

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

2. Ο Κανόνας της διαγωγής - Υποσχόλια (2. Vinaya
Piṭaka - Tīkā)

04. Υποσχόλια για το μικρό κεφάλαιο (04. Cūḷavagga-tīkā)

7. Η ενότητα για το σχίσμα στην κοινότητα
(7. Saṅghabhedakakkhandhakaṃ)

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PaliVerse

04. Υποσχόλια για το μικρό κεφάλαιο

7. Saṅghabhedakakkhandhakaṃ

Chasakyapabbajjākathāvaṇṇanā

330. Saṅghabhedakakkhandhake anupiyāyantiādīsu “anupiyā nāmā”ti vattabbe ākāssa rassattaṃ anunāsikassa ca āgamaṃ katvā “anupiyaṃ nāmā”ti vuttaṃ. Mallānanti mallarājūnaṃ. Na heṭṭhā pāsādā orohatīti uparipāsādato heṭṭhimatalaṃ na orohati, “heṭṭhāpāsāda”ntipi paṭhanti. Anuruddho vā pabbājeyyāti yojetabbaṃ. Gharāvāsathanti gharāvāsassa anucchavikaṃ kammaṃ. Udakaṃ abhinetaṃbanti udakaṃ āharitabbaṃ. Ninnetabanti ābhatamudakaṃ puna nīharitabbaṃ. Niddhāpetabanti antaranārā uṭṭhitatiṇāni uddharitvā apanetaṃbanti. Lavāpetabanti paripakkakāle lavāpetabbaṃ. Ubbāhāpetabanti khalamaṇḍalaṃ harāpetabbaṃ. Ujjaṃ kārāpetabanti puñjaṃ kārāpetabbaṃ. Palālāni uddharāpetabbānīti palālāni apanetaṃbanti. Bhusikā uddharāpetabbāti gunnaṃ khuraggehi sañchinnā bhusasaṅkhātā nāḷadaṇḍā apanetaṃbā. Opunāpetabanti vātamukhe opunāpetvā palālaṃ apanetaṃbanti. Atiharāpetabanti antokoṭṭhāgāraṃ upanetaṃbanti. Na kammāti na kammāni. Gharāvāsathenti upayogattā karaṇavacanaṃ. Upajānāhīti ca upasaggamatto upa-saddo. Tenāha “gharāvāsattāṃ jānāhī”ti. Jānāhīti cettha paṭipajjāti attho veditabbo. Akāmakāti aniccamānā.

331-332. Yaṃ na nivattoti yasmā na nivatto. Suññāgāragatoti “ṭhapetvā gāmañca gāmūpacārañca avasesaṃ arañña”nti vuttaṃ araññaṃ rukkhamaḷaṃ ṭhapetvā aṇñaṃ pabbatakandarādi pabbajitasārappaṃ nivāsaṭṭhānaṃ janasaṃbādhābhāvato idha “suññāgāra”nti adhippetā. Atha vā jhānaṇṭakānaṃ saddānaṃ abhāvato vivittaṃ yaṃ kiñci agārampi “suññāgāra”nti veditabbaṃ. Taṃ suññāgāraṃ upagato. Abhikkhaṇanti bahulaṃ. Udānaṃ udānesīti so hi āyasmā arañña divāvihāraṃ upagatopi rattivāsūpagatopi yebhuyyena phalasaṃpattisukhena nirodhasaṃpattisukhena ca vītināmesi, tasmā taṃ sukhaṃ sandhāya pubbe attanā anubhūtaṃ sabhayaṃ saparīlāhaṃ rajjasukhaṃ jigucchitvā “aho sukhaṃ aho sukha”nti somaṇassasahitaññasaṃmuṭṭhānaṃ pītisaṃmuggāraṃ saṃmuggirati. Te bhikkhū bhagavaṇṭaṃ etadavocunti te sambahulā bhikkhū ullumpanasaṃbhāvaṇṭhitā tassa anuggaṇṭhanādhippāyena bhagavaṇṭaṃ etadavocuṃ, na ujjhānavasena. Nissaṃsayanti asaṇḍehena, ekantenāti attho. Te kira bhikkhū puthujjanā tassa āyasmato vivekasukhaṃ sandhāya udānaṃ ajānantā evamaḥaṃsu. Samanussarantoti ukkaṇṭhanavasena anussaranto.

