

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

Ο Κανόνας των Ομιλιών - Υποσχόλια (Sutta Piṭaka - Tīkā)

5. Η συλλογή των μικρών κειμένων - Υποσχόλια
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2. Επεξήγηση για τον οδηγό (2. Nettivibhāvinī)

1. Επεξήγηση του νοήματος του Saṅgahavāra
(1. Saṅgahavāraatthavibhāvanā)



PaliVerse

5. Η συλλογή των μικρών κειμένων - Υποσχόλια

2. Επεξήγηση για τον οδηγό

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Nettivibhāvinī

Ganthārambhakathā

Yajitabbaṃ yajitvāna, namitabbaṃ namāmahaṃ;
Yajanādyānubhāvena, antarāye jahaṃ sadā.

Yena yā racitā netti, yena sā anumoditā;
Yehi saṃvaṇṇanā katā, tesānubhāvanissito.

Kiñci kiñci saritvāna, līnālīnānusandhyādiṃ;
Karissaṃ jinasuttānaṃ, hitaṃ nettivibhāvanaṃ.

Appameyyaguṇo mahādhammarājavhayo bhava;
Acchariyo abbhuto yo, bodhisambhārapūraṇo.

Nānāraṭṭhissarissaro, seṭṭho sāsanaṃ paggaḥ;
Pāsaṃsarājapāsaṃso, narācinteyyacintako.

Cintitakārako rājā, siratṭhimālapālako;
Ajeyyajeyyako mahācetyādikārako sadā.

Assāmacceṇa byattena, jinacakkahitatthinaṃ;
Anantasutināmena, sakkaccaṃ abhiyācito.

Kāmaṃ saṃvaṇṇanā katā, therāsabhehi gambhīrā;
Gambhīrattā tu jānituṃ, jinaputtehi dukkarā.

Tasmā yācitānurūpena, karissaṃ sādaraṃ suṇa;
Sissasikkhanayānugaṃ, yottaṃ nettivibhāvananti.

1. Saṅgahavāraatthavibhāvanā

Tattha yassa sikkhattaya saṅgahassa navaṅgassa satthusāsanavarassa
atthasaṃvaṇṇanaṃ yaṃ nettippakaraṇaṃ kātukāmo, tassa nettippakaraṇassa
nissayaṃ visayabhūtaṃ saṃvaṇṇetabbaṃ hitaṃ, saṃvaṇṇetabbaṃ eva vā
salokapālena tilokena sadā pūjetabbassa ceva namassitabbassa ca naruttamassa
satthuno sāsanaṃ varam vidūheva ñātubbaṃ. Etaṃ sāsanaṃ varam tāva dassento
taṃjanakena, taṃvijānakavidūhi ca niyametum, ratanattayaguṇaparidīpanaṃ ca
kātuṃ -

“Yaṃ loko pūjayate, salokapālo sadā namassati ca;
Taseta sāsānavaraṃ, vidūhi ñeyyaṃ naravarassā”ti. - paṭhamagāthamāha;

Imāya hi paṭhamagāthāya “etaṃ sāsānavaraṃ ñeyya”nti ettakameva ekantato karaṇavisesabhāvena adhippetam. Eteneva visesakaraṇena ekantādhippetanettivisayasāsānavarassa dassitattā. Ekantādhippetasāsānavarameva nettisaṃvaṇṇanāya saṃvaṇṇetabbattā visayaṃ teneva vakkhati aṭṭhakathācariyo -

“Etaṃ idāni amhehi vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtaṃ sāsānaṃ ādikalyāṇatādiguṇasampattiyā varaṃ aggaṃ uttamaṃ nipuṇañāgocarātāya paṇḍitavedanīyamevā”ti ca,

“Etaṃ tividhampi ‘sāsānavara’nti padena saṅgaṇhitvā tattha yaṃ paṭhamam, taṃ itaresaṃ adhigamūpāyoti sabbasāsānamūlabhūtaṃ, attano pakaraṇassa ca visayabhūtaṃ pariyattisāsānamevā”ti ca,

“Idāni yaṃ vuttaṃ ‘sāsānavaraṃ vidūhi ñeyya’nti, tattha nettisaṃvaṇṇanāya visayabhūtaṃ pariyattidhammameva pakārantarena niyamevā dassetu”nti ca.

Tattha pariyattisāsānassāpi mūlaṃ hotīti vuttaṃ “sabbasāsānamūlabhūta”nti. Etena kammaśādhane nāpi adhippetatthe siddhe nānāvidhasādhakavacanam nānāvādānam anokāsakaraṇatthāya kataṃ. Svākkhātātādidhammaguṇā pana sāsānassa visesadesakanavarasaddena vā paridīpakatthabhāvena vā dīpitā avinābhāvato. Sāsānavarassa pana janakasambandhipekhattā “naravarassā”ti vuttaṃ. Tena ca aggapuggalo sāsānavarajanako vācakatthasambandhibhāvena vutto. Anaññasādhāraṇamahākaraṇāsabbaññūtaññānādiguṇavisesā pana janakasambandhibhūtassa narassa visesakenavarasaddena vā paridīpakatthabhāvena vā dīpito.

Kiṃ nu so sāsānavarajanako naravaro paramatthova, udāhu pūjanīyo ceva namassanīyo cāti vuttaṃ “yaṃ loko...pe... namassati cā”ti, tena sāsānavarajanako naravaro paramatthova na hoti, atha kho salokapālena lokena sadā sabbakālesu pūjanīyo ceva namassanīyo cāti visesito thomitoti.

Ettha ca pūjananamassanacetanāvācakena vā pūjananamassanasaddena phalūpacārattho puññamahattasaṅkhāto pūjanīyabhāvo ceva āsavakkhayañānapadaṭṭhānasabbaññūtaññānādiguṇasaṅkhāto namassanīyabhāvo ca dīpakatthabhāvena pariggahetvā dīpito. Tenāha aṭṭhakathācariyo “bhagavato sadevakassa lokassa pūjanīyavandanīyabhāvo, aggapuggalabhāvo ca vuccamāno guṇavisitṭhataṃ dīpeti”tiādi.

