

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
(5. Khuddaka Nikāya - Tīkā)

1. Υποσχόλια για τον οδηγό (1. Nettippakaraṇa-tīkā)

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



PaliVerse

5. Η συλλογή των μικρών κειμένων - Υποσχόλια

1. Υποσχόλια για τον οδηγό

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Nettipakaraṇa-ṭīkā

Ganthārambhakathāvaṇṇanā

Samvaṇṇanārambhe ratanattayavandanā samvaṇṇetabbassa dhammassa pabhavanissayavisuddhipaṭivedanattamaṃ, taṃ pana dhammasamvaṇṇanāsu viññūnaṃ bahumānuppādanattamaṃ, taṃ sammadeva tesamaṃ uggahaṇadhāraṇādikkamaladdhabbāya sammāpaṭipattiyā sabbahitasukhanipphādanattamaṃ. Atha vā maṅgalabhāvato, sabbakiriyāsu pubbakiccabhāvato, paṇḍitehi sammācaritabhāvato, āyatimaṃ paresamaṃ diṭṭhānugatiāpajjanato ca samvaṇṇanāyaṃ ratanattayapaṇāmakiriyā. Atha vā ratanattayapaṇāmakaraṇaṃ pūjanīyapūjāpuññavisesanibbattanattamaṃ, taṃ attano yathāladdhasampattinimittassa kammassa balānuppādānattamaṃ, antarā ca tassa asaṅkocanattamaṃ, tadubhayaṃ anantarāyena aṭṭhakathāya parisamāpanattamaṃ. Idameva ca payojanaṃ ācariyena idhādhippetaṃ. Tathā hi vakkhati “vandanājanitaṃ...pe... tassa tejasā”ti. Vatthuttayapūjā hi nirisayapuññakkhettsambuddhiyā aparimeyyappabhāvo puññātisayoti bahuvidhantarāyepi lokasannivāse antarāyanibandhanasakalasamkilesaviddhamsanāya pahoti, bhayādiupaddavañca nivāreti. Yathāha -

“Pūjārahe pūjayato, buddhe yadi va sāvake”ti. ca,

Tathā -

“Ye, bhikkhave, buddhe pasannā, agge te pasannā, agge kho pana pasannānaṃ aggo vipāko hotī”ti ca,

Tathā -

“Buddho’ti kittayantassa, kāye bhavati yā pīti;
Vameva hi sā pīti, kasiṇenapi jambudīpassa;
“Dhammo’ti...pe... ‘saṅgho’ti...pe... dīpassā”ti. ca,

Tathā -

“Yasmiṃ, mahānāma, samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa...pe... na mohapariyuṭṭhitaṃ cittaṃ hotī”ti ca,

Tathā -

“Araññe rukkhāmūle vā...pe...

Bhayaṃ vā chambhitattaṃ vā, lomahaṃso na hessatī”ti. ca;

Tattha yassa ratanattayassa vandanaṃ kattukāmo, tassa guṇātisayayogasandassanattamaṃ “mahākāruṇika”ntiādinā gāthāttayamāha. Guṇātisayayogena hi vandanārahabhāvo, vandanārahe ca katā vandanā yathādhīpetappayojanaṃ sādhetīti. Tattha yassā saṃvaṇṇanaṃ kattukāmo, sā netti visesato yathānulomasāsanassannissayā, tassa ca vicittākārappavattivibhāvinī. Tathā hi suttantadesanā na vinayadesanā viya karuṇāppadhānā, nāpi abhidhammadesanā viya paññāppadhānā, atha kho karuṇāpaññāppadhānāti tadubhayappadhānadesanāvisesavibhāvanaṃ tāva sammāsambuddhassa thomaṇaṃ kātuṃ tammūlakattā sesaratanānaṃ “mahākāruṇikaṃ nātha”ntiādi vuttaṃ.

Tattha kiratīti karuṇā, paraḍukkhaṃ vikkipati apanetīti attho. Atha vā kiṇatīti karuṇā, paraḍukkhe sati kāruṇikaṃ hiṃsati vibādhatīti attho. Kampanaṃ karotīti vā karuṇā, paraḍukkhe sati sādhuṇaṃ hadayakhedaṃ karotīti attho. Kamitī vā sukhaṃ, taṃ rundhatīti karuṇā. Esā hi paraḍukkhāpanayanakāmatālakkaṇā, attasukhanirapekkhatāya kāruṇikānaṃ sukhaṃ rundhati vibandhatīti attho. Kiriyaṭi dukkhitesu pasāriyatīti vā karuṇā, karuṇāya niyuttoti kāruṇiko yathā “dovāriko”ti. Yathā hi dvāraṭṭhānato aññattha vattamānopi dvārapaṭibaddhajīviko puriso dvārānativattavuttitāya dvāre niyuttoti “dovāriko”ti vuccati, evaṃ bhagavā mettādivasena karuṇāvihārato aññattha vattamānopi karuṇānativattavuttitāya karuṇāya niyuttoti “kāruṇiko”ti vuccati. Mahābhinihārato paṭṭhāya hi yāva mahāparinibbānā lokahitatthameva lokanāthā tiṭṭhantīti. Mahanto kāruṇikoti mahākāruṇiko. Satipi bhagavato tadanñaguṇānampi vasena mahantabhāve kāruṇikasaddasannidhānena vuttattā karuṇāvasenevettha mahantabhāvo veditabbo yathā “mahāveyyākaraṇo”ti. Evañca katvā “mahākāruṇiko”ti iminā padena puggalādhīṭṭhānena satthu mahākaruṇā vuttā hoti.

Aparo nayo - atthasādhanaṃ karuṇaṃ karuṇāyanaṃ karuṇāsaṃpavattanaṃ arahatīti kāruṇiko. Bhagavato hi sabbaññutāya anavasesato sattānaṃ hitaṃ, hitupāyañca jānato, tattha ca akilāsuno hitesitā satthikā, na tathā aññesanti. Atha vā karuṇā karuṇāyanaṃ sīlaṃ pakati sabhāvo etassāti kāruṇiko. Bhagavā hi pathavīphassādayo viya kakkhaḷaphusaṇādisabhāvā karuṇāsaṃbhāvo sabhāvabhūtakaruṇoti attho. Sesā purimasadisameva. Atha vā mahāvisayatāya, mahānubhāvatāya, mahapphalatāya ca mahatī karuṇāti mahākaruṇā. Bhagavato hi karuṇā niravasesesu sattesu pavattati, pavattamānā ca anaññasādhāraṇā pavattati, diṭṭhadhammikādibhedañca mahantameva sattānaṃ hitasukhaṃ ekantato nipphādeti, mahākaruṇāya niyuttoti mahākāruṇiko, taṃ mahākāruṇikaṃ. Sesā sabbāṃ vuttanayeneva veditabbaṃ. Sumāgadhādīpadānaṃ viya cettha saddasiddhi veditabbā.

Nāthatīti nātho, veneyyānaṃ hitasukhaṃ āsīsatīti patthetīti attho, mettāyanavasena cettha hitasukhāsīsaṇaṃ veditabbaṃ, na karuṇāyanavasena paṭhamapadena vuttattā. Atha vā nāthati veneyyagataṃ kilesabyasaṇaṃ upatāpetīti nātho, nāthatīti vā nātho, yācatīti attho. Bhagavā hi “sādhu, bhikkhave, bhikkhu kālāna kālāṃ attasampattiṃ paccavekkhitā”tiādinā sattānaṃ taṃ taṃ hitappaṭipattiṃ yācitvāpi mahākaruṇāya samussāhito te tattha niyojati. Paramena vā cittissariyena samannāgato, sabbasatte vā sīlādiguṇehi īsati abhibhavatīti paramissaro bhagavā “nātho”ti vuccati, taṃ nāthaṃ.

Ñātabbanti ñeyyaṃ, atītādibhedabhinnaṃ sabbaṃ saṅkhatam, asaṅkhatañca. Saṅgaraṇaṭṭhena sāgaro, patitapatitānaṃ attano puthulagambhīrabhāvehi saṃsīdanaṃ nimmujjanaṃ karotīti attho. Saṃ-saddassa cettha “sābhāvo, sārāgo”tiādīsu viya niruttinayena daṭṭhabbo. Saṅgaraṇaṭṭhenāti vā saṅgarakaraṇaṭṭhena, t̥hitadhammatāya “ayaṃ me mariyādā, imaṃ velaṃ nātikkamāmī”ti lokena saṅgaram saṅketam karonto viya hotīti attho. Saṅgaraṇam vā samantato galanaṃ sandanaṃ udakena karotīti sāgaro. Kappavuṭṭhānakāle hi mahāsamuddo ito cito ca paggharivā sakalam lokadhātum ekogham karotīti. Lokiyā pana vadanti “sāgarassa rañño puttehi sāgarehi nibbattito khatoti sāgaro, puratthimo samuddappadeso, taṃsambandhatāya ruḥhivasena sabbopi samuddo tathā vohariyati”ti. Sāgarasadisattā sāgaro, ñeyyameva sāgaroti ñeyyasāgaro. Sadisatā cettha puthuladuttaragambhīrānādikālikatāhi veditabbā, nihīnaṃ cetamopammaṃ. Tathā hi ñeyyasessa sātisaṃyā puthulatā aparimāṇalokadhātubyāpanato, sabbaññutaññāssaeva taraṇiyatāya duttaratā, gambhīratā, ādikoṭīrahitā ca pavatti, na itarassa paricchinnaḍesattā bāhirakavītarāgehipi ittarena khaṇena atikkamitabbattā, parimitagambhīratā, parimitakālattā ca. Ñeyyasāgarassa pāram pariyaṇam gatoti ñeyyasāgarapāragū, taṃ ñeyyasāgarapāraguṃ.

Gamaṇaṇcettha ñāṇagamaṇameva, na itaraṃ ñeyyaggahaṇato, taṃ pana ñāṇam duvidham sammasanaṇaṇivedhabhedato, tathā hetuphalabhedato. Tattha “kicchaṃ vatāyaṃ loko āpanno”tiādīnaṃ karuṇāyanavaseneva abhinivisitvā anekākāravokāre saṅkhāre sammasantaṃ bhagavato sammasanañāṇam chattiṃsakoṭṭisatasahassamukhena ñeyyasāgaram ajjhogāhetvā tassa pāram pariyaṇam agamāsi, yaṃ “mahāvajirañāṇa”nti vuccati. Paṇivedhañāṇam pana sabbaññutaññāṇapadaṭṭhānaṃ āsavakkhayañāṇam, āsavakkhayañāṇapadaṭṭhānañca sabbaññutaññāṇam, yaṃ “mahābodhī”ti vuccati. Pāragamaṇaṇca tassa kiccasiddhiyā, samatthātāya ca veditabbam. Tathā yathāvuttaṃ sammasanañāṇam hetu, itaraṃ phalaṃ. Saha sammasanañāṇena vā āsavakkhayañāṇam hetu, sabbaññutaññāṇam phalaṃ tadānisamaṃsabhāvatoti veditabbam.

Vandeti namāmi, abhiṭṭhavāmi vā. Saṇhaṭṭhena nipuṇā, anupacitañāṇasambhārānaṃ agāḍhaṭṭhena gambhīrā, ekattādibhedato nandiyāvaṭṭādivibhāgato ca vicitrā viṣiṭṭhā nānāvidhā nayā etissāti nipuṇagambhīravicitranayā, nipuṇagambhīravicitranayā desanā assāti nipuṇagambhīravicitranayadesano, taṃ nipuṇa...pe... desanaṃ. Nayatīti vā nayo, pālīgati, sā ca vuttanayena atthato nipuṇā, atthato byañjanato ca gambhīrā, saṅkhepavittārānūlomādippavattiyā nānāvidhatāya vicitrā. Tathā hi paññattianupaññattiādivasena, saṃkilesabhāgiyādilokiyādītadubhayavomissatādivasena, kusālādikhandaḍisaṅgahāḍisamayavimuttādīṭhapanādikusalamūlādītikapaṭṭhānādivasena ca anekavidhā pālīgatīti.

Tattha dvīhākārehi bhagavato thomaṇā veditabbā attahitasampattito, parahitappaṭipattito ca. Tesu attahitasampatti anāvaraṇañāṇādhigamato, savāsaṇānaṃ sabbesaṃ kilesānaṃ accantappahāṇato ca veditabbā, parahitappaṭipatti lābhasakkārādinirapekkhacittassa sabbadukkhaṇiyyānikadhammaḍesanaṇto, paṭiviruddhesupi niccam hitajjhāsayañāṇaparipākakālāgamaṇato ca veditabbā. Sā panettha payogato, āsayato ca duvidhā, parahitappaṭipatti, yathāvuttaḍhedā duvidhā ca attahitasampatti

pakāsītā hoti. Kathaṃ? “Mahākāruṇika”nti iminā āsayato, “nipuṇa...pe... desana”nti iminā payogato, “nātha”nti iminā pana ubhayathāpi bhagavato parahitappaṭipatti pakāsītā karuṇākiccadīpanato, “ñeyyasāgarapāragu”nti iminā sātisayaṃ attahitasampatti paramukkamsagataññānakiccadīpanato.

Atha vā tihākārehi bhagavato thomanā veditabbā hetuto, phalato, upakārato ca. Tattha hetu mahākaruṇā, sā pana paṭhamapadena sarūpeneva dassitā. Phalaṃ catubbidhaṃ ñāṇasampadā pahānasampadā ānubhāvasampadā rūpakāyasampadā cāti. Tāsu padhānabhūtā ñāṇapahānasampadā “ñeyyasāgarapāragu”nti iminā padena pakāsītā. Padhāne hi dassite avinābhāvato itarampi dvayaṃ dassitameva hoti. Na hi buddhānaṃ ānubhāvarūpakāyasampattihi vinā kadāci dhammakāyasirī vattatīti. Upakāro anantaraṃ abāhiraṃ katvā tividhayānamukhena vimuttidhammadesanā, sā “nāthaṃ, nipuṇa...pe... desana”nti padadvayena pakāsītāti veditabbaṃ.

Tattha “mahākāruṇika”nti etena sammāsambodhiyā mūlaṃ dasseti. Mahākaruṇāsañcoditamānaso hi bhagavā saṃsārapaṅkato sattānaṃ samuddharaṇatthaṃ katābhinihāro anupubbena pāramiyo pūretvā anuttaraṃ sammāsambodhiṃ adhigatoti karuṇā sammāsambodhiyā mūlaṃ. “Ñeyyasāgarapāragu”nti etena pubbhāgappaṭipattiyā saddhiṃ sammāsambodhiṃ dasseti. Anāvaraṇañānapadaṭṭhānañhi maggañāṇaṃ, maggañānapadaṭṭhānañca anāvaraṇañāṇaṃ “sammāsambodhi”ti vuccati. Vuttappabhedhaṃ pana sammasanañāṇaṃ saha paññāpāramiyā tassā pubbhāgapaṭipadā. Tassā hi ānubhāvena līnuddhaccapatiṭṭhānāyūhanakāmasukhallikattakilamathānuyogasassatucchedādiānt advayavirahitā ukkaṃsapāramippattā majjhimā paṭipadā bhāvanāpāripūriṃ gatā. “Nātha”nti iminā sammāsambodhiyā phalaṃ dasseti lokattayanāyakabhāvadīpanato. Tathā hi sabbānatthaparihārapubbaṅgamāya niravasesahitasukhavidhānatappaṛāya nirisayāya payogasampattiyā, sadevamanussāya pajāya accantupakāritāya aparimitanirupamabhāvaguṇavisesasamaṅgitāya ca sabbasattuttamo bhagavā aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ anuttaragāravaṭṭhānabhūtātāya ca “nātho”ti vuccatīti. “Nipuṇa...pe... desana”nti iminā sammāsambodhiyā payojanaṃ dasseti. Saṃsāramahoghato sattasantāraṇatthañhi bhagavatā sammāsambodhi abhipatthitā, tañca sattasantāraṇaṃ yathāvuttadesanāsampattiyā samijjhati tadavinābhāvato. Iminā bhagavato sātisayā parahitappaṭipatti dassitā, itarehi attahitasampattīti tadubhayena attahitāya paṭipannādīsu catūsu puggalesu bhagavato catutthapuggalabhāvaṃ dīpeti, tena ca anuttaradakkhiṇeyyabhāvaṃ, uttamavandanīyabhāvaṃ, attano ca vandanakiriyāya khettaṅgatabhāvaṃ dīpeti.

Ettha ca yathā “mahākāruṇika”nti iminā padena bhagavato mahākaruṇā dassitā, evaṃ “ñeyyasāgarapāragu”nti etena mahāpaññā dassitā. Tesu karuṇāggahaṇena lokiyesu mahaggatabhāvappattāsādhāraṇaguṇadīpanato bhagavato sabbalokiyaguṇasampatti dassitā hoti, paññāggahaṇena sabbaññutaññānapadaṭṭhānamaggañāṇadīpanato sabbalokuttaraguṇasampatti. Tadubhayaggahaṇasiddho eva cattho nāthasaddena pakāsīyati. Karuṇāvacanena upagamaṇaṃ nirupakkilesaṃ dasseti, paññāvacanena apagamaṇaṃ. Tathā karuṇāggahaṇena lokasamaññānurūpaṃ bhagavato pavattiṃ dasseti lokavohāraṇasayattā karuṇāya, paññāggahaṇena samaññāya anati dhāvanāṃ. Sabhāvānavabodhena hi dhammānaṃ samaññaṃ atidhāvitvā sattādisammasanaṃ

hotīti. Tathā karuṇāggahaṇena mahākaruṇāsamāpattivihāraṃ dasseti, paññāggahaṇena tīsu kālesu appaṭihataññāṃ, catusaccaññāṃ, catupaṭisambhidāññāṃ, catuvesārajaññāṃ. Karuṇāggahaṇena mahākaruṇāsamāpattiñāṇassa gahitattā sesāsādhāraṇaññāni, cha abhiññā, aṭṭhasu parisāsu akampanaññāni, dasa balāni, cuddasa buddhaññāni, soḷasa ñāṇacariyā, aṭṭhārasa buddhadhammā, catucattālīsa ñāṇavatthūni sattasattati ñāṇavatthūnīti evamādīnaṃ anekesaṃ paññāppabhedānaṃ vasena ñāṇacāraṃ dasseti.

Tathā karuṇāggahaṇena caraṇasampatti, paññāggahaṇena vijjāsampatti. Karuṇāggahaṇena sattādhīpatitā, paññāggahaṇena dhammādhīpatitā. Karuṇāggahaṇena lokanāthabhāvo, paññāggahaṇena attanāthabhāvo. Tathā karuṇāggahaṇena pubbakāribhāvo, paññāggahaṇena kataññūtā. Karuṇāggahaṇena aparantapatā, paññāggahaṇena anattantapatā. Karuṇāggahaṇena vā buddhakaradhammasiddhi, paññāggahaṇena buddhabhāvasiddhi. Tathā karuṇāggahaṇena paresaṃ tāraṇaṃ, paññāggahaṇena sayamaṃ tāraṇaṃ. Tathā karuṇāggahaṇena sabbasattesu anuggahacittatā, paññāggahaṇena sabbadhammesu virattacittatā dassitā hoti. Sabbesañca buddhaguṇānaṃ karuṇā ādi taṃnidānabhāvato, paññā pariyoṣānaṃ tato uttari karaṇīyābhāvato, iti ādipariyoṣānadassanena sabbe buddhaguṇā dassitā honti. Tathā karuṇāvacanena sīlakkhandhapubbaṅgamo samādhikkhandho dassito hoti. Karuṇānidānañhi sīlaṃ tato pāṇātipātādiviratippavattito, sā ca jhānattayasampayoginīti. Paññāvacanena paññākkhandho. Sīlañca sabbabuddhaguṇānaṃ ādi, samādhī majjhe, paññā pariyoṣānanti evampi ādimajjhapariyoṣānakalyāṇā sabbe buddhaguṇā dassitā honti nayato dassitattā. Eso eva hi niravasesato buddhaguṇānaṃ dassanupāyo, yadidaṃ nayaggāhaṇaṃ, aññathā ko nāma samattho bhagavato guṇe anupadaṃ niravasesato dassetuṃ. Tenevāha -

“Buddhōpi buddhassa bhaṇeyya vaṇṇaṃ, kappampi ce aññaṃabhāsamāno;
Khīyetha kappo ciradīghamantare, vaṇṇo na khīyetha tathāgatassā”ti.

Teneva ca āyasmatā sāriputtattherenāpi buddhaguṇaparicchedanaṃ pati anuyuttēna “no hetamaṃ, bhante”ti paṭikkhipitvā “apica me, bhante, dhammanvayo vidito”ti vuttaṃ.

Evamaṃ saṅkhepena sakalasabbaññuguṇehi bhagavantaṃ abhitthavitvā idāni saddhammaṃ thometuṃ “vijjācaraṇasampannā”tiādimāha. Tattha vijjācaraṇasampannā hutvāti vacanaseso. Vindiyaṃ dhammānaṃ salakkhaṇaṃ, sāmāññalakkhaṇaṃ vindaṭīti vijjā, lobhakkhandhādīni vā vijjhaṇaṭṭhena vijjā, catunnaṃ vā ariyasaccānaṃ viditakaraṇaṭṭhena vijjāti evamaṃ tāvettha vacanaṭṭhato vijjā veditabbā. Pabhedato pana tissopi vijjā vijjā bhayaabheravasutte āgataniyāmeneva, aṭṭhapi vijjā vijjā ambatṭhasuttādīsū āgataniyāmeneva. Caranti tehi caraṇāni, sīlasaṃvarādayo pañcadasa dhammā, iti imāhi vijjāhi, imehi ca caraṇehi sampannā sampannāgatāti vijjācaraṇasampannā.

Yenāti yena dhammena karaṇabhūtena, hetubhūtena ca. Tattha maggadhammassa karaṇattho veditabbo niyyānakiriyāsādhakatamabhāvato, nibbānadhammassa hetuattho ārammaṇapaccayabhāvato. Paccayattho hi ayaṃ hetvattho. Pariyattidhammassapi hetuattho yujjateva paramparāya hetubhāvato. Phaladhamme pana ubhayampi sambhavati. Kathaṃ? “Tāya saddhāya avūpasantāyā”ti vacanato maggena samucchinnānaṃ kilesānaṃ paṭippassaddhipphāṇakiccatāya phalassa

niyyānānugunātā, niyyānapariyosānatā cāti iminā pariyāyena siyā karaṇattho niyyānakiriyāya. Sakadāgāmimaggavipassanādīnaṃ pana upanissayapaccayabhāvato siyā hetuattho. Evañca katvā aggappasādasuttādīsu aggādibhāvena aggahitāpi phalapariyattidhammā chattamāṇavakavimānādīsu saraṇīyabhāvena gahitāti tesam magganibbānānaṃ viya mahāaṭṭhakathāyaṃ saraṇabhāvo uddhaṭo. Visesato cettha maggapariyāpannā eva vijjācaraṇadhammā veditabbā. Te hi nippariyāyena niyyānakiriyāya sādhakatamabhūtā, na itare. Itaresaṃ pana niyyānatthātāya niyyānatā. Yadi evaṃ kasmā “vijjācaraṇasampannā hutvā”ti vuttaṃ, niyyānasamakārameva hi yathāvuttavijjācaraṇasampattisamadhigamoti? Nāyaṃ virodho samānakālatāya eva adhippetattā yathā “cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa”nti. Sampannāti vā padassa vattamānakālatthātā veditabbā “uppannā dhammā”ti ettha uppannasaddassa viya. Evañca katvā vacanasesamantareneva padayojanā siddhā hoti. “Yenā”ti ca padaṃ ubhayattha sambandhitabbaṃ “yena dhammena vijjācaraṇasampannā, yena dhammena niyyanti”ti.

Lokatoti khandhādilokato, vaṭṭatoti attho. Nti taṃ magganibbānaphalapariyattibhedam dhammaṃ. Uttamanti seṭṭhaṃ. Tathā hesa attanā uttaritarassa abhāvena “anuttaro”ti vuccati. Tattha maggassa niyyānahetuādiatthena, nibbānassa nissaraṇavivekādiatthena, phalassa ariyasantabhāvādiatthena ca seṭṭhatā veditabbā. Svāyamatto “yāvatā, bhikkhave, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesam aggamakkhāyati”ti ādisuttapadānusārena vibhāvetabbo.

Dhammanti yathānusiṭṭhaṃ paṭipajjamāne apāyato, saṃsārato ca apatamāne katvā dhāretīti dhammo. Sammā, sāmāñca sabbadhammānaṃ buddhattā sammāsambuddho, sabbaññūtānāvaraṇaṇāṇo samantacakkhu bhagavā, tena yathā sammāsambodhisamadhigameneva sabbe buddhaguṇā sampāpunīyanti, evaṃ sammadeva āsevanāya bhāvanāya bahulīkiriyāya sammāpaṭipattiyā sammadeva paccavekkhaṇāya sakkaccaṃ dhammadesanāya veneyyasantānesu paṭiṭṭhāpanena -

“Ariyaṃ, vo bhikkhave, sammāsamādhim desessāmi. Maggānaṭṭhaṅgiko seṭṭho. Yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesam aggamakkhāyati. Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā. Dhammaṃ, vo bhikkhave, desessāmi ādikalyāṇa”nti -

Ādivacanehi, abhitthavanena ca pūjito mānito apacitoti sammāsambuddhapūjito, taṃ sammāsambuddhapūjitaṃ dhammaṃ vandeti sambandho.

Ayaṃ panettha saṅkhepattho - yassa dhammassa adhigamane vijjāsampannā ceva honti caraṇasampannā ca, sabbavaṭṭadukkhato ca niyyanti, tameva ariyānaṃ sakalaguṇasamaṅgibhāvanimittaṃ, anavasesadukkhanissaraṇahetubhūtañca uttamaṃ pavaraṃ saddhim pariyattidhammena navavidhaṃ lokuttaradhammaṃ bhagavatāpi sammāpaṭipattiādividhinā pūjitaṃ namāmi, abhitthavāmi vāti.

Ettha ca “yena lokato niyyanti, vijjācaraṇasampannā ca hontī”ti padadvayena yathākkamaṃ dhammassa bhāvetabbabhāvo, sacchikātabbabhāvo ca vutto. Tesu paṭhamena vijjāsampattiyā dhammaṃ thometi, dutiyena vimuttisampattiyā. Tathā paṭhamena jhānasampadāya, dutiyena vimokkhasampadāya. Paṭhamena vā samādhisampadāya, dutiyena samāpattisampadāya. Paṭhamena vā

khayaññabhāvena, dutiyena anuppādaññabhāvena. Atha vā purimena vijjūpamatāya, dutiyena vajirūpamatāya. Purimena vā virāgasampattiya, dutiyena nirodhasampattiya. Tathā paṭhamena niyyānabhāvena, dutiyena nissaraṇabhāvena. Paṭhamena vā hetubhāvena, dutiyena asaṅkhatabhāvena. Paṭhamena vā dassanabhāvena, dutiyena vivekabhāvena. Paṭhamena vā adhipatibhāvena, dutiyena amatabhāvena dhammaṃ thometi. Atha vā paṭhamena niyyānikabhāvadassanato svākkhātātāya dhammaṃ thometi, dutiyena sacchikātabbabhāvato sandiṭṭhikatāya. Tathā purimena akālikatāya, pacchimena ehipassikatāya. Purimena vā opaneyyikatāya, pacchimena paccattaṃ veditabbatāya dhammaṃ thometi.

“Uttama”nti ca etena aññassa visiṭṭhassa abhāvadīpanena paripuṇṇatāya dhammaṃ thometi, “sammāsambuddhapūjita”nti etena parisuddhatāya. Sabbadosāpagamena hissa pūjanīyatā. Parisuddhatāya cassa pahānasampadā, paripuṇṇatāya pabhavasampadā. Pahānasampattiya ca bhāvanāpāripūrī anavasesadosasamugghāṇato, pabhavasampattiya sacchikiriyanibbatti tatuttari karaṇīyābhāvato. Anaññasādhāraṇatāya hi uttamoti. Tathā bhāvetabbabhāvenassa saha pubbabhāgasīlādīhi sekkhā sīlasamādhīpaññākkhandhā, sacchikātabbabhāvena saha asaṅkhatāya dhātuyā asekkhā sīlasamādhīpaññākkhandhā dassitā hontīti.

Evam saṅkhepena sabbasaddhammaguṇehi saddhammaṃ thometvā idāni ariyasaṅghaṃ thometuṃ “sīlādiguṇasampanno”tiādi vuttaṃ. Tattha sīlādiguṇasampannoti sīlasamādhīpaññāvimuttiyādiguṇehi sampanno samannāgato, sampannasīlādiguṇo vā. Ariyānañhi taṃtaṃmaggavajjhakilesappahānena hatapaṭipakkhā suvisuddhā sīlādayo “sampannā”ti vattabbataṃ arahanti, na puthūjjanānaṃ, yato “suppaṭipanno”tiādinā ariyasaṅgho