Aññataranti nāmagottena apākaṭaṃ ekaṃ bhikkhuṃ. Āmantesīti āṇāpesi te bhikkhū saññāpetukāmo. Evanti vacanasamapaṭiggāhe, sādhuṃ attho. Evaṃ bhanteti ettha pana evaṃ-saddo paṭiññāyaṃ. “Abhikkhaṇaṃ ‘aho sukhaṃ aho sukha’nti imaṃ udānaṃ udānesī”ti yathā te bhikkhū vadanti, taṃ evaṃ tathevāti attano udānaṃ paṭijānāti. “Kiṃ pana tvaṃ bhaddiyā”ti kasmā bhagavā pucchati, kiṃ tassa cittaṃ na jānātīti? No na jānāti, teneva pana tamattaṃ vadāpetvā te bhikkhū saññāpetuṃ pucchati. Vuttañhetāṃ “jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti”tiādi. Atthavasanti karaṇaṃ.

Antopi antepureti itthāgārassa sañcaraṇaṭṭhānabhūte rājagehassa abbhantare, yattha rājā nahānabhojanasayanādiṃ kappeti. Rakkhā susaṃvihitāti ārakkhādikatapuriṣehi gutti suṭṭhu samantato vihitā. Bahipi antepureti aṭṭakaraṇaṭṭhānādike antepurato bahibhūte rājagehe. Evaṃ rakkhito gopito santoti evaṃ rājageharājadhānīrajadesesu anto bahi ca anekesu ṭhānesu anekasatehi susaṃvihitarakkhāvaraṇaguttiyā mameva nibbhayatthaṃ phāsuvihāratthaṃ rakkhito gopito samāno. Bhītotiādīni padāni aññamaññavevacanāni. Atha vā bhītoti pararājūhi bhāyamāno. Ubbiggoti sakarajjepi pakatikkhobhato uppajjanakabhayubbegena ubbiggo calito. Ussaṅkīti “raññā nāma sabbakālaṃ avissatthena bhavitabba”nti vacanato sabbattha avissāsanavasena tesam tesam kiccakaraṇīyānaṃ accayato uppajjanakaparisaṅkāya ca uddhamuddhaṃ saṅkamāno. Utrāsīti “santikāvacarehipi ajānantasseva me kadāci anatto bhaveyyā”ti uppanna sarīrakampampi uppādanasamatthena tāsena utrāsi. “Utrasto”ti paṭhanti. Viharāmīti evaṃbhūto hutvā viharāmi.

Etarahīti idāni pabbajitakālato paṭṭhāya. Ekoti asahāyo. Tena vivekaṭṭhakāyataṃ dasseti. Abhītotiādīnaṃ padānaṃ vuttavipariyāyena attho veditabbo. Bhayādinimittassa pariggahassa taṃnimittassa ca kilesagahanassa abhāvenevassa abhītādītāti etena cittavivekaṃ dasseti. Appossukkoti sarīraguttiyaṃ nirussukko. Pannalomoti lomahaṃsuppādakassa chambhitattassa abhāvena anuggatalomo. Padadvayenapi serivihāraṃ dasseti. Paradattavuttoti parehi dinnena cīvarādīnā vattamāno. Etena sabbaso saṅgābhāvadīpanamukhena anavasesabhaya hetuvirahaṃ dasseti. Migabhūtena cetasāti vissatthavihāritāya migassa viya jātena cittena. Migo hi amanussapathe araññe vasamāno vissattho tiṭṭhati nisīdati nipajjati yenakāmañca pakkamati appaṭihatacāro, evaṃ ahampi viharāmīti dasseti. Vuttañhetam paccekasambuddhena -

“Migo araññamhi yathā abaddho;
Yenicchakaṃ gacchati gocarāya;
Viññū naro serita pekkhamāno;
Eko care khaggavisāṇakappo”ti.

Imaṃ kho ahaṃ, bhante, atthavasanti bhagavā yadidaṃ mama etarahi paramaṃ vivekasukhaṃ phalasamāpattisukhaṃ, idameva kāraṇaṃ sampassamāno “aho sukhaṃ, aho sukha”nti udānemi. Etamatthanti etaṃ bhaddiyattherassa puthujjanavisayātītaṃ vivekasukhasaṅkhātāṃ atthaṃ sabbākārato viditvā. Imaṃ udānanti imaṃ sahetukabhayasokavigamānubhāvadīpaṃ udānaṃ udānesi.

Yassantarato na santi kopāti yassa ariyapuggalassa antarato abbhantare attano citte cittakālussiyakaraṇato cittappakopā rāgādayo āghātavattuādikāraṇabhedato anekabhedā dosakopā eva vā na santi, maggena pahīnattā na vijjanti. Ayañhi antara-saddo kiñcāpi “mañca tvañca kimantara”ntiādīsu kāraṇe dissati, “antaraṭṭhake himapātasamaye”tiādīsu vemajjhe, “antarā ca jetavanaṃ antarā ca sāvatthi”ntiādīsu vivare, “bhayamantarato jāta”ntiādīsu citte, idhāpi citte eva daṭṭhabbo. Tenevāha “yassa citte kopā na santi”ti.

