

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)

19. Σχόλια για τον οδηγό (19. Nettippakaraṇa-aṭṭhakathā)

1. Σχόλια για την ενότητα της σύνοψης (1. Saṅgahavāraṇaṇā)



PaliVerse

5. Η συλλογή των μικρών κειμένων

19. Σχόλια για τον οδηγό

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Nettippakaraṇa-aṭṭhakathā

Ganthārambhakathā

Mahākāruṇikaṃ nāthaṃ, ñeyyasāgarapāraguṃ;
Vande nipuṇagambhīra-vicitranayadesanaṃ.

Vijjācaraṇasampannā, yena niyyanti lokato;
Vande tamuttamaṃ dhammaṃ, sammāsambuddhapūjitaṃ.

Sīlādiguṇasampanno, t̥hito maggaphalesu yo;
Vande ariyasaṅghaṃ taṃ, puññakkhettaṃ anuttaraṃ.

Vandanājanitaṃ puññaṃ, iti yaṃ ratanattaye;
Hatantarāyo sabbattha, hutvāhaṃ tassa tejasā.

T̥hitiṃ ākaṅkhamānena, ciraṃ saddhammanettiya;
Dhammarakkhitanāmena, therena abhiyācito.

Padumuttaranāthassa, pādamūle pavattitaṃ;
Passatā abhinīhāraṃ, sampattaṃ yassa matthakaṃ.

Samkhittaṃ vibhajantānaṃ, eso aggoti tādina;
T̥hapito etadaggasmiṃ, yo mahāsāvakuttamo.

Chaḷabhiñño vasippatto, pabhinnaṇaṭṭhisambhido;
Mahākaccāyano thero, sambuddhena pasaṃsito.

Tena yā bhāsita netti, satthārā anumoditā;
Sāsanassa sadāyattā, navaṅgassatthavaṇṇanā.

Tassā gambhīraññehi, ogāhetabbabhāvato;
Kiñcāpi dukkarā kātuṃ, atthasaṃvaṇṇanā mayā.

Saha saṃvaṇṇanaṃ yasmā, dharate satthusāsaṇaṃ;
Pubbācariyasīhānaṃ, tiṭṭhateva vinicchayo.

Tasmā tamupanissāya, ogāhetvāna pañcapi;
Nikāye peṭakenāpi, saṃsanditvā yathābalaṃ.

Suvisuddhamasaṃkiṇṇaṃ, nipuṇatthavinicchayaṃ;

ācariyaparamparāya peṭakopadeso viya idaṃ nettippakaraṇaṃ ābhaṭaṃ. Yadi evaṃ kasmāssa nidānaṃ na vuttaṃ. Sāvakaabhāsitaṇampi hi subhasutta- anaṅgaṇasutta- kaccāyanasaṃyuttādīnaṃ nidānaṃ bhāsitaṇti? Nayidaṃ ekantikaṃ.

Sāvakaabhāsitaṇaṃ buddhabhāsitaṇampi hi ekaccānaṃ paṭisambhidāmaggaṇiddesādīnaṃ dhammapadabuddhavaṃsādīnaṃca nidānaṃ na bhāsitaṃ, na ca tāvatā tāni appamāṇaṃ, evamidhāpi daṭṭhabbaṃ.

Nidānaṇca nāma suttavinayānaṃ dhammabhaṇḍāgārikaupālittherādīhi mahāsāvakeheva bhāsitaṃ, idaṇca mahāsāvakaabhāsitaṃ, therāṃ muñcitvā anaṇṇavisayattā imissā vicāraṇāyāti kimetena nidānaḡavesanena, atthoyevettha gavesitaḡabbo, yo pāḡiyā aviruddhoti. Atha vā pāḡiyā atthasaṃvaṇṇanābhāvato na imassa pakaraṇassa visuṃ nidānavacanakiccaṃ atthi, paṭisambhidāmaggaṇiddesādīnaṃ viyāti daṭṭhabbaṃ.

Idāni etasmiṃ pakaraṇe nānappakāraḡosallatthaṃ ayaṃ vibhāḡo veditabbo - sabbameva cetāṃ pakaraṇaṃ sāsanaḡariyetṭhibhāvato ekavidhaṃ, tathā ariyamaggasampādanato vimuttirasato ca. Byaṇṇanattavicārabhāvato duvidhaṃ, tathā saṅghavibhāḡabhāvato dhammavinayatthasaṃvaṇṇanato lokiyalokuttaratthasaṅghaḡato rūpārūpadhammapariggāhato lakkhaṇalakkhiyabhāvato pavattinivattivacanato sabhāḡavisabhāḡaniddesato sādḡhāraṇāsādḡhāraṇadhammavibhāḡato ca.

Tividhaṃ puggalattayaniddesato tividhakalyāṇavibhāḡato pariṇṇattayakathanato pahānattayūpadesato sikkhattayasaṅghaḡato tividhasaṃkilesavisodhanato mūlagīṭianugīṭisaṅgītibhedato piṭakattayatthasaṃvaṇṇanato hāranayapaṭṭhānappabhedato ca.

Catubbidhaṃ catuppaṭisambhidāvisayato catunayadesanato dhammatthadesanāpaṭivedhagambhīrabhāvato ca. Pañcavidhaṃ abhiṇṇeyyādidhammavibhāḡato pañcakkhandhaniddesato pañcagatiparicchedato pañcanikāyatthavivaraḡato ca. Chabbidhaṃ chaḡārammaṇavibhāḡato chaajjhattikabāhirāyatanavibhāḡato ca. Sattavidhaṃ sattaviṇṇāṇaṭṭhitiparicchedato. Navavidhaṃ suttādīnavāḡaniddesato. Cuddasavidhaṃ suttādhiṭṭhānavibhāḡato. Soḡasavidhaṃ aṭṭhavīsatividḡaṇca sāsanaḡaṭṭhānappabhedato. Caturāsīṭisahassavidhaṃ caturāsīṭisahassadhammakḡhandhavicārabhāvatotiādīnā nayena pakaraṇavibhāḡo veditabbo.

Tattha sāsanaḡariyetṭhibhāvatoti sakalaṃ nettippakaraṇaṃ sikkhattayasaṅghassa navaṅgassa satṭhusāsanassa atthasaṃvaṇṇanābhāvato. Ariyamaggasampādanatoti dassanabhūmibhāvanābhūmisampādanato. Vimuttirasatoti sāsanaḡa amatapariyosānattā vuttaṃ. Byaṇṇanattavicārabhāvatoti hārayaṇṇanapadakammanayānaṃ byaṇṇanavicārattā atthapadaatthanayānaṃ atthavicārattā vuttaṃ. Saṅghavibhāḡabhāvo parato āvi bhavissati. Dhammavinayatthasaṃvaṇṇanatoti sakalassāpi pariyattisāsanassa dhammavinayabhāvato vuttaṃ. Lakkhaṇalakkhiyabhāvatoti nettivacanassa lakkhaṇattā udāharaṇasuttānaṇca lakkhiyattā vuttaṃ. Sabhāḡavisabhāḡaniddesatoti samānajaṭiyā dhammā sabhāḡā, paṭipakkhā visabhāḡā, taṃvicārabhāvatoti attho. Sādḡhāraṇāsādḡhāraṇadhammavibhāḡatoti pahānekaṭṭhasahajekaṭṭhatādisāmaṇṇena ye dhammā yesaṃ dhammānaṃ nāmaḡatṭhādīnā sādḡhāraṇā tabbidhuratāya asādḡhāraṇā ca, taṃvibhāḡato duvidhanti attho.

Puggalattayaniddesatoti ugghaṭṭitaññuādi puggalattayaniddesato.
Tividhakalyāṇavibhāgatoti ādikalyāṇādivibhāgato. Mūlagītianugītisaṅgītibhedatoti
paṭhamam vacanam mūlagīti, vuttasseva atthassa saṅgahagāthā anugīti,
taṃtaṃsuttatthayojanavasena vippakiṇṇassa pakaraṇassa saṅgāyanam saṅgīti, sā
therassa parato pavattitāti veditabbā, etāsam tissannam bhedato tividhanti attho.
Pañcakkhandhaniddesatoti
rūpādipañcakkhandhasīlādipañcadhammakkhandhaniddesato pañcavidhanti attho.
Suttādhiṭṭhānavibhāgatoti lobhadosamohānam alobhādosāsamohānam
kāyavacīmanokammānam saddhādipañcindriyānañca vasena cuddasavidhassa
suttādhiṭṭhānassa vibhāgavacanato cuddasavidhanti attho. Sesam suviññeyyanti na
papañcitam.

1. Saṅgahavāraṇaṇā

Evaṃ anekabhedavibhatte nettippakaraṇe yadidaṃ vuttaṃ
“saṅgahavibhāgavāraṇasena duvidha”nti, tattha saṅgahavāro ādi. Tassāpi “yaṃ loko
pūjayate”ti ayaṃ gāthā ādi. Tattha yanti aniyamato upayoganiddeso, tassa “tassā”ti
iminā niyamanam veditabbam. Lokoti kattuniddeso. Pūjayateti kiriyāniddeso.
Salokapālōti kattuvisesanam. Sadāti kālaniddeso. Namassati cāti upacayena
kiriyāniddeso. Tassāti sāminiddeso. Etanti paccattaniddeso. Sāsanavaranti
paccattaniddesena niddiṭṭhadhammanidassanam. Vidūhīti karaṇavacanena
kattuniddeso. Ñeyyanti kammavācakakiriyāniddeso. Naravarassāti “tassā”ti
niyametvā dassitassa sarūpato dassanam.

Tattha lokiyaṇti ettha puññāpuññāni tabbipāko cāti loko, pajā, sattanikāyoti attho.
Loka-saddo hi jātisaddatāya sāmāññavasena niravasesato satte saṅgaṇhāti. Kiñcāpi
hi lokasaddo saṅkhārābhājanasupī diṭṭhappayogo, pūjanakiriyāyogyabhūtatāvasena
pana sattalokavacano eva idha gahitoti daṭṭhabbam. Pūjayateti mānayaṇti, apacāyatīti
attho.

Lokam pālentīti lokapālā, cattāro mahārājāno. Lokiyā pana indayamavarūṇakuverā
lokapālāti vadanti. Saha lokapālehīti salokapālo, “loko”ti iminā tulyādhikaraṇam.
Atha vā issariyādhipaccena taṃtaṃsattalokassa pālanato rakkhaṇato
khattiyacatumahārājasakkasuyāmasantusitasunimmitaparanimmitavasavattimahābra
hmādayo lokapālā. Tehi saha taṃtaṃsattanikāyo salokapālo lokoti vutto. Atha vā
“dveme, bhikkhave, sukkā dhammā lokam pālentī”ti vacanato hirottappadhammā
lokapālā. Tehi samannāgato loko salokapālo. Hirottappasampannā hi pāpagarahino
sappurisā dhammacchandavantatāya bhagavati pūjanamakkārāparā hontīti.

Sadāti sabbakālam rattiñceva divā ca, sadāti vā bhagavato dharmānakāle tato
parañca. Atha vā sadāti abhinīhārato paṭṭhāya yāva sāsanantaradhānā, tato parampi
vā. Mahābhinihārato paṭṭhāya hi mahābodhisattā bodhiyā niyatatāya
buddhaṅkurabhūtā sadevakassa lokassa pūjanīyā ceva vandanīyā ca honti. Yathāha
bhagavā sumedhabhūto -

“Dīpaṅkaro lokavidū, āhūtīnam paṭiggaho;
Mama kammam pakittetvā, dakkhiṇam pādamuddhari.

“Ye tatthāsum jinaputtā, padakkhiṇamakaṃsu mam;
Devā manussā asurā ca, abhivādetvāna pakkamu”nti.

Namassati cāti keci kesañci pūjāsakkārādīni karontāpi tesam apākaṭaḡuṇatāya namakkāram na karonti, na evam bhagavato, yathābhūtaabbhuggatakittisaddatāya pana bhagavantam sadevako loko pūjayati ceva namassati cāti attho. “Sadā naramanusso”ti keci paṭhanti, tam na sundaram. Tassāti yam sadevako loko pūjayati ceva namassati ca, tassa. Etanti idāni vattabham buddhiyam viparivattamānam sāmāññena dasseti. Sāsanavaranti tam sarūpato dasseti. Tattha diṭṭhadhammikasamparāyikaparamatthehi yathāraham satte sāsati vineti etenāti sāsanam, tadeva ekantaniyyānatṭhena anaññasādhāraṇaḡuṇatāya ca uttamattṭhena tamtamabhipatthitasamiddhihetutāya paṇḍitehi varitabbato vā varam, sāsanameva varanti sāsnavaram. Vidūhīti yathāsabhāvato kammakammaphalāni kusalādibhede ca dhamme vidantīti vidū, paṇḍitamanussā, tehi. Nātabbam, ñāṇamarahatīti vā ñeyyam. Naravarassāti purisavarassa, aggapuggalassāti attho.

Idam vuttam hoti - yo anaññasādhāraṇamahākaruṇāsabbaññaṇāṇādiguṇavisesayogena sadevakena lokena pūjanīyo namassanīyo ca bhagavā araham sammāsambuddho, tassa loke uttamapuggalassa etam idāni amhehi vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtam sāsanam ādikalyāṇatādiguṇasampattiyā varam aggam uttamam nipuṇañāḡocaratāya paṇḍitavedanīyamevāti. Bhagavato hi vacanam ekagāthāmatampi saccapaṭiccasamuppādakhandhāyatanadhātindriyasatipaṭṭhānādisabhāvadhammanid dhāraṇakkhamatāya soḷasahārapañcanayasoloḷasaatṭhavīsatividhapaṭṭhānavicārayogyabhāvena ca paramagambhīram atthato agādhapāram saṇhasukhumañāḡavisayamevāti. Tenevāha - “paññavantassāyam dhammo, nāyam dhammo duppaññassā”ti. Atha vā bhagavato sāsanam pariññākkamena lakkhaṇāvabodhappaṭipattiyā suññatamukhādīhi ogāhitabbattā aviññūnam supinantenapi na visayo hotīti āha - “vidūhi ñeyya”nti. Tathā ca vuttam - “etu viññū puriso”tiādi.

Apare pana “tam tassa sāsnavara”nti paṭhanti, tesam matena yam-saddo sāsana-saddena samānādhikaraṇoti datṭhabbo. Idam vuttam hoti yam sāsnavaram salokapālo loko pūjayati namassati ca, tam sāsnavaram vidūhi ñātabbanti. Imasmiñca naye lokapāla-saddena bhagavāpi vuccati. Bhagavā hi lokaggatāyakattā nipariyāyena lokapālo, tasmā “tassā”ti lokapālassa satthunoti attho. Salokapāloti cettha lokapāla-saddo guṇibhūtopi satthuvisayattā sāsana-saddāpekkhatāya sāmibhāvena sambandhīvisesabhūto padhānabhūto viya paṭiniddesam arahatīti.

Katham pana sayam dhammassāmī bhagavā dhammam pūjayatīti? Nāyam virodho. Dhammagaruno hi buddhā bhagavanto, te sabbakālam dhammam apacāyamānāva viharantīti. Vuttañhetam - “yamnūnāham yvāyam dhammo mayā abhisambuddho, tameva dhammam sakkatvā garum katvā upanissāya vihareyya”nti.

Api ca bhagavato dhammapūjanā sattasattāhappaṭipattiādīhi dīpetabbā. Dhammassāmīti ca dhammena sadevakassa lokassa sāmīti attho, na dhammassa sāmīti. Evampi namassatīti vacanam na yujjati. Na hi bhagavā kañci namassatīti, esopi niddoso. Na hi namassatīti padassa namakkāram karotīti ayameva attho, atha kho garukaraṇena tanninno tappoṇo tappabbhāroti ayampi attho labbhati. Bhagavā ca dhammagarutāya sabbakālam dhammaninnapoṇapabbhārabhāvena viharatīti. Ayañca attho “yena sudam svāham niccakappam viharāmī”ti evamādīhi suttapadehi dīpetabbo. “Vidūhi neyya”ntipi pāṭho, tassa paṇḍitehi saparasantānesu netabbam

pāpetabbanti attho. Tattha attasantāne pāpanaṃ bujḥanaṃ, parasantāne bodhananti datṭhabbaṃ.

Evaṃ bhagavato sadevakassa lokassa pūjanīyavandanīyabhāvo aggapuggalabhāvo ca vuccamāno guṇavisitṭhatam dīpeti, sā ca guṇavisitṭhatā mahābodhiyā veditabbā. Āsavakkhayañānapadaṭṭhānañhi sabbaññutaññānaṃ sabbaññutaññānapadaṭṭhānañca āsavakkhayañānaṃ “mahābodhi”ti vuccati. Sā aviparītadhammadesanato tathāgate suppatiṭṭhitāti viññāyati. Na hi savāsananiravasesakilesappahānaṃ anāvaraṇañānañca vinā tādisī dhammadesanā sambhavati. Iccassa catuvesārajjayogo. Tena dasabalachaasādhāraṇañānaṭṭhārasāveṇikabuddhadhammādisakalasabbaññugūṇap āripūrī pakāsītā hoti. Etādisī ca guṇavibhūti mahākaruṇāpubbaṅgamaṃ abhinīhārasampattiṃ purassaraṃ katvā sampāditaṃ samattiṃsapāramisaṅkhātāṃ puññañāṇasambhāramantarena na upalabbhatīti hetusampadāpi atthato vibhavitā hotīti evaṃ bhagavato tīsupi avatthāsu sabbasattānaṃ ekantahitappaṭilābhahetubhūtā ādimajjhapariyosānakalyāṇā niravasesā buddhaguṇā imāya gāthāya pakāsītāti veditabbā.

Dutīyanaye pana yasmā sikkhattayasaṅgahaṃ saphalaṃ ariyamaggasāsanaṃ tassa ārammaṇabhūtañca amatadhātuṃ tadadhigamūpāyañca pubbabhāgapāṭipattisāsanaṃ tadatthaparidīpanañca pariyattisāsanaṃ yathārahaṃ saccābhisamayavasena abhisamento svākkhātātādiguṇavisesayuttataṃ manasikaronto sakkaccaṃ savanadhāraṇaparipucchādīhi paricayaṃ karonto ca sadevako loko pūjayati nāma. Lokanātho ca sammāsambodhippattiyā veneyyānaṃ sakkaccaṃ dhammadesanena “ariyaṃ vo, bhikkhave, sammāsamādhiṃ desessāmi”, “maggānaṭṭhaṅgiko seṭṭho”, “yāvata, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesam aggamakkhāyati”, “khayaṃ virāgaṃ amataṃ pañītaṃ”, “ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā”, “dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇa”ntiādīhi vacanehi thomanena ca pūjayati nāma. Tasmā sāsanaavarassa pūjanīyabhāvo idha vuccamāno anavasesato dhammaguṇe dīpetīti ye ariyabhāvādayo niyyānādayo khayavirāgādayo madanimmadanaṃdayo asaṅkhatādayo svākkhātātādayo ādikalyāṇatādayo ca anekehi suttapadehi paveditā aneke dhammaguṇā, te niravasesato imāya gāthāya pakāsītāti veditabbā.

Yasmā pana ariyasaccappaṭivedhena samugghāṭitasammohāyeva paramatthato paṇḍitā bālyādisamatikkamanato, tasmā bhāvitalokuttaramaggā sacchikatasāmaññaphalā ca ariyapuggalā visesato vidūti vuccanti. Te hi yathāvuttasāsanaavaraṃ aviparītato ñātuṃ netuñca sapaasantāne sakkuṇantīti aṭṭhaariyapuggalasamūhassa paramatthasaṅghassāpi idha gahitattā ye suppaṭipannatādayo anekehi suttapadehi samvaṇṇitā ariyasaṅghaguṇā, tepi niravasesato idha pakāsītāti veditabbā.

Evaṃ paṭhamagāthāya sātisaṃyamaṃ ratanattayaguṇaparidīpanaṃ katvā idāni -

“Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
Sacittapariyodapanaṃ, etaṃ buddhāna sāsana”nti. -

Vacanato saṅkhepato sikkhattayasaṅgahaṃ sāsanaṃ, taṃ pana sikkhattayaṃ ñāṇavisesavisayabhāvabhedaṃ avatthābhedaṃ ca tividaṃ hoti. Kathaṃ?
Sutamayañāṇagocaro ca yo “pariyattisaddhammo”ti vuccati. Cintāmayañāṇagocaro

ca yo ākāraparivitakkadiṭṭhinijjhānakkhantīhi gahetabbākāro vimuttāyatanaviseso
“paṭipattisaddhammo”ti vuccati. Vipassanāññādisahagato
bhāvanāmayaññagocarō ca yo “paṭivedhasaddhammo”ti vuccati. Evaṃ tividhampi
sāsanam sāsanavaranti padena saṅgaṇhitvā tattha yaṃ paṭhamam, taṃ itaresam
adhigamūpāyoti sabbasāsanamūlabhūtam attano pakaraṇassa ca visayabhūtam
pariyattisāsanameva tāva saṅkhepato vibhajanto “dvādasa padāni”ti gāthamāha.

Tattha dvādasāti gaṇanaparicchedo. Padānīti paricchinnaḍḍhammanidassanam. Tesu
byañjanapadāni pajjati attho etehīti padāni. Atthapadāni pana pajjanti ñāyantīti
padāni. Ubhayampi vā ubhayathā yojetabbam byañjanapadānampi aviparītam
paṭipajjitabbattā, atthapadānam uttarivisesādhigamassa kāraṇabhāvato, tāni padāni
parato pāḷiyaññeva āvi bhavissantīti tattheva vaṇṇayissāma. Atthasūcanādiatthato
suttam. Vuttañhetam saṅgahesu -

“Atthānam sūcanato, suvuttato savanatotha sūdanato;
Suttāṇa suttasabhāgato ca, ‘sutta’nti akkhāta”nti.

Tadetaṃ tattha suttapiṭakavasena āgataṃ, idha pana piṭakattayavasena yojetabbam.
“Dvādasa padāni sutta”nti vuttam, yaṃ pariyattisāsananti attho. Tam sabbanti tam
“sutta”nti vuttam sakalam buddhavacanam. Byañjanañca attho cāti byañjanañceva
tadattho ca. Yato “dvādasa padāni sutta”nti vuttam. Idam vuttam hoti -
atthasūcanādito suttam pariyattidhammo, tañca sabbam atthato dvādasa padāni cha
byañjanapadāni ceva cha atthapadāni cāti. Atha vā yadetaṃ “sāsanavara”nti
vuttam, tam sabbam suttam, pariyattisāsanassa adhippetattā. Atthato pana dvādasa
padāni, byañjanatthapadasamudāyabhāvato. Yathāha - “byañjanañca attho cā”ti.
Tam viññeyyam ubhayanti yasmim byāñjane atthe ca vacanavacanīyabhāvena
sambandhe suttavohāro, tadubhayaṃ sarūpato viññātabbam tattha katamam
byāñjanam katamo atthoti? Tenevāha - “ko attho byāñjanam katama”nti.

Evaṃ “sāsanavara”nti vuttassa suttassa pariyattibhāvam tassa ca
atthabyañjanapadabhāvena veditabbataṃ dassetvā idāni tassa pavicayupāyam
nettippakaraṇam padatthavibhāgena dassetuṃ “soḷasahārā”ti gāthamāha.

Tattha soḷasa hārā etissāti soḷasahārā. Pañcanayā aṭṭhārasamūlapadāti etthāpi eseva
nayo. Atha vā soḷasa hārā soḷasahārā. Evaṃ itaratthāpi. Hāranayamūlapadāni eva hi
saṅkhepato vitthārato ca bhāsītāni nettīti. Sāsanassa pariyeṭṭhīti sāsanassa
atthapariyesanā, pariyattisāsanassa atthasamvaṇṇanāti attho, sakalasseva vā
sāsanassa atthavicāraṇāti attho. Paṭipattiapaṭivedhepi hi nettinayānusārena
adhigacchantīti. Mahakaccānenāti kaccoti purātano isi, tassa vaṃsālaṅkārabhūtoyam
mahāthero “kaccāno”ti vuccati. Mahakaccānoti pana pūjāvacanam, yathā
mahāmoggallānoti, “kaccāyanagottaniddiṭṭhā”tipi pāṭho. Ayañca gāthā nettim
saṅgāyantehi pakaraṇatthasaṅgaṇhanavasena ṭhapitāti daṭṭhabbā. Yathā cāyam,
evaṃ hāravibhaṅgavāre tamtamhāraniddesanigamane “tenāha
āyasmā”tiādivacanam, hārādisamudāyabhūtāyam nettiyam byañjanatthasamudāye
ca sutte kiṃ kena viciyatīti vicāraṇāyam āha - “hārā byāñjanavicayo”tiādi.

Tattha soḷasapi hārā mūlapadaniddhāraṇamantarena byāñjanamukheneva suttassa
samvaṇṇanā honti, na nayā viya
mūlapadasaṅkhātasabhāvadhammaniddhāraṇamukhenāti te “byāñjanavicayo
suttassā”ti vuttā. Atthanayā pana yathāvuttaatthamukheneva suttassa

atthasampaṭṭipattiyā hontīti āha - “nayā tayo ca suttattho”ti. Ayañca vicāraṇā paratopi āgamissati. Keci “nayo cā”ti paṭhanti, taṃ na sundaraṃ. Ubhayaṃ pariggahītaṃ hārā nayā cāti etaṃ ubhayaṃ suttassa atthaniddhāraṇavasena parisamantato gahitaṃ sabbathā sutte yojitaṃ. Vuccati suttaṃ vadati saṃvaṇṇeti. Kathaṃ? Yathāsuttaṃ suttānurūpaṃ, yaṃ suttaṃ yathā saṃvaṇṇetabbā, tathā saṃvaṇṇetīti attho. Yaṃ yaṃ suttanti vā yathāsuttaṃ, sabbāṃ suttanti attho. Nettinayena hi saṃvaṇṇetum asakkuṇeyyaṃ nāma suttaṃ natthīti.

Idāni yaṃ vuttaṃ - “sāsanavaraṃ vidūhi ñeyya”nti, tattha nettisaṃvaṇṇanāya visayabhūtaṃ pariyattidhamameva pakārantarena niyamevā dassetum “yā cevā”tiādi vuttaṃ.

Tattha atthesu kataparicchedo byañjanappabandho desanā, yo pāṭhoti vuccati. Tadattho desitaṃ tāya desanāya pabodhitattā. Tadubhayañca vimuttāyatanaśīsenā paricayaṃ karontānaṃ anupādāparinibbānapariyosānānaṃ sampattīnaṃ hetubhāvato ekantena viññeyyaṃ, tadubhayaavinimuttassa vā ñeyyassa abhāvato tadeva dvayaṃ viññeyyanti imamattaṃ dasseti yā ceva...pe... viññeyyanti. Tatrāti tasmim vijānane sādhetabbe, nipphādetabbe cetāṃ bhummaṃ. Ayamānupubbīti ayaṃ vakkhamānā anupubbi hāranayānaṃ anukkamo, anukkamena vakkhamānā hāranayāti attho. Navavidhasuttantapariyeṭṭhīti suttādivasena navaṅgassa sāsanassa pariyesanā, atthavicāraṇāti attho. Sāmiatthe vā etaṃ paccattaṃ navavidhasuttantapariyeṭṭhiyā anupubbīti. Atha vā anupubbīti karaṇatthe paccattaṃ. Idaṃ vuttaṃ hoti - yathāvuttavijānane sādhetabbe vakkhamānāya hāranayānupubbhiyā ayaṃ navavidhasuttantassa atthapariyesanāti.

Etthāha - kathaṃ panettha geyyaṅgādīnaṃ suttabhāvo, suttabhāve ca tesāṃ kathaṃ sāsanassa navaṅgabhāvo. Yañca saṅgahesu vuccati “sagāthakaṃ suttaṃ geyyaṃ, niggāthakaṃ suttaṃ veyyākaraṇa”nti, tathā ca sati suttāṅgameva na siyā. Athāpi visuṃ suttāṅgaṃ siyā, maṅgalasuttādīnaṃ suttāṅgasāṅgaho na siyā, gāthābhāvato dhammapadādīnaṃ viya, geyyaṅgasāṅgaho vā siyā, sagāthakattā sagāthāvaggassa viya, tathā ubhatovibhaṅgādīsu sagāthakappadesānanti. Vuccate -

Suttanti sāmāññaṇḍhi, visesavidhaya pare;
Sanimittā niruḷhata, sahatāññaṇḍhi nāññaṇḍhi.

Sabbassāpi hi buddhavadānaṃ suttanti ayaṃ sāmāññaṇḍhi. Tathā hi “ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ, sāvatthiyā suttavibhaṅge, sakavāde pañca suttasatānī”tiādivacanato vinayābhidhammapariyattivisesepi suttavohāro dissati. Tadekadesesu pana geyyādayo visesavidhaya tena tena nimittena paṭiṭṭhitā. Tathā hi geyyassa sagāthakattaṃ tabbhāvanimittaṃ. Lokepi hi sasīlokaṃ sagāthakaṃ cuṇṇiyaganthaṃ geyya”nti vadanti. Gāthāvirahe pana sati pucchitvā vissajjanabhāvo veyyākaraṇassa. Pucchāvissajjanañhi “byākaraṇa”nti vuccati. Byākaraṇameva veyyākaraṇanti. Evaṃ sante sagāthakādīnampi pañhāvissajjanavasena pavattānaṃ veyyākaraṇabhāvo āpajjatīti? Nāpajjati, geyyādisaṇḍhi anokāsabhāvato “gāthāvirahe satī”ti visesitattā ca. Tathā hi dhammapadādīsu kevalaṃ gāthābandhesu sagāthakattepi somanassaññaṃ mayikagāthāyuttesu “vuttañheta”ntiādivacanasambandhesu abbhutadhammapaṭisaṃyuttesu ca suttavisesesu yathākkamaṃ gāthāudānaitivuttakaabbhutadhammasaṇḍhi paṭiṭṭhitā, tathā satipi gāthābandhabhāve bhagavato atītāsu jātīsu cariyānubhāvappakāsakesu jātakasaṇḍhi.

Satipi pañhāvissajjanabhāve sagāthakatte ca kesuci suttantesu vedassa labhāpanato vedallasaññā patitṭhitāti evaṃ tena tena sagāthakattādinā nimittena tesu tesu suttavisesesu geyyaṅgādisaññā patitṭhitāti visesavidhayo suttaṅgato pare geyyādayo.

Yaṃ panettha geyyaṅgādinimittarahitaṃ suttaṃ, taṃ suttaṅgaṃ visesasaññāparihārena sāmāññasaññāya pavattanatoti. Nanu ca sagāthakaṃ suttaṃ geyyaṃ, niggāthakaṃ suttaṃ veyyākaraṇanti suttaṅgaṃ na sambhavatīti codanā tadavatthā evāti? Na tadavatthā, sodhitattā. Sodhitañhi pubbe gāthāvirahe sati pucchāvissajjanabhāvo veyyākaraṇassa tabbhāvanimittanti. Yañca vuttaṃ - “gāthābhāvato maṅgalasuttādīnaṃ suttaṅgasāṅgaho na siyā”ti, tampi na, niruḷhattā. Niruḷho hi maṅgalasuttādīsu suttabhāvo, na hi tāni dhammapadabuddhavaṃsādayo viya gāthābhāvena paññātāni, kintu suttabhāveneiva. Teneva hi aṭṭhakathāyaṃ “suttanāmaka”nti nāmaggaṇaṃ kataṃ.

Yaṃ pana vuttaṃ “sagāthakattā geyyaṅgasāṅgaho vā siyā”ti, tadapi natthi, yasmā sahatāññena. Saha gāthāhīti hi sagāthakaṃ. Sahabhāvo ca nāma atthato aññena hoti, na ca maṅgalasuttādīsu gāthāvinimutto koci suttappadeso atthi. Yo saha gāthāhīti vucceyya, na ca samudāyo nāma koci atthi. Yadapi vuttaṃ - “ubhatovibhaṅgādīsu sagāthakappadesānaṃ geyyaṅgasāṅgaho siyā”ti, tadapi na aññato. Aññā eva hi tā gāthā, jātakādipariyāpannattā. Ato na tāhi ubhatovibhaṅgādīnaṃ geyyaṅgabhāvoti evaṃ suttādīnaṃ aṅgānaṃ aññamaññasaṅkarābhāvo veditabbo. Yasmā pana sabbampi buddhavacanaṃ yathāvuttanayena atthānaṃ sūcanādiatthena suttantveva vuccati, tasmā vuttaṃ - “navavidhasuttantapariyeṭṭhi”ti.

Saṅgahavāraṇṇanā niṭṭhitā.



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