

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)

16. Σχόλια για τη μεγάλη επεξήγηση (16. Mahāniddesa-
aṭṭhakathā)

9. Σχόλια για την επεξήγηση της ομιλίας στον Μαγκάντιγια
(9. Māgaṇḍīyasuttaniddesavaṇṇanā)



PaliVerse

5. Η συλλογή των μικρών κειμένων

16. Σχόλια για τη μεγάλη επεξήγηση

9. Māgaṇḍiyasuttaniddesavaṇṇanā

70. Navame māgaṇḍiyasuttaniddese paṭhamagāthāya tāva ajapālanigrodhamūle nānārūpāni nimminivā abhikāmaṃ āgataṃ māradhītaṃ disvāna taṇhaṃ aratīṃ ragañca chandamattampi methunasmiṃ nāhosi, kimevidaṃ imissā dārikāya muttakarīsapuṇṇaṃ rūpaṃ disvā bhavissati, sabbathā pādāpi naṃ samphusitūṃ na icche, kutonena saṃvasituntī.

Muttapuṇṇanti āhārautuvaseṇa vatthipuṭantaraṃ pūretvā tthitamuttena pūritaṃ. Karīsapuṇṇanti pakkāsayaśāṅkhāte heṭṭhānābhīpiṭṭhikaṇṭakamūlānaṃ antare ubbedhena aṭṭhaṅgulamatte antāvasāne tthitavaccena puṇṇaṃ. Semhapuṇṇanti udarapaṭale tthitākapattappamāṇena semhena pūritaṃ. Ruhirapuṇṇanti yakanassa heṭṭhābhāgaṃ pūretvā hadayavakkapapphāsānaṃ upari thokaṃ thokaṃ paggharantena vakkahadayayakanapapphāse temayamānena tthitena ekapattassa pūraṇamattena sannicitalohitasaṅkhātena ca kesalomanakhadantānaṃ maṃsaviniṃmuttaṭṭhānañceva thaddhasukkhacammañca tthapetvā dhamanījālānusāreṇa sabbhaṃ upādiṇṇakasarīraṃ pharivā tthitasamśaraṇalohitasaṅkhātena ca duvidhena ruhireṇa puṇṇaṃ.

Aṭṭhisāṅghātanti sakalasarīre heṭṭhā aṭṭhīnaṃ upariṭṭhitāni sādhiṇāni tīṇi aṭṭhisatāni, tehi aṭṭhīni ghaṭitaṃ. Nhārusambandhanti sakalasarīre aṭṭhīni ābandhitvā tthitāni nava nhārusatāni, tehi nhārūhi sambandhaṃ ābandhaṃ. Rudhiramaṃsāvālepananti saṃsaraṇalohitena ca sādhiṇāni tīṇi aṭṭhisatāni anulimpetvā tthitena navamaṃsapesisatena ca anulittaṃ sarīraṃ. Cammavinaddhanti sakalasarīraṃ pariyaṇandhitvā pākaṭakilomakassa upari chaviyā heṭṭhā tthitaṃ cammaṃ, tena cammena vinaddhaṃ pariyaṇaddhaṃ. “Cammāvanaddha”ntipi pāḷi. Chaviyā paṭicchannanti atisukhumachaviyā paṭicchannaṃ chādetvā tthitaṃ. Chiddāvachiddanti anakachiddaṃ. Uggharantanti akkhimukhādīhi uggharantaṃ. Paggharantanti adbhāgena paggharantaṃ. Kimisaṅghanisevanti sūcimukhādīhi nānāpāṇakulasamūhehi āsevitāṃ. Nānākalimalaparipūranti anakavidhehi asucikoṭṭhāsehi pūritaṃ.

