

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

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

05. Υποσχόλια για το παράρτημα (Παριβάρα) (05. Parivāra-
tīkā)

Οι διαδοχικές επαναλήψεις (Antarapeyyālaṃ)



PaliVerse

05. Υποσχόλια για το παράρτημα (Παριβάρα)

Antarapeyyālaṃ

Katipucchāvāraṇṇanā

271. Veraṃ maṇatīti rāgādiveraṃ maṇati vināseti. Etāyāti viratiyā. Niyyānanti maggaṃ. Kāyapāgabbhiyanti kāyapāgabbhiyavasena pavattaṃ kāyaduccaritaṃ.

274. Sāraṇīyāti saritabbayuttā anussaraṇārahā addhāne atikkantepi na sammussitabbā. Mijjati siniyhati etāyāti mettā, mittabhāvo. Mettā etassa atthīti mettaṃ kāyakammaṃ, taṃ pana yasmā mettāsahagatacittasamuṭṭhānaṃ, tasmā vuttaṃ “mettacittena kataṃ kāyakamma”nti. Āvīti pakāsaṃ. Pakāsabhāvo cettha yaṃ uddissa taṃ kāyakammaṃ karīyati, tassa sammukhabhāvatoti āha “sammukhā”ti. Rahoti apakāsaṃ. Apakāsata ca yaṃ uddissa taṃ kammaṃ karīyati, tassa apaccakkhabhāvatoti āha “parammukhā”ti. Ubhayehīti navakehi therehi ca. Piyāṃ piyāyitabbaṃ karotīti piyakaraṇo. Garuṃ garuṭṭhāniyaṃ karotīti garukaraṇo. Saṅgahāyāti saṅgahavatthuvisesabhāvato sabrahmacārīnaṃ saṅgahaṇatthāya. Avivādāyāti saṅgahavatthubhāvato eva na vivādāya. Sati ca avivādahetubhūtasāṅgahakatte tesaṃ vasena sabrahmacārīnaṃ samaggabhāvo bhedābhāvo siddhoyevāti āha “samaggabhāvāyā”tiādi.

Paggayha vacananti kevalaṃ “devo”ti avatvā “devatthero”ti guṇehi thirabhāvajotanaṃ paggaṇhitvā uccaṃ katvā vacanaṃ. Mamattabodhanavacanaṃ mamāyanavacanaṃ. Ekantatirokkhassa manokammassa sammukhatā nāma viññattisamuṭṭhāpanavaseneva hoti, tañca kho loka kāyakammanti pākaṭaṃ paññātaṃ hatthavikārādiṃ anāmasitvāyeva dassento “nayanāni ummīletvā”tiādimāha. Kāmañcettha mettāsinehasiniddhānaṃ nayanānaṃ ummīlanā pasannena mukhena olokanañca mettaṃ kāyakammameva, yassa pana cittassa vasena nayanānaṃ mettāsinehasiniddhatā mukhassa ca pasannatā, taṃ sandhāya vuttaṃ “mettaṃ manokammaṃ nāmā”ti.

Imāni ca mettakāyakammādīni pāliyaṃ bhikkhūnaṃ vasena āgatāni gihīsupi labbhantiyeva. Bhikkhūnañhi mettacittena ācariyupajjhāyavattādiābhisamācārikadhammapūraṇaṃ mettaṃ kāyakammaṃ nāma. Sabbañca anavajjakāyakammaṃ ābhisamācārikakammantogadhamevāti veditabbaṃ. Gihīnaṃ cetiyavandanatthāya bodhivandanatthāya saṅghanimantanatthāya gamanaṃ, gāmaṃ vā piṇḍāya pavittthe bhikkhū disvā paccuggamanaṃ, pattapaṭiggahaṇaṃ, āsanapaññāpanaṃ, anugamananti evamādikaṃ mettaṃ kāyakammaṃ nāma. Bhikkhūnaṃ mettacittena ācārapaññattisikkhāpana kammaṭṭhānakathana dhammadesanā paripucchana aṭṭhakathākathanavasena pavattiyamānaṃ tepiṭakampi buddhavacanaṃ mettaṃ vacīkammaṃ nāma. Gihīnaṃ “cetiavandanatthāya gacchāma, bodhivandanatthāya gacchāma, dhammassavanaṃ karissāma, dīpamālāpupphapūjaṃ karissāma, tīṇi sucaritāni samādāya vattissāma, salākabhaddādīni dassāma, vassāvāsikaṃ dassāma, ajja saṅghassa cattāro paccaye dassāma, saṅghaṃ nimantetvā khādanīyādīni saṃvidahatha, āsanāni paññapetha, pānīyaṃ upaṭṭhāpetha, saṅghaṃ paccuggantvā

