

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

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

1. Η συλλογή των μακρών ομιλιών - Σχόλια (1. Dīgha
Nikāya - Aṭṭhakathā)
2. Σχόλια για το μεγάλο κεφάλαιο (2. Mahāvaggaṭṭhakathā)
5. Σχόλια για τη ομιλία για τον Τζαναβασάμπα
(5. Janavasabhasuttavaṇṇanā)

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PaliVerse

1. Η συλλογή των μακρών ομιλιών - Σχόλια

2. Σχόλια για το μεγάλο κεφάλαιο

5. Janavasabhasuttavaṇṇanā

Nātikiyādiḍḍibhāṇanā

273-275. Evaṃ me sutanti janavasabhasuttaṃ. Tatrāyaṃ anuttānapadavaṇṇanā - parito parito janapadesūti samantā samantā janapadesu. Paricāraketi buddhadhammasaṅghānaṃ paricārake. Upapattisūti ñāṇagatipuññānaṃ upapattisu. Kāsikosalesūti kāsīsu ca kosalesu ca, kāsiraṭṭhe ca kosalaratṭhe cāti attho. Esa nayo sabbattha. Aṅgamagadhayonakakambojaassakaavantiraṭṭhesu pana chasu na byākaroti. Imesaṃ pana soḷasannaṃ mahājanapadānaṃ purimesu dasasuyeva byākaroti. Nātikiyāti nātikagāmaḍḍasino.

Tenāti tena anāgāmiḍḍibhāvena. Sutvāti sabbaññutaññāṇena paricchinditvā byākarontassa bhagavato pañhābyākaraṇaṃ sutvā tesāṃ anāgāmiḍḍisu niṭṭhaṅgatā hutvā. Tena anāgāmiḍḍibhāvena attamanā ahesuṃ. Aṭṭhakathāyaṃ pana tenāti te nātikiyāti vuttaṃ. Etasmiṃ atthe na-kāro nipātamattaṃ hoti.

Ānandaparikathāvaṇṇanā

277. Bhagavantaṃ kittayamānarūpoti aho buddho, aho dhammo, aho saṅgho; aho dhammo svākkhātōti evaṃ kittayantova kālamakāsi. Bahujano paṣīdeyyāti amhākaṃ pitā mātā bhātā bhaginī putto dhītā sahāyako, tena amhehi saddhiṃ ekato bhuttā, ekato sayitā, tassa idaṇcīdaṇca manāpaṃ akarimha, so kira anāgāmi sakadāgāmi sotāpanno; aho sādhu, aho suṭṭhūti evaṃ bahujano pasādaṃ āpajjeyya.

278. Gatinti ñāṇagatiṃ. Abhisamparāyanti ñāṇābhisamparāyameva. Addasā khoti kittake jane addasa? Catuvīsatisatasahassāni.

279. Upasantapadissoti upasantadassano. Bhātirivāti ativiya bhāti, ativiya virocāti. Indriyānanti manacchaṭṭhānaṃ indriyānaṃ. Addasaṃ kho ahaṃ ānandāti neva dasa, na vīsati, na sataṃ, na sahassaṃ, anūnādhikāni catuvīsatisatasahassāni addasanti āha.

Janavasabhayakkhavaṇṇanā

280. Disvā pana me ettako jano maṃ nissāya dukkhā pamuttoti balavasomanassaṃ uppajji, cittaṃ paṣīdi, cittassa pasannattā cittasamuṭṭhānaṃ lohitaṃ paṣīdi, lohitassa pasannattā manacchaṭṭhāni indriyāni paṣīdiṃsūti sabbamidaṃ vatvā atha kho ānandātiādimāha. Tattha yasmā so bhagavato dhammakathaṃ sutvā dasasahassādhikassa janasatasahassassa jeṭṭhako hutvā sotāpanno jāto, tasmā janavasabhotissa nāmaṃ ahosi.