Tādisassa naravarassa tādisaṃ sāsānavaraṃ kiṃ yena kenaci viññeyyanti vuttaṃ “vidūhī”ti. Tena tipitakadharā ariyabhūtaṃ paṇḍitā vācakatthabhāvena gahitā, suppaṭipannatādisaṅhaguṇā pana vandadhātuvacanena vā dīpakatthabhāvena vā dīpitāti. Evaṃ pariggahetvā dīpita ratanattayaguṇe sandhāya “evaṃ paṭhamagāthāya sātisaṃ ratanattayaguṇaparidīpanaṃ katvā”ti vakkhati, na gāthāya niravasesatthe. Tattha evanti evaṃ sāsānavaradassanabhūtāya paṭhamagāthāyāti atthova daṭṭhabbo. Apare panācariyā “imāya paṭhamagāthāya ekantato adhippetānādhippetavacanāni ceva vācakatthadīpakatthavisesāni ca suṭṭhu

avicāretvā ‘evaṃ paṭhamagāthāya sātisayaṃ ratanattayaguṇaparidīpanaṃ katvā’ti vacanacchāyaṃ nissāya sātisayaṃ ratanattayaguṇaparidīpanaṃ kātuṃ ‘yaṃ lokotyādimāhā’ti ca sātisayaratanattayaguṇe dassento ‘yaṃ lokotyādimāhā’ti” ca vadanti. Tesam vādo amhākaṃ nakkhamati. Kāraṇaṃ pana mayā heṭṭhā vuttānusārena ñātabbanti ayaṃ padānukkamānurūpānusandhyattho.

Atha vā ekaṃ samayaṃ jambuvanaśaṇḍe nisīditvā sissānaṃ hitaṃ cinto, attano abhinīhārasampattiṃ passanto, sammāsambuddhena paśaṃsito, mahākaccāyano satthārā anumoditaṃ sāsanaṃyattaṃ navaṅgassatthavaṇṇanaṃ soḷasaḥārāḍīanekatthavidhaṃ nettippakaraṇaṃ ārabhanto, “yaṃ loko”tyādimāha. Yadi evaṃ yathāvuttappakāraṃ nettippakaraṇabhūtaṃ soḷasaḥārātyādikaṃ ārabhitabbaṃ, taṃ anārabhitvā kasmā nettippakaraṇato bahibhūtaṃ “yaṃ loko”tyādikaṃ ārabhitabbaṃ, seyyathāpi ambaṃ puṭṭho labujaṃ byākareyya, labujaṃ puṭṭho ambaṃ byākareyya, evameva nettippakaraṇamārabhanto aññaṃ ārabhatīti? Tathāpi yassa yathāvuttassa sāsanaṃavarassa atthasaṃvaṇṇanaṃ yaṃ nettippakaraṇaṃ kātukāmo yassa nettippakaraṇassa visayabhūtaṃ saṃvaṇṇetabbasahitaṃ, saṃvaṇṇetabbam eva vā taṃ sāsanaṃvaram tāva dassento taṃjanakena, taṃvijānakavidūhi ca niyametum, ratanattayaguṇaparidīpanaṃca kātuṃ “yaṃ loko”tyādimāha. Ayaṃ līnantaracodanāsahito anusandhyattho.

“Yaṃ loko pūjayate, salokapālo sadā namassati ca;
Tassetā sāsanaṃvaram, vidūhi ñeyyaṃ naravarassā”ti. -

Niggahitalopaṃ katvā racitā gāthā ariyāsāmaññaḷakkhaṇena sampannā. Kathaṃ? Pubbaḍḍhe tiṃsa mattā, aparaḍḍhe sattavīsa mattā. Sampiṇḍitā sattapaññaṃsa mattāva bhavanti. Akkharānaṃ pana imissaṃ gāthāyaṃ sattatiṃsa. Tesu garukkharā vīsati, lahukkharā sattarasa bhavanti. “Tassetāṃ sāsanaṃvara”nti pana sānunaṃsikaṃ virujjhati.

Tattha niddesattho aṭṭhakathānusārena vijānitabbo. Salokapālo sabbo sattaloko sakkaccaṃ sabbaññaṃtaññaṇḍīanekaguṇānussaraṇena vā pūjetabbapūjanaṃ vā paṭipattipūjanaṃ vā sadā sabbakālesu sakkaccaṃ yaṃ naravaṃraṃ pūjayate ceva namassati ca, tassa pūjetabbassa ceva namassitabbassa ca satthuno naravarassa tilokaggassa mayā saṃvaṇṇetabbasahitaṃ, saṃvaṇṇetabbam eva vā vidūheva ñeyyaṃ ñātabbaṃ. Nipuṇaṃñāṇagocaraṃ etaṃ mayā buddhiyaṃ ṭhapitaṃ sāsanaṃvaram mayā ārabhitabbassa nettippakaraṇassa visayanti paṭhamam jānitabbaṃ dassetvā tassa atthasaṃvaṇṇanābhūtaṃ nettippakaraṇaṃ ahaṃ ārabhissāmi, taṃ tumhe sādhave suṇātha manasi karoṭhāti samudāyayojanā, avayavayojanāpi kātabbā.

Kathaṃ? “Salokapālo loko”ti visesaṃnavisesitaṃbabhāvena yojanā. Lokapālo vajjetvā avaseso loko ca na hoti, atha kho lokapālasahito lokoti viseseti. “Loko pūjayate ceva namassati cā”ti kattukārakaākhyaṭakiriyābhāvena yojanā “yo karoti, sa kattā”ti vuttattā. Yo loko kārako, so kattā hotu. Yo loko pūjayate ceva namassati ca, kathaṃ so kattāti? “Yo karoti, sa kattā”ti suttassa “yo karoti kiriyaṃ nipphādeti, so kiriyānipphādako kattā”ti atthasaṃbhavato sayanaḥbhuñjaṇādisabbakiriyānipphādako kattāyeva hoti. Ayaṃca loko pūjananamassanakiriyānipphādakoyevāti. Kathaṃ ayaṃ loko kiriyānipphādakoti? “Loko”ti sattapaññaṇṭtiyā paramatthato avijjamānāyapi paññaṇpetabbo santāne pavattamāno hadayaṃvatthunissito cittuppādo gahetabbo, so

yathārahaṃ hetādhipatisahajātādipaccayena paccayo nipphādako bhava. Evaṃ lokassa kattukārakabhāvo vijānitabboti paccayapaccayuppannabhāvena yojanā. Esa nayo tīsu piṭakesu evarūpesu ṭhānesu.