ānetha, paññattāsane nisīdāpetha, chandajātā ussāhajātā veyyāvaccam
karothā''tiādikathanakāle mettaṃ vacīkammaṃ nāma. Bhikkhūnaṃ pātova uttāya
sarīrapaṭijaggaṇaṃ cetiyaṅgaṇavattādīni ca katvā vivittāsane nisīditvā ''imasmiṃ
vihāre bhikkhū sukhī hontu averā abyāpajjā''ti cintanaṃ mettaṃ manokammaṃ
nāma. Gihīnaṃ ''āyyā sukhī hontu averā abyāpajjā''ti cintanaṃ mettaṃ
manokammaṃ nāma.

Lābhāti cīvarādayo laddhapaccayā. Dhammikāti kuhanādibhedam micchājīvaṃ
vajjetvā dhammena samena bhikkhācariyavattena uppannā. Antamaso
pattapariyāpannamattampīti pacchimakoṭiyā patte pariyāpannaṃ pattassa
antogataṃ dvattikaṭacchubhikkhāmattampi. Deyyaṃ dakkhiṇeyyañca
appaṭivibhattaṃ katvā bhuñjati appaṭivibhattabhogī. Ettha hi dve paṭivibhattāni
nāma āmisapaṭivibhattaṃ puggalapaṭivibhattaṃ. Tattha ''ettakaṃ dassāmi,
ettakaṃ na dassāmi''ti evaṃ cittaṃ vibhajanaṃ āmisapaṭivibhattaṃ nāma.
''Asukassa dassāmi, asukassa na dassāmi''ti evaṃ cittaṃ vibhajanaṃ pana
puggalapaṭivibhattaṃ nāma. Tadubhayampi akatvā yo appaṭivibhattaṃ bhuñjati,
ayaṃ appaṭivibhattabhogī nāma. Tenāha ''neva āmisaṃ paṭivibhajitvā bhuñjati''tiādi.
Adātumpīti pi-saddena dātumpi vaṭṭatīti dasseti. Dānañhi nāma na kassaci nivāritaṃ,
tena dussīlassapi atthikassa sati sambhave dātabbaṃ, tañca kho karuṇāyanavasena,
na vattapūraṇavasena. Sāraṇīyadhammapūrakassa appaṭivibhattabhogitāya
''sabbesaṃ dātabbamevā''ti vuttaṃ. Gilānādīnaṃ pana odissakaṃ katvā dānaṃ
appaṭivibhāgapakkhikaṃ ''asukassa na dassāmi''ti paṭikkhepassa abhāvato.
Byatirekappadhāno hi paṭivibhāgo. Tenāha ''gilānagilānupaṭṭhāka...pe... viceyya
dātumpi vaṭṭatī''ti.

Sādhāraṇabhogīti ettha sādhāraṇabhogino idaṃ lakkhaṇaṃ - yaṃ yaṃ paṇītaṃ
labhati, taṃ taṃ neva lābhena lābhaṃ nijigīsanamukhena gihīnaṃ deti attano
ājīvasuddhiṃ rakkhamāno, na attanāva paribhuñjati ''mayhaṃ asādhāraṇabhogitā
mā hotū''ti. Taṃ paṭiggaṇhanto ca ''saṅghena sādhāraṇaṃ hotū''ti gahetvā ghaṇṭiṃ
paharitvā paribhuñjitabbaṃ saṅghasantakaṃ viya passati. Iminā ca tassa lābhassa
tīsupi kālesu sādhāraṇato ṭhapaṇaṃ dassitaṃ. ''Taṃ paṭiggaṇhanto ca saṅghena
sādhāraṇaṃ hotū''ti iminā paṭiggahaṇakālo dassito, ''gahetvā...pe... passatī''ti iminā
paṭiggahitakālo. Tadubhayaṃ pana tādisena pubbabhāgena vinā na hotīti
atthasiddho purimakālo. Tayidampi paṭiggahaṇato pubbevassa hoti ''saṅghena
sādhāraṇaṃ hotūti paṭiggahessāmi''ti, paṭiggaṇhantassa hoti ''saṅghena sādhāraṇaṃ
hotūti paṭiggaṇhāmi''ti, paṭiggahetvā hoti ''saṅghena sādhāraṇaṃ hotūti
paṭiggahitaṃ mayā''ti evaṃ tilakkhaṇasampannaṃ katvā laddhalābhaṃ
osānalakkhaṇaṃ avikopetvā paribhuñjanto sādhāraṇabhogī appaṭivibhattabhogī ca
hoti.