71. Tato māgaṇḍiyo “pabbajitā nāma mānusaḥ kāme pahāya dibbakāmatthāya pabbajanti, ayañca dibbepi kāme na icchati, idampi itthirataṃ, kā nu assa diṭṭhī”ti pucchitūṃ dutiyaṃ gāthamāha. Tattha etādisaṃ ce ratananti dibbitthirataṃ sandhāya bhaṇati. Nārinti attano dhītaṃ sandhāya. Diṭṭhigataṃ sīlavataṃ nu jīvanti diṭṭhiñca sīlañca vatañca jīvitañca. Bhavūpapattiñca vadesi kīdisanti attano bhavūpapattiṃ vā tuvaṃ kīdisaṃ vadesi.

72. Ito parā dve gāthā vissajjanapucchāyena pavattattā pākaṭasambandhāyeva. Tāsu paṭhamagāthāya saṅkhepattho - tassa mayhaṃ māgaṇḍiya dvāsaṭṭhidiṭṭhigatadhammesu nicchinitvā “idameva saccaṃ, moghamañña”nti evaṃ

idaṃ vadāmīti samuggahītaṃ na hoti natthi na vijjati, kiṃ kāraṇā? Ahañhi passanto diṭṭhīsu ādīnavaṃ kañci diṭṭhiṃ aggahetvā saccāni pavicinanto ajjhattaṃ rāgādīnaṃ santibhāvena ajjhattasantisaṅkhātāṃ nibbānameva addasanti.

Ādīnavanti upaddavaṃ. Sadukkhanti kāyikadukkhena sadukkhāṃ. Savighātanti cetasikadukkhena sahitaṃ. Saupāyāsanti upāyāsasahitaṃ. Sapariḷāhanti sadarathaṃ. Na nibbidāyāti na vaṭṭe nibbindanattāya. Na virāgāyāti na vaṭṭe virāgattāya. Na nirodhāyāti na vaṭṭassa nirodhattāya. Na upasamāyāti na vaṭṭassa upasamattāya. Na abhiññāyāti na vaṭṭassa abhijānanattāya. Na sambodhāyāti na kilesaniddāvigamena vaṭṭato sambujjhanattāya. Na nibbānāyāti na amatanibbānattāya. Ettha pana “nibbidāyā”ti vipassanā. “Virāgāyā”ti maggo. “Nirodhāya upasamāyā”ti nibbānaṃ. “Abhiññāya sambodhāyā”ti maggo. “Nibbānāyā”ti nibbānameva. Evaṃ ekasmiṃ tṭhāne vipassanā, tīsu maggo, tīsu nibbānaṃ vuttanti evaṃ vavatthānakathā veditabbā. Pariyāyena pana sabbānipetāni maggavevacanānipi nibbānavevacanānipi hontiyeva.

Ajjhattaṃ rāgassa santinti ajjhattarāgassa santabhāvena nibbutabhāvena ajjhattasantisaṅkhātāṃ nibbānaṃ olokesiṃ. Dosassa santintiādīsipi eseṃ nayo. Pacinanti niddesassa uddesapadaṃ. Vicinantoti saccāni vaḍḍhento vibhāvento. Pavicinantoti tāneva paccekāṃ vibhāvento. Keci “gavesanto”ti vaṇṇayanti. Adassanti olokesiṃ. Adakkhanti vinivijjhiṃ. Aphassanti paññāya phusiṃ. Paṭivijjhanti ñāṇena paccakkhaṃ akāsiṃ.

73. Dutiyagāthāya saṅkhepattho - yānimāni diṭṭhigatāni tehi tehi sattehi vinicchinivā gahitattā “vinicchayā”ti ca attano paccayehi abhisāṅkhatabhāvādinā nayena “pakappitānī”ti ca vuccanti, te ve munī diṭṭhigatadhamme aggahetvā ajjhattasantīti yametamatthaṃ brūsi, ācikkha me, kathaṃ nu dhīrehi paveditaṃ taṃ kathaṃ pakāsitaṃ dhīrehīti vadati.

Imissā gāthāya niddeso uttānattho tṭhapetvā paramatthapadaṃ. Tattha yaṃ paramatthanti yaṃ uttamaṃ nibbānaṃ.