Abhava-saddassa vibhava-saddena atthuddhāre kāraṇamāha “vibhavoti ca abhavoti ca atthato eka”nti. Iti-saddo pakāravacanoti āha “iti anekappakārā bhavābhavatā”ti. Vītivattoti atikkanto. Ettha ca “yassā”ti idaṃ yo vītivattoti vibhattivipariṇāmasena yojetabbaṃ. Taṃ vigatabhayanti taṃ evarūpaṃ yathāvuttaguṇasamannāgataṃ khīṇāsavaṃ cittakopābhāvato itibhavābhavasamatikkamanato ca

bhayahetuvigamena vigatabhayaṃ. Vīvekasukhena aggaphalasukhena ca sukhiṃ, vigatabhayattā eva asokaṃ. Devā nānubhavanti dassanāyāti adhigatamagge t̥hapetvā sabbepi upapattidevā vāyamantāpi cittacāradassanavasena dassanāya daṭṭhuṃ nānubhavanti na abhisambhuṇanti na sakkonti, pageva manussā. Sekkhāpi hi puthujjanā viya arahato cittappavattiṃ na jānanti. Tassa dassanaṃ devānampi dullabhanti etthāpi cittacāradassanavasena tassa dassanaṃ devānampi dullabhaṃ alabbhanīyaṃ, devehipi taṃ dassanaṃ na sakkā pāpuṇitunti evamattho gahetabbo. Abhāvattho hettha du-saddo “duppañño”tiādīsu viya.

333. Bhattābhīhāroti abhiharitabbabhattaṃ. Tassa pana pamāṇaṃ dassetuṃ “pañca ca thālipākasatānī”ti vuttaṃ. Tattha eko thālipāko dasannaṃ purisānaṃ bhattaṃ gaṇhāti. Lābhasakkārasilokenāti ettha lābho nāma catupaccayaalābho. Sakkāroti tesamyeva sukatānaṃ sasaṅkhatānaṃ lābho. Silokoti vaṇṇaghoso. Manomayaṃ kāyanti jhānāmanena nibbattaṃ brahmacāryaṃ. Upapannoti upagato. Attabhāvaappaṭilābhoti sarīrapaṭilābho. Dve vā tīṇi vā māgadhakāni gāmakhettānīti ettha māgadhakaṃ gāmakhettaṃ atthi khuddakaṃ, atthi majjhimaṃ, atthi mahantaṃ. Khuddakaṃ gāmakhettaṃ ito cattālīsa usabhāni, etto cattālīsa usabhānīti gāvutaṃ hoti. Majjhimaṃ ito gāvutaṃ, etto gāvutanti aḍḍhayaṇaṃ hoti. Mahantaṃ ito diyaḍḍhagāvutaṃ, etto diyaḍḍhagāvutanti tigāvutaṃ hoti. Tesu khuddakena gāmakhettena tīṇi, khuddakena ca majjhimena ca dve gāmakhettāni tassa attabhāvo. Tigāvutañhissa sarīraṃ. Pariharissāmīti paṭijaggissāmi gopayissāmi. Rakkhassetanti rakkhassu etaṃ.

Pañcasatthukathāvaṇṇanā

334. Satthāroti gaṇasatthāro. Nāssassāti na etassa bhavēyya. Tanti taṃ satthāraṃ. Tenāti amanāpena. Samudācareyyāmāti katheyyāma. Sammannatīti amhākaṃ sammānaṃ karoti. Tenāha “sammāneti”ti, sammannatīti vā parehi sammānīyatīti attho.

335. Nāsāya pittaṃ bhindeyyunti acchapittaṃ vā macchapittaṃ vā nāsāpuṭe pakkhipeyyuṃ. Parābhavāyāti avaḍḍhiyā vināsāya. Assatarīti vaḷavāya kucchismiṃ gadrabhassajātā, taṃ assena saddhiṃ sampayoṇenti, sā gabbhaṃ gaṇhitvā kāle sampatte vijāyituṃ na sakkoti, pādehi bhūmiṃ paharantī tiṭṭhati, athassā cattāro pāde catūsu khāṇukesu bandhitvā kucchiṃ phāletvā potakaṃ nīharanti, sā tattheva marati. Tena vuttaṃ “attavadhāya gabbhaṃ gaṇhātī”ti.