Imaṃ pana sāraṇīyadhammaṃ ko pūreti, ko na pūreti? Dussīlo tāva na pūreti. Na hi
tassa santakaṃ sīlavanto gaṇhanti. Parisuddhasīlo pana vattaṃ akhaṇḍento pūreti.
Tatridaṃ vattaṃ - yo odissakaṃ katvā mātu vā pitu vā ācariyupajjhāyādīnaṃ vā deti,
so dātabbaṃ detu, sāraṇīyadhammo panassa na hoti, palibodhajaggaṇaṃ nāma hoti.
Sāraṇīyadhammo hi muttapalibodhasseva vaṭṭatī. Tena pana odissakaṃ dentena
gilānagilānupaṭṭhākaāgantukagamikānañceva navapabbajitassa ca
saṅghāṭipattaggahaṇaṃ ajānantassa dātabbaṃ. Etesaṃ datvā avasesaṃ

therāsanato paṭṭhāya thokaṃ thokaṃ adatvā yo yattakaṃ gaṇhāti, tassa tattakaṃ dātabbaṃ. Avasiṭṭhe asati puna piṇḍāya caritvā therāsanato paṭṭhāya yaṃ yaṃ paṇītaṃ, taṃ taṃ datvā sesaṃ bhuñjitabbaṃ.

Ayaṃ pana sāraṇīyadhammo sāraṇīyadhammapūraṇavidhimhi susikkhitāya parisāya supūro hoti. Susikkhitāya hi parisāya yo aññato labhati, so na gaṇhāti. Aññato alabhantopi pamāṇayuttameva gaṇhāti, na atirekaṃ. Ayañca pana sāraṇīyadhammo evaṃ punappunaṃ piṇḍāya caritvā laddhaṃ laddhaṃ dentassapi dvādasahi vassehi pūراتي, na tato oraṃ. Sace hi dvādasamepi vasse sāraṇīyadhammapūraako piṇḍapātapūraṃ pattaṃ āsanāsālāyaṃ ṭhapetvā nahāyituṃ gacchati, saṅghatthero ca “kasseso patto”ti vatvā “sāraṇīyadhammapūrakassā”ti vutte “āharatha na”nti sabbhaṃ piṇḍapātaṃ vicāretvā bhuñjitvāva rittapattaṃ ṭhapeti. Atha so bhikkhu rittapattaṃ disvā “mayhaṃ anavasesetvāva paribhuñjimsū”ti domanassaṃ uppādeti, sāraṇīyadhammo bhijjati, puna dvādasā vassāni pūretabbo hoti. Titthiyaparivāsasadi so hesa, sakiṃ khaṇḍe jāte puna pūretabbova. Yo pana “lābhā vata me, suladdhaṃ vata me, yassa me pattaḡataṃ anāpucchāva sabrahmacārino paribhuñjanti”ti somanassaṃ janeti, tassa puṇṇo nāma hoti.

Evaṃ pūritasāraṇīyadhammassa pana neva issā, na macchariyaṃ hoti, manussānaṃ piyo hoti sulabhapaccayo, pattaḡatamassa diyyamānampi na khīyati, bhājanīyabhaṇḍaṭṭhāne aggabhaṇḍaṃ labhati, bhaye vā chātake vā sampatte devatā ussukkaṃ āpajjanti.