Ito sattāti ito devalokā cavitvā satta. Tato sattāti tato manussalokā cavitvā satta. Saṃsārāni catuddasāti sabbāpi catuddasakhandhapaṭipāṭiyo. Nivāsamabhijānāmīti jātivasena nivāsaṃ jānāmi. Yattha me vusitaṃ pureti yattha devesu ca vessavaṇṇassa saḥabyataṃ upagatena manussesu ca rājabhūtena ito attabhāvato pureyeva mayā

vusitaṃ. Pure evaṃ vusitattā eva ca idāni sotāpanno hutvā tīsu vatthūsu bahuṃ puññaṃ katvā tassānubhāvena upari nibbattituṃ samatthopi dīgharattaṃ vusitaṭṭhāne nikantiyā balavatāya ettheva nibbatto.

281. Āsā ca pana me santiṭṭhatīti imināhaṃ sotāpannoti na suttappamattova hutvā kālaṃ vītināmesim. Sakadāgāmimaggaṭṭhāya pana me vipassanā āraddhā. Ajjeva ajjeva paṭivijjhissāmīti evaṃ saussāho viharāmīti dasseti. Yadaggeti laṭṭhivanuyyāne paṭhamadassane sotāpannadivasam sandhāya vadati. Tadagge ahaṃ, bhante, dīgharattaṃ avinipāto avinipātaṃ sañjānāmīti taṃdivasaṃ ādim katvā, ahaṃ, bhante, purimaṃ catuddasaattabhāvasaṅkhātāṃ dīgharattaṃ avinipāto laṭṭhivanuyyāne sotāpattimaggavasena adhigataṃ avinipātadhammataṃ sañjānāmīti attho. Anacchariyanti anuacchariyaṃ. Cintayamānaṃ punappunaṃ acchariyamevidaṃ yaṃ kenacideva karaṇīyena gacchanto bhagavantam antarāmagge addasaṃ. Idampi acchariyaṃ yañca vessavaṇassa mahārājassa sayamparisāya bhāsato bhagavato diṭṭhasadisameva sammukhā sutam. Dve paccayāti antarāmagge diṭṭhabhāvo ca vessavaṇassa sammukhā sutam ārocatukāmatā ca.

Devasabhāvaṇṇanā

282. Sannipatitāti kasmā sannipatitā? Te kira catūhi kāraṇehi sannipatanti. Vassūpanāyikasaṅgahatthaṃ, pavāraṇāsaṅgahatthaṃ, dhammasavanatthaṃ, pāricchattakāḷānubhavanatthanti. Tattha sve vassūpanāyikāti āsāḥīpuṇṇamāya dvīsu devalokesu devā sudhammāya devasabhāya sannipatitvā mantenti asukavihāre eko bhikkhu vassūpagato, asukavihāre dve tayo cattāro pañca dasa vīsati tiṃsaṃ cattālīsaṃ paññāsaṃ sataṃ sahasaṃ bhikkhū vassūpagatā, etthettha ṭhāne ayyānaṃ ārakkhaṃ susaṃvihitaṃ karoṭhāti evaṃ vassūpanāyikasaṅgaho kato hoti.

Tadāpi eteneva kāraṇena sannipatitā. Idaṃ tesam hoti āsanasminti idaṃ tesam catunnaṃ mahārājānaṃ āsanaṃ hoti. Evaṃ tesu nisinnesu atha paccā amhākaṃ āsanaṃ hoti.

Yenatthenāti yena vassūpanāyikatthena. Taṃ atthaṃ cintayitvā taṃ atthaṃ mantayitvāti taṃ araṇṇavāsino bhikkhusaṅghassa ārakkhatthaṃ cintayitvā. Etthettha vuṭṭhabhikkhusaṅghassa ārakkhaṃ saṃvidahatthāti catūhi mahārājehi saddhiṃ mantetvā. Vuttavacanāpi tanti tettiṃsa devaputtā vadanti, mahārājāno vuttavacanā nāma. Tathā tettiṃsa devaputtā paccānusāsanti, itare paccānusiṭṭhavacanā nāma. Padadvayepi pana tanti nipātamattameva. Avipakkantāti agatā.

283. Uḷāroti vipulo mahā. Devānubhāvanti yā sā sabbadevatānaṃ vatthālaṅkāravimānasarīraṇaṃ pabhā dvādasa yojanāni pharati. Mahāpuññaṇaṃ pana sarīrappabhā yojanasataṃ pharati. Taṃ devānubhāvaṃ atikkamitvā.

Brahmuno hetam pubbanimittanti yathā sūriyassa udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ yadidaṃ aruṇuggaṃ, evameva brahmunopi etaṃ - “pubbanimitta”nti dīpeti.

Sanaṅkumārakathāvaṇṇanā

284. Anabhisambhavanīyoti apattabbo, na taṃ devā tāvatimsā passantīti attho. Cakkhupathasminti cakkhupasāde āpāthe vā. So devānaṃ cakkhussa āpāthe sambhavanīyo pattabbo na hoti, na abhibhavatīti vuttaṃ hoti. Heṭṭhā heṭṭhā hi

devatā uparūpari devānaṃ oḷārikaṃ katvā māpitameva attabhāvaṃ passituṃ sakkonti, vedapaṭilābhanti tuṭṭhipaṭilābhaṃ. Adhunābhisitto rajjenāti sampati abhisitto rajjena. Ayaṃ panattho duṭṭhagāmaṇiabhayaavatthunā dīpetabbo -

So kira dvattiṃsa dāmaḷarājāno vijitvā anurādhapure pattābhiseko tuṭṭhasomanassena māsaṃ niddaṃ na labhi, tato - “niddaṃ na labhāmi, bhante”ti bhikkhusaṅghassa ācikkhi. Tena hi, mahārāja, ajja uposathaṃ adhiṭṭhāhīti. So ca uposathaṃ adhiṭṭhāsī. Saṅgho gantvā - “cittayamaṃ sajjhāyathā”ti atṭha ābhidhammikabhikkhū pesesi. Te gantvā - “nipajja tvaṃ, mahārāja,”ti vatvā sajjhāyaṃ ārabhiṃsu. Rājā sajjhāyaṃ suṇantova niddaṃ okkami. Therā - rājānaṃ mā pabodhayitthāti pakkamiṃsu. Rājā dutiyadivase sūriyuggamane pabujjitvā there apassanto - “kuhiṃ ayyā”ti pucchi. Tumhākaṃ niddokkamanabhāvaṃ ñatvā gatāti. Natthi, bho, mayhaṃ ayyakassa dāraṇānaṃ ajānanakabhesajjaṃ nāma, yāva niddābhesajjampi jānanti yevāti āha.

Pañcasikhoti pañcasikhagandhabbasadiso hutvā. Pañcasikhagandhabbadevaputtassa kira sabbadevatā attabhāvaṃ mamāyanti. Tasmā brahmāpi tādisaṃyeva attabhāvaṃ nimminivā pāturahosi. Pallaṅkena nisīdīti pallaṅkaṃ ābhujitvā nisīdi.

Vissatṭhoti sumutto apalibuddho. Viññeyyoti atthaviññāpano. Mañjūti madhuro mudu. Savanīyoti sotabbayuttako kaṇṇasukho. Bindūti ekagghano. Avisārīti suvisado avippakiṇṇo. Gambhīroti nābhimūlato paṭṭhāya gambhīrasamuṭṭhito, na jivhādantaotṭhatālumattappahārasamuṭṭhito. Evaṃ samuṭṭhito hi amadhuro ca hoti, na ca dūraṃ sāveti. Ninnādīti mahāmeghamudiṅgasaddo viya ninnādayutto. Apicettha pacchimaṃ pacchimaṃ padaṃ purimassa purimassa atthoyevāti veditabbo. Yathāparisanti yattakā parisā, tattakameva viññāpeti. Anto parisāyaṃ yevassa saddo samparivattati, na bahiddhā vidhāvati. Ye hi kecīti ādi bahujaṇahitāya paṭipannabhāvadassanattāṃ vadati. Saraṇaṃ gatāti na yathā vā tathā vā saraṇaṃ gate sandhāya vadati. Nibbematikagahitasaraṇe pana sandhāya vadati. Gandhabbakāyaṃ paripūrentīti gandhabbadevagaṇaṃ paripūrenti. Iti amhākaṃ satthu loka uppannakālato paṭṭhāya cha devalokādīsū piṭṭhaṃ koṭṭetvā pūritanāḷi viya saravananaḷavanaṃ viya ca nirantaraṃ jātaparisāti āha.

Bhāvitaidhipādavaṇṇanā

287. Yāvasupaññattā cime tena bhagavatāti tena mayhaṃ satthārā bhagavatā yāva supaññattā yāva sukathitā. Iddhipādāti ettha ijjhanaṭṭhena iddhi, patiṭṭhānaṭṭhena pādāti veditabbā. Iddhipahutāyāti iddhipahonakatāya. Iddhivisavitāyāti iddhivipajjanabhāvāya, punappunaṃ āsevanavasena ciṇṇavasitāyāti vuttaṃ hoti. Iddhivikubbanatāyāti iddhivikubbanabhāvāya, nānappakārato katvā dassanattāya. Chandasamādhippadhānaśāṅkhārasamannāgatantiādīsū chandahetuko chandādhiko vā samādhi chandasamādhi, kattukamyatāchandaṃ adhipatiṃ karitvā paṭiladdhasamādhissetaṃ adhivacanaṃ. Padhānaḥhūtā śāṅkhārā padhānaśāṅkhārā. Catukiccasādhakassa sammappadhānavīriyassetāṃ adhivacanaṃ. Samannāgatanti chandasamādhinā ca padhānaśāṅkhārena ca upetaṃ. Iddhipādanti nipphattipariyāyena ijjhanaṭṭhena vā, ijjhanti etāya sattā iddhā vuddhā ukkaṃsagatā hontīti iminā vā pariyāyena iddhīti śāṅkhaṃ gatānaṃ abhiññācittasampayuttānaṃ chandasamādhippadhānaśāṅkhārānaṃ adhiṭṭhānaṭṭhena pādabhūto sesacittacetāsikarāsīti attho. Vuttañhetā - “iddhipādoti tathābhūtaṃ vedanākkhandho, saññākkhandho, saṅkhārakkhandho viññāṇakkhandho”ti. Iminā

nayena sesesupi attho veditabbo. Yatheva hi chandaṃ adhipatiṃ karitvā paṭiladdhasamādhī chandasamādhīti vutto, evaṃ vīriyaṃ, cittaṃ, vīmaṃsaṃ adhipatiṃ karitvā paṭiladdhasamādhī vīmaṃsāsamādhīti vuccati. Apica upacārajjhānaṃ pādo, paṭhamajjhānaṃ iddhi. Saupacāraṃ paṭhamajjhānaṃ pādo, dutiyajjhānaṃ iddhīti evaṃ pubbabhāge pādo, aparabhāge iddhīti evamettha attho veditabbo. Vitthārena iddhipādakathā visuddhimagge ca vibhaṅgaṭṭhakathāya ca vuttā.

Keci pana “nippahāna iddhi. Anippahāna iddhipādo”ti vadanti, tesāṃ vādamaddanattāya abhidhamme uttaracūlikavāro nāma ābhato - “cattāro iddhipādā chandiddhipādo, vīriyiddhipādo, cittiddhipādo, vīmaṃsiddhipādo. Tattha katamo chandiddhipādo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicca kāmehi paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ. Yo tasmiṃ samaye chando chandikatā kattukamyatā kusalo dhammacchando, ayaṃ vuccati chandiddhipādo, avasesā dhammā chandiddhipādasampayuttā”ti. Ime pana lokuttaravaseneva āgatā. Tattha raṭṭhapālatthero chandaṃ dhuraṃ katvā lokuttaraṃ dhammaṃ nibbatesi. Soṇatthero vīriyaṃ dhuraṃ katvā, sambhūtatthero cittaṃ dhuraṃ katvā, āyasmā mogharāja vīmaṃsaṃ dhuraṃ katvāti.

Tattha yathā catūsu amaccaputtesu ṭhānantaraṃ patthetvā rājānaṃ upanissāya viharantesu eko upaṭṭhāne chandajāto rañño ajjhāsayañca ruciñca ñatvā divā ca ratto ca upaṭṭhahanto rājānaṃ ārādhetvā ṭhānantaraṃ pāpuṇi. Yathā so, evaṃ chandadhurena lokuttaradhammanibbattako veditabbo.

Eko pana - “divase divase upaṭṭhātuṃ ko sakkoti, uppanne kicce parakkamena ārādhessāmi”ti kupite paccante rañña pahito parakkamena sattumaddanaṃ katvā ṭhānantaraṃ pāpuṇi. Yathā so, evaṃ vīriyadhurena lokuttaradhammanibbattako veditabbo.

Eko - “divase divase upaṭṭhānampi urena sattisarapaṭicchannampi bhāroyeva, mantabalena ārādhessāmi”ti khattavijjāya kataparicayattā mantasaṃvidhānena rājānaṃ ārādhetvā ṭhānantaraṃ pāpuṇāti. Yathā so, evaṃ cittadhurena lokuttaradhammanibbattako veditabbo.

Aparo - “kiṃ imehi upaṭṭhānādīhi, rājāno nāma jātisampannassa ṭhānantaraṃ denti, tādisassa dento mayhaṃ dassatī”ti jātisampattimeva nissāya ṭhānantaraṃ pāpuṇi, yathā so, evaṃ supārisuddhaṃ vīmaṃsaṃ nissāya vīmaṃsadhurena lokuttaradhammanibbattako veditabbo.

Anekavihitanti anekavidhaṃ. Iddhividhanti iddhikoṭṭhāsaṃ.

Tividhaokāsādhigamavaṇṇanā

288. Sukhassādhigamāyāti jhānasukhassa maggasukhassa phalasukhassa ca adhigamāya. Saṃsaṭṭhoti sampayuttacitto. Ariyadhammanti ariyena bhagavatā buddhena desitaṃ dhammaṃ. Suṇātīti satthu sammukhā bhikkhubhikkhunīādīhi vā desiyamānaṃ suṇāti. Yoniso manasikarotīti upāyato pathato kāraṇato ‘anicca’ntiādivasena manasi karoti. “Yoniso manasikāro nāma upāyamanasikāro pathamanasikāro, anicce aniccanti dukkhe dukkhanti anattani anattāti asubhe asubhanti saccānulomikena vā cittassa āvaṭṭanā anvāvaṭṭanā ābhogo samannāhāro

manasikāro, ayam vuccati yonisomanasikāro”ti. Evaṃ vutte yonisomanasikāre kammaṃ ārabhatīti attho. Asaṃsaṭṭhoti vatthukāmehipi kilesakāmehipi asaṃsaṭṭho viharati. Uppajjati sukhanti uppajjati paṭhamajjhānasukhaṃ. Sukhā bhiyyo somanassanti samāpattito vuṭṭhitassa jhānasukhapaccayā aparāparaṃ somanassaṃ uppajjati. Pamudāti tuṭṭhākārato dubbalapīti. Pāmojjanti balavataraṃ pītisomanassaṃ. Paṭhamo okāsādhigamoti paṭhamajjhānaṃ pañcānīvaraṇāni vikkhambhetvā attano okāsaṃ gahetvā tiṭṭhati, tasmā “paṭhamo okāsādhigamo”ti vuttaṃ.

Oḷārikāti ettha kāyavacīsaṅkhārā tāva oḷārikā hontu, cittasaṅkhārā kathaṃ oḷārikāti? Appahīnattā. Kāyasaṅkhārā hi catutthajjhānena pahīyanti, vacīsaṅkhārā dutiyajjhānena, cittasaṅkhārā nirodhasamāpattiyā. Iti kāyavacīsaṅkhāresu pahīnesupi te tiṭṭhantiyevāti pahīne upādāya appahīnattā oḷārikā nāma jātā. Sukhanti nirodhā vuṭṭhahantassa uppannaṃ catutthajjhānikaphalasamāpattisukhaṃ. Sukhā bhiyyo somanassati phalasamāpattito vuṭṭhitassa aparāparaṃ somanassaṃ. Dutiyō okāsādhigamoti catutthajjhānaṃ sukhaṃ dukkhaṃ vikkhambhetvā attano okāsaṃ gahetvā tiṭṭhati, tasmā “dutyō okāsādhigamo”ti vuttaṃ. Dutyatatiyajjhānāni panettha catutthe gahite gahitāneva hontīti visuṃ na vuttānīti.

Idaṃ kusalantiādīsu kusalaṃ nāma dasakusalakammapathā. Akusalanti dasaakusalakammapathā. Sāvajjadukādayopi etesaṃ vaseneva veditabbā. Sabbañceva panetaṃ kaṇhañca sukkañca sappāṭibhāgañcāti kaṇhasukkasappaṭibhāgaṃ. Nibbānameva hetuṃ appaṭibhāgaṃ. Avijjā pahīyatīti vaṭṭapaṭicchādikā avijjā pahīyati. Vijjā uppajjatīti arahattamaggavijjā uppajjati. Sukhanti arahattamaggasukhañceva phalasukhañca. Sukhā bhiyyo somanassanti phalasamāpattito vuṭṭhitassa aparāparaṃ somanassaṃ. Tatiyo okāsādhigamoti arahattamaggo sabbakilese vikkhambhetvā attano okāsaṃ gahetvā tiṭṭhati, tasmā “tatiyo okāsādhigamo”ti vutto. Sesamaggā pana tasmīṃ gahite antogadhā evāti visuṃ na vuttā.

Ime pana tayo okāsādhigamā aṭṭhatimśārammaṇavasena vitthāretvā kathetabbā. Kathaṃ? Sabbāni ārammaṇāni visuddhimagge vuttanayeneva upacāravasena ca appanāvasena ca vavatthapetvā catuvīsatiyā ṭhānesu paṭhamajjhānaṃ “paṭhamo okāsādhigamo”ti kathetabbam. Terasasu ṭhānesu dutyatatiyajjhānāni, pannarasasu ṭhānesu catutthajjhānañca nirodhasamāpattim pāpetvā “dutyō okāsādhigamo”ti kathetabbam. Dasa upacārajjhānāni pana maggassa padaṭṭhānabhūtāni tatiyaṃ okāsādhigamaṃ bhajanti. Apica tīsu sikkhāsu adhisīlasikkhā paṭhamam okāsādhigamaṃ bhajati, adhiccittasikkhā dutyaṃ, adhipaññāsikkhā tatiyanti evaṃ sikkhāvasenapi kathetabbam. Sāmaññaphalepi cūḷasīlato yāva paṭhamajjhānā paṭhamo okāsādhigamo, dutyajjhānato yāva nevasaññānāsaññāyatanā dutyo, vipassanāto yāva arahattā tatiyo okāsādhigamoti evaṃ sāmaññaphalasuttantavasenapi kathetabbam. Tīsu pana piṭakesu vinayapiṭakaṃ paṭhamam okāsādhigamaṃ bhajati, suttantapiṭakaṃ dutyaṃ, abhidhammapiṭakaṃ tatiyanti evaṃ piṭakavasenapi kathetabbam.

Pubbe kira mahātherā vassūpanāyikāya imameva suttaṃ paṭṭhapenti. Kim kāraṇā? Tīṇi piṭakāni vibhajitvā kathetuṃ labhissāmāti. Tepiṭakena hi samodhānetvā kathentassa dukkathitanti na sakkā vattum. Tepiṭakaṃ bhajāpetvā kathitameva idaṃ suttaṃ sukathitaṃ hotīti.

Catusatipaṭṭhānavāṇṇanā

289. Kusalassādhigamāyāti maggakusalassa ceva phalakusalassa ca adhigamatthāya. Ubhayampi hetam anavajjaṭṭhena khemaṭṭhena vā kusalameva. Tattha sammāsamādhīyatīti tasmim ajjhattakāye samāhito ekaggacitto hoti. Bahiddhā parakāye ñāṇadassanam abhinibbattetīti attano kāyato parassa kāyābhimukham ñāṇam peseti. Esa nayo sabbattha. Sabbattheva ca satimāti padena kāyādi-pariggāhikā sati, lokoti padena pariggahitakāyādayova loko. Cattāro cete satipaṭṭhānā lokiyalokuttaramissakā kathitāti veditabbā.

Sattasamādhīparikkhāravāṇṇanā

290. Samādhīparikkhārāti ettha tayo parikkhārā. “Ratho sīlaparikkhāro jhānakkho cakkavīriyo”ti hi ettha alaṅkāro parikkhāro nāma. “Sattahi nagaraparikkhārehi suparikkhatam hoti”ti ettha parivāro parikkhāro nāma. “Gilānapaccaya-jīvitaparikkhāro”ti ettha sambhāro parikkhāro nāma. Idha pana parivāraparikkhāravasena “satta samādhīparikkhārā”ti vuttaṃ. Parikkhatāti parivāritā. Ayaṃ vuccati so ariyo sammāsamādhīti ayaṃ sattahi ratanehi parivuto cakkavattī viya sattahi aṅgehi parivuto “ariyo sammāsamādhī”ti vuccati. Saupaniso itipīti saupanissayo itipi vuccati, saparivāro yevāti vuttaṃ hoti. Sammādiṭṭhissāti sammādiṭṭhiyaṃ ṭhitassa. Sammāsaṅkappo pahotīti sammāsaṅkappo pavattati. Esa nayo sabbapadesu. Ayaṃ panattho maggavasenāpi phalavasenāpi veditabbo. Kathaṃ? Maggasammādiṭṭhiyaṃ ṭhitassa maggasammāsaṅkappo pahoti...pe... maggañāṇe ṭhitassa maggavimutti pahoti. Tathā phalasammādiṭṭhiyaṃ ṭhitassa phalasammāsaṅkappo pahoti...pe... phalasammāñāṇe ṭhitassa phalavimutti pahotīti.

Svākkhātotiādīni visuddhimagge vaṇṇitāni. Apārutāti vivaṭā. Amatassāti nibbānassa. Dvārāti pavesanamaggā. Aveccappasādenāti acalappasādena. Dhammavinītāti sammāniyyānena niyyātā.

Atthāyaṃ itarā pajāti anāgāmino sandhāyāha, anāgāmino ca atthīti vuttaṃ hoti. Puññabhāgāti puññakoṭṭhāsena nibbattā. Ottappanti ottappamāno. Tena kadāci nāma musā assāti musāvādabhayena saṅkhātuṃ na sakkomi, na pana mama saṅkhātuṃ balaṃ natthīti dīpeti.

291. Taṃ kiṃ maññati bhavanti iminā kevalaṃ vessavaṇaṃ pucchatī, na panassa evarūpo satthā nāhosīti vā na bhavissatīti vā laddhi atthi. Sabbabuddhānañhi abhisamaye viseso natthi.

292. Sayamparisāyanti attano parisāyaṃ. Tayidaṃ brahmacariyanti taṃ idaṃ sakalaṃ sikkhattayabrahmacariyaṃ. Sesam uttānameva. Imāni pana padāni dhammasaṅgāhakattherehi ṭhapitānīti.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāyaṃ

Janavasabhasuttavaṇṇanā niṭṭhitā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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