339. Potthanikanti churikaṃ, yaṃ kharantipi vuccati.

Nāḷāgīripesanakathāvaṇṇanā

342. Mā kuñjara nāgamāsadoti bho, kuñjara, buddhanāgaṃ vadhakacittena mā upagaccha. Dukkanti dukkhakāraṇattā dukkhaṃ. Kathaṃ taṃ dukkhanti āha “na hi nāgahatassā”tiādi. Nāgahatassa sugatipaṭikkhepena buddhanāgassa ghāto duggatidukkhakāraṇanti dasseti. Itoti ito jātito. Yatoti yasmā. Ito paraṃ yatoti ito paraṃ gacchantassāti vā attho. Madoti mānamado. Pamādoti pamattabhāvo. Paṭikuṭitoti saṅkuṭito. Alakkhikoti ahiriko. Yatra hi nāmāti yo nāma.

Pañcavatthuyācanakathāvaṇṇanā

343. Tikabhajananti tīhi bhuñjitabbabhojanam, tiṇṇam ekato paṭiggahetvā bhuñjitum paññapessāmīti attho. Kokālikotiādīni catunnam devadattapakkiyānam gaṇapāmokkhānam nāmāni. Āyukappanti ekaṃ mahākappam asītibhāgam katvā tato ekabhāgamattam kalam antarakappasaññitam kalam.

Āyasmantaṃ ānandaṃ etadavocāti devadatto sabbaṃ saṅghabhedassa pubbhāgam nippādetvā “ekamseneva ajja āveṇikaṃ uposatham saṅghakammañca karissāmī”ti cintetvā etaṃ “ajjatagge”tiādivacanaṃ avoca. Tattha aññatreva bhagavatāti vinā eva bhagavantaṃ, taṃ satthāraṃ akatvāti attho. Aññatra bhikkhusaṅghā uposatham karissāmi saṅghakammāni cāti bhagavato ovādakāraṃ bhikkhusaṅghaṃ vinā maṃ anuvattantehi bhikkhūhi saddhiṃ āveṇikaṃ uposatham saṅghakammāni ca karissāmi. Ajjatagge, bhante, devadatto saṅghaṃ bhindissatīti bhedakārakānaṃ sabbesaṃ devadattena sajjitattā “ekamseneva devadatto ajja saṅghaṃ bhindissatī”ti maññamāno evamāha. Bhindissatīti dvidhā karissati.

Etamatthaṃ viditvāti etaṃ avīcimahānirayuppattisaṃvattaniyaṃ kappatṭhiyaṃ atekicchaṃ devadattena nibbattiyamānaṃ saṅghabhedakammaṃ sabbākārato viditvā. Imaṃ udānanti kusalākusalesu yathākkamaṃ sappurisāsappurisānaṃ sukarā paṭipatti, na pana nesaṃ akusalakusalesūti idamatthavibhāvanaṃ udānaṃ udānesi.

Tattha sukaraṃ sādhanā sādhitī attano paresaṃ hitaṃ sādhetīti sādhu, sammāpaṭipanno. Tena sādhanā sārīputtādīnā sāvakena paccekasambuddhena sammāsambuddhena aññena vā lokiyasādhunā sādhu sundaraṃ bhaddakaṃ attano paresaṃ hitasukhāvahaṃ sukaraṃ sukheṇa kātuṃ sakkā. Sādhu pāpena dukkaranti tadeva pana vuttalakkhaṇaṃ sādhu pāpena devadattādīnā pāpappuggalena dukkaraṃ kātuṃ na sakkā, na so taṃ kātuṃ sakkotīti attho. Pāpaṃ pāpena sukaranti pāpaṃ asundaraṃ attano paresaṃ anathāvahaṃ pāpena yathāvuttapāpappuggalena sukaraṃ sukheṇa kātuṃ sakkuneyyaṃ. Pāpamariyehi dukkaranti ariyehi pana buddhādīhi taṃ pāpaṃ dukkaraṃ durabhisambhavaṃ. Setughātoyeva hi tesam tatthāti dīpeti.