74. Athassa bhagavā yathā yena upāyena taṃ padaṃ dhīrehi pakāsitaṃ, taṃ upāyaṃ sapaṭipakkhaṃ dassento “na diṭṭhiyā”ti gāthamāha. Tattha na diṭṭhiyātiādīhi diṭṭhisutiatṭhasamāpattiñāṇabāhiraṣīlabbatāni paṭikkhipati. “Suddhimāhā”ti ettha vuttaṃ āha-saddaṃ sabbattha nakārena saddhiṃ yojetvā purimapadattayaṃ netvā “diṭṭhiyā suddhiṃ nāha na kathemī”ti evamattho veditabbo. Yathā cettha, evaṃ uttarapadesupi. Tattha ca adiṭṭhiyā nāhāti dasavatthukaṃ sammādiṭṭhiṃ vinā na kathemi. Tathā assutiyāti navaṅgaṃ savanaṃ vinā. Aññāti kammassakatasaccānulomikañāṇaṃ vinā. Asīlatāti pātimokkhasaṃvaraṃ vinā. Abbatāti dhutaṅgavataṃ vinā. Nopi tenāti tesu ekamekena diṭṭhiādimattenāpi na kathemīti evamattho veditabbo. Ete ca nissajja anuggahāyāti ete ca purimadiṭṭhiātibhede kaṇhapakkhike dhamme samugghātakaraṇena nissajja, pacchime adiṭṭhiātibhede sukkapakkhikepi atammayatāpajjanena anuggahāya. Santo anissāya bhavaṃ na jappeti imāya paṭipattiyā rāgādivūpasamena santo cakkhādīsū kañci dhammaṃ anissāya ekampi bhavaṃ na jappe, apihetuṃ apatthetuṃ samattho siyā, ayamassa ajjhattasantīti adhippāyo.

Savanampi icchitabbanti suttādivasena suṇanampi ākaṅkhitabbaṃ. Sambhārā ime dhammāti sammādiṭṭhiādikā ime dhammā upakāraṭṭhena sambhārā honti. Kaṇhapakkhikānanti akusalapakkhe bhavānaṃ. Samugghātato pahānaṃ

icchitabbanti sammā hananato samucchato pahānaṃ ākaṅkhitabbaṃ.
Tedhātukesu kusalesu dhammesūti kāmārūpārūpasāṅkhātesu tebhūmaṃ
kosallasambhūtesu. Atammayātāti nittanhabhāvo.

75. Evaṃ vutte vacanatthaṃ asallakkhento māgaṇḍiyo “no ce kirā”ti gāthamāha.
Tattha diṭṭhādīni vuttanayāneva. Kaṇhapakkhikāniyeva pana sandhāya ubhayatrāpi
āha. Āha-saddaṃ pana “no ce”ti saddena yojetvā no ce kira āha no ce kira kathesīti
evaṃ attho daṭṭhabbo. Momūhanti atimūlhaṃ, mohanaṃ vā. Paccentīti jānanti.
Imissāpi gāthāya niddeso uttāno.

76. Athassa bhagavā taṃ diṭṭhiṃ nissāya pucchāṃ paṭikkhipanto “diṭṭhiṃ
nissāyā”ti gāthamāha. Tassattho - tvaṃ māgaṇḍiya diṭṭhiṃ nissāya punappunaṃ
pucchamāno yāni te diṭṭhigatāni samuggahitāni, tesveva samuggahītesu pamohaṃ
āgato tvaṃ ito ca mayā vuttaajjhattasanto paṭipattito dhammadesanato vā aṇumpi
yuttasaññaṃ na passasi, tena kāraṇena tvaṃ imaṃ dhammaṃ momūhato passasīti.

Lagganaṃ nissāya laggananti diṭṭhilagganaṃ allīyitvā diṭṭhilagganaṃ. Bandhananti
diṭṭhibandhanaṃ. Palibodhanti diṭṭhipalibodhaṃ.