“Yaṃ naravaraṃ pūjayate ceva namassati cā”ti kammakārakaākhyātakiriyābhāvena yojanā “yaṃ karoti, taṃ kamma”nti vuttattā. Yaṃ kātabbaṃ, taṃ kammaṃ hotu. Yaṃ pūjayati ceva namassati ca, kathaṃ taṃ kammanti? “Yaṃ karoti, taṃ kamma”nti suttassa “yaṃ karoti kiriyāya sambajjhati, kiriyāya sambajjhitabbaṃ kamma”nti atthasambhavato karaṇavācavacanīyādisabbakiriyāya sambajjhitabbaṃ kammaṃ hotveva. Ayañca naravaro pūjananamassanakiriyāya vācavacanīyabhāvena sambajjhitabboyevatī. Kathaṃ ayaṃ naravaro vacanīyoti? Pūjananamassanacetanāya ārammaṇakaraṇavasena naravaro vacanīyo, cetanā vācakā, evaṃ vācavacitabbabhāvo hotveva. “Yaṃ naravara”nti paññattiyā paramatthato avijjamānāyapi paññāpetabbo santānavasena pavattamāno lokiyalokuttaraguṇasahito khandhapañcako vutto, so ārammaṇapaccayena paccayo, cetanā paccayuppannāti paccayapaccayuppannabhāvena yojanā. Esa nayo tīsu piṭakesu evarūpesu ṭhānesu.

“Tassa naravarassā”ti visesanavisesitabbabhāvena yojanā. Naravaro nāma nimantitabbādiko na hoti, atha kho pūjetabbo namassitabbo evāti viseseti. Tassa pūjetabbassa ceva namassitabbassa ca naravarassa sāsanaavaranti jaññajanakabhāvena yojanā. Sāsanavaraṃ nāma paccekabuddhasāvakabuddharājārājādīnaṃ sāsanavaraṃ na hoti, pūjetabbassa ceva namassitabbassa ca naravarassa tilokasseva sāsanaavaranti niyameti.

“Vidūhi ñeyya”nti kattukārakakitakiriyābhāvena yojanā. Kattubhāvo heṭṭhā vuttova. “Vidūhī”ti sattapaññattiyā paramatthato avijjamānāyapi paññāpetabbo santāne pavattamāno sāsanaavare sammohadhamśakaññasahito hadayavatthunissito cittuppādo vutto, so yathārahaṃ hetādhipatisahajātādipaccayena paccayo nipphādako bhava. Ñā-itidhātuyā atthabhūtaṃ ñāṇaṃ paccayuppannaṃ nipphādeyyaṃ bhava, evaṃ paccayapaccayuppannabhāvena yojanā.

“Ñeyyaṃ sāsanavara”nti visesanavisesyabhāvena yojanā. Sāsanavaraṃ nāma na yena kenaci ñeyyaṃ, atha kho vidūheva saṇhasukhumaññāṇena ñeyyaṃ sāsanaavaranti viseseti.

“Etaṃ sāsanavara”nti visesanavisesyabhāvena yojanā. Sāsanavaraṃ nāma mayā buddhiyaṃ atṭhapitaṃ appavattetabbaṃ hoti, mayā idāni nettippakaraṇassa visayabhāvena buddhiyaṃ viparivattamānaṃ ṭhapetabbaṃ pavattetabbaṃ sāsanaavaranti viseseti. Etaṃ sāsanavaraṃ nettippakaraṇassa visayanti yojanā kātabbā. Tenāha “etaṃ idāni amhehi vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtaṃ sāsana”nti. Iccevaṃ nettiyā paṭhamagāthāya saṅkhepena yojanattho samatto.

Tattha yanti aniyamanaravarassa satthuno vācakaṃ payogavantasabbanāmaṃ. Aniyamo ca pūjananamassanakiriyāya aniyamitattā vutto, na naravarato aññasattassa sambhavatoti. Esa nayo sesāniyatesu tīsu piṭakesu. Lokiyanti ettha puññāpuññāni, tabbipāko cāti loko. Ettha sattanikāye puññāpuññāni lokiyanti pavattanti, tabbipāko ca lokiyati pavattati, iti sattanikāyassa puññāpuññānaṃ, tabbipākassa ca pavattanassa ādhārabhāvato “etthā”tipadena niddiṭṭho sattanikāyo lokonāma. Pūjayateti viggahavirahitaṃ ākhyātapadaṃ, sakkaccaṃ pūjanaṃ karoti.

Lokaṃ pālentīti lokapālā, puññāpuññānañceva tabbipākassa ca pavattanādhārattā lokā ca. Ke te? Cattāro mahārājāno, indayamavarūṇakuverā vā, khattiyacatumahārājasakkasuyāmasantusitasunimmitaparanimmitavasavattimahābrahmādayo vā. Pālanañcettha issariyādhapaccena taṃtaṃsattalokassa aññaṃaññavihesananivāraṇādiṇāpavattāpanayasaparivāraṭṭhānantarādinīyādanā, saha lokapālehi yo vattatīti salokapālo. Atha vā ye hirottappā lokaṃ pāleṇti, iti pālānato te hirottappā lokapālā. Tenāha bhagavā “dveme, bhikkhave, sukkā dhammā lokaṃ pāleṇti”ti. Lokapālehi hirottappehi samannāgato loko salokapālo nāma. Hirottappasampanno hi sappuriso loko sakkaccaṃ sadā sabbakālesu pūjayati ceva namassati ca pāpahirijigucchanato, dhammacchandavantatāya ca.

Aññe pana pūjentā namassantāpi kadāciyeva pūjenti namassanti, na sabbadāti. Sadāti pūjananamassanakālavācaviggahavirahitaṃ vikappanāmaṃ, sabbanāmaṃ vā. Namassatīti viggahavirahitaṃ ākhyātapadaṃ, sakkaccaṃ namassanaṃ karoti. Tassetāti ettha tassāti niyamavācakaṃ payogavantasabbanāmaṃ viggahavirahitameva. Niyamo ca pūjananamassanakiriyāya visesito. Tasmā tassa pūjananamassanakiriyāya niyamitabbassa pūjetabbassa namassitabbassa naravarassāti attho yuttova. Sesaniyamesu aññesupi eseva nayo. Etanti ācariyena vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtassa sāsanaavaraparāmasanaṃ payogavantasabbanāmaṃ viggahavirahitaṃ.