Saṅghabhedakathāvaṇṇanā

345. Atha kho āyasmā sārīputto ādesanāpāṭihāriyānusāsaniyātiādīsu parassa cittaṃ ñatvā kathaṃ ādesanāpāṭihāriyaṃ, sāvakānañca buddhānañca satataṃ dhammadesanaṃ anusāsanīpāṭihāriyaṃ, iddhiyidhaṃ iddhipāṭihāriyaṃ. Tattha iddhipāṭihāriyena saddhiṃ anusāsanīpāṭihāriyaṃ mahāmoggallānattherassa āciṇṇaṃ, ādesanāpāṭihāriyena saddhiṃ anusāsanīpāṭihāriyaṃ dhammasenāpatissa. Tena vuttaṃ “āyasmā sārīputto ādesanāpāṭihāriyānusāsaniyā bhikkhū dhammiyā kathāya ovadī”tiādi. Tadā hi dvīsu aggasāvakesu dhammasenāpati tesam bhikkhūnaṃ cittacāraṃ ñatvā dhammaṃ desesi, mahāmoggallānatthero vikubbaṃ dassetvā dhammaṃ desesi, pāliyañcettha dvinnampi therānaṃ desanāya dhammacakkhupāṭilābhova dassito. Dīghabhāṇakā pana evaṃ vadanti “bhagavatā pesitesu dvīsu aggasāvakesu dhammasenāpati tesam cittacāraṃ ñatvā dhammaṃ desesi, therassa dhammadesanaṃ sutvā pañcasatāpi bhikkhū sotāpattiphale paṭiṭṭhahiṃsu. Atha nesaṃ mahāmoggallānatthero vikubbaṃ dassetvā dhammaṃ desesi, taṃ sutvā sabbe arahattaphale paṭiṭṭhahiṃsū”ti. Devadattaṃ utthāpesīti jaṇṇukena hadayamajjhe paharitvā utthāpesi.

346. Sarasīti saro. Suvikkhālitanti suṭṭhu vikkhālitaṃ, suvisodhitaṃ katvāti attho. Saṃkhāditvāti suṭṭhu khāditvā. Mahiṃ vikubbatoti mahiṃ dantehi vilikhantassa.

Nadīsu bhisam ghasānassāti yojetabbaṃ. Nadīti cettha mahāsaro adhippeto. Jaggatoti hatthiyūthaṃ pālentassa. Bhiṅkovāti hatthipotako viya. Mamānukubbanti maṃ anukaronto.

347. Dūteyyanti dūtakammaṃ. Gantumarahatīti dūteyyasaṅkhātāṃ sāsanaṃ haritum dhāretvā haritum arahati. Sotāti yaṃ assa sāsanaṃ denti, tassa sotā. Sāvetāti taṃ uggaṇhitvā “idaṃ nāma tumhehi vutta”nti paṭisāvetā. Uggahetāti suuggahitaṃ katvā uggahetā. Dhāretāti sudhāritaṃ katvā dhāretā. Viññātāti attanā tassa atthaṃ jānitā. Viññāpetāti paraṃ vijānāpetā. Sahitāsahitassāti “idaṃ sahitaṃ, idaṃ asahita”nti evaṃ sahitāsahitassa kusalo upagatānupagatesu cheko sāsanaṃ ārocento sahitāsahitaṃ sallakkhetvā āroceti. Na byathatīti na vedhati na chambhati. Uggavādininti pharusavacanena samannāgataṃ. Pucchitoti paṭiññatthāya pucchito.

348. Aṭṭhahi, bhikkhave, asaddhammehītiādīsu asaddhammehīti asataṃ dhammehi, asantehi vā asobhanehi vā dhammehi. Abhibhūtoti ajjhotthaṇo. Pariyādinnaṇṇacittoti khepitaṇṇacitto lābhādihetukena icchācārena mānamadādinā ca khayam pāpitaṇṇacittoti. Atha vā pariyādinnaṇṇacittoti parito ādinnaṇṇacitto, vuttappakārena akusalakoṭṭhāsena yathā kusalaṇṇacittassa uppattivāro na hoti, evaṃ samantato gahitaṇṇacittasāntānoti attho. Apāye nibbattaṇṇarahatāya āpāyiko. Tatthapi avīcisaṅkhāte mahāniraye uppajjati nerayiko. Ekaṃ antarakappaṃ paripuṇṇameva katvā tattha tiṭṭhatīti kappatṭho. Atekkhoti buddhehi anivattaniyattā avīcinibbattiyaṃ tikicchābhāvato atekiccho, atikicchaniyoti attho. Lābhenāti lābhena hetubhūtena. Atha vā lābhaṇṇacittoti mānādinā. Lābhaṇṇi nissāya idhekacce puggalā pāpicchā icchāpakatā icchācāre ṭhatvā “lābhaṃ nibbattessāmā”ti anekavihiṇṇaṃ anesanaṃ appatirūpaṃ āpajjitvā ito cutā apāyesu nibbattanti. Apare yathā lābhaṃ labhitvā taṇṇimittaṃ mānātimānamadamacchariyādivasena pamādaṃ āpajjitvā ito cutā apāyesu nibbattanti, ayaṇca tādiso. Tena vuttaṃ “lābhena, bhikkhave, abhibhūto pariyādinnaṇṇacitto devadatto āpāyiko”tiādi. Asakkārenāti hīletvā paribhavitvā parehi attani pavattitena asakkārena, asakkārahettukena vā mānādinā. Asantaṇṇasambhāvanādhīpāyena pavattā pāpā icchā etassāti pāpiccho, tassa bhāvo pāpicchatā, tāya. “Ahaṃ buddho bhavissāmi, bhikkhusaṅghaṃ pariharissāmi”ti hi tassa icchā uppānā. Kokālikādayo pāpā lāmakā mittā etassāti pāpamitto, tassa bhāvo pāpamittatā, tāya.

349. Abhibhuyyāti abhibhavitvā madditvā.

350. Tīhi, bhikkhave, asaddhammehītiādi vuttanayameva. Oramattakena visesādhigamena antarā vosānaṃ āpādīti ettha pana ayamatto. Oramattakenāti appamattakena jhānābhiññāmatteṇa. Visesādhigamenāti uttarimanussadhammādhigamena. Antarāti vemajjhe. Vosānaṃ āpādīti akatakkicova samāno “katakkicomhī”ti maññamāno samaṇadhammato vigamaṃ āpajji. Idaṃ vuttaṃ hoti - jhānābhiññāhi uttarikaraṇīye adhigantaṇṇaṃ maggaṇṇaṃ anadhigata satiyeva taṃ anadhigantvā samaṇadhammato vigamaṃ āpajjīti. Iti bhagavā iminā sutteṇa visesato puthujjanabhāve ādinavaṃ pakāseti “bhāriyo puthujjanabhāvo, yatra hi nāma jhānābhiññāpariyosānā sampattiyo nibbattetvāpi anekānatthāvahaṃ nānāvidhadukkhahettuasantaṇṇasambhāvanaṃ asappurisaṃsaggamā ālasiyānuyogaṇca avijahanto avīcisaṃvattanikaṃ kappatṭhiyaṃ atekicchaṃ kibbisam pasavati”ti.

Gāthāsu māti paṭisedhe nipāto. Jātūti ekaṃsena. Kocīti sabbasaṅgāhakavacanāṃ. Lokasminti sattaloke. Idaṃ vuttaṃ hoti - imasmiṃ sattaloke koci puggalo ekaṃsena pāpiccho mā hotūti. Tāmināpi jānātha, pāpicchānaṃ yathā gatīti pāpicchānaṃ puggalānaṃ yathāgati yādisi nibbatti yādiso abhisamparāyoti imināpi kāraṇena jānāthāti devadattaṃ nidassento evamāha.

Paṇḍitoti samaññātoti pariyattibāhusaccena paṇḍitoti ñāto. Bhāvitattoti sammatoti jhānābhīññāhi bhāvitacittoti sambhāvito. Tathā hi so “mahiddhiko godhiputto, mahānubhāvo godhiputto”ti dhammasenāpatināpi pasamsito ahosi. Jalaṃva yasasā aṭṭhā, devadattoti vissutoti attano kittiyā parivārena ca jalanto viya obhāsanto viya ṭhito devadattoti evaṃ vissuto pākaṭo ahosi. “Me suta”ntipi pāṭho, mayā sutam sutamattaṃ, katipāheneva atathābhūtattā tassa taṃ paṇḍiccādisavanamattamevāti attho.

So pamādaṃ anuciṇṇo, āsajja naṃ tathāgatanti so evaṃbhūto devadatto “buddhopi sākiyaputto, ahampi sākiyaputto, buddhopi samaṇo, ahampi samaṇo, buddhopi iddhiṃ, ahampi iddhiṃ, buddhopi dibbacakkhuko, dibbasotacetopariyaññalābhī, buddhopi atītānāgatapaccuppanne dhamme jānāti, ahampi te jānāmī”ti attano pamādaṃ ajānitvā sammāsambuddhaṃ attanā samasamaṭṭhapanena pamādaṃ āpajjanto “idānāhaṃ buddho bhavissāmi, bhikkhusaṅghaṃ pariharissāmi”ti abhimārapayojanādinā tathāgataṃ āsajja āsādetvā viheṭṭevā.

“Pamādamanujiṇṇo”tipi paṭhanti. Tassattho - pamādaṃ vuttanayena pamajjanto pamādaṃ nissāya bhagavatā saddhiṃ yugaggāhacittuppādena saheva jhānābhīññāhi anujiṇṇo parihīnoti. Avīcinirayaṃ patto, catudvāraṃ bhayānakanti jālānaṃ tattha uppannasattānaṃ vā nirantarātāya “avīci”ti laddhanāmaṃ catūsu passesu catumahādvārayogena catudvāraṃ atibhayānakaṃ mahānirayaṃ paṭisandhiggahaṇavasena patto. Tathā hi vuttaṃ -

“Catukkaṇṇo catudvāro, vibhatto bhāgasō mito;
Ayopākārapariyanto, ayasā paṭikujjito.

“Tassa ayomayā bhūmi, jalitā tejasā yutā;
Samantā yojanasataṃ, pharitvā tiṭṭhati sabbadā”ti.

Aduṭṭhassāti aduṭṭhacittassa. Dubbheti dusseyya. Tameva pāpaṃ phusatīti tameva aduṭṭhadubbhiṃ pāpapuggalaṃ pāpaṃ nihīnaṃ pāpaphalaṃ phusati pāpuṇāti abhibhavati. Bhesmāti vipulabhāvena gambhīrabhāvena ca bhiṃsāpano, bhiṃsāpento viya vipulagambhīroti attho. Vādenāti dosena. Upahimsatīti bādhati āsādeti. Vādo tamhi na rūhatīti tasmīṃ tathāgate parena āropiyamāno doso na ruhati na tiṭṭhati, visakumbho viya samuddassa na tassa vikāraṃ janetīti attho.

Evaṃ chahi gāthāhi pāpicchatādisamannāgatassa nirayūpagabhāvadassanena dukkhato aparimuttiṃ dassetvā idāni tappaṭipakkhadhammasamannāgatassa dukkhakkhayaṃ dassento “tādisaṃ mitta”nti osānagāthamāha. Tassattho - yassa sammā paṭipannassa maggānugo paṭipattimaggaṃ anugato sammā paṭipanno appicchatādiguṇasamannāgamena sakalassa vaṭṭadukkhassa khayaṃ pariyosānaṃ pāpuṇeyya, tādisaṃ buddhaṃ buddhasāvakāṃ vā paṇḍito sappañño attano mittaṃ kubbetha tena mettiṃ kareyya, tañca sevetha tameva payirupāseyyāti.

Kiṃ panetaṃ suttaṃ devadattassa nirayūpapattito pubbe bhāsitaṃ, udāhu pacchāti?
Itivuttakaṭṭhakathāyaṃ tāva -

“Devadatte hi avīcimahānirayaṃ pavittṭhe devadattapakkhikā aññatitthiyā
‘samaṇena gotamena abhisapito devadatto pathaviṃ pavittṭho’ti
abbhācikkhiṃsu. Taṃ sutvā sāsane anabhippasannā manussā ‘siyā nu kho
etadevaṃ, yathā ime bhaṇanti’ti āsaṅkaṃ uppādesuṃ. Taṃ pavattim bhikkhū
bhagavato ārocesuṃ. Atha kho bhagavā ‘na, bhikkhave, tathāgatā kassaci
abhisapaṃ denti, tasmā na devadatto mayā abhisapito, attano kammeneva
nirayaṃ pavittṭho’ti vatvā tesāṃ micchāgāhaṃ paṭisedhento imāya
aṭṭhuppattiyā idaṃ suttaṃ abhāsī’ti -

Vuttaṃ, tasmā tesāṃ matena tassa nirayūpapattito pacchāpi bhagavā idaṃ
suttamabhāsīti veditabbaṃ. Idha pana tassa nirayūpapattito paṭhamameva uppanne
vatthumhi bhāsitaṃ pālīaruḥhanti daṭṭhabbaṃ. Teneva “avīcinirayaṃ patto”ti idaṃ
pana āsaṃsāyaṃ atītavacananti vuttaṃ, āsaṃsāti cettha avassambhāvinī atthasiddhi
adhippetā. Avassambhāvinīñhi atthasiddhimapekkhitvā anāgatampi bhūtaṃ viya
voharanti, tañca saddalakkaṇānusārena veditabbaṃ.

Saṅghabhedakathāvaṇṇanā niṭṭhitā.

Upālīpañhakathāvaṇṇanā

351. Upālīpañhe yaṃ vattabbaṃ, taṃ aṭṭhakathāyaṃ dassitameva. Tattha
anunayantoti anujānāpento, bhedassa anurūpaṃ vā bodhento, yathā bhedo hoti,
evaṃ bhinditabbe bhikkhū viññāpentoti attho. Tenāha “na tumhāka”ntiādi.

352. Aṭṭhārasabhedakaravatthumhi dasa akusalakammapathā
saṃkiliṭṭhadhammatāya vodānadhammapaapakkhattā “adhammo”ti dassitā, tathā
upādānādayo, bodhipakkiyadhammānaṃ ekantānavajjabhāvato natthi
adhammabhāvo, bhagavatā pana desitākārena hāpetvā vaḍḍhetvā vā kathanāṃ
yathādhammaṃ akathananti katvā adhammabhāvoti dassento āha “tayo
satipaṭṭhānā”tiādi. Niyyānikanti sapāṭihīraṃ appaṭihataṃ hutvā pavattatīti attho.
Tathevāti iminā “evaṃ amhāka”ntiādinā vuttamatthaṃ ākaḍḍhati. Kātabbaṃ
kammaṃ dhammo nāmāti yathādhammaṃ karaṇato dhammo nāma, itaraṃ
vuttavipariyāyato adhammo nāma.

Rāgavinayo...pe... ayaṃ vinayo nāmāti rāgādīnaṃ vinayanato saṃvaraṇato
pajahanato paṭisaṅkhānato ca vinayo nāma, vuttavipariyāyena itaro avinayo.
Vatthusampattiādivasena sabbesaṃ vinayakammānaṃ akuppatāti āha
“vatthusampatti...pe... ayaṃ vinayo nāmā”ti. Tappaṭipakkhato avinayo veditabbo.
Tenāha “vatthuvipatti”tiādi. Yāsaṃ āpannassa pabbajjā sāvasesā, tā āpattiyo
sāvasesā.

354. Āpāyikotiādigāthāsu saṅghassa bhedasaṅkhāte vagge ratoti vaggarato.
Adhammikatāya adhamme bhedakaravatthumhi saṅghabhedasaṅkhāte eva ca
adhamme ṭhitoti adhammaṭṭho. Yogakkhemā padhaṃsatīti hitato parihāyati, catūhipi
yogehi anupaddutattā yogakkhemāṃ nāma arahattaṃ nibbānañca, tato panassa
dhaṃsane vattabbameva natthi. Diṭṭhisīlasāmaññato saṅghataṭṭhena saṅghaṃ, tato

eva ekakammādividhānayogena samaggaṃ sahitaṃ bhinditvā pubbe
vuttalakkaṇaṇa saṅghabhedena bhinditvā. Kappanti antarakappasaṅkhātaṃ
āyukappaṃ. Nirayamhīti avīcimahānirayamhi.

Sukhā saṅghassa sāmaggīti sukhasa paccayabhāvato sāmaggī “sukhā”ti vuttā
yathā “sukho buddhānamuppādo”ti. Samaggānañcanuggahoti samaggānaṃ
sāmaggianumodanena anuggaṇhanaṃ sāmaggianurūpaṃ vā, yathā te sāmaggīṃ na
vijahanti, tathā gahaṇaṃ ṭhapaṇaṃ anubalappadānanti attho. Samaggaṃ katvānāti
bhinnaṃ saṅghaṃ saṅgharājippattaṃ vā samaggaṃ sahitaṃ katvā. Kappanti
āyukappameva. Saggamhi modatīti kāmāvacaradevaloke aññe deve dasahi ṭhānehi
abhibhavitvā dibbasukhaṃ anubhavanto icchitanibbattiyā ca modati pamodati laḷati
kīḷati.

355. Siyā nu kho, bhante, saṅghabhedakotiādi pāḷīanusāreneva veditabbaṃ.
“Pañcahi, upāli, ākārehi saṅgho bhijjati kammena uddesena voharanto anussāvanena
salākaggāhenā”ti evaṃ parivāre āgatampi saṅghabhedalakkaṇaṃ idha vuttena kiṃ
nānākaraṇanti dassetuṃ “parivāre panā”tiādimāha. Ettha ca sīmaṭṭhakasaṅghe
asannipatite visuṃ parisāṃ gahetvā katavohārānussāvanasālākaggāhassa kammaṃ
vā karontassa uddesaṃ vā uddisantassa bhedo ca hoti ānantariyakammañca.
Samaggasaññāya pana “vaṭṭatī”ti saññāya vā karontassa bhedova hoti, na
ānantariyakammaṃ. Tato ūnaparisāya karontassa neva saṅghabhedo na
ānantariyaṃ. Sabbantimena hi paricchadena navannaṃ janānaṃ yo saṅghaṃ
bhindati, tassa ānantariyakammaṃ hoti, anuvattakānaṃ adhammavādīnaṃ
mahāsāvajjaṃ kammaṃ, dhammavādino anavajjā. Sesamettha uttānamevāti.

Upālīpañhakathāvaṇṇanā niṭṭhitā.

Saṅghabhedakakkhandhakavaṇṇanā niṭṭhitā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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