Andhakāraṃ pakkhandosīti bahalandhakāraṃ pavittṭhosi. Yuttasaññaṃ
samaṇadhamme yuttasaññaṃ. Pattasaññaṃ samaṇadhamme paṭiladdhasaññaṃ.
Lagganasaññaṃ sañjānitasaññaṃ. Kāraṇasaññaṃ hetusaññaṃ. Ṭhānasaññaṃ
kāraṇasaññaṃ. Na paṭilabhasīti na vindasi. Kuto ñāṇanti maggañāṇaṃ pana kena
kāraṇena labhissasi. Aniccaṃ vāti hutvā abhāvaṭṭhena pañcakkhandhā aniccaṃ.
Aniccañāṇulomaṃ vāti “pañcakkhandhā aniccā”ti uppannā sañña aniccañāṇaṃ,
tāya saññāya anulomaṃ appaṭikkūlaṃ aniccañāṇulomaṃ. Kiṃ taṃ?
Vipassanāñāṇaṃ. Dvinnaṃ vipassanāñāṇaṃ dukkhānattasaññānulanampi
eseva nayo.

77. Evaṃ samuggahītesu pamohena māgaṇḍiyassa vivādāpattiṃ dassetvā idāni tesu
aññesu ca dhammesu vigatappamohassa attano nibbivādataṃ dassento “samo
visesī”ti gāthamāha. Tassattho - yo evaṃ tidhā mānena vā diṭṭhiyā vā puggalena vā
maññati, so tena mānena tāya vā diṭṭhiyā tena vā puggalena vivadeyya. Yo pana
amhādiso imāsu tīsu vidhāsu avikampamāno, samo visesīti na tassa hoti, na ca hīnoti
pāṭhaseso. Imissāpi gāthāya niddeso uttānova.

78. Kiṃca bhiyyo - “saccanti so”ti gāthā. Tassattho - so evarūpo pahīnamānadiṭṭhiko
“mādiso ‘bāhitapāpattā’dinā nayena brāhmaṇo, idameva sacca”nti kiṃ vadeyya kiṃ
vatthum bhaṇeyya, kena vā kāraṇena bhaṇeyya, “mayhaṃ saccaṃ, tuyhaṃ musā”ti
vā kena mānena diṭṭhiyā puggalena vā vivadeyya. Yasmiṃ mādiso khīṇāsavo
“sadiśohamasmī”ti pavattiyā samaṃ vā, itaradvayabhāvena pavattiyā visamaṃ vā
maññitaṃ natthi, samānādisu kena vādaṃ paṭisaṃyujeyya paṭipphareyyāti. Imissāpi
gāthāya niddeso uttāno.

79. Nanu ekaṃseneva evarūpo puggalo? “Okāṃ pahāyā”ti gāthā. Tattha okāṃ
pahāyāti rūpadhātvaḍḍhiṇṇāṇassokāsaṃ tatra chandarāgappahānena chaḍḍetvā.
Aniketasārīti rūpanimittaniketādīni taṇhāvasena asaranto. Gāme akubbaṃ muni
santhavānīti gāme gihisanthavāni akaronto. Kāmehi rittoti kāmesu
chandarāgābhāvena sabbakāmehi puthubhūto. Apurakkharānoti āyatim attabhāvaṃ
anabhinibbattento. Kathaṃ na viggayha janena kayirāti janena saddhiṃ
viggāhikakathaṃ na katheyya.

Hālidakānīti evaṃnāmakō gahapati. Yenāyasmā mahākaccāno tenupasaṅkamīti yenāti bhummatthe karaṇavacanāṃ. Tasmā yattha mahākaccāno, tattha upasaṅkamīti evamettha attho daṭṭhabbo. Yena vā kāraṇena mahākaccāno devamanussehi upasaṅkamitabbo, tena kāraṇena upasaṅkamīti evamettha attho daṭṭhabbo. Kena ca kāraṇena mahākaccāno upasaṅkamitabbo?

Nānappakāraguṇavisesādhigamādhippāyena, sādupalūpabhogādhippāyena dijagaṇehi niccaphalitamahārukkho viya. Upasaṅkamīti ca gatoti vuttaṃ hoti. Upasaṅkamtīvāti upasaṅkamanapariyosānadīpanaṃ. Atha vā evaṃ gato tato āsannataraṃ ṭhānaṃ mahākaccānassa samīpasaṅkhātaṃ gantvātipi vuttaṃ hoti.

Abhivādetvāti pañcapatitṭhitena vanditvā. Idāni yenatthena mahākaccānassa upaṭṭhānaṃ āgato, taṃ pucchitukāmo dasanakhasamodhānasamujjalaṃ añjaliṃ sirasi patitṭhāpetvā ekamantaṃ nisīdi. Ekamantanti bhāvanapūṃsakaniddeso “visamaṃ candimasūriyā parivattanti”tiādisu viya. Tasmā yathā nisinno ekamantaṃ nisinno hoti, evaṃ nisīdīti evamettha attho daṭṭhabbo. Bhummatthe vā etaṃ upayogavacanāṃ. Nisīdīti nisajjaṃ kappesi. Paṇḍitā hi devamanussā garuṭṭhāniyaṃ upasaṅkamtīvā āsanakusalatāya ekamantaṃ nisīdanti. Ayañca gahapati tesāṃ aññataro, tasmā ekamantaṃ nisīdi.

Kathaṃ nisinno ca pana ekamantaṃ nisinno hotīti? Cha nisajjadose vajjetvā. Seyyathidaṃ? Atidūraṃ accāsannaṃ uparivātaṃ unnatappadesaṃ atisammukhaṃ atipacchāti. Atidūre nisinno hi sace kathetukāmo hoti, uccāsaddena kathetabbaṃ hoti. Accāsanne nisinno saṅghaṭṭanaṃ karoti. Uparivāte nisinno sarīragandhena bādhati. Unnatappadese nisinno agāraṃ pakāseti. Atisammukhā nisinno sace daṭṭhukāmo hoti, cakkhunā cakkhuṃ āhacca daṭṭhabbaṃ hoti. Atipacchā nisinno sace daṭṭhukāmo hoti, gīvaṃ pasāretvā daṭṭhabbaṃ hoti. Tasmā ayampi ete cha nisajjadose vajjetvā nisīdi. Tena vuttaṃ - “ekamantaṃ nisīdī”ti.

Etadavocāti etaṃ avoca. Vuttamidaṃ bhante kaccāna bhagavatā aṭṭhakavaggiye māgaṇḍiyapañheti aṭṭhakavaggiyamhi māgaṇḍiyapañho nāma atthi, tasmīṃ pañhe.

Rūpadhātūti rūpakkhando adhippeto. Rūpadhāturaḡavinibandhanti rūpadhātumhi rāgena vinibaddhaṃ. Viññāṇanti kammaviññāṇaṃ. Okasāriti gehasārī ālayasārī. Kasmā panettha “viññāṇadhātu kho gahapati”ti na vuttanti? Sammohavighātattaṃ. “Oko”ti hi atthato paccayo vuccati, purejātañca kammaviññāṇaṃ pacchājātassa kammaviññāṇassapi vipākaviññāṇassapi, vipākaviññāṇaṃca vipākaviññāṇassapi kammaviññāṇassapi paccayo hoti, tasmā “kataraṃ nu kho idha viññāṇa”nti sammoho bhavēyya. Tassa vighātattaṃ taṃ aggahetvā asambhinnāva desanā katāti. Apica vipākārammaṇavasena catasso abhisāṅkhāraviññāṇaṭṭhitiyoti vuttāti tā dassetumpi idha viññāṇaṃ na gahitaṃ.

Upayupādānāti taṇhūpayadiṭṭhūpayavasena dve upayā, kāmupādānādīni cattāri upādānāni ca. Cetaso adhiṭṭhānābhinivesānusayāti akusalacittassa adhiṭṭhānabhūtā ceva abhinivesabhūtā ca anusayabhūtā ca. Tathāgatassāti sammāsambuddhassa. Sabbesampi hi khīṇāsavānaṃ ete pahīnāva, satthu pana khīṇāsavabhāvo loke atipākaṭoti uparimakoṭiyā evaṃ vuttaṃ. Viññāṇadhātuyāti idha viññāṇaṃ kasmā gahitaṃ? Kilesappahānadassanattaṃ. Kilesā hi na kevalaṃ catūsuyeva khandhesu pahīnā pahīyanti, pañcasupi pahīyantiyevāti kilesappahānadassanattaṃ gahitaṃ. Evaṃ kho gahapati anokasārī hotīti evaṃ kammaviññāṇena okaṃ asarantena anokasārī nāma hoti.

Rūpanimittaniketavisāravinibandhāti rūpameva kilesānaṃ paccayaṭṭhena nimittaṃ, ārammaṇakiriyasaṅkhātena nivāsaṭṭhena nīketanti rūpanimittaniketaṃ. Visāro ca vinibandho ca visāravinibandhā. Ubhayenapi hi kilesānaṃ patthaṭabhāvo ca vinibandhanabhāvo ca vutto, rūpanimittanikete visāravinibandhāti rūpanimittaniketavisāravinibandhā, tasmā rūpanimittaniketamhi uppannena kilesavisārena ceva kilesavinibandhanena cāti attho. Niketasārīti vuccatīti ārammaṇakaraṇavasena nivāsaṭṭhānaṭṭhena nīketasārīti vuccati. Pahīnāti te rūpanimittanikete kilesavisāravinibandhā pahīnā.

Kasmā panettha pañcakkhandhā ca “okā”ti vuttā, cha ārammaṇāni “niketa”nti? Chandarāgassa balavadubbalatāya. Samānepi hi etesaṃ ālayaṭṭhena visayabhāve okoti nipariyāyena suddhaṃ gehameva vuccati, nīketanti “ajja asukaṭṭhāne kīḷissāmā”ti katasāṅketānaṃ nivāsanaṭṭhānaṃ uyyānādi. Tattha yathā puttadāradhanadhaññapuṇṇagehe chandarāgo balavā hoti, evaṃ ajjhattikesu khandhesu. Yathā pana uyyānaṭṭhānādīsu tato dubbalataro hoti, evaṃ bāhiresu chasu ārammaṇesūti chandarāgassa balavadubbalatāya evaṃ desanā katāti veditabbā.

Sukhitesu sukhitoti upaṭṭhākesu dhanadhaññalābhādivasena sukhitesu “idānāhaṃ manāpaṃ cīvaraṃ manāpaṃ bhojanaṃ labhissāmī”ti gehassitasukhena sukrito hoti, tehi pattasampattiṃ attanā anubhavamāno viya carati. Dukkhitese dukkhitoti tesam kenacideva kāraṇena dukkhe uppanne sayaṃ dviguṇena dukkhena dukkhito hoti. Kiccakaraṇīyesūti kiccasaṅkhātesu karaṇīyesu. Voyogaṃ āpajjati upayogaṃ sayaṃ tesam kiccānaṃ kattabbataṃ āpajjati.

Kāmesūti vatthukāmesu. Evaṃ kho gahapati kāmehi aritto hotīti evaṃ kilesakāmehi aritto hoti.

Anto kāmānaṃ bhāvena atuccho. Sukkapakkho tesam abhāvena ritto tucchoti veditabbo.

Purakkharānoti vaṭṭaṃ purato kurumāno. Evaṃrūpo siyantiādīsu dīgharassakāḷodātādīsu rūpesu evaṃrūpo nāma bhaveyyanti pattheti. Sukhādīsu vedanāsu evaṃvedano nāma. Nīlasaṅgādīsu saṅgāsu evaṃsaṅgo nāma. Puññābhisaṅkhārādīsu saṅkhāresu evaṃsaṅkhāro nāma. Cakkhuviññāḍīsu viññāṇesu evaṃviññāṇo nāma bhaveyyanti pattheti.

Apurakkharānoti vaṭṭaṃ purato akurumāno. Sahitaṃ me, asahitaṃ teti tuyhaṃ vacanaṃ asahitaṃ asiliṭṭhaṃ, mayhaṃ sahitaṃ siliṭṭhaṃ madhuraṃ madhurapānasadisam. Adhiciṇṇaṃ te viparāvattanti yaṃ tuyhaṃ dīghena kālena paricitaṃ suppaṇaṃ, taṃ mama vādaṃ āgamma sabbaṃ khaṇena viparāvattaṃ nivattaṃ. Āropito te vādoti tuyhaṃ doso mayā āropito. Cara vādappamokkhāyāti taṃ taṃ ācariyaṃ upasaṅkamtivā uttaraṃ pariyesanto imassa vādassa mokkhāya cara āhiṇḍa. Nibbeṭhehi vā sace pahosīti atha sayameva pahosi, idheva nibbeṭhehīti.

80. So evarūpo “yehi vivitto”ti gāthā. Tattha yehīti yehi diṭṭhigatādīhi. Vivitto vicareyyāti ritto careyya. Na tāni uggayha vadeyya nāgoti “āguṃ na karotī”tiādīnā nayena nāgo tāni diṭṭhigatāni uggahetvā na careyya. Elambujanti elasaṅgite ambumhi jātaṃ kaṇṭakanāḷaṃ vārijaṃ, padumanti vuttaṃ hoti. Yathā jalena paṅkena canūpalittanti taṃ padumaṃ yathā jalena ca paṅkena ca anupalittaṃ hoti. Evaṃ

muni santivādo agiddhoti evaṃ ajjhattasantivādo muni gedhābhāvena agiddho. Kāme ca loke ca anūpalittoti duvidhepi kāme apāyādike ca loke dvīhi silesehi anupalitto hoti.

Āguṃ na karotīti akusalādidosaṃ na karoti. Na gacchatīti agativasena na gacchati. Nāgacchatīti pahīnakilese na upeti. Pāpakāti lāmakā. Akusalāti akosallasambhūtā. Te kilese na punetīti ye kilesā pahīnā, te kilese puna na eti. Na paccetīti paṭi na upeti. Na paccāgacchatīti puna na nivattati.

Kharadaṇḍoti kharapattadaṇḍo pharusadaṇḍo. Cattagedhoti vissaṭṭhagedho. Vantagedhoti vamtagedho. Muttagedhoti chinnabandhanagedho. Pahīnagedhoti pajahitagedho. Paṭinissaṭṭhagedhoti yathā na puna cittaṃ āruhati, evaṃ paṭivissajjitagedho. Upari vītarāgādīsupi eseva nayo. Sabbāneva tāni gahitaggahaṇassa vissaṭṭhabhāvavevacanāni.

81. Kiñca bhiyyo - “na vedagū”ti gāthā. Tattha na vedagū diṭṭhiyāyakoti catumaggavedagū mādiso diṭṭhiyāyako na hoti, diṭṭhiyā gacchanto vā, taṃ sārato paccanto vā na hoti. Tattha vacanatto - yāyatīti yāyako. Karaṇavacanena diṭṭhiyā yāyatīti diṭṭhiyāyako. Upayogatthe sāmivacanenapi diṭṭhiyā yātītipi diṭṭhiyāyako. Na mutiyā sa mānametīti mutarūpādibhedāya mutiyāpi so mānaṃ na eti. Na hi tammayo soti taṇhādiṭṭhivasena tammayo hoti tapparāyaṇo, ayaṃ pana na tādiso. Na kammunā nopi sutena neyyoti puññābhisaṅkhārādīnā kammunā vā, sutasuddhiādīnā sutena vā so netabbo na hoti. Anūpanīto sa nivesanesūti so dvinnampi upayānaṃ pahīnattā sabbesu taṇhādiṭṭhinivesanesu anupanīto.

Mutarūpena vāti ettha mutarūpaṃ nāma gandharasaphoṭṭhabbāni. Mānaṃ netīti asmimānaṃ na eti. Na upetīti samīpaṃ na eti. Na upagacchatīti upagantvā na tiṭṭhati. Tammayoti tappakato.

82. Tassa ca evaṃvidhassa “saññāvirattassā”ti gāthā. Tattha saññāvirattassāti nekkhammasaññāpubbaṅgamāya bhāvanāya pahīnakāmādisaññassa. Iminā padena ubhatobhāgavimutto samathayāniko adhippeto. Paññāvimuttassāti vipassanāpubbaṅgamāya bhāvanāya sabbakilesehi vimuttassa. Iminā sukkhavipassako adhippeto. Saññāñca diṭṭhiñca ye aggahesum, te ghaṭṭamānā vicaranti loketi ye pana kāmasaññādikam saññaṃ aggahesum, te visesato ghaṭṭhā kāmādhikaraṇaṃ, ye ca diṭṭhiṃ aggahesum, te visesato pabbajitā dhammādhikaraṇaṃ aññaṃaññaṃ ghaṭṭentā vicarantīti.

Yo samathapubbaṅgamaṃ ariyamaggaṃ bhāvetīti yo puggalo samathapubbaṅgamaṃ purecārikaṃ katvā sahavipassanaṃ ariyamaggaṃ bhāveti, paṭhamam samādhim uppādetvā pacchā sahavipassanaṃ ariyamaggaṃ uppādetīti attho. Tassa āditoti tassa puggalassa paṭhamajjhānādito. Upādāyāti paṭicca āgamma. Ganthā vikkhambhitā hontīti ganthā dūrīkatā bhavanti. Arahatte patteti arahattaphalaṃ patte. Arahatoti arahattaphale ṭhitassa. Ganthā ca mohā cātiādayo sabbe kilesā pahīnā honti.

Yo vipassanāpubbaṅgamaṃ ariyamaggaṃ bhāvetīti yo puggalo vipassanaṃ pubbaṅgamaṃ purecārikaṃ katvā ariyamaggaṃ bhāveti, paṭhamam vipassanaṃ uppādetvā pacchā ariyamaggasampayuttaṃ samādhim bhāvetīti attho. Tassa ādito upādāyāti tassa puggalassa vipassanato paṭṭhāya vipassanaṃ paṭicca. Mohā vikkhambhitā hontīti ettha vikkhambhitāti dūraṃ pāpitā saññāvasena. Ghaṭṭentīti ye

kāmasaññādiṃ gaṇhanti, te saññāvasena pīlenti. Saṅghaṭṭentīti tato tato pīlenti.
Idāni ghaṭṭente dassetuṃ “rājānopi rājūhi vivadantī”tiādinā nayena vitthāro vutto.
Aññamaññaṃ pāṇīhipi upakkamantīti ettha aññamaññaṃ hatthehi paharanti.
Leḍḍūhīti kapālakhaṇḍehi. Daṇḍehīti aḍḍhadaṇḍakehi. Satthehīti ubhatodhārehi
satthehi.

Abhisankhārānaṃ appahīnattāti puññādiabhisankhārānaṃ appahīnabhāvena. Gatiyā
ghaṭṭentīti gantabbāya patiṭṭhābhūtāya gatiyā pīlenti ghaṭṭanaṃ āpajjanti.
Nirayādīsupi eseṇa nayo. Sesamettha vuttanayattā uttānameva.

Saddhammappajjotikāya mahāniddesaṭṭhakathāya

Māgaṇḍīyasuttaniddesavaṇṇanā niṭṭhitā.

ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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

Ημερομηνία δημιουργίας PDF: 14 Σεπτεμβρίου 2026

ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

PaliVerse (2026). Σχόλια. Ο Κανόνας των Ομιλιών - Σχόλια. 5. Η συλλογή των μικρών κειμένων. 16. Σχόλια για τη μεγάλη επεξήγηση. 9. Σχόλια για την επεξήγηση της ομιλίας στον Μαγκάντιγια έχει ανακτηθεί από το paliverse.org

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

PaliVerse.org