Sāsati etenāti sāsanaṃ, etena navavidhasuttantena, navavidhasuttantasahitena vā varena sabbena samatthe veneyye diṭṭhadhammikasamparāyikaparamatthehi tividhayānamukhena yathārahaṃ satte sāsati anusāsati vineti. Iti sāsanaṇusāsanaṇakiriyānusārena veneyyasattānaṃ jānanapaṭipajjanādhigamassa kāraṇakaraṇattā “etenā”ti padena niddiṭṭhaṃ navavidhasuttantaṃ, navavidhasuttantasahitaṃ vā varaṃ sabbaṃ sāsanaṃ nāma. Navavidhasuttantadesanāya hi veneyyānaṃ jānanaṃ purimajānanena pacchimajānanaṃ, jānanena paṭipajjanena pacchimapaṭipajjanena adhigamo, purimādhigamena pacchimādhigamo hoti. Tena vuttaṃ “saddhā sīlaṃ suttaṃ cāgo pañña saddhāya sīlassa sutassa cāgassa paññāyā”ti ca “paṭhamassa jhānassa parikammaṃ paṭhamassa jhānassa”tyādi ca. Sāsadhātuyā desanāsaddo ca taṃjanako desanāññasampayuttacittuppādo ca mukhyattho, taṃupanissayapaccayā veneyyānaṃ atthajānanapaṭipajjanaadhigamanādi kāraṇūpacārattho, “etenā”ti padena vuttāya sāsanaabhūtāya nāmapaññattiyā karaṇasattisaṅkhātā upanissayapaccayasatti phalūpacārattho. Iti-saddopi tameva nāmapaññattiyā upanissayapaccayasattiṃ hetubhāvena parāmasati, tassā sattiya ādhārabhūtā nāmapaññatti yu-paccayattho. Eseva nayo tīsu piṭakesu evarūpesu ṭhānesu.

Ekantaniyyānaṭṭhena, anaññasādhāraṇaguṇatāya ca uttamaṭṭhena varaṃ uttamaṃ, pariyattisāsanamhi phalaṇiyyādanato, maggaṇiyyānahetubhāvato ca niyyānaṭṭhena, sāvakādīhi ajaniyattā asādhāraṇaṭṭhena ca uttamaṭṭhena varaṃ, varitabbanti vā varaṃ. Yathāvuttassa sāsanaṇa paṇḍitehi abhipatthitasamiddhihetutāya varitabbattā patthetabbattā sāsanavaraṃ nāma, yathāvuttaṭṭhena vā sāsanañca taṃ varañcāti sāsanavaraṃ. Ca-saddena sattibhedam, taṃ-saddena atthābhedaṃ desseti.

Vidantīti vidū. Ye paṇḍitā yathāsabhāvato kammakammaphalāni, kusalādhāribhede ca dhamme vidanti, iti vidanato te paṇḍitā vidū nāma, tehi. Nātabbanti ñeyyaṃ. Nā-

dhātuyā nippariyāyato ārammaṇikaṃ ñāṇaṃ vuttaṃ, ṭhānūpacārato sāsanaavarassa ārammaṇapaccayabhāvo dassito, iti-saddena ārammaṇapaccayabhāvo parāmasito. Tassa iti-saddena parāmasitabbassa ārammaṇapaccayabhāvassa ādhāraṃ sāsanavaraṃ ṇya-paccayatthoti daṭṭhabbaṃ. Ñāṇaṃ arahatīti vā ñeyyaṃ, vidūnaṃ ñāṇaṃ jānaṇaṃ ārammaṇabhāvena arahatīti attho. Imasmiṃ naye taddhitapadaṃ daṭṭhabbaṃ.

Narati netīti naro. Yo puriso attānaṃ itthīnaṃ uccaṭṭhānaṃ narati neti, iti naranato nayanato so puriso naro nāma. So hi puttabhūtopi mātuyā pituṭṭhāne tiṭṭhati, kaniṭṭhabhātubhūtopi jeṭṭhabhaginīnaṃ pituṭṭhāne tiṭṭhati. Atha vā naritabbo netabboti naro. So hi jātakālato paṭṭhāya yāva attano sabhāvena attānaṃ dhāretuṃ samattho na hoti, tāva parehi netabbo, na tathā añño tiracchānādikoti. Ettha pana satthuvisayatāya narati veneyyasatteti naroti attho adhippeto. Satthā hi satte apāyādito sugatiṃ vā maggaphalanibbānaṃ vā netīti.

Sabbaññutaññāṇādiānekaguṇasamannāgatattā varo uttamo, varitabbo patthetabboti vā varo, tilokaggo. Pakatiyā uccaṭṭhānaṭṭho naro guṇuttamena samannāgato varo, naro ca so varo cāti naravaro. Ca-ta-saddānaṃ atthabhedo vuttova, visenanaparapadasamāsoyaṃ. Yena vuttaṃ “aggapuggalassāti attho”ti. Aññe pana “narānaṃ, naresu vā varoti naravaro”ti vadanti, taṃ vacanaṃ “aggapuggalassāti attho”ti aṭṭhakathāvacanena virujjhati maññe. Tassa naravarassāti. Iccevaṃ nettippakaraṇassa ādigāthāya samāsenā ca vacanaṭṭho samatto.

Sarūpattho yojanattavacanattānusārena vijānitabbo. Tathāpi visuṃ suṭṭhu jānanattāya puna vattabbo. “Ya”nti padassa anaññasādhāraṇasabbaññutaññāṇādiānekaguṇasampanno salokapālena lokena pūjetabbo ceva namassitabbo ca sāsanaavaradesako tilokaggo sarūpattho. “Loko”ti padassa yathāvuttalokapālasahito saddhācāgādisampanno sabbasattaloko sarūpattho. Lokasaddo ekavacanayuttopi jātisaddattā niravasesato satte saṅgaṇhāti yathā “mahājano”ti. Kāmañcettha lokasaddo “lokavidū”tyādīsu saṅkhārabhājanesupi pavatto, pūjananamassanakiriyāsādhanaṭṭhā pana sattalokeva vācakabhāvena pavattoti. Tenāha “pūjanakiriyāyogyabhūtatāvasenā”ti.