Tatrimāni vatthūni - leṇagirivāsī tissatthero kira mahākhīragāmaṃ upanissāya vasati. Paññāsamattā therā nāḡadīpaṃ cetiyavandanatthāya gacchantā khīragāme piṇḍāya caritvā kiñci aladdhā nikkhamimsu. Thero pavisanto te disvā pucchi “laddhaṃ, bhante”ti. Vicarimha, āvusoti. So aladdhabhāvaṃ ṇatvā āha “bhante, yāvāhaṃ āgacchāmi, tāva idheva hothā”ti. Mayaṃ, āvuso, paññāsa janā pattatemanamattampi na labhimhāti. Bhante, nevāsikā nāma paṭibalā honti, alabhantāpi bhikkhācāramaggasabhāgaṃ jānantīti. Therā āgamiṃsu. Thero gāmaṃ pāvisi. Dhurageheyeva mahāupāsikā khīrabhattaṃ sajjetvā therāṃ olokayamānā ṭhitā therassa dvāraṃ sampattasseva pattaṃ pūretvā adāsi. So taṃ ādāya therānaṃ santikaṃ gantvā “gaṇhatha, bhante”ti saṅghattheraṃ āha. Thero “amhehi ettakehi kiñci na laddhaṃ, ayaṃ sīghameva gahetvā āḡato, kiṃ nu kho”ti sesānaṃ mukhaṃ olokesi. Thero olokanākāreneva ṇatvā “bhante, dhammena samena laddho piṇḍapāto, nikkukkuccā gaṇhathā”tiādito paṭṭhāya sabbesaṃ yāvadatthaṃ datvā attanāpi yāvadatthaṃ bhuñji. Atha naṃ bhattakiccāvasāne therā pucchiṃsu “kadā, āvuso, lokuttaradhammaṃ paṭivijjhī”ti? Natthi me, bhante, lokuttaradhammoti. Jhānalābhīsi āvusoti? Etampi me, bhante, natthīti. Nanu, āvuso, pāṭihāriyanti? Sāraṇīyadhammo me, bhante, pūrito, tassa me pūritakālato paṭṭhāya sacepi bhikkhusatasahassaṃ hoti, pattaḡataṃ na khīyatīti. Sādhū sādhū sappurisa anucchavikamidaṃ tuyhanti. Idamaṃ tāva pattaḡataṃ na khīyatīti ettha vatthu.

Ayameva pana thero cetiyapabbate giribhaṇḍamahāpūjāya dānaṭṭhānaṃ gantvā “imasmim dāne kiṃ varabhaṇḍa”nti pucchi. Dve sātākā, bhanteti. Ete mayhaṃ pāpuṇissantīti. Taṃ sutvā amacco rañño ārocesi “eko daharo evaṃ vadatī”ti. “Daharassa evaṃ cittaṃ, mahātherānaṃ pana sukhumaṃ sātākā vaṭṭanti”ti vatvā “mahātherānaṃ dassāmī”ti ṭhapesi. Tassa bhikkhusaṅghe paṭipāṭiyā ṭhite dentassa matthake ṭhapitāpi te sātākā hatthaṃ nārohanti, aññeva ārohanti. Daharassa dānakāle pana hatthaṃ āruḷhā. So tassa hatthe ṭhapetvā amaccassa mukhaṃ

oloketvā daharaṃ nisīdāpetvā dānaṃ datvā saṅghaṃ vissajjetvā daharassa santike nisīditvā “bhante, imaṃ dhammaṃ kadā paṭivijjhithā”ti āha. So pariyāyenapi asantaṃ avadanto “natthi mayhaṃ, mahārāja, lokuttaradhammo”ti āha. Nanu, bhante, pubbeva avacutthāti. Āma mahārāja, sāraṇīyadhammapūraṃ ahaṃ, tassa me dhammassa pūritakālato paṭṭhāya bhājanīyaṭṭhāne aggabhaṇḍaṃ pāpuṇātīti. “Sādhū sādhū bhante, anucchavikamidaṃ tumhāka”nti vanditvā pakkāmi. Idaṃ bhājanīyaṭṭhāne aggabhaṇḍaṃ pāpuṇātīti ettha vatthu.

Caṇḍālatissabhayena pana bhātaragāmaṃvāsino nāgattheriyā anārocetvāva palāyimsu. Therī paccūsasamaye “ati viya appanigghoso gāmo, upadhāretha tāvā”ti daharabhikkhuniyo āha. Tā gantvā sabbesaṃ gatabhāvaṃ ñatvā āgamma theriyā ārocesuṃ. Sā sutvā “mā tumhe tesāṃ gatabhāvaṃ cintayittha, attano uddesaparipucchāyonisomanasikāresuyeva yogaṃ karoṭhā”ti vatvā bhikkhācāraṇāyaṃ pārupitvā attadvādasamā gāmadvāre nigrodhamūle aṭṭhāsī. Rukkhe adhivatthā devatā dvādasannampi bhikkhunīnaṃ piṇḍapātaṃ datvā “ayye aññattha mā gacchatha, niccaṃ idheva ethā”ti āha. Theriyā pana kaniṭṭhabhātā nāgatthero nāma atthi, so “mahantaṃ bhayaṃ, na sakkā yāpetuṃ, paratīraṃ gamissāmī”ti attadvādasamo attano vasanaṭṭhānā nikkhanto “theriṃ disvā gamissāmī”ti bhātaragāmaṃ āgato. Therī “therā āgatā”ti sutvā tesāṃ santikaṃ gantvā “kiṃ ayyā”ti pucchi. So taṃ pavattiṃ ācikkhi. Sā “ajja ekadivasaṃ vihare vasitvā sveva gamissathā”ti āha. Therā vihāraṃ āgamaṃsu.

Therī punadivase rukkhāmūle piṇḍāya caritvā therāṃ upasaṅkamtvā “imaṃ piṇḍapātaṃ paribhuñjathā”ti āha. Thero “vaṭṭissati therī”ti vatvā tuṇhī aṭṭhāsī. Dhammiko tāta piṇḍapāto, kukkucchaṃ akatvā paribhuñjathāti. Vaṭṭissati therīti. Sā pattaṃ gahetvā ākāse khipi. Patto ākāse aṭṭhāsī. Thero “sattatālamatte ṭhitampi bhikkhunibhattameva therī”ti vatvā “bhayaṃ nāma sabbakālaṃ na hoti, bhaye vūpasante ariyavaṃsaṃ kathayaṃāno ‘bho piṇḍapātika bhikkhunibhattaṃ bhuñjitvā vītināmayitthā’ti cittaṃ anuvadiyaṃāno santhambhituṃ na sakkhissāmi, appamattā hotha theriyo”ti maggaṃ āruhi. Rukkhadevatāpi “sace thero theriyā hatthato piṇḍapātaṃ paribhuñjissati, na naṃ nivattessāmi, sace na paribhuñjissati, nivattessāmī”ti cintayaṃānā ṭhatvā therassa gamaṇaṃ disvā rukkhā oruyha “pattaṃ, bhante, dethā”ti pattaṃ gahetvā therāṃ rukkhāmūlaṃyeva ānetvā āsanaṃ paññāpetvā piṇḍapātaṃ datvā katabhattakiccaṃ paṭiññaṃ kāretvā dvādasa bhikkhuniyo dvādasa ca bhikkhū satta vassāni upaṭṭhahi. Idaṃ devatā ussukkaṃ āpajjantīti ettha vatthu. Tatra hi therī sāraṇīyadhammapūrikā ahosi.

Natthi etesaṃ khaṇḍanti akhaṇḍāni, taṃ pana nesaṃ khaṇḍaṃ dassetuṃ “yassā”tiādi vuttaṃ. Tattha upasampannasīlānaṃ uddesakkamena ādiantā veditabbā. Tenāha “sattasū”tiādi. Anupasampannasīlānaṃ pana samādānakkamenapi ādiantā labbhanti. Pariyante chinnaṣaṭṭako viyāti vatthante dasante vā chinnavatthaṃ viya. Visadisudāharaṇaṃcetaṃ “akhaṇḍāni”ti imassa adhikataṭṭā. Evaṃ sesānīpi udāharaṇāni. Khaṇḍanti khaṇḍavantaṃ, khaṇḍitaṃ vā. Chiddantiādisupi eseva nayo. Visabhāgavaṇṇena gāvī viyāti sambandho. Visabhāgavaṇṇena upaḍḍhaṃ tatiyabhāgaṃ vā sambhinnavaṇṇaṃ sabalaṃ, visabhāgavaṇṇeṃheva pana bindūhi antarantarā vimissaṃ kammāsaṃ. Ayaṃ imesaṃ viseso.

Bhujissabhāvakaraṇatoti taṇhādāsabyato mocetvā bhujissabhāvakaraṇato. Sīlassa ca taṇhādāsabyato mocanaṃ vivaṭṭūpanissayabhāvāpādanaṃ, tenassa

vivaṭṭūpanissayatā dassitā. “Bhujissabhāvakaraṇato”ti ca iminā bhujissakarāni bhujissānīti uttarapadalopenāyaṃ niddesoti dasseti. Yasmā ca taṃsamaṅgīpuggalo serī sayamaṃvasī bhujisso nāma hoti, tasmāpi bhujissāni. Suparisuddhabhāvena pāsaṃsattā viññūpasatthāni. Aviññūnaṃ pasaṃsāya appamāṇabhāvato viññūgahaṇaṃ kataṃ. Taṇhādiṭṭhīhi aparāmaṭṭhattāti “imināhaṃ sīlena devo vā bhavissāmi devaṇṇataro vā”ti taṇhāparāmāsenā “imināhaṃ sīlena devo hutvā tattha nicco dhuvo sassato bhavissāmī”ti diṭṭhiparāmāsenā ca aparāmaṭṭhattā. Atha vā “ayaṃ te sīlesu dāso”ti catūsu vipattīsu yaṃ vā taṃ vā vipattiṃ dassetvā “imaṃ nāma tvaṃ āpannapubbo”ti kenaci parāmaṭṭhuṃ anuddhamsetuṃ asakkuṇeyyattā aparāmaṭṭhānīti evamettha attho daṭṭhabbo. Sīlaṃ nāma avippaṭisārādipāraṃpariyena yāvadeva samādhisampādanatthanti āha “samādhisaṃvattanikānī”ti. Samādhisaṃvattanappayojanāni samādhisaṃvattanikāni.

Samānabhāvo sāmāññaṃ, paripuṇṇacatupārisuddhibhāvena majjhe bhinnasuvaṇṇassa viya bhedābhāvato sīlena sāmāññaṃ sīlasāmāññaṃ, taṃ gato upagatoti sīlasāmāññaṃ gato. Tenāha “samānabhāvūpagatasīlo”ti, sīlasampattiyaṃ samānabhāvaṃ upagatasīlo sabhāgavuttikoti attho. Sotāpannādīnañhi sīlaṃ samuddantarepi devalokepi vasantānaṃ aññesaṃ sotāpannādīnaṃ sīlena samānameva hoti, natthi maggasīle nānattaṃ. Kāmañhi puthujjanānampi catupārisuddhisīle nānattaṃ na siyā, taṃ pana na ekantikanti idha nādhīpettaṃ, maggasīlaṃ pana ekantikaṃ niyatabhāvatoti tameva sandhāya “yāni tāni sīlānī”tiādi vuttaṃ.

Yāyanti yā ayaṃ mayhañceva tumhākañca paccakkhabhūtā. Diṭṭhīti maggasammādiṭṭhi. Niddosāti niddhutadosā, samucchinnaṃrāgādīpāpadhammāti attho. Niyyātīti vaṭṭadukkhato nissarati nigacchati. Sayamaṃ niyantīyeva hi taṃmaggasamaṅgīpuggalaṃ vaṭṭadukkhato niyyāpetīti vuccati. Yā satthu anusīṭṭhi, taṃ karotīti takkaro, tassa, yathānusiṭṭhaṃ paṭipajjanakassāti attho. Diṭṭhisāmāññaṃgatoṭi saccasamapaṭivedhena samānadiṭṭhibhāvaṃ upagato.

Katipucchāvāraṇaṇā niṭṭhitā.

Chaāpattisamuṭṭhānavāraṇakathāvaṇṇanā

276. Paṭhamena āpattisamuṭṭhānenātiādi sabbaṃ uddesaṇidhesādivasena pavattapāḷiṃ anusāreneva sakkā viññātumaṃ.

Samathabhedam

Adhikaraṇapariyāyavāraṇakathāvaṇṇanā

293. Lobho pubbaṅgamotiādīsū pana lobhahetu vivadanato “lobho pubbaṅgamo”ti vuttaṃ. Evaṃ sesesupī. Ṭhānānīti kāraṇāni. Tiṭṭhanti etthāti ṭhānaṃ. Ke tiṭṭhanti? Vivādādhikaraṇādayo. Vasanti etthāti vatthu. Bhavanti etthāti bhūmi. Kusalākusalābyākatacittasamaṅgino vivadanato “nava hetū”ti vuttaṃ. Dvādasa mūlānīti “koddhano hoti upanāhi”tiādīni dvādasa mūlāni.

294-295. Imāneva dvādasa kāyavācāhi saddhiṃ “cuddasa mūlānī”ti vuttāni. Satta āpattikkhandhā ṭhānānīti ettha āpattiṃ āpajjitvā paṭicchādentassa yā āpatti, tassā pubbe āpannā āpattiyo ṭhānānīti veditabbaṃ. “Natthi āpattādhikaraṇaṃ kusala”nti

vacanato āpattādhikaraṇe akusalābyākatavasena cha hetū vuttā. Kusalacittaṃ pana aṅgaṃ hoti, na hetu.

296. Cattāri kammāni tñhānānti ettha “evaṃ kattabba”nti itikattabbatādassanavasena pavattapāli kammaṃ nāma, yathāṭṭhitapāḷivasena karontānaṃ kiriya kiccādhikaraṇaṃ nāma. Nattiñattidutiyañatticatutthakammāni ñattito jāyanti, apalokanakammaṃ apalokanatovāti āha “ñattito vā apalokanato vā”ti. Kiccādhikaraṇaṃ ekena samathena sammati, sampajjatīti attho. Tehi sametabbattā “vivādādhikaraṇassa sādhāraṇā”ti vuttaṃ.

Tabbhāgiyavāraṇakathāvaṇṇanā

298. Vivādādhikaraṇassa tabbhāgiyāti vivādādhikaraṇassa vūpasamato tappakkhikā.

Samathā samathassa sādhāraṇavāraṇakathāvaṇṇanā

299. Ekaṃ adhikaraṇaṃ sabbe samathā ekato hutvā sametuṃ sakkonti na sakkontīti pucchanto “samathā samathassa sādhāraṇā, samathā samathassa asādhāraṇā”ti āha. Yebhuyyasikāya samaṇaṃ sammukhāvinayaṃ vinā na hotīti āha “yebhuyyasikā sammukhāvinayassa sādhāraṇā”ti. Sativinayādīhi samanassa yebhuyyasikāya kiccaṃ natthīti āha “sativinayassa...pe... asādhāraṇā”ti. Evaṃ sesesupi. Tabbhāgiyavārepi eseṇa nayo.

Vinayavāraṇakathāvaṇṇanā

302. Sabbesampi samathānaṃ vinayapariyāyo labbhatīti “vinayo sammukhāvinayo”tiādinā vinayavāro uddhaṭṭo. Siyā na sammukhāvinayoti ettha sammukhāvinayaṃ tñhapetvā sativinayādayo sesasamathā adhippetā. Esa nayo sesesupi.

Kusalavāraṇakathāvaṇṇanā

303. Saṅghassa sammukhā paṭiññāte taṃ paṭijānanaṃ saṅghasammukhatā nāma. Tassa paṭijānanaṇaṃ sandhāya “sammukhāvinayo kusalo”tiādi vuttanti vadanti. Natthi sammukhāvinayo akusaloti dhammavinayapuggalasammukhatāhi tivaṅgiko sammukhāvinayo etehi vinā natthi. Tattha kusalacittehi karaṇakāle kusalo, arahantehi karaṇakāle abyākato. Etesaṃ saṅghasammukhatādīnaṃ akusalapaṭipakkhattā akusalassa sambhavo natthi, tasmā “natthi sammukhāvinayo akusalo”ti vuttaṃ. “Yebhuyyasikā adhammavādīhi vūpasamanakāle, dhammavādīnampi adhammavādīmi salākkaggāhāpake jāte akusalā. Sativinayo anarahato sañcicca sativinayadāne akusalo. Amūḷhavinayo anumattakassa dāne, paṭiññātakaraṇaṃ mūḷhassa ajānato paṭiññāya karaṇe, tassapāpiyasikā suddhassa karaṇe, tiṇavatthāraṇaṃ mahākalahe sañcicca karaṇe ca akusalaṃ. Sabbattha arahato vaseneva abyākata”nti sabbametaṃ gaṇṭhipadesu vuttaṃ.

Samathavāravissajjanāvāraṇakathāvaṇṇanā

304-305. Yattha yebhuyyasikā labbhati, tattha sammukhāvinayo labbhatītiādi pucchā. Yasmiṃ samaye sammukhāvinayena cātiādi tassā vissajjanaṃ, yasmiṃ samaye sammukhāvinayena ca yebhuyyasikāya ca adhikaraṇaṃ vūpasammati, tasmiṃ samaye yattha yebhuyyasikā labbhati, tattha sammukhāvinayo labbhatīti evaṃ sabbattha sambandho. Yattha paṭiññātakaraṇaṃ labbhati, tattha sammukhāvinayo labbhatīti ettha ekaṃ vā dve vā bahū vā bhikkhū “imaṃ nāma

āpattiṃ āpannosī”ti pucchite sati “āmā”ti paṭijānane dvepi paṭiññātakaraṇasammukhāvinayā labbhanti. Tattha “saṅghasammukhatā dhammavinayapuggalasammukhatā”ti evaṃ vuttasammukhāvinaye saṅghassa purato paṭiññātaṃ ce, saṅghasammukhatā. Tattheva desitaṃ ce, dhammavinayasammukhatāyopi laddhā honti. Atha vivadantā aññaṃaññaṃ paṭijānanti ce, puggalasammukhatā. Tasseva santike desitaṃ ce, dhammavinayasammukhatāyopi laddhā honti. Ekasseva vā ekassa santike āpattidesanakāle “passasi, passāmī”ti vutte tattha dhammavinayapuggalasammukhatāsaññito sammukhāvinayo ca paṭiññātakaraṇaṃ laddhaṃ hoti.

Saṃsaṭṭhavāraṇakathāvaṇṇanā

306. Adhikaraṇaṃ vūpasamova samatho nāma, tasmā adhikaraṇena vinā samathā natthīti āha “mā hevantissa vacanīyo...pe... vinibbhujitvā nānākaraṇaṃ paññāpetu”nti.

Samathādhikaraṇavāraṇakathāvaṇṇanā

309-310. Samathā samathehi sammantītiādi pucchā. Siyā samathā samathehi sammantītiādi vissajjanaṃ. Tattha samathā samathehi sammantīti ettha sammantīti sampajjanti, adhikaraṇā vā pana sammanti vūpasamaṃ gacchanti, tasmā yebhuyyasikā sammukhāvinayena sammatīti ettha sammukhāvinayena saddhiṃ yebhuyyasikā sampajjati, na sativinayādīhi saddhiṃ tesāṃ tassā anupakārattāti evamattho daṭṭhabbo.

311. “Sammukhāvinayo vivādādhikaraṇena sammatī”ti pāṭho. “Sammukhāvinayo na kenaci sammatī”ti hi avasāne vuttattā sammukhāvinayo sayāṃ samathena vā adhikaraṇena vā sametabbo na hoti.

313. Vivādādhikaraṇaṃ...pe... kiccādhikaraṇena sammatīti ettha “suṇātu me bhante...pe... paṭhamāṃ salākaṃ nikkhipāmī”ti evaṃ vivādādhikaraṇaṃ kiccādhikaraṇena sammatīti daṭṭhabbaṃ.

Samuṭṭhāpanavāraṇakathāvaṇṇanā

314. Vivādādhikaraṇaṃ na katamaṃ adhikaraṇaṃ samuṭṭhāpetīti “nāyaṃ dhammo”ti vuttamatteneva kiñci adhikaraṇaṃ na samuṭṭhāpetīti attho.

Bhajatīvāraṇakathāvaṇṇanā

318-319. Katamaṃ adhikaraṇaṃ pariyāpannanti katamādhikaraṇapariyāpannaṃ, ayameva vā pāṭho. Vivādādhikaraṇaṃ vivādādhikaraṇaṃ bhajatīti paṭhamuppannavivādaṃ pacchā uppanno bhajati. Vivādādhikaraṇaṃ dve samathe bhajatīti “maṃ vūpasametum samatthā tumhe”ti vadantaṃ viya bhajati. Dvīhi samathehi saṅgahitanti “mayāṃ taṃ vūpasameśāma”ti vadantehi viya dvīhi samathehi saṅgahitaṃ.



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