaṃ bhojanasālaṃ kārāpetvā bhikkhusaṅghaṃ nimantetvā paṇītenāhārena bhojetvā mahādānaṃ datvā cittaṃ pasādesi. So yāvatāyukaṃ puññāni katvā devamanussesuyeva saṃsaranto ubhayasampattiṃ anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto paṭiladdhasaddho pabbajitvā ghaṭento vāyamanto vipassanaṃ vaḍḍhetvā na cirasseva arahattaṃ pāpuṇi. Pubbe katapuññavasena āyāgattheroti pākaṭo.

94. Evaṃ so katapuññasambhāravasena arahattaṃ patvā attanā pubbe katakusalakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsentō nibbutē lokanāthamhītiādīmāha. Tattha nibbuteti vadattaṃ “mayaṃ buddhā”ti vadantānaṃ antare vare uttame sikhimhi bhagavati parinibbuteti attho. Haṭṭho haṭṭhena cittenāti saddhatāya haṭṭhapahaṭṭho somanassayuttacittatāya pahaṭṭhena cittena uttamaṃ thūpaṃ seṭṭhaṃ cetiyaṃ avandiṃ paṇāmayinti attho.

95. Vaḍḍhakīhi kathāpetvāti “bhojanasālāya pamāṇaṃ kittaka”nti pamāṇaṃ kathāpetvāti attho. Mūlaṃ datvānaṃ tadāti tadā tasmim kāle ahaṃ kammakaraṇatthāya tesam vaḍḍhakīnaṃ mūlaṃ datvā āyāgaṃ āyataṃ dīghaṃ bhojanasālaṃ ahaṃ santuṭṭho somanassacittena kārāpesahaṃ kārāpesim ahanti attho. Sesam suviññeyyamevāti.

97. Āyāgassa idaṃ phalanti bhojanasāladānassa idaṃ vipākanti attho.

Āyāgadāyakaṭṭheraapadānavañṇanā samattā.

9. Dhammacakkikaṭṭheraapadānavañṇanā

Siddhatthassa bhagavatotiādikaṃ āyasmato dhammacakkikaṭṭherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhavē vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhippatto

puttadārehi vaḍḍhito vibhavasampanno mahābhogo, so ratanattaye pasanno saddhājāto dhammasabhāyaṃ dhammāsanassa piṭṭhito ratanamayaṃ dhammacakkaṃ kāretvā pūjesi. So tena puññakammena devamanussesu nibbattaṭṭhānesu sakkasampattiṃ cakkavattisampattiñca anubhavitvā kamena imasmiṃ buddhuppāde ekasmiṃ kulagehe uppanno vibhavasampanno sañjātasaddho pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ patvā pubbe katakusalanāmasadisanāmena dhammacakkikattheroti pākaṭo jāto ahosi.

102. So puññasambhārānurūpena pattaarahattaphalo attano pubbakammaṃ saritvā jātasomanasso pubbacaritāpadānaṃ pakāsento siddhatthassa bhagavatotiādīmāha. Sīhāsanassa sammukhāti sīhassa bhagavato nisinnassa sammukhā buddhāsanassa abhimukhaṭṭhāneti attho, dhammacakkaṃ me ṭhapitanti mayā dhammacakkākārena ubhato sīharūpaṃ dassetvā majjhe ādāsasadiṣaṃ kāretvā kataṃ dhammacakkaṃ ṭhapitaṃ pūjitaṃ. Kiṃ bhūtaṃ? Viññūhi medhāvīhi “atīva sundara”nti vaṇṇitaṃ thomitaṃ sukataṃ dhammacakkanti sambandho.

103. Cāruvaṇṇova sobhāmīti suvaṇṇavaṇṇo iva sobhāmi virocāmīti attho. “Catuvaṇṇehi sobhāmī”tipi pāṭho, tassa khattiyabrāhmaṇavessasuddajātisaṅkhātehi catūhi vaṇṇehi sobhāmi virocāmīti attho. Sayoggabalavāhanoti suvaṇṇasivikādīhi yoggehi ca senāpatimahāmattādīhi sevakehi balehi ca hatthiassarathasaṅkhātehi vāhanehi ca sahitoti attho. Bahujanā bahavo manussā anuyantā mamānuvattantā niccaṃ niccakālaṃ parivārentīti sambandho. Sesam suviññeyyamevāti.

Dhammacakkikattheraapadānavāṇṇanā samattā.

10. Kapparukkhiyattheraapadānavāṇṇanā

Siddhatthassa bhagavatotiādikaṃ āyasmato kapparukkhiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tesu tesu bhavesu nibbānādhigamūpāyabhūtāni puññāni upacinanto siddhatthassa bhagavato kāle vibhavasampanne ekasmiṃ kule nibbatto mahaddhano mahābhogo satthari pasanno sattahi ratanehi vicittaṃ suvaṇṇamayaṃ kapparukkhaṃ kāretvā siddhatthassa bhagavato cetiyassa sammukhe ṭhapetvā pūjesi. So evarūpaṃ puññaṃ katvā yāvatāyukaṃ ṭhatvā tato cuto sugatīsuyeva saṃsaranto kamena imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patto gharāvāsaṃ saṇṭhapetvā ratanattaye pasanno dhammaṃ sutvā paṭiladdhasaddho satthu ārādhettvā pabbajito nacirasseva arahattaṃ patvā pubbe katakusalanāmena kapparukkhiyattheroti pākaṭo ahosi.

108. So evaṃ pattaarahattaphalo attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento siddhatthassa bhagavatotiādīmāha. Thūpaseṭṭhassa sammukhāti seṭṭhassa uttamassa dhātunihitathūpassa cetiyassa sammukhaṭṭhāne vicittadusse anakavaṇṇehi visamena visadisena cittaṃ manohare cinapaṭṭasomārapaṭṭādike dusse. Lagetvā olaggetvā kapparukkhaṃ ṭhapesiṃ ahaṃ patiṭṭhapesinti attho. Sesam uttānatthamevāti.

Kapparukkhiyattheraapadānavāṇṇanā samattā.

Catutthavaggavaṇṇanā samattā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

Η παρούσα μετάφραση αποτελεί μέρος του PaliVerse Project, της πρώτης πλήρους και ενιαίας αγγλικής μετάφρασης του Κανόνα Πάλι, μαζί με τα Σχόλια (Aṭṭhakathā) και τα Υποσχόλια (Tīkā) και συνοδεύεται από διαδραστικά εργαλεία μελέτης. Το PaliVerse είναι ένα έργο σε εξέλιξη. Οι μεταφράσεις που δημιουργούνται με τεχνητή νοημοσύνη βελτιώνονται συνεχώς μέσω αναθεωρήσεων και σχολίων από ειδικούς. Το παρόν κείμενο αποτελεί την πιο πρόσφατη μετάφραση κατά την ημερομηνία λήψης.

Ημερομηνία δημιουργίας PDF: 14 Σεπτεμβρίου 2026

ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

PaliVerse (2026). Σχόλια. Ο Κανόνας των Ομιλιών - Σχόλια. 5. Η συλλογή των μικρών κειμένων. 10. Σχόλια για τις ιστορίες προηγούμενων ζωών 1 - των πρεσβυτέρων μοναχών. 4. Το κεφάλαιο για τον Κούνταντχάνα έχει ανακτηθεί από το paliverse.org

© 2026 The PaliVerse Project · Με επιφύλαξη παντός δικαιώματος
Κέντρο Μελέτης και Πρακτικής Βουδισμού Τεραβάδα
Αστική Μη Κερδοσκοπική Εταιρεία εγγεγραμμένη στην Ελλάδα
Το παρόν PDF μπορεί να διανέμεται ελεύθερα για σκοπούς μελέτης και πρακτικής.

PaliVerse.org