Pūjayateti ettha pūjanakiriyāya mukhyato pūjanasaṅkhāto pūjentānaṃ cittuppādo sarūpattho, phalūpacārena taṃcittuppādassa ārammaṇapakatūpanissayabhūta vuttappakārā sabbe buddhaguṇā sarūpatthā. Te-vibhattipaccayassa pūjanakiriyāsādhako vuttappakāro loko ca sarūpattho, evaṃ sati atthabhedābhāvato dvīsu vācakesu ekova vācako vattabbo, kasmā ekasmiṃ atthe dve vācakā vuttāti? Nāyaṃ doso dvinnaṃ vācakānaṃ sāmāññavisesavācakattā. Lokasaddo hi pūjanakiriyāsādhako, aññakiriyāsādhako ca vadatīti sāmāññavācako ca hoti.

Pūjayate-saddo

lokapūjanaitthipūjanapurisapūjanatiracchānapūjanādikiriyāsādhakañca vadatīti sāmāññavācako. Tasmā pūjayate-saddo lokasaddassa sarūpattho, pūjanakiriyāsādhako ca na aññakiriyāsādhakoti niyameti. Lokasaddo ca pūjayatesaddassa sarūpattho pūjanakiriyāsādhako. Loko pana pūjanakiriyāsādhako itthipurisatiracchānādikoti niyameti. Tīsu piṭakesu aññesupi evarūpesu ṭhānesu eseṇa nayo.

“Salokapālo”ti padassa yathāvuttaseṭṭhalokapālasahagato, pūjananamassanakiriyāsādhako ca sattanikāyo sarūpattho. “Sadā”ti padassa rattidivasakālo atītabhagavato dharmānakālo tato parakālo abhinīhārato yāva

sāsanantaradhānā kālo tato parakālo sarūpattho. So pana anāgatabuddhupajjanakālo atītasammāsambuddhe idāni pūjayanti namassanti viya pūjayissati ceva namassissati ca. Namassatīti ettha namassanakiriyāya mukhyato namassanasāṅkhāto cittuppādo sarūpattho, phalūpacārena taṃcittuppādassa ārammaṇapakatūpanissayabhūtā vuttappakārā sabbe buddhaguṇā sarūpattho. Ti-vibhattipaccayassa namassanakiriyāsādhako yathāvuttasattanikāyo loko ca sarūpattho, atthabhedābhāvepi dvinnam vācakānam pavattabhāvo heṭṭhā vuttova. “Cā”ti padassa idhekacco pūjentopi na namassati, namassantopi na pūjeti ca, ayam pana sattanikāyo loko pūjayati ceva namassati cāti samuccayattho sarūpattho.

Tassāti ettha taṃ-saddassa sabbaññūtaññāṇāḍianekaguṇasamannāgato pūjetabbo namassitabbo tilokaggo satthā sarūpattho, chaṭṭhivibhattiyā janakassa naravarassa jaññaena sāsanavarena sambandho padhānasarūpattho, jaññasāsanavarassa janakena naravarena sambandho apadhānasarūpattho. Tīsu piṭakesu evarūpesu aññesupi ese va nayo.

“Eta”nti padassa ācariyena vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtaṃ sāsanam sarūpattho. “Sāsanavara”nti padassāpi tameva sarūpattho, etaṃ sāsanavaram pariyattipaṭipattipaṭivedhabhedena tividhampi pariyattisāsanameva sabbasāsanamūlabhūtattā, nettippakaraṇassa visayabhūtattā ca visesato adhippetam tassa mūlabhūtabhāvato vinayasamvaṇṇanādīsu bahūpakārena dassitoti amhehi na vattabbo. Vadantopi aññam racitabbaṃ racitum asamatthova hutvā vadatīti gahitabbo vadeyya.

Taṃ pana pariyattisāsanam vimuttirasavasena ekavidham, dhammavinayavasena duvidham, vinayapiṭakasuttantapiṭakaabhidhammapiṭakavasena tividham, āṇādesanāvohāradesanāparamatthadesanāvasena tividham, yathāparādhāsāsanāyathānulomasāsanāyathāddhammasāsanābhedenapi tividham, samvarāsamvarakathādiṭṭhiviniveṭhanakathānāmarūpaparicchedakathābhedenapi tividham. Ettha ca desanā desakādhīnā, sāsanam sāsittabbāyattaṃ, kathā kathetabbatthāpekkhāti viseso. Dīghanikāyo, majjhimanikāyo, samyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti nikāyabhedenā pana pañcavidham; suttageyyaveyyākaraṇagāthāudānaitivuttakajātakaabbhutadhammavedallabhedenā pana navavidham; dhammakkhandhabhedena pana caturāsītiddhammakkhandhasahassavidham;

“saṃkilesabhāgiyavāsanābhāgiyanibbedhabhāgiyaasekkhabhāgiyāti amissāni cattāri; saṃkilesabhāgiyavāsanābhāgiyasamkilesabhāgiyanibbedha bhāgiyasamkilesabhāgiyaasekkhabhāgiyavāsanābhāgiyanibbedhabhāgiyāti missakadukāni cattāri;

saṃkilesabhāgiyavāsanābhāgiyaasekkhabhāgiyasamkilesabhāgiyavāsanā bhāgiyanibbedhabhāgiyāti missakatikāni dve;

taṇhāsamkilesadiṭṭhisamkilesaduccaritasamkilesataṇhāvodānabhāgiyadiṭṭhiva-udānabhāgiyaduccaritavodānabhāgiyātichā”ti soḷasannaṃ suttānaṃ bhedenā soḷasavidham;

“lokiyalokuttaralokiyalokuttarasattādhiṭṭhānadhammādhiṭṭhānasattadhammādhiṭṭhā naññañneyya-

ññañneyyadassanabhāvanādassanabhāvanāsakavacanaparavacanasakavacanaparavacana

vissajjanīyaavissajjanīyavissajjanīyaavissajjanīyakammavipākakammavipākakusala

akusalakusalākusalaanuññātapaṭikkhittaanuññātapaṭikkhattavassa bhedenā
aṭṭhavīsatividhā”nti evamādibahuvidhaṃ pariyattisāsaṇaṃ nettippakaraṇassa
visesato visayaṃ. Tassa visayabhāve sati paṭipattipaṭivedhasaṅkhātāṃ
sāsanadvayampi tammūlakattā visayaṃ hoti pariyāyatoti daṭṭhabbaṃ.

“Vidūhi”ti padassa yathāvuttasāsanavarassa
sapaṇasāntānapavattānapavattāpanādivasena vijānanasamattho
saṇhasukhumaññādiguṇasampanno kalyāṇaputhujjanasotāpannādiko puggalo
sarūpattho. “Ñeyya”nti padassa tādisēhi vidūhi saṇhasukhumaññādinā vijānitabbaṃ
sāsanavaraṃ sarūpattho. “Naravarassā”ti padassa ekavidhādibhedassa
sāsanavarassa janako anekaguṇasampanno tilokaggo sarūpattho. Iccevaṃ nettiyā
ādigāthāya sarūpattho saṅkhepena vijānitabbo.

Evam tassa anusandhyādīnaṃ jānitabbabhāve satipi ajānanto viya pucchitvā dosaṃ
āropetvā parihāravasenāpi gambhīrādhippāyassa anākulassa visesajānanaṃ
bhavissati. Tasmā pucchitvā dosaṃ ropetvā parihāravasena gambhīrādhippāyaṃ
sampiṇḍetvā kathayissaṃ. Amhākācariya kimatthaṃ “yaṃ loko”tyādimāha?
Nettippakaraṇaṃ kātuṃ. Evam sati nettippakaraṇabhūtaṃ “soḷasahārā
netti”tyādikāṃ eva vattabbaṃ, kasmā taṃ avatvā tato nettippakaraṇato aññaṃ
“yaṃ loko pūjayate”tyādimāha. Seyyathāpi samuddaṃ gacchanto himavantaṃ
gacchati, himavantaṃ gacchanto samuddaṃ gacchati, evameva nettippakaraṇaṃ
karonto sāsanavaradassanaṃ karotīti? Saccaṃ, tathāpi yassa saṃvaṇṇanaṃ
nettippakaraṇaṃ kātukāmo taṃ sāsanavaraṃ paṭhamāṃ dassetuṃ “yaṃ
loko”tyādimāha. Evam sati “etaṃ sāsanavara”nti ettakameva vattabbaṃ, kasmā
“yaṃ loko”tyādi vuttanti? Taṃ sāsanavaraṃ janakena naravarena niyamevā
thometuṃ vuttaṃ. Tathāpi “tassa naravarassā”ti ettakameva vattabbaṃ, kasmā
“yaṃ loko”tyādi vuttanti? Taṃ janakaṃ naravaraṃ lokapālena lokaseṭṭhena saddhiṃ
sabbena lokena pūjanīyanamassanīyabhāvena thometuṃ “yaṃ loko”tyādi vuttaṃ.
Pūjentāpi vanditvā pūjenti, tasmā “pūjayate”ti ettakameva vattabbanti? Tathāpi keci
kesaṅci pūjāsakkārādīni karontāpi tesāṃ apākaṭaguṇatāya namakkāraṃ na karonti.
Evam bhagavato yathābhūtaabbhuggatasaddatāya pana bhagavantaṃ pūjetvāpi
vandatiyevāti dassetuṃ “namassati cā”ti vuttaṃ. Pūjento, namassanto ca na
kadāciyeva, atha kho sabbakālanti dassetuṃ “sadā”ti vuttaṃ. Tādisassa naravarassa
tādisaṃ sāsanavaraṃ saṇhasukhumaññāṇasampannehi vidūheva sukhumaññāṇeneva
ñeyyanti sāsanavaraṃ thometuṃ “vidūhi ñeyya”nti vuttaṃ.

Ettha ca “pūjayate, namassati”ti etehi pūjananamassanakiriyāya hetubhūtā
sabbaññutaññāṇādayo aneke lokiyalokuttaraguṇā pakāsītā honti te guṇe āgama
sabbalokassa pūjananamassanacetanāya pavattanato. Tesu hi kiñci sarūpato, kiñci
anumānato sārīputtattherādayo anussaranti, pūjenti, namassanti. Tena vuttaṃ
“anussaretha sambuddha”nti. Ekadesaguṇāpi pūjārahā namassanārahā, kasmā
sabbepi guṇā pakāsītāti? Sabbaguṇadassanena
bodhisambhārasambharaṇamahākaraṇāyogasaṅkhātahetuññānapahāna-
ānubhāvarūpakāyasampattisaṅkhātaphalahitajjhāsaiyindriya-
pākakālāgamanadesanāññāsaṅkhātasattu- pakārasampadāvasena thomaṇā dassitā.
Tena attahitapaṭipatti, parahitapaṭipatti ca nirupakkilesūpagamanāpagamanañca
lokasamaññānupapavatti, tadanatidhāvanañca caraṇasampatti, vijjāsampatti ca
attādhipatitā, dhammādhipatitā ca lokanāthaattanāthatā ca pubbakārikataññutā ca
aparantapatā, anattantapatā ca buddhakaraṇadhammabuddhabhāvasiddhi ca

paratāraṇaattatāraṇaṇca sattānuggahacittatā, dhammavirattacittatā ca pakāsītā bhavanti. Tena sabbappakārena anuttaradakkhiṇeyyatāuttamapūjanīyanamassanīyabhāvapūjananamassanakiriyāya ca khettaṅgatabhāvaṃ pakāseti. Tena pūjanakanamassanakānaṃ yathicchitabbapayojanasampatti pakāsītāti sabbaguṇā pakāsītāti.

Ādikalyāṇatādiguṇasampattiyā varam aggaṃ uttamaṃ, nipuṇañāṇagocarātāya paṇḍitavedanīyaṇca, tasmā “varam ñeyya”nti vacanehi svākkhātātādayo sabbe dhammaguṇā pakāsītā. Ariyasaccapaṭivedhena samugghātakilesasammohāyeva paramatthato paṇḍitā bālyādisamatikkamanato, tasmā bhāvitalokuttaramaggā, sacchikatasāmaññaphalā ca puggalā visesato “vidū”ti vuccanti. Te hi yathāvuttasāsanavaram aviparītato ñātum, netuṇca saparasantāne sakkuṇanti. Tasmā ye suppaṭipannatādayo anekehi suttapadehi saṃvaṇṇitā, te ariyaśaṅhaguṇāpi niravasesato “vidūhi”ti padena pakāsītāti. Evaṃ nettiyā paṭhamagāthāya “etaṃ sāsanavara”nti padena sāsanattayaṃ saṅgaṇhitvā tattha itaresaṃ dvinnam adhigamūpāyabhāvato sabbasāsanamūlabhūtassa, attano nettippakaraṇassa ca visayabhūtassa pariyattisāsanavarassa dassanamukhena sabbe ratanattayaguṇāpi thomaṇāvasena nayatova pakāsītā honti. Nayato hi dassitā sabbe guṇā niravasesā gahitā bhavanti, na sarūpato. Tenāha bhagavantaṃ ṭhapetvā paññavantānaṃ aggabhūto dhammasenāpatisāriputtattheropi buddhaguṇaparicchedanamanuyutto “apica me dhammanvayo vidito”ti bhagavatāpi -

“Evaṃ acintiyā buddhā, buddhadhammā acintiyā;
Acintīye pasannānaṃ, vipāko hoti acintīyo”ti. -

Gāthā vuttā. Tattha buddhadhammāti buddhaguṇā. Amhākaṃ pana yāvajīvaṃ ratanattayaguṇaparidīpane atīussāhantānampi sarūpato nīharitvā dassetum asamatthabhāvo pageva paṇḍitehi veditabboti.

Icevaṃ -

“Yaṃ loko pūjayate, salokapālo sadā namassati ca;
Tassetā sāsanavaram, vidūhi ñeyyaṃ naravarassā”ti. -

Niggahitalopavasena vuttāya gāthāya saṅkhepena kathito anusandhyādiko samattoti.

“Yaṃ loko pūjayate, sa lokapālo sadā namassati ca;
Taṃ tassa sāsanavaram, vidūhi ñeyyaṃ naravarassā”ti. -

Gāthaṃ apare paṭhanti. Tassāpi anusandhyattho vuttanayova. Yojanattho pana viseso. Tattha hi salokapālo loko yassa satthuno naravarassa yaṃ sāsanavaram saṃvaṇṇetabbasahitaṃ, saṃvaṇṇetabbaṃ eva vā pūjayate ceva namassati ca, tassa lokapālassa satthuno taṃ pūjetabbaṃ, namassitabbaṇca vidūheva viññātabbaṃ, etaṃ sāsanavaram nettippakaraṇassa visayanti gahetabbanti yojanā. Yojanākāropi heṭṭhā vuttanayova.

Viggahatthopi viseso. Imasmiṇhi naye lokaṃ pālentīti lokapālā, yathāvuttacatumahārājādayo. Tehi lokapālehi sahitaṃ sabbalokaṃ pāleti lokagganāyakattāti lokapālote bhagavāpi lokapālasaddena vutto. So hi “tassā”ti ettha taṃ-saddena parāmasīyati, tasmā tassa lokapālassa satthuno naravarassāti attho

gahito. Yadi evaṃ lokapālo guṇibhūto apadhāno padhānabhūtaṃ lokaṃ visesetvā vinivatto, kathaṃ taṃ-saddena parāmasīyatīti? Lokavisesako samānopi sāsanaṇāpekkhatāya janakasāmibhāvena sambandhivisesabhūtattā padhānabhūto viya parāmasīyatīti. Bhagavā sāsanaṇavaraṃ sāmibhāvena gahito. Kathaṃ sāsanaṇavaraṃ sāmī bhagavā sāsanaṇavaraṃ pūjayatīti? Na cāyaṃ virodho. Buddhā hi bhagavanto dhammagaruno, te sabbakālaṃ dhammapacayamānā viharantīti. Buddhānañhi dhammagarudhammāpacayamānabhāvo “yaṃnūnāhaṃ...pe... tameva dhammaṃ sakkatvā garuṃ katvā mānetvā pūjetvā upanissāya vihareyya”nti vutto, tasmā lokapālo bhagavā sāsanaṇavaraṃ pūjayatīti daṭṭhabbo. Evaṃ sati lokapālo bhagavā sāsanaṇavaraṃ pūjayatīti attho yutto hotu, kathaṃ lokapālo bhagavā sāsanaṇavaraṃ namassatīti yuttoti? Yuttova “namassatī”ti padassa garukaraṇena tanninnaṇapabbhāroti atthassāpi labbhanato. Bhagavā hi dhammagarutāya sabbakālaṃ dhammaninnaṇapabbhārabhāvena viharatīti. Vuttañhetā “yena sudaṃ niccakappaṃ viharāmī”tiādi. Sesamettha heṭṭhā vuttanayena vā saṃvaṇṇanāsu vuttanayena vā ñātābanti amhehi na vitthārīyati.

Evaṃ paṭhamagāthāya “sāsanaṇavara”nti padena tividhampi sāsanaṃ saṅgaṇhitvā tattha pariyattisāsanaṃeva attano nettippakaraṇassa visayaṃ niyamevā dassento “dvādasā padāni”tyādimāha. Atha vā paṭhamagāthāya ratanattayathomaṇa saha nettippakaraṇatāvisayaṃ sāsanaṇavaraṃ ācariyena dassitaṃ, “tassa sāsanaṇavaraṃ kiṃ sabbāmyeva nettippakaraṇassa visayaṃ, udāhu pariyattisāsanaṃevā”ti pucchitabbattā pariyattisāsanaṇabhūtaṃ suttamevāti dassento “dvādasā padāni sutta”ntiādimāha. Tattha “sāsanaṇavara”nti sāmāññaṇa vuttampi pariyattisuttameva sāsanaṇavaraṇti gahetābanti attho. “Taṃ pana katividha”nti vattabbattā “dvādasā padāni”ti vuttaṃ, saṅkhepato pabhedena dvādasavidhanti attho. Pabhedato dvādasavidhampi byañjanapadaatthapadato pana duvidhamevāti dassetuṃ “taṃ sabbāṃ byañjanaṇca attho cā”ti vuttaṃ. “Tasmiṃ dvaye ekameva sarūpato nettippakaraṇassa visayaṇti viññeyyaṃ, udāhu ubhaya”nti pucchitabbattā ubhayaṇti dassetuṃ “taṃ viññeyyaṃ ubhaya”nti vuttaṃ. Vacanavacanīyabhāvena sambandhe yasmiṃ byañjane, atthe ca “sutta”nti vohāro pavatto, taṃ ubhayaṃ sarūpato nettippakaraṇassa visayaṇti viññeyyanti attho. “Kinti viññeyya”nti vattabbattā “ko attho, byañjanaṃ katama”nti vuttaṃ. Idaṃ vuttaṃ hoti - chabyañjanapadachāatthapadabhedena dvādasavidhaṃ byañjanapadaatthapadavasena duvidhaṃ sabbapariyattisaṅkhātāṃ suttāṃ mama nettippakaraṇassa visayaṃ sāsanaṇavaraṇti ñātābanti. Sarūpato pucchitvā atthapadaṃ, byañjanapadaṇca sarūpato ñātābanti.

Evaṃ paṭhamagāthāya “sāsanaṇavara”nti vuttassa suttassa pariyattibhāvaṇceva atthapadabyañjanapadabhāvena veditabbattaṇca dassetvā idāni tassa suttassa pavacayūpāyaṃ nettippakaraṇaṃ padatthavibhāgena dassetuṃ “soḷasahārā”tyādimāha. Atha vā dutiyagāthāya nettippakaraṇassa visayaṃ sāsanaṇavaraṃ niyamevā dassitaṃ, “netti nāma katamā, katividhā”ti pucchitabbattā nettināma ettikāti saṅkhepato dassetuṃ “soḷasahārā”tyādimāha. Tattha tassa sāsanaṇassa suttassa atthapariyettāhi nettisaṃvaṇṇanā mayā mahākaccāyanena niddiṭṭhā netti nāma soḷasahārasamudāyā pañcanayasamudāyā atṭhārasamūlapadasamudāyāti vijānitābanti.

Te hārādayo kenaṭṭhena netti nāma? Veneyyasatte ariyadhammaṃ netīti nettīti evamādi attho saṃvaṇṇanāsu vuttova. Imāya tatiyagāthāyapi “mahākaccānena niddiṭṭhā”ti pāṭho sundaro. “Mahākaccāyanena niddiṭṭhā”ti vā pāṭho, na sundaro. Lakkhaṇañhi mayā heṭṭhā vuttanti. “Soḷasahārādisamudāyā nettī”ti vuttā, te hārā suttassa byañjanavicayo vā honti, atthavicayo vā, nayā ca byañjanavicayo vā honti, atthavicayo vāti vicāraṇāyaṃ sati “ime imassa vicayo”ti niyāmetvā dassetuṃ “hārā byañjanavicayo”tiādimāha. Tattha hārā suttassa byañjanavicayo honti, na atthavicayo soḷasahārānaṃ mūlapadaniddhāraṇaṃ vajjetvā byañjanamukheneva saṃvaṇṇanābhāvato. Tayo pana nayā suttassa atthavicayo honti, tiṇṇaṃ nayānaṃ mūlapadasaṅkhātāavijjādisabhāvadhammaniddhāraṇamukheneva suttassa atthasaṃvaṇṇanābhāvatoti.

“Taṃ ubhayaṃ sutte saṃvaṇṇanābhāvena kenaci kатhaciyeva yojetabbaṃ, udāhu sabbathā sabbattha yojita”nti pucchitabbabhāvato taṃ ubhayaṃ sabbattha suttesu sabbathā yojitanti dassetuṃ “ubhayaṃ pariggahīta”nti vuttaṃ. Hārā ceva nayā ca ubhayaṃ suttassa atthaniddhāraṇavasena parito samantato gahitaṃ sabbathā suttesu yojitanti.

“Hārādisamudāyabhūtaṃ nettisaṅkhātāṃ suttāṃ kathaṃ saṃvaṇṇetabbaṃ suttāṃ saṃvaṇṇeti”ti vattabbabhāvato vuttaṃ “vuccati suttāṃ yathāsutta”nti. Nettisaṅkhātāṃ saṃvaṇṇanāsuttaṃ saṃvaṇṇetabbasuttānurūpaṃ yathā yena yena desanāhārena vā aññena vā saṃvaṇṇetabbaṃ, tena tena vuccati saṃvaṇṇeti attho. Atha vā “nettisaṅkhātāṃ suttāṃ kittakaṃ saṃvaṇṇetabbaṃ suttāṃ saṃvaṇṇeti”ti vattabbabhāvato vuttaṃ “vuccati suttāṃ yathāsutta”nti. Tattha yathāsuttaṃ yaṃ yaṃ suttāṃ bhagavatā vuttaṃ, taṃ taṃ sabbāṃ suttāṃ nettisaṅkhātāṃ suttāṃ vuccati vadati assādādīnavadassanavasena saṃvaṇṇeti. Tena vuttaṃ “nettinayena hi saṃvaṇṇetuṃ asakkuṇeyyaṃ nāma suttāṃ natthī”ti.

“Yaṃ yaṃ bhagavatā desitaṃ suttāṃ nettisaṃvaṇṇanāya saṃvaṇṇitaṃ, sā saṃvaṇṇetabbā desanā ca viññeyyā, udāhu desitabbañcā”ti vattabbabhāvato “yā ceva desanā”tyādimāha. Yā ceva desanā pālī saṃvaṇṇitā, sā ca, tāya desanāya desitaṃ yaṃ dhammajātaṃ, tañca ubhayaṃ vimuttāyatanadesanāsīsena paricayaṃ karontehi ekantena viññeyyaṃ ubhayasseva anupādisesapariniḥḥānapariyosānānaṃ sampattīnaṃ hetubhāvato. “Tassa ubhayassa vijānane sādhetabbe sādhetabbassa vijānanassa hetubhūtā katamā anupubbī”ti pucchitabbabhāvato vuttaṃ “tatrā”tyādi. Tattha tatra vijānane sādhetabbe suttādinavaṅgassa sāsanaṃ atthapariyesanā atthavicāraṇā hāranayānaṃ ayaṃ anupubbī vijānanassa sādhetabbassa hetubhūtā anupubbī nāmāti attho. Atha vā tassa ubhayassa vijānane sādhetabbe suttādinavaṅgassa sāsanaṃ atthapariyesanāya atthavicāraṇāya ayaṃ anupubbī vijānanassa sādhetabbassa hetubhūtā anupubbī nāmāti. Atha vā vakkhamānāya hāranayānupubbiyā navavidhasuttantapariyesanā vijānanassa hetubhūtāti veditabbā. Tenākāreneva aṭṭhakathayaṃ tidhā vuttāti.

Saṅgahavārassa atthavibhāvanā niṭṭhitā.



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