

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)

11. Σχόλια για τις ιστορίες προηγούμενων ζωών 2 -των
πρεσβυτέρων μοναχών (11. Apadāna-aṭṭhakathā-2)

56. Το κεφάλαιο για τον Γιάσα (56. Yasavaggo)



PaliVerse

5. Η συλλογή των μικρών κειμένων

11. Σχόλια για τις ιστορίες προηγούμενων ζωών 2 -των πρεσβυτέρων μοναχών

56. Yasavaggo

1. Yasattheraapadānavanṇanā

Chappaññāsame vagge paṭhamāpadāne mahāsamuddaṃ oggayhātīadikaṃ āyasmato yasattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto sumedhassa bhagavato kāle mahānubhāvo nāgarājā hutvā buddhappamukhaṃ bhikkhusaṅghaṃ attano bhavanaṃ netvā mahādānaṃ pavattesi, bhagavantaṃ mahagghena ticīvarena acchādesi, ekekañca bhikkhuṃ mahaggheneva paccekadussayugena sabbena ca samaṇaparikkhārena. So tena puññakammena devamanussesu saṃsaranto siddhatthassa bhagavato kāle seṭṭhiputto hutvā mahābodhimaṇḍalaṃ sattahi ratanehi pūjesi. Kassapassa bhagavato kāle sāsane pabbajitvā samaṇadhammaṃ akāsi. Evaṃ so sugatīsuyeva saṃsaranto amhākaṃ bhagavato kāle bārāṇasiyaṃ mahāvibhavassa seṭṭhino putto hutvā sujātāya bhagavato khīrapāyāsaṃ dinnāya seṭṭhidhītāya kucchimhi nibbatti, yaso nāma nāmena paramasukhumālo. Tassa tayo pāsādā honti - eko hemantiko, eko gimhiko, eko vassikoti. So vassike pāsāde vassike cattāro māse nippurisehi tūriyehi paricārayamāno vasati, heṭṭhāpāsādaṃ na otarati. Hemantike pāsāde cattāro māse suphusitavātapānakavāṭe tattheva paṭivasati. Gimhike pāsāde bahukavāṭavātapānajālāhi sampanne tattheva vasati. Hatthapādānaṃ sukhumālatāya bhūmiyaṃ nisajjādikiccaṃ natthi. Simbalitulādīpuṇṇasabhāve attharivā tattha upadhānāni kiccāni karoti. Evaṃ devaloke devakumāro viya pañcahi kāmagaṇehi samappitassa samaṅgībhūtassa paricārayamānassa paṭikacceva niddā okkami, pariyanassāpi niddā okkami, sabbarattiyo ca telapadīpo jhāyati. Atha kho yaso kulaputto paṭikacceva pabujjhitvā addasa sakaṃ parijanaṃ supantaṃ aññissā kacche vīṇaṃ, aññissā kaṇṭhe mudiṅgaṃ, aññissā kacche ālambaraṃ, aññaṃ vikesikaṃ, vikkheḷikaṃ, aññā vipḍalapatiyo hatthapattaṃ susānaṃ maññe, disvānassa ādīnava pāturahosi, nibbidāya cittaṃ saṇṭhāsi. Atha kho yaso kulaputto udānaṃ udānesi - “upaddutaṃ vata bho, upassaṭṭhaṃ vata bho”ti.

Atha kho yaso kulaputto suvaṇṇapādukāyo ārohitvā yena nivesanadvāraṃ tenupasaṅkami, amanussā dvāraṃ vivariṃsu - “mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyaṃ pabbajjāyā”ti. Atha kho yaso kulaputto yena nagaradvāraṃ tenupasaṅkami, amanussā dvāraṃ vivariṃsu - “mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyaṃ pabbajjāyā”ti. Atha kho yaso kulaputto yena isipatanaṃ migadāyo tenupasaṅkami.

Tena kho pana samayena bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya ajjhokāse caṅkamati, addasā kho bhagavā yasaṃ kulaputtaṃ dūratova āgacchantaṃ, disvāna caṅkamā orohitvā paññatte āsane nisīdi. Atha kho yaso kulaputto bhagavato avidūre udānaṃ udānesi - “upaddutaṃ vata bho, upassaṭṭhaṃ vata bho”ti. Atha kho

bhagavā yasaṃ kulaputtaṃ etadavoca - “idaṃ kho, yasa, anupaddutaṃ, idaṃ anupassaṭṭhaṃ, ehi, yasa, nisīda, dhammaṃ te desessāmi”ti. Atha kho yaso kulaputto, “idaṃ kira anupaddutaṃ, idaṃ anupassaṭṭha”nti haṭṭho udaggo suvaṇṇapādukāhi orohitvā yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnassa kho yasassa kulaputtassa bhagavā anupubbiṃ kathaṃ kathesi, seyyathidaṃ, dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi yasaṃ kulaputtaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā, taṃ pakāsesi dukkaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva yasassa kulaputtassa tasmīṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi - “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma”nti.

Atha kho yasassa kulaputtassa mātā pāsādaṃ abhiruhitvā yasaṃ kulaputtaṃ apassanti yena seṭṭhi gahapati tenupasaṅkami; upasaṅkamtivā seṭṭhiṃ gahapatiṃ etadavoca - “putto te gahapati yaso na dissati”ti. Atha kho, seṭṭhi gahapati, catuddisā assadūte uyyojetvā sāmāmyeva yena isipatanaṃ migadāyo tenupasaṅkami. Addasā kho, seṭṭhi gahapati, suvaṇṇapādukānaṃ nikkhepaṃ, disvāna taṃyeva anugamāsi. Addasā kho bhagavā seṭṭhiṃ gahapatiṃ dūratova āgacchantaṃ, disvāna bhagavato etadahosi - “yaṃnūnāhaṃ tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhareyyaṃ, yathā seṭṭhi gahapati idha nisinno idha nisinnaṃ yasaṃ kulaputtaṃ na passeyyā”ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkharesi. Atha kho seṭṭhi gahapati yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ etadavoca - “api, bhante, bhagavā yasaṃ kulaputtaṃ passeyyā”ti. Tena hi gahapati nisīda, appeva nāma idha nisinno idha nisinnaṃ yasaṃ kulaputtaṃ passeyyāsīti. Atha kho seṭṭhi gahapati “idheva kirāhaṃ nisinno idha nisinnaṃ yasaṃ kulaputtaṃ passissāmi”ti haṭṭho udaggo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnassa kho seṭṭhissa gahapatissa bhagavā anupubbiṃ kathaṃ kathesi...pe... aparappaccayo atthu sāsane bhagavantaṃ etadavoca - “abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti, evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata”nti. Sova loke paṭhamāṃ upāsako ahosi tevāciko.

Atha kho yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āyavehi cittaṃ vimucci. Atha kho bhagavato etadahosi - “yasassa kho kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ, abhabbo kho yaso kulaputto hīnāyāvattitvā kāme paribhuñjitum, seyyathāpi pubbe agārikabhūto, yaṃnūnāhaṃ taṃ iddhābhisaṅkhāraṃ paṭippassambheyya”nti. Atha kho bhagavā taṃ iddhābhisaṅkhāraṃ paṭippassambhesi. Addasā kho seṭṭhi gahapati yasaṃ kulaputtaṃ nisinnaṃ, disvāna yasaṃ kulaputtaṃ etadavoca - “mātā te tāta, yasa, paridevasokasamāpannā, dehi mātuyā jīvita”nti. Atha kho yaso kulaputto bhagavantaṃ ullokesi. Atha kho bhagavā

seṭṭhiṃ gahapatiṃ etadavoca - “taṃ kiṃ maññasi, gahapati, yassa sekkhena ñāṇena sekkhena dassanena dhammo diṭṭho vidito seyyathāpi tayā, tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ, bhabbo nu kho so, gahapati, hīnāyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto”ti? “No hetaṃ, bhante”. “Yasassa kho, gahapati, kulaputtassa sekkhena ñāṇena sekkhena dassanena dhammo diṭṭho vidito seyyathāpi tayā, tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ, abhabbo kho, gahapati, yaso kulaputto hīnāyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto”ti. “Lābhā, bhante, yasassa kulaputtassa, suladdhaṃ, bhante, yasassa kulaputtassa, yathā yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ, adhivāsetu me, bhante bhagavā, ajjatanāya bhattaṃ yasena kulaputtena pacchāsamaṇenā”ti. “Adhivāsesi bhagavā tuṇhībhāvena”. Atha kho seṭṭhi gahapati, bhagavato adhivāsanaṃ viditvā uttāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho yaso kulaputto acirapakkante seṭṭhimhi gahapatimhi bhagavantam etadavoca - “labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada”nti. “Ehi bhikkhū”ti bhagavā avoca - “svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyāyā”ti, sāva tassa āyasmato upasampadā ahoṣi.

1. Arahā pana hutvā somanassajāto attano pubbacaritāpadānaṃ pakāseto mahāsamuddaṃ oggayhātīdīmāha. Tattha samuddanti aṅgulimuddāya saṃ suṭṭhu dassetabbato samuddo, atha vā saṃ suṭṭhu udiyati khobbiyati pasodhiyati ghosanaṃ karonto āluḷiyatīti samuddo, mahanto ca so samuddo cāti mahāsamuddo, taṃ mahāsamuddaṃ. Oggayhāti ajjhogāhetvā abbhantaraṃ pavisitvā tassa mahāsamuddassa anto pavisitvā, sāmyatthe cetam upayogavacananti daṭṭhabbaṃ. Bhavanaṃ me sumāpitanti ettha bhavanti nibbattanti nivasanti catūhi iriyāpathehi vāsaṃ kappenti etthāti bhavanaṃ, mayhaṃ taṃ bhavanaṃ taṃ vimānaṃ taṃ pāsādaṃ pañcapākārakūṭāgārehi saṃ suṭṭhu māpitaṃ nagaraṃ, attano balena suṭṭhu nimmitanti attho. Sunimmitā pokkharaṇīti sumahantā hutvā bhūtā itā gatā pavattā khaṇitā katāti pokkharaṇī, macchakacchapapupphapulinatitthamadhurodakādīhi suṭṭhu nibbattā nimmitāti attho. Cakkavākūpakūjitāti cakkavākakukkuṭaḥamsādīhi kūjitā ghositā nāditā sā pokkharaṇīti sambandho. Ito paraṃ nadīvanadvipadacatuppadaṃ padapapakkhīnaṃ vaṇṇaṇca sumedhassa bhagavato dassanaṇca nimantetvā sumedhassa bhagavato dānakkamaṇca suviññeyyameva.

Lokāhutipaṭiggahanti ettha loka āhuti lokāhuti, kāmarūpārūpasāṅkhātassa lokassa āhutiṃ pūjāsakkāraṃ paṭiggaṇhātīti lokāhutipaṭiggahaṃ, sumedhaṃ bhagavantanti attho. Sesam byākaraṇadānaṇca arahattappattaphalaṇca suviññeyyamevāti.

Yasattheraapadānavāṇṇanā samattā.

2. Nadīkassapattheraapadānavāṇṇanā

Dutiyāpadāne padumuttarassa bhagavatotiādikaṃ āyasmato nadīkassapattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ piṇḍāya carantaṃ disvā pasannamānaso attanā ropitassa ambarukkhassa paṭhamuppannaṃ manosilāvaṇṇaṃ ekaṃ ambaphalaṃ adāsi. So tena puññakammena devamanussesu

saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe brāhmaṇakule
uruvelakassapassa bhātā hutvā nibbatto vayappatto nissaraṇajjhāsayatāya
gharāvāsaṃ anicchanto tāpasapabbajjaṃ pabbajitvā tīhi tāpasasatehi saddhiṃ
nerañjarāya nadiyā tīre assamaṃ māpetvā viharati. Nadītīre vasanato
kassapagottatāya ca nadīkassapotī samañña ahoṣi. Tassa bhagavā saparisassa
ehibhikkhubhāvena upasampadaṃ adāsi. So bhagavato gayāsīse ādittapariyāya
desanāya arahatte patitthāsi.

Tatrāyaṃ anupubbikathā - satthā yasaṃ kulaputtaṃ pabbājetvā uruvelāyaṃ tayo
bhātikajaṭile dametuṃ yena uruvelā tadavasari. Tena kho pana samayena
uruvelāyaṃ tayo jaṭilā paṭivasanti uruvelakassapo nadīkassapo gayākassapotī, tesu
uruvelakassapo jaṭilo pañcannaṃ jaṭilasatānaṃ nāyako hoti vināyako aggo pamukho
pāmokkho, nadīkassapo jaṭilo tiṇṇaṃ jaṭilasatānaṃ nāyako hoti vināyako aggo
pamukho pāmokkho, gayākassapo jaṭilo dvinnaṃ jaṭilasatānaṃ nāyako hoti vināyako
aggo pamukho pāmokkho. Atha kho bhagavā yena uruvelakassapassa jaṭilassa
assamo tenupasaṅkami; upasaṅkamitvā uruvelakassapaṃ jaṭilaṃ etadavoca - “sace
te, kassapa, agaru, vaseyyāma ekarattaṃ agyāgāre”ti. Na kho me, mahāsamaṇa,
garu, caṇḍettha nāgarājā iddhiṃ āsiviso ghoraviso, so taṃ mā viheṭhesīti. Dutiyampi
kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca...pe... tatiyampi...pe... so taṃ mā
viheṭhesīti. Appeva maṃ na viheṭheyya, iṅha tvaṃ, kassapa, anujānāhi agyāgāranti.
Vihara, mahāsamaṇa, yathāsukhanti. Atha kho bhagavā agyāgāraṃ pavisitvā
tiṇasanthārakaṃ paññāpetvā nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya
parimukhaṃ satim upaṭṭhapetvā.

Addasā kho so nāgo bhagavantam paviṭṭhaṃ, disvā dummano padhūpāyi. Atha kho
bhagavato etadahosi - “yaṃnūnāhaṃ imassa nāgassa anupahacca chaviṅca
cammaṅca maṃsaṅca nhāruṅca aṭṭhiṅca aṭṭhimiñjaṅca tejasā tejaṃ
pariyādiyeyya”nti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ
abhisaṅkharitvā padhūpāyi. Atha kho so nāgo makkhaṃ asahamāno pajjali.
Bhagavāpi tejodhātuṃ samāpajjitvā pajjali. Ubhinnaṃ sajotibhūtānaṃ agyāgāraṃ
ādittaṃ viya hoti sampajjalitaṃ sajotibhūtaṃ. Atha kho te jaṭilā agyāgāraṃ
parivāretvā evamāhaṃsu - “abhirūpo vata, bho, mahāsamaṇo nāgena viheṭhiyati”ti.
Atha kho bhagavā tassā rattiya accayena tassa nāgassa anupahacca chaviṅca
cammaṅca maṃsaṅca nhāruṅca aṭṭhiṅca aṭṭhimiñjaṅca tejasā tejaṃ pariyādiyitvā
patte pakkhipitvā uruvelakassapassa jaṭilassa dassesi - “ayaṃ te, kassapa, nāgo
pariyādinno assa tejasā tejo”ti. Atha kho uruvelakassapassa jaṭilassa etadahosi -
“mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma caṇḍassa nāgarājassa
iddhimato āsivisassa ghoravisassa tejasā tejaṃ pariyādiyissati, na tveva kho arahā
yathā aha”nti.

“Nerañjarāyaṃ bhagavā, uruvelakassapaṃ jaṭilaṃ avoca;
Sace te kassapa agaru, viharemu ajjaṇho aggisālamhī”ti.

“Na kho me mahāsamaṇa garu, phāsukāmovā taṃ nivāremi;
Caṇḍettha nāgarājā, iddhiṃ āsiviso ghoraviso;
So taṃ mā viheṭhesī”ti.

“Appeva maṃ na viheṭheyya, iṅha tvaṃ kassapa anujānāhi agyāgāranti;
Dinnanti naṃ viditvā, abhīto pāvisi bhayamatīto.

“Disvā isiṃ pavitṭhaṃ, ahināgo dummano padhūpāyi;
Sumanamanaso adhimano, manussanāgopi tattha padhūpāyi.

“Makkhañca asahamāno, ahināgo pāvakova pajjali;
Tejodhātusukusalo, manussanāgopi tattha pajjali.

“Ubhinnaṃ sajotibhūtānaṃ,
Agyāgāraṃ ādittaṃ hoti sampajjalitaṃ sajotibhūtaṃ;
Udicchare jaṭilā, abhirūpo vata bho mahāsamaṇo;
Nāgena viheṭhiyatīti bhaṇanti.

“Atha tassā rattiyā accayena, hatā nāgassa acciyo honti;
Iddhimato pana ṭhitā, anekavaṇṇā acciyo honti.

“Nīlā atha lohitikā, mañjiṭṭhā pītakā phalikavaṇṇāyo;
Aṅgīrasassa kāye, anekavaṇṇā acciyo honti.

“Pattamhi odahitvā, ahināgaṃ brāhmaṇassa dassesi;
Ayaṃ te kassapa nāgo, pariyādinno assa tejasā tejo”ti.

Atha kho uruvelakassapo jaṭilo bhagavato iminā iddhipāṭihāriyena abhippasanno bhagavantaṃ etadavoca - “idheva, mahāsamaṇa, vihara, ahaṃ te dhuvabhattenā”ti.

Paṭhamam paṭihāriyam.

Atha kho bhagavā uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmiṃ vanasaṇḍe vihāsi. Atha kho cattāro mahārājāno abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍam obhāsetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamtīvā bhagavantaṃ abhivādetvā catuddisā aṭṭhaṃsu seyyathāpi mahantā aggikkhandhā. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamtīvā bhagavantaṃ etadavoca - “kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ, te nu kho te, mahāsamaṇa, abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍam obhāsetvā yena tvaṃ tenupasaṅkamiṃsu; upasaṅkamtīvā taṃ abhivādetvā catuddisā aṭṭhaṃsu seyyathāpi mahantā aggikkhandhā”ti. Ete kho, kassapa, cattāro mahārājāno yenāhaṃ tenupasaṅkamiṃsu dhammassavanāyāti. Atha kho uruvelakassapassa jaṭilassa etadahosi - “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cattāropi mahārājāno upasaṅkamissanti dhammassavanāya, na tveva ca kho arahā yathā aha”nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmiṃyeva vanasaṇḍe vihāsi.

Dutiyam paṭihāriyam.

Atha kho sakko devānamindo abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍam obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamtīvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamtīvā bhagavantaṃ etadavoca - “kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ, ko nu kho so, mahāsamaṇa, abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍam obhāsetvā yena

tvam tenupasaṅkami; upasaṅkamitvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi
seyyathāpi mahāaggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro
cā''ti. Eso kho, kassapa, sakko devānamindo yenāhaṃ tenupasaṅkami
dhammassavanāyāti. Atha kho uruvelakassapassa jaṭilassa etadahosi - ''mahiddhiko
kho mahāsamaṇo mahānubhāvo, yatra hi nāma sakkopi devānamindo
upasaṅkamissati dhammassavanāya, na tveva ca kho arahā yathā aha''nti. Atha kho
bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmimpyeva vanasaṇḍe
vihāsi.

Tatiyaṃ pāṭihāriyaṃ.

Atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ
vanasaṇḍaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho purimāhi
vaṇṇanibhāhi abhikkantataro ca paṇītataro ca. Atha kho uruvelakassapo jaṭilo tassā
rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
etadavoca - ''kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ, ko nu kho so, mahāsamaṇa,
abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena
tvam tenupasaṅkami; upasaṅkamitvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi
seyyathāpi mahāaggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro
cā''ti. Eso kho, kassapa, brahmā sahampati yenāhaṃ tenupasaṅkami
dhammassavanāyāti. Atha kho uruvelakassapassa jaṭilassa etadahosi - ''mahiddhiko
kho mahāsamaṇo mahānubhāvo, yatra hi nāma brahmāpi sahampati
upasaṅkamissati dhammassavanāya, na tveva ca kho arahā yathā aha''nti. Atha kho
bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmimpyeva vanasaṇḍe
vihāsi.

Catutthaṃ pāṭihāriyaṃ.

Tena kho pana samayena uruvelakassapassa jaṭilassa mahāyaṇṇo paccupaṭṭhito hoti,
kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya
abhikkamitukāmā honti. Atha kho uruvelakassapassa jaṭilassa etadahosi - ''etarahi
kho me mahāyaṇṇo paccupaṭṭhito, kevalakappā ca aṅgamagadhā pahūtaṃ
khādanīyaṃ bhojanīyaṃ ādāya abhikkamissanti, sace mahāsamaṇo mahājanakāye
iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama
lābhasakkāro parihāyissati, aho nūna mahāsamaṇo svātanāya nāgaccheyyā''ti. Atha
kho bhagavā uruvelakassapassa jaṭilassa cetasā cetoparivitakkamaññāya
uttarakuruṃ gantvā tato piṇḍapātaṃ āharitvā anotattadahe paribhuñjitvā tattheva
divāvihāraṃ akāsi. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena
bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca - ''kālo,
mahāsamaṇa, niṭṭhitaṃ bhattaṃ, kiṃ nu kho, mahāsamaṇa, hiyyo nāgamāsi, apica
mayaṃ taṃ sarāma, 'kiṃ nu kho mahāsamaṇo nāgacchatī''ti, khādanīyassa ca
bhojanīyassa ca te paṭiviso ṭhapito''ti. Nanu te, kassapa, etadahosi - ''etarahi kho me
mahāyaṇṇo paccupaṭṭhito kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ
bhojanīyaṃ ādāya abhikkamissanti, sace mahāsamaṇo mahājanakāye
iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama
lābhasakkāro parihāyissati, aho nūna mahāsamaṇo svātanāya nāgaccheyyā''ti, so
kho ahaṃ, kassapa, tava cetasā cetoparivitakkamaññāya uttarakuruṃ gantvā tato
piṇḍapātaṃ āharitvā anotattadahe paribhuñjitvā tattheva divāvihāraṃ akāsinti. Atha

kho uruvelakassapassa jaṭilassa etadahosi - “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittaṃ pajānissati, na tveva ca kho arahā yathā aha”nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmimpyeva vanasaṇḍe vihāsi.

Pañcamaṃ pāṭihāriyaṃ.

Tena kho pana samayena bhagavato paṃsukūlaṃ uppannaṃ hoti. Atha kho bhagavato etadahosi - “kattha nu kho ahaṃ paṃsukūlaṃ dhoveyya”nti? Atha kho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya pāṇinā pokkharāṇiṃ khaṇitvā bhagavantaṃ etadavoca - “idha, bhante bhagavā, paṃsukūlaṃ dhovatū”ti. Atha kho bhagavato etadahosi - “kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyya”nti? Atha kho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi - “idha, bhante bhagavā, paṃsukūlaṃ parimaddatū”ti. Atha kho bhagavato etadahosi - “kimhi nu kho ahaṃ ālambitvā uttareyya”nti? Atha kho kakudhe adhivatthā devatā bhagavato cetasā cetoparivitakkamaññāya sākhaṃ onāmesi - “idha, bhante bhagavā, ālambitvā uttaratū”ti. Atha kho bhagavato etadahosi - “kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyya”nti? Atha kho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi - “idha, bhante bhagavā, paṃsukūlaṃ vissajjetū”ti. Atha kho uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca - “kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ, kiṃ nu kho, mahāsamaṇa, nāyaṃ pubbe idha pokkharāṇi sāyaṃ idha pokkharāṇi, nayimā silā pubbe upanikkhittā, kenimā silā upanikkhittā, nayimassa kakudhassa pubbe sākha onatā, sāyaṃ sākha onatā”ti? Idha me, kassapa, paṃsukūlaṃ uppannaṃ ahosi, tassa mayhaṃ, kassapa, etadahosi - “kattha nu kho ahaṃ paṃsukūlaṃ dhoveyya”nti? Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya pāṇinā pokkharāṇiṃ khaṇitvā maṃ etadavoca - “idha, bhante bhagavā, paṃsukūlaṃ dhovatū”ti. Sāyaṃ, kassapa, amanussena pāṇinā khaṇitā pokkharāṇi. Tassa mayhaṃ, kassapa, etadahosi - “kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyya”nti? Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi - “idha, bhante bhagavā, paṃsukūlaṃ parimaddatū”ti? Sāyaṃ, kassapa, amanussena upanikkhittā silā. Tassa mayhaṃ, kassapa, etadahosi - “kimhi nu kho ahaṃ ālambitvā uttareyya”nti? Atha kho, kassapa, kakudhe adhivatthā devatā mama cetasā cetoparivitakkamaññāya sākhaṃ onāmesi - “idha, bhante bhagavā, ālambitvā uttaratū”ti? Svāyaṃ āharahattho kakudho. Tassa mayhaṃ, kassapa, etadahosi - “kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyya”nti? Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi - “idha, bhante bhagavā, paṃsukūlaṃ vissajjetū”ti? Sāyaṃ, kassapa, amanussena upanikkhittā silāti. Atha kho uruvelakassapassa etadahosi - “mahiddhiko mahāsamaṇo mahānubhāvo, yatra hi nāma sakkopi devānamindo veyyāvaccam karissati, na tveva ca kho arahā yathā aha”nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmimpyeva vanasaṇḍe vihāsi.

Atha kho uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato kālaṃ ārocesi - “kālo, mahāsamaṇa, niṭṭhitaṃ bhatta”nti. “Gaccha tvaṃ, kassapa, āyāma”nti uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyā jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdi. Addasā kho uruvelakassapo jaṭilo bhagavantaṃ agyāgāre nisinnaṃ,

disvāna bhagavantam etadavoca - “katamena tvam, mahāsamaṇa, maggena āgato, aham tayā paṭhamataram pakkanto, so tvam paṭhamataram āgantvā agyāgāre nisinno”ti? “Idhāham, kassapa, tam uyyojetvā yāya jambuyā jambudīpo paññāyati, tato phalam gahetvā paṭhamataram āgantvā agyāgāre nisinno. Idam kho, kassapa, jambuphalam vaṇṇasampannam gandhasampannam rasasampannam, sace ākaṅkhasi paribhuñjā”ti. “Alam, mahāsamaṇa, tvamyeva tam arahasi, tvamyeva tam paribhuñjā”ti. Atha kho uruvelakassapassa jaṭilassa etadahosi - “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mam paṭhamataram uyyojetvā yāya jambuyā jambudīpo paññāyati, tato phalam gahetvā paṭhamataram āgantvā agyāgāre nisīdissati, na tveva ca kho arahā yathā aha”nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmimyeva vanasaṇḍe vihāsi.

Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavato kālam ārocesi - “kālo, mahāsamaṇa, niṭṭhitam bhatta”nti. “Gaccha tvam, kassapa, āyāma”nti uruvelakassapam jaṭilam uyyojetvā yāya jambuyā jambudīpo paññāyati, tassā avidūre ambo...pe... tassā avidūre āmalakī...pe... tassā avidūre harītakī...pe... tāvatimsam gantvā pāricchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisīdi. Addasā kho uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnaṃ, disvāna bhagavantam etadavoca - “katamena tvam, mahāsamaṇa, maggena āgato, aham tayā paṭhamataram pakkanto, so tvam paṭhamataram āgantvā agyāgāre nisinno”ti? “Idhāham, kassapa, tam uyyojetvā tāvatimsam gantvā pāricchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisinno. Idam kho, kassapa, pāricchattakapuppham vaṇṇasampannam gandhasampannam, sace ākaṅkhasi gaṇhā”ti. “Alam, mahāsamaṇa, tvamyeva tam arahasi, tvamyeva tam gaṇhā”ti. Atha kho uruvelakassapassa jaṭilassa etadahosi - “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mam paṭhamataram uyyojetvā tāvatimsam gantvā pāricchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisīdissati, na tveva ca kho arahā yathā aha”nti.

Tena kho pana samayena te jaṭilā aggim paricaritukāmā na sakkonti kaṭṭhāni phāletum. Atha kho tesam jaṭilānam etadahosi - “nissamsayam kho mahāsamaṇassa iddhānubhāvo yathā mayam na sakkoma kaṭṭhāni phāletu”nti. Atha kho bhagavā uruvelakassapam jaṭilam etadavoca - “phāliyantū, kassapa, kaṭṭhānī”ti. “Phāliyantū, mahāsamaṇā”ti. Sakideva pañca kaṭṭhasatāni phāliyiṃsu. Atha kho uruvelakassapassa jaṭilassa etadahosi - “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhānipi phāliyiṃsanti, na tveva ca kho arahā yathā aha”nti.

Tena kho pana samayena te jaṭilā aggim paricaritukāmā na sakkonti aggim ujjaletum. Atha kho tesam jaṭilānam etadahosi - “nissamsayam kho mahāsamaṇassa iddhānubhāvo yathā mayam na sakkoma aggim ujjaletu”nti. Atha kho bhagavā uruvelakassapam jaṭilam etadavoca - “ujjaliyantū, kassapa, aggī”ti. “Ujjaliyantū, mahāsamaṇā”ti. Sakideva pañca aggisatāni ujjaliyiṃsu. Atha kho uruvelakassapassa jaṭilassa etadahosi - “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggīpi ujjaliyiṃsanti, na tveva ca kho arahā yathā aha”nti.

Tena kho pana samayena te jaṭilā aggim paricaritvā na sakkonti aggim vijjhāpetum. Atha kho tesam jaṭilānam etadahosi - “nissamsayam kho mahāsamaṇassa iddhānubhāvo yathā mayam na sakkoma aggim vijjhāpetu”nti. Atha kho bhagavā

uruvelakassapaṃ jaṭilaṃ etadavoca - “vijjhāyantu, kassapa, aggī”ti. “Vijjhāyantu, mahāsamaṇā”ti. Sakideva pañca aggisatāni vijjhāyimsu. Atha kho uruvelakassapassa jaṭilassa etadahosi - “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggīpi vijjhāyissanti, na tveva ca kho arahā yathā aha”nti.

Tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattīsu antaraṭṭhakāsu himapātasamaye najjā nerañjarāya ummujjantipi nimujjantipi ummujjananimujjanampi karonti. Atha kho bhagavā pañcamattāni mandāmukhisatāni abhinimmini yattha te jaṭilā uttaritvā visibbesuṃ. Atha kho tesam jaṭilānaṃ etadahosi - “nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo yathayimā mandāmukhiyo nimmitā”ti. Atha kho uruvelakassapassa jaṭilassa etadahosi - “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma tāva bahū mandāmukhiyopi abhinimminissati, na tveva ca kho arahā yathā aha”nti.

Tena kho pana samayena mahā akālamegho pāvassi, mahā udakavāhako sañjāyi, yasmiṃ padese bhagavā viharati so padeso udakena na otthaṭo hoti. Atha kho bhagavato etadahosi - “yaṃnūnāhaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkameyya”nti. Atha kho bhagavā samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkami. Atha kho uruvelakassapo jaṭilo “māheva kho mahāsamaṇo udakena vūlho aho”ti nāvāya sambahulehi jaṭilehi saddhiṃ yasmiṃ padese bhagavā viharati, taṃ padesaṃ agamāsi. Addasā kho uruvelakassapo jaṭilo bhagavantaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhagavantaṃ etadavoca - “idaṃ nu tvaṃ, mahāsamaṇā”ti. “Ayamahamasmi, kassapā”ti bhagavā vehāsaṃ abbhuggantvā nāvāya paccuṭṭhāsi. Atha kho uruvelakassapassa jaṭilassa etadahosi - “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakampi na pavāhissati, na tveva ca kho arahā yathā aha”nti.

Atha kho bhagavato etadahosi - “cirampi kho imassa moghapurisassa evaṃ bhavissati ‘mahiddhiko kho mahāsamaṇo mahānubhāvo, na tveva ca kho arahā yathā aha’nti, yaṃnūnāhaṃ imaṃ jaṭilaṃ saṃvejeyya”nti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca - “neva ca kho tvaṃ, kassapa, arahā, nāpi arahattamaggasamāpanno, sāpi te paṭipadā natthi, yāya tvaṃ arahā vā assasi arahattamaggaṃ vā samāpanno”ti. Atha kho uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca - “labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada”nti. “Tvaṃ khosi, kassapa, pañcannaṃ jaṭilasatānaṃ nāyako vināyako aggo pamukho pāmokkho, tepi tāva apalokehi, yathā te maññissanti, tathā te karissanti”ti. Atha kho uruvelakassapo jaṭilo yena te jaṭilā tenupasaṅkami; upasaṅkamtvā te jaṭile etadavoca - “icchāmahaṃ, bho, mahāsamaṇe brahmacariyaṃ carituṃ, yathā bhavanto maññanti tathā karontū”ti. “Cirapaṭikā mayaṃ, bho, mahāsamaṇe abhippasannā, sace bhavaṃ mahāsamaṇe brahmacariyaṃ carissati, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā”ti. Atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ udae pavāhetvā yena bhagavā tenupasaṅkamimsu; upasaṅkamtvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocuṃ - “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada”nti. “Etha, bhikkhavo”ti bhagavā avoca - “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā”ti. Sāva tesam āyasmantānaṃ upasampadā aho”ti.

Addasā kho nadīkassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ

aggihutamissaṃ uduke vuyhamāne, disvānassa etadahosi - “māheva me bhātuno upasaggo aho”ti, jaṭile pāhesi - “gacchatha me bhātaraṃ jānāthā”ti, sāmāñca tīhi jaṭilasatehi saddhiṃ yenāyasmā uruvelakassapo tenupasaṅkami; upasaṅkamtivā āyasmantaṃ uruvelakassapaṃ etadavoca - “idaṃ nu kho, kassapa, seyyo”ti? “Āmāvuso, idaṃ seyyo”ti. Atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ uduke pavāhetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamtivā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocuṃ - “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada”nti. “Etha, bhikkhavo”ti bhagavā avoca - “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā”ti. Sāva tesāṃ āyasmantānaṃ upasampadā aho”ti.

Addasā kho gayākassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ uduke vuyhamāne, disvānassa etadahosi - “māheva me bhātūnaṃ upasaggo aho”ti, jaṭile pāhesi - “gacchatha me bhātaro jānāthā”ti, sāmāñca dvīhi jaṭilasatehi saddhiṃ yenāyasmā uruvelakassapo tenupasaṅkami; upasaṅkamtivā āyasmantaṃ uruvelakassapaṃ etadavoca - “idaṃ nu kho, kassapa, seyyo”ti? “Āmāvuso, idaṃ seyyo”ti. Atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ uduke pavāhetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamtivā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocuṃ - “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada”nti. “Etha, bhikkhavo”ti, bhagavā avoca - “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā”ti. Sāva tesāṃ āyasmantānaṃ upasampadā aho”ti.

“Bhagavato adhiṭṭhānena pañca kaṭṭhasatāni na phāliyiṃsu, phāliyiṃsu, aggī na ujjaliyiṃsu, ujjaliyiṃsu, na vijjhāyiṃsu, vijjhāyiṃsu, pañca mandāmukhisatāni abhinimmini, etena nayena aḍḍhuḍḍhapāṭihāriyasahassāni honti.

“Atha kho bhagavā uruvelāyaṃ yathābhirantaṃ viharitvā yena gayāsisaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṅghena saddhiṃ sahasena sabbeheva purāṇajaṭilehi. Tatra sudaṃ bhagavā gayāyaṃ viharati gayāsise saddhiṃ bhikkhusahassena. Tatra kho bhagavā bhikkhu āmantesi - ‘sabbāṃ, bhikkhave, ādittaṃ, kiñca, bhikkhave, sabbāṃ ādittaṃ, cakkhu, bhikkhave, ādittaṃ, rūpā ādittaṃ, cakkhuviññāṇaṃ ādittaṃ, cakkhusamphasso āditto, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ, rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi? Sotaṃ ādittaṃ, saddā ādittā...pe... ghānaṃ ādittaṃ, gandhā ādittā...pe... jivhā ādittā, rasā ādittā...pe... kāyo āditto, phoṭṭhabbā ādittā...pe... mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ, rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditta”nti vadāmi.

“Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepī nibbindati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati. Sotasmimpi nibbindati, saddesupi

nibbindati...pe... ghānasmimpi nibbindati, gandhesupi nibbindati...pe... jivhāyapi nibbindati, rasesupi nibbindati...pe... kāyasmimpi nibbindati, phoṭṭhabbesupi nibbindati...pe... manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepī nibbindati, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati. Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānātī’ti.

Imasmiñca pana veyyākaraṇasmiṃ bhaññaṃāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccisū.

29. Evaṃ ādittapariyāyadesanaṃ sutvā saha paṭisambhidāhi arahattaṃ sampatto nadīkassapo thero somanassajāto attano pubbacaritāpadānaṃ pakāsento padumuttarassa bhagavatotiādīmāha. Tattha aggaphalanti uttamaphalaṃ, attanā ropitaambarukkhassa ādimhi gahitaphalaṃ vā. Sesāṃ suviññeyyamevāti.

Nadīkassapattheraapadānavaṇṇanā samattā.

3. Gayākassapattheraapadānavaṇṇanā

Tatiyāpadāne ajinacammavatthohantiādikaṃ āyasmato gayākassapattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinanto ito ekatiṃsakappe sikhissa bhagavato kāle kulagehe nibbatta viññutaṃ patto nissaraṇajjhāsayaṭāya gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā araññāyatane assamaṃ māpetvā vanamūlaphalāhāro vasati. Tena ca samayena bhagavā eko adutiyo tassa assamasamīpenāgacchi, so bhagavantaṃ disvā pasannamānaso upasaṅkamitvā vanditvā ekamantaṃ ṭhito velaṃ olokento manoharāni kolaphalāni satthu upanesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde brāhmaṇakule nibbattitvā vayappatto nissaraṇajjhāsayaṭāya gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā dvīhi tāpasasatehi saddhiṃ gayāya viharati. Gayāya vasanato hissa kassapagottatāya ca gayākassapoti samañña ahoṣi. So bhagavato saddhiṃ parisāya ehibhikkhūpasampadaṃ datvā nadīkassapassa vuttanayena ādittapariyāya desanāya ovadiyamāno arahatte patiṭṭhāsi.

35. So arahattaṃ patvā somanassajāto attano pubbacaritāpadānaṃ pakāsento ajinacammavatthohantiādīmāha. Tattha ajinacammavatthoti tāpasapabbajitattā ajinacammavivāsanapāvuraṇoti attho. Khāribhāradharoti tāpasakāle tāpasaparikkhāraparipuṇṇakājadharoti attho. Khārikatāpasaparikkhāre pūretvā. Kolaṃ ahāsi assamanti kolaphalaṃ assame pūretvā assame nisinnoti attho. Agopayinti pāṭhe kolaphalaṃ pariyesitvā assamaṃ gopesiṃ rakkhinti attho. Sesāṃ sabbaṃ uttānatthamevāti.

Gayākassapattheraapadānavaṇṇanā samattā.

4. Kimilattheraapadānavaṇṇanā

Catutthāpadāne nibbute kakusandhamhītiādikaṃ āyasmato kimilattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṇi puññaṇi upacinanto kakusandhassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto parinibbute satthari tassa dhātuyo uddissa salalamālāhi maṇḍapaṃ kāretvā pūjaṃ akāsi. So tena puññakammena tāvatimsesu uppajjitvā

aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthunagare sakyarājakule nibbattitvā kimiloti tassa nāmaṃ akāsi. So vayappatto bhogasampattiyā pamatto viharati. Tassa ñāṇaparipākaṃ ñatvā saṃvegajananatthaṃ anupiyāyaṃ viharanto satthā paṭhamayobbane t̥hitam ramaṇīyaṃ itthirūpaṃ abhinimminivā purato dassetvā puna anukkamena yathā jarārogavipattīhi abhibhūtā dissati, tathā akāsi. Taṃ disvā kimilakumāro ativiya saṃvegajāto attano saṃvegaṃ pakāsentō bhagavato pākaṭaṃ katvā laddhānusāsano arahattaṃ pāpuṇi.

42. So arahattaṃ patvā somanassajāto attano pubbacaritāpadānaṃ pakāsentō nibbute kakusandhamhītiādīmāha. Brāhmaṇaṃhi vusīmatīti pañcahi vasitāhi vasippattamhi bhagavati. Brāhmaṇassa sabbaguṇagaṇehi maṇḍitattā abhivūḷhitattā brāhmaṇaṃhi kakusandhe bhagavati parinibbuteti attho. Sesam sabbam uttānamevāti.

Kimilattheraapadānavaṇṇanā samattā.

5. Vajjiputtattheraapadānavaṇṇanā

Sahassaraṃsī bhagavātiādikaṃ āyasmato vajjiputtattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ puññaṃ upacinanto ito catunavutikappe ekaṃ paccekabuddhaṃ bhikkhāya gacchantam disvā pasannamānaso kadaliphalāni adāsi. So tena puññaṃ kammena devamanussesu saṃsaranto imasmiṃ buddhuppāde vesāliyaṃ licchavirājakumāro hutvā nibbatti, vajjirājaputtattā vajjiputtotvevassa samañña. So daharo hutvā hatthisippādisikkhanakālepi hetusampannatāya nissaraṇajjhāsayaova hutvā vicaranto satthu dhammadesanaṃ sutvā paṭiladdhasaddho satthu santike pabbajitvā vipassanāya kammaṃ katvā nacirasseva chaḷabhiñña ahoṣi. Chaḷabhiñña pana hutvā aparabhāge aciraparinibbute satthari dhammaṃ saṅgāyituṃ saṅketam katvā mahātheresu tattha tattha viharantesu ekadivasam āyasmantaṃ ānandaṃ sekhaṃyeva samānaṃ mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ disvā tassa uparimaggādhigamāya ussāhaṃ janento -

“Rukkhamūlagahanaṃ pasakkiya, nibbānaṃ hadayasmiṃ opiya;
Jhāya gotama mā ca pamādo, kiṃ te biḷibhikā karissatī”ti. -gāthaṃ abhāsi;

Tattha rukkhāmūlagahananti rukkhāmūlabhūtaṃ gahanaṃ, gahanañhi atthi, na rukkhāmūlaṃ, rukkhāmūlañca atthi, na gahanaṃ, tesu rukkhāmūlaggahaṇena t̥hānassa chāyāya sampannatāya vātātapaparissayābhāvaṃ dīpeti, gahanaggahaṇena nivātabhāvena vātaparissayābhāvaṃ janasambādhābhāvañca dasseti, tadubhayena ca bhāvanāyogyataṃ. Pasakkiyāti upagantvā. Nibbānaṃ hadayasmiṃ opiyāti “evaṃ mayā paṭipajjitvā nibbānaṃ adhigantabba”nti nibbutiṃ hadaye t̥hapetvā citte katvā. Jhāyāti tilakkhaṇūpanijjhānena jhāya, vipassanābhāvanāsahitaṃ maggabhāvanaṃ bhāvehi. Gotamāti dhammabhaṇḍāgārikaṃ gottenālapati. Mā ca pamādoti adhikusalesu dhammesu mā pamādaṃ āpajji. Idāni yādiso therassa pamādo, taṃ paṭikkhepavasena dassento “kiṃ te biḷibhikā karissatī”ti āha. Tattha biḷibhikāti biḷibhikiriya, biḷibhitisaddapavatti yathā niratthakā, evaṃ biḷibhikāsadisā janapaññatti. Kiṃ te karissatīti kīdisaṃ atthaṃ tuyhaṃ sādheṣṣati, tasmā janapaññattiṃ pahāya sadatthapasuto hohīti ovādaṃ adāsi.

Taṃ sutvā aññehi vuttena vissagandhavāyanavacanena saṃvegajāto bahudeva rattiṃ caṅkamaṇa vītināmento vipassanaṃ ussukkāpetvā senāsanaṃ pavisitvā mañcake nisinnamattova “kiñci sayāmī”ti sīsaṃ bimbohanamasampattaṃ pādaṃ bhūmito uggataṃ sarīrassa ākāśagatakkhaṇeṇeva arahattaṃ pāpuṇi.

49. Vajjiputtatthero aparabhāge somanassajāto attano pubbacaritāpadānaṃ pakāsento saḥassaraṃsī bhagavātiādimāha. Tattha saḥassaraṃsīti ettha “anekasatasahassaraṃsī”ti vattabbe gāthābandhasukhatthaṃ “saḥassaraṃsī”ti vuttanti veditabbaṃ. Sesāṃ suviññeyyamevāti.

Vajjiputtattheraapadānavañṇanā samattā.

6. Uttarattheraapadānavañṇanā

Chaṭṭhāpadāne sumedho nāma sambuddhotiādikāṃ āyasmato uttarasāmaṇerassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto sumedhassa bhagavato kāle vijjādharo hutvā ākāśena vicarati. Tena ca samayena satthā tasseva anuggaṇhanatthaṃ vanantare aññatarasmiṃ rukkhamaṇe nisīdi chabbaṇṇabuddharaṃsiyo vissajjento. So antalikkhena gacchanto bhagavantaṃ disvā pasannamānaso ākāśato oruyha suvisuddhehi vipulehi kaṇikārapupphehi bhagavantaṃ pūjesi, pupphāni buddhānubhāvena satthu upari chaṭṭakārena aṭṭhaṃsu, so tena bhiyyosomattāya pasannacitto hutvā aparabhāge kālaṃ katvā tāvatiṃsesu nibbattitvā dibbasampattiṃ anubhavanto yāvātāyukaṃ tattha ṭhatvā tato cuto devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe brāhmaṇamahāsālassa putto hutvā nibbatti, uttarotissa nāmaṃ ahoṣi. So viññutaṃ patto brāhmaṇavijjāsu nipphattiṃ gantvā jātiyā rūpeṇa vijjāya vayeṇa sīlācārena ca lokassa sambhāvanīyo jāto.

Tassa taṃ sampattiṃ disvā vassakāro magadhamahāmatto attano dhītaraṃ dātukāmo hutvā attano adhippāyaṃ pavedesi. So nissaraṇajjhāsayaṭāya taṃ paṭikkhipitvā kālena kālaṃ dhammasenāpatiṃ payirupāsanto tassa santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vattasampanno hutvā therāṃ upaṭṭhahati.

Tena ca samayena therassa aññataro ābādho uppanno, tassa bhesajjatthāya uttaro sāmaṇero pātova pattacīvaramādāya vihārato nikkhanto antarāmagge taḷākassa samīpe pattaṃ ṭhapetvā udakasamīpaṃ gantvā mukhaṃ dhovati. Atha aññataro umaṅgacoro katakammo ārakkhapurisehi anubaddho aggamaggena nagarato nikkhamitvā palāyanto attanā gahitaṃ ratanabhaṇḍitaṃ sāmaṇerassa patte pakkhipitvā palāyi. Sāmaṇeropī pattasamīpaṃ upagato. Coraṃ anubandhantā rājapurisā sāmaṇerassa patte bhaṇḍikaṃ disvā “ayaṃ coro, iminā coriyaṃ kata”nti sāmaṇeraṃ pacchābāhaṃ bandhitvā vassakārassa brāhmaṇassa dassesuṃ. Vassakāro ca tadā rañño vinicchaye niyutto hutvā chejjabhejjaṃ anusāsati, so “pubbe mama vacanaṃ nādiyi, suddhapāsaṇḍiyesu pabbajī”ti kammaṃ asodhetvā ghātukāmattāva jīvantameva taṃ sūle uttāsesi.

Athassa bhagavā ñāṇaparipākāṃ oloketvā taṃ ṭhānaṃ gantvā vipphurantaḥatthanakhamāṇimayūkhasambhinnasitābhatāya paggharantaḥatthiṅgulakasuvāṇṇarasadhāraṃ viya jālāguṇṭhitamudatalunadīghaṅgulihatthaṃ uttarassa sīse ṭhapetvā “uttara, idaṃ te purimakammaṃ phalaṃ uppannaṃ, tattha tayā paccavekkhaṇabalena adhivāsānā

kātabbā”ti vatvā ajjhāsayānurūpaṃ dhammaṃ desesi. Uttaro amatābhisekasadisena satthu hatthasamphassena sañjātappasādasomanassatāya ulārapītipāmojjaṃ paṭilabhitvā yathāparicitaṃ vipassanāmaggaṃ samārūlho ñāṇassa paripākaṃ gatattā satthu ca desanāvilāsena tāvadeva maggaṃ paṭipāṭiyā sabbe kilese khepetvā chaḷabhiñño ahoṣi. Chaḷabhiñño pana hutvā sūlato utthahitvā parānuddayaāya ākāse ṭhatvā pāṭihāriyaṃ dassesi. Mahājano acchariyabbhutacittajāto ahoṣi. Tāvadevassa vaṇo saṃrūlhi, so bhikkhūhi, “āvuso, tādisadukkhāṃ anubhavanto kathaṃ tvaṃ vipassanāṃ anuyuñjituṃ asakkhī”ti puṭṭho, “pageva me, āvuso, saṃsāre ādīnavo, saṅkhārānaṃca sabhāvo sudiṭṭho, evāhaṃ tādisaṃ dukkhāṃ anubhavanto pi asakkiṃ vipassanāṃ vaḍḍhetvā viśesaṃ adhigantu”nti āha. “Pubbajātiyā daharakāle makkhikaṃ gahetvā nimbasūlakaṃ gahetvā sūlāropanakīlaṃ paṭicca evaṃ aneka jātisatesu sūlāropanadukkhāṃ anubhavitvā imāya pariyosānajātiyā evarūpaṃ dukkhāṃ anubhūta”nti āha.

55. Atha aparabhāge pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento sumedho nāma sambuddhotiādimāha. Tattha anuttānapadavaṇṇanameva karissāma.

57. Vijjādharo tadā āsinti bāhirakamantādivijjāsiddhiyā ākāśagāmisamattho hutvā caraṇavasena taṃ vijjaṃ rakkhitvā avināsetvā pariharaṇavasena vijjādharaṇayoni āsiṃ ahoṣinti attho. Antalikkhacaro ahanti antaṃ pariyosānaṃ koṭiṃ likhate saṃkarissatīti antalikkhaṃ. Atha vā antaṃ pariyosānaṃ likhyate olokiyate etenāti antalikkhaṃ, tasmīṃ antalikkhe, ākāse caraṇasīlo ahanti attho. Tisūlaṃ sukataṃ gayhāti tikhiṇaṃ sūlaṃ, aggaṃ āvudhaṃ. Tisūlaṃ sundaraṃ kataṃ, koṭṭanaghaṃ sanamaddanapaharaṇavasena suṭṭhu kataṃ sūlāvudhaṃ gayha gahetvā ambarato gacchāmīti attho. Sesāṃ sabbaṃ heṭṭhā vuttanayattāva nayānuyogena suviññeyyamevāti.

Uttarattheraapadānavāṇṇanā samattā.

7. Aparauttarattheraapadānavāṇṇanā

Sattamāpadāne nibbute lokanāthamhītiādikāṃ āyasmato aparassa uttarattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto ito catunnavutikappe siddhatthassa bhagavato kāle kulagehe nibbattitvā vayappatto viññutaṃ patvā sāsane laddhappasādo hutvā upāsakattaṃ nivedesi. So satthari parinibbute attano ñātake sannipātetvā bahupūjāsakkāraṃ saṃharitvā dhātupūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sākete brāhmaṇakule nibbattitvā uttaroti laddhanāmo vayappatto kenacideva karaṇīyena sāvattiṃ gato kaṇḍambamūle kataṃ yamakapāṭihāriyaṃ disvā pasīditvā puna kāḷakārāmasuttadesanāya abhivaḍḍhamānasaddho pabbajitvā satthārā saddhiṃ rājagahaṃ gantvā upasampadaṃ labhitvā tattheva caranto vipassanāṃ paṭṭhapetvā nacirasseva chaḷabhiñño ahoṣi. Chaḷabhiñño pana hutvā satthari sāvattiyaṃ viharante buddhupaṭṭhānatthaṃ rājagahato sāvattiṃ upagato bhikkhūhi - “kiṃ, āvuso, pabbajjākiccaṃ tayā matthakaṃ pāpita”nti puṭṭho aññaṃ byākāsi.

93. Arahattaṃ pana patvā somanassajāto attano pubbacaritāpadānaṃ pakāsento nibbute lokanāthamhītiādimāha. Taṃ sabbaṃ heṭṭhā vuttanayattā uttānatthamevāti.

Aparauttarattheraapadānavāṇṇanā samattā.

8. Bhaddajittheraapadānavañṇanā

Aṭṭhamāpadāne ogayhāhaṃ pokkharāṇṭiādikaṃ āyasmato bhaddajittherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puñṇāni upacinanto padumuttarassa bhagavato kāle brāhmaṇakule nibbattitvā viññutaṃ patto brāhmaṇānaṃ vijjāsippesu pāraṃ gantvā kāme pahāya tāpasapabbajjaṃ pabbajitvā araṇṇāyatane assamaṃ kāretvā vasanto ekadivasaṃ satthāraṃ ākāseṇa gacchantaṃ disvā pasannamānaso añjaliṃ paggayha aṭṭhāsi. Satthā tassa ajjhāsayaṃ disvā ākāso otari. Otiṇṇassa pana bhagavato madhuñca bhisamuḷālañca sappikhīrañca upanāmesi, tassa taṃ bhagavā anukammaṃ upādāya paṭiggahetvā anumodanaṃ katvā pakkāmi. So tena puñṇakammaṇa tusitesu nibbatto tattha yāvatāyukaṃ ṭhatvā tato cuto aparāparaṃ sugatīsuyeva saṃsaranto vipassissa bhagavato kāle mahaddhano seṭṭhi hutvā aṭṭhasaṭṭhibhikkhusatasahassaṃ bhojetvā ticīvarena acchādesi.

Evam bahuṃ kusalaṃ katvā devaloke nibbatti. Tattha yāvatāyukaṃ ṭhatvā tato cavitvā manussalokesu uppanno buddhasuñṇe loke pañca paccekabuddhasatāni catūhi paccayehi upaṭṭhahitvā tato cuto rājakule nibbattitvā rajjaṃ anusāsanto attano puttaṃ paccekabodhiṃ adhigantvā ṭhitaṃ upaṭṭhahitvā tassa parinibbutassa dhātuyo gahetvā cetiyaṃ katvā pūjesi. Evam tattha tattha tāni tāni puñṇāni katvā imasmiṃ buddhuppāde bhaddiyanagare asītikoṭivibhavassa bhaddiyaseṭṭhissa ekaputtako hutvā nibbatti, bhaddajītissa nāmaṃ ahosi. Tassa kira issariyabhogaparivārasampatti carimabhava bodhisattassa viya ahosi.

Tadā satthā sāvatthiyaṃ vasitvā bhaddajikumāraṃ saṅgaṇhanatthāya mahatā bhikkhusaṅghena saddhiṃ bhaddiyanagaraṃ gantvā jātiyāvane vasi tassa ñāṇaparipākāṃ āgamayamāno. Sopi uparipāsāde nisinno sīhapañjaraṃ vivaritvā olokeno bhagavato santike dhammaṃ sotuṃ gacchantaṃ mahājanaṃ disvā, “katthāyaṃ mahājano gacchatī”ti pucchitvā taṃ kāraṇaṃ sutvā sayampi mahatā parivārena satthu santikaṃ gantvā dhammaṃ suṇanto sabbābharaṇapaṭimaṇḍitova sabbakilese khepetvā arahattaṃ pāpuṇi. Arahatte pana tena adhigate satthā bhaddiyaseṭṭhiṃ āmantesi - “tava putto alaṅkatapaṭiyatto dhammaṃ suṇanto arahatte patiṭṭhāsi, tenassa idāneva pabbajituṃ yuttaṃ, no ce pabbajissati, parinibbāyissati”ti. Seṭṭhi “na mayhaṃ puttassa daharasseva sato parinibbānena kiccaṃ atthi, pabbājetha na”nti āha. Taṃ satthā pabbājetvā upasampādetvā tattha sattāhaṃ vasitvā koṭigāmaṃ pāpuṇi, so ca gāmo gaṅgātīre ahosi. Koṭigāmavāsino ca buddhappamukhassa bhikkhusaṅghassa mahādānaṃ pavattesuṃ. Bhaddajitthero satthārā anumodanāya āraddhamattāya bahigāmaṃ gantvā “gaṅgātīre maggasaṃīpe satthu āgatakāle vuṭṭhahissāmī”ti kālāparicchedaṃ katvā aññatarasmiṃ rukkhamaṇḍale samāpattiṃ samāpajjitvā nisīdi. Mahātheresu āgacchantesupi avuṭṭhahitvā satthu āgatakāleyeva vuṭṭhāsi. Puthujjanā bhikkhū - “ayaṃ adhunā pabbajito, mahātheresu āgacchantesu mānathaddho hutvā na vuṭṭhāsī”ti ujjhāyimsu.

Koṭigāmavāsino satthu bhikkhusaṅghassa ca bahū nāvāsaṅghāṭe bandhiṃsu. Satthā “bhaddajissānubhāvaṃ pakāsemī”ti nāvāya ṭhatvā “kahaṃ bhaddajī”ti pucchi. Bhaddajitthero - “sohaṃ, bhante”ti satthāraṃ upasaṅkamitvā añjaliṃ katvā aṭṭhāsi. Satthā “ehi, bhaddaji, amhehi saddhiṃ ekanāvaṃ abhiruhā”ti. So uppatitvā satthu ṭhitanāvāyaṃ aṭṭhāsi. Satthā gaṅgāya majjhe gatakāle, “bhaddaji, tayā mahāpanādakāle ajjhāvuṭṭharatanapāsādo kaha”nti āha. “Imasmiṃ ṭhāne nimuggo,

bhante’’ti. ‘‘Tena hi, bhaddaji, sabrahmacārīnaṃ kaṅkhaṃ chindā’’ti. Tasmiṃ khaṇe therō satthāraṃ vanditvā iddhibalena gantvā pāsādathūpikaṃ pādaṅgulantarena sannirujjhितvā pañcavīsatiyojanaṃ pāsādaṃ gahetvā ākāse uppati, uppatanto ca paññāsayaṃjanāni ukkhipi. Athassa purimabhāve ñātakā pāsādagatena lobhena macchakacchapamaṇḍukā hutvā nibbattā tasmiṃ pāsāde uttāhante parivattitvā paṭimsu. Satthā te sampatante disvā ‘‘ñātakā te, bhaddaji, kilamantī’’ti āha. Thero satthu vacanena pāsādaṃ vissajjesi. Pāsādo yathāṭṭhāneyeva paṭiṭṭhahi. Satthā pārāṅgato bhikkhūhi - ‘‘kadā, bhante, bhaddajittherena ayaṃ pāsādo ajjhāvuṭṭho’’ti puṭṭho mahāpanādaṃjātaṃ kathetvā bahujanaṃ dhammāmatāṃ pāyesi.

98. Thero pana arahattaṃ patto pubbasambhāraṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsetuṃ ogayhāhaṃ pokkharāṇintīādīmāha. Tattha ogayhāhaṃ pokkharāṇinti puthunānāneka mahoghehi khaṇitattā ‘‘pokkharāṇi’’ti laddhanāmaṃ jalāsayaṃ ogayha ogahetvā pavisitvā ajjhogāhetvā ghāsahetukhādanatthāya tattha pokkharāṇiyaṃ pavisitvā bhisāṃ padumapuṇḍarīkamūlaṃ uddharāmiṃti attho. Sesaṃ heṭṭhā vuttanayattā uttānapadatthattā ca nayānusārena suviññeyyamevāti.

Bhaddajittheraapadānavaṇṇanā samattā.

9. Sivakattheraapadānavaṇṇanā

Navamāpadāne esanāya carantassātiādikaṃ āyasmato sivakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhāve vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ bhagavantaṃ piṇḍāya carantaṃ disvā pasannamānaso pattaṃ ādāya kummāsassa pūretvā adāsi. So tena puññakammaena devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe brāhmaṇakulagehe nibbattitvā sivakotissa nāmaṃ ahosi. So vayappatto vijjāsippesu nipphattiṃ gato nekkhammajjhāsayaṭāya kāme pahāya tāpasapabbajjaṃ pabbajitvā vicaranto satthāraṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi.

117. Arahattaṃ patvā somanassajāto attano pubbacaritāpadānaṃ pakāseto esanāya carantassātiādīmāha. Taṃ sabbaṃ suviññeyyamevāti.

Sivakattheraapadānavaṇṇanā samattā.

10. Upavānattheraapadānavaṇṇanā

Dasamāpadāne padumuttaro nāma jinotiādikaṃ āyasmato upavānattherassa apadānaṃ. Ayaṃ kira purimabuddhesu katādhikāro tattha tattha bhāve vivaṭṭūpanissayāni puññāni upacinanto kenaci kammaacchiddena padumuttarassa bhagavato kāle dalliddakule nibbattitvā viññutaṃ patto bhagavati parinibbute tassa dhātuṃ gahetvā manussadevanāgagaruḷayakkhakumbhaṇḍagandhabbehi sattaratanamaye sattayojanike thūpe kate tattha sudhotāṃ attano uttarāsaṅgaṃ veḷagge ābandhitvā dhajāṃ katvā pūjaṃ akāsi. Taṃ gahetvā abhisammatako nāma yakkhasenāpati devehi cetiyapūjārakkhaṇatthaṃ ṭhapito adissamānakāyo ākāse dhārento cetiyaṃ tikkhattuṃ padakkhiṇaṃ akāsi. Taṃ disvā bhiyyosomattāya pasannamānaso ahosi. So tena puññakammaena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā upavānoti

laddhanāmo vayappatto jetavanapaṭiggahaṇe buddhānubhāvaṃ disvā
paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto chaḷabhiñño ahoṣi.
Athāyasmā upavāno bhagavato upaṭṭhāko ahoṣi. Tena ca samayena bhagavato
vātābādho uppajji. Therassa gihisahāyo devahito nāma brāhmaṇo sāvatthiyaṃ
paṭivasati. So theram catūhi paccayehi pavāresi. Athāyasmā upavāno nivāsetvā
pattacīvaraṃ gahetvā tassa brāhmaṇassa nivesanaṃ upagañchi. Brāhmaṇo “kenaci
maññe payojanena thero āgato bhavissati”ti ñatvā “vadeyyātha, bhante, kenattho”ti
āha. Thero tassa brāhmaṇassa payojanaṃ ācikkhanto -

“Arahaṃ sugato loke, vātehābādhiko muni;
Sace uṇhodakaṃ atthi, munino dehi brāhmaṇa.

“Pūjito pūjaneyyānaṃ, sakkareyyāna sakkato;
Apacitopaceyyānaṃ, tassa icchāmi hātave”ti. -

Gāthādvayaṃ abhāsi.

Tassattho - yo imasmiṃ loke pūjaneyyānaṃ pūjetabbehi sakkādīhi devehi
mahābrahmādīhi ca brahmehi pūjito, sakkareyyānaṃ sakkātabbehi
bimbisāraṇasārājādīhi sakkato, apaceyyānaṃ apacāyitabbehi mahesīhi khīṇāsavehi
apacito, kilesehi ārakattādinā araḥmaṇ, sobhanagamanādinā sugato sabbaññū muni
mayhaṃ satthā devadevo sakkānaṃ atisakko brahmānaṃ atibrahmā, so dāni vātehi
vātahetu vātakkhobhanimittaṃ ābādhiko jāto. Sace, brāhmaṇa, uṇhodakaṃ atthi,
tassa vātābādhavūpasamanatthaṃ taṃ hātave upanetuṃ icchāmi.

Taṃ sutvā brāhmaṇo uṇhodakaṃ tadanurūpaṃ vātaharaṇca bhesajjaṃ bhagavato
upanāmesi. Tena ca satthu rogo vūpasami. Tassa bhagavā anumodanaṃ akāsi.

122. Athāyasmā upavāno aparabhāge attano pubbakammaṃ saritvā somanassajāto
pubbacaritāpadānaṃ pakāsento padumuttaro nāma jinotiādimāha. Tattha
padumuttarotiādīni pubbe vuttatthāneva.

123. Mahājanā samāgammāti sakalajambudīpavāsino rāsibhūtāti attho. Citakaṃ
katvāti yojanubbedhaṃ candanarāsicitakaṃ katvā bhagavato sarīraṃ tattha
abhiropayimsūti sambandho.

124. Sarīraṇaṃ katvānāti ādahanāti agginā dahanakiccaṃ katvāti attho.

127-128. Jaṅghā maṇimayā āsīti manussehi katathūpe jaṅghā pupphavāhatthaṃ
caritaṭṭhānaṃ maṇimayā indanīlamaṇinā katāti attho. Mayampīti sabbe devā thūpaṃ
karissāmāti attho.

129. Dhātu āveṇikā natthīti devamanussehi visuṃ visuṃ cetiyaṃ kātuṃ āveṇikā
visuṃ dhātu natthi, taṃ dassento sarīraṃ ekapiṇḍitanti āha. Adhiṭṭhānabalena
sakalasarīradhātu ekaghanasilāmayapaṭimā viya ekameva ahoṣīti attho. Imamhi
buddhathūpamhīti sakalajambudīpavāsīhi katamhi imamhi suvaṇṇathūpamhi mayaṃ
sabbe samāgantvā kaṇcukathūpaṃ karissāmāti attho.

133. Indanīlaṃ mahānīlanti indīvarapupphavaṇṇābhaṃ maṇi indanīlamaṇi. Tato
adhikavaṇṇatā mahāmaṇi indanīlamaṇayo ca mahānīlamaṇayo ca
jotirasamaṇijātiraṅgamaṇayo ca ekato sannipātetvā rāsī katvā suvaṇṇathūpe
kaṇcukathūpaṃ katvā achādayunti sambandho.

144. Paccekaṃ buddhaseṭṭhassāti buddhuttamassa pati ekaṃ visuṃ uparichadanena thūpaṃ akaṃsūti attho.

147. Kumbhaṇḍā guyhakā tathāti kumbhamattāni aṇḍāni yesaṃ devānaṃ te kumbhaṇḍā, paṭicchādetvā niguhitvā paṭicchādanato garuḷā guyhakā nāma jātā, te kumbhaṇḍā guyhakāpi thūpaṃ akaṃsūti attho.

151. Atibhonti na tassābhāti tassa cetiyassa pabhaṃ candasūriyatārakānaṃ pabhā na atibhonti, na ajjhottharantīti attho.

158. Ahampi kāraṃ kassāmīti tādino lokanāthassa thūpasmiṃ ahampi kāraṃ puññakiriyaṃ kusalakammaṃ dhajapaṭākapaṭūjaṃ karissāmīti attho.

Upavānattheraapadānavañṇanā samattā.

11. Raṭṭhapālatheraapadānavañṇanā

Ekādasamāpadāne padumuttarassa bhagavatotiādikaṃ āyasmato raṭṭhapālatherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puñṇāni upacinanto padumuttarassa bhagavato kāle tassa uppattito puretameva haṃsavatīnagare gahapatimahāsālakule nibbattitvā vayappatto pitu accayena gharāvāse patiṭṭhito ratanakoṭṭhāgārakammikena dassitaṃ aparimāṇaṃ kulavaṃsānugataṃ dhaṇaṃ disvā “imaṃ ettakaṃ dhanarāsiṃ mayhaṃ ayyakapayyakādayo attanā saddhiṃ gahetvā gantuṃ nāsakkhiṃsu, mayā pana gahetvā gantuṃ vaṭṭatī”ti cintetvā kapaṇaddhikādīnaṃ mahādānaṃ deti. So abhiññālābhikaṃ ekaṃ tāpasāṃ upaṭṭhahanto tena devalokādhīpacce uyyojito yāvajīvaṃ puñṇāni katvā tato cuto devo hutvā nibbatti. So tattha devaloke devarajjaṃ karonto yāvatāyukaṃ ṭhatvā tato cuto manussaloke bhinnaṃ raṭṭhaṃ sandhāretuṃ samatthassa kulassa ekaputto hutvā nibbatti. Tena ca samayena padumuttaro nāma bhagavā loka uppajjitvā pavattitavaradhammacakko veneyyasattaṃ nibbānamahānagarasaṅkhātakhemantabhūmiṃ sampāpesi. Atha so kulaputto anukkamena viññutaṃ patto ekadivasāṃ upāsakehi saddhiṃ vihāraṃ gato satthāraṃ dhammaṃ desentaṃ disvā pasannacitto parisapariyante nisīdi.

Tena ca samayena satthā ekaṃ bhikkhuṃ saddhāpabbajitānaṃ aggaṭṭhāne ṭhapesi, taṃ disvā pasannamānaso tadatthāya cittaṃ ṭhapetvā sataṣaṇṇabhikkhuparivāraṃ bhagavato mahatā sakkārena sattāhaṃ mahādānaṃ pavattetvā paṇidhānaṃ akāsi. Satthā tassa anantarāyena ijjhanabhāvaṃ disvā “anāgate gotamassa nāma sammāsambuddhassa sāsane saddhāpabbajitānaṃ aggo bhavissatī”ti byākāsi. So satthāraṃ bhikkhusaṅghaṃ vanditvā utṭhāyāsanā pakkāmi. So tattha yāvatāyukaṃ puñṇāni katvā tato cavitvā devamanussesu saṃsaranto ito dvānavutikappe phussassa bhagavato kāle satthu vemātikabhātikesu tīsu rājaputtasu satthāraṃ upaṭṭhahantesu tesāṃ puññakiriyaṃ sahāyakiccaṃ akāsi. Evaṃ tattha tattha bhava taṃ taṃ bahuṃ kusalaṃ upacinitvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde kururaṭṭhe thullakoṭṭhikanigame raṭṭhapālasetṭhigehe nibbatti, tassa bhinnaṃ raṭṭhaṃ sandhāretuṃ samatthe kule nibbattattā raṭṭhapālota vaṃsānugatameva nāmaṃ ahosi. So mahatā parivārena vaḍḍhanto anukkamena yobbaṇaṃ patto mātāpitūhi patirūpena dārena saṃyojetvā mahante ca yase patiṭṭhāpito dibbasampattisadisāṃ sampattiṃ paccaṇubhoti. Atha bhagavā kururaṭṭhe janapadacārikaṃ caranto thullakoṭṭhikaṃ anupāpuṇi. Taṃ sutvā raṭṭhapālo kulaputto satthāraṃ upasaṅkamitvā satthu santike dhammaṃ sutvā

paṭiladdhasaddho sattavāre bhattacchede katvā kicchena kasirena mātāpitaro anujānāpetvā satthāraṃ upasaṅkamitvā pabbajjaṃ yācitvā satthu āṇattiyā aññatarassa therassa santike pabbajitvā yonisomanasikāreṇa kammaṃ karonto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi.

179-180. Athāyasmā aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāseṇo padumuttarassa bhagavatotiādimāha. Sunāgo so mayā dinnoti tadā mahādhanasetṭhi hutvā sabbaṃ sāpateyyaṃ dānamukhe vissajjanasamaye sattappatiṭṭho sundaro nāgo hatthirājā mayā dinno ahosi. Taṃ dassento īsādantotiādimāha. Īsādanto rathaīsappamāṇadanto, so mayā dinno hatthināgo. Urūḷhavāti rājāvahanayoggasamattho, rājāraho vā. Setacchattoti alaṅkāratthāya upaṭṭhahanasetacchattasahitoti attho. Pasobhitoti ārohapariṇāhavā rūpasobhāhi sampannoti attho. Sakappano sahatthipoti hatthialaṅkārasahito hatthigopakasahitoti attho. Itthambhūto hatthināgo padumuttarassa bhagavato mayā dinnoti attho.

181. Mayā bhattaṃ kāretvānāti mayā kārāpitavihāre vasantānaṃ koṭisaṅkhānaṃ bhikkhūnaṃ niccabhattaṃ paṭṭhapetvā mahesino niyyādesinti sambandho.

183. Jalajuttamanāmakoti jalato jāto jalajo, kiṃ taṃ? Padumaṃ, padumena samānanāmattā uttamattā ca padumuttaro nāma bhagavāti attho. Sesāṃ sabbattha uttānatthamevāti.

Raṭṭhapālattheraapadānavañṇanā samattā.

Chappaññāsama mahāvaggavañṇanā samattā.

Iti visuddhajanavilāsiniyā apadāna-aṭṭhakathāya

Ettāvataṃ buddhaccekabuddhasāvakaṭṭherāpadāna-aṭṭhakathā samattā.

Nigamanakathā

Sīhaḷadīpake appicchatādiguṇavantānaṃ theravaṃsappadīpānaṃ ānandattherādīnaṃ sabbasattānaṃ taṇhāmānadiṭṭhādayo chedanāniggahavivecanādyatthaṃ sattahi māsehi ativiya ārādhanaena laddhakosallena bodhisambhāraṃ gavesantena satidhitigativīriyaparakkamantena mahāsamantaḡuṇasobhanaena tipīṭakadharena paṇḍitena ābhataṃ imaṃ apadāna-aṭṭhakathaṃ sabbo sadevaloko jānātūti.

Anena lobhādimalā pajānaṃ, cakkhādirogā vividhā ca dukkhā;
Kalahādibhayā dukkhitā jātā, corādayonatthakarā ca loke.

Nassantu me pañca verā ca pāpā, nassantu gimhe yathā vuṭṭhivātā;
Aṭṭhaṅgikamaggavarena patvā, nibbānapuraṃ paṭipādayāmi.

Sabbadiṭṭhiṅca maddanto, rāgadosādipāpake;
Saṃsāra vaṭṭaṃ chinditvā, upemi saggamokkhake.

Āṇākhettamhi sabbattha, avīcimhi bhavaggato;
Sabbe dhammānuyāyantu, tayo lokā utupī cāti.

Apadāna-aṭṭhakathā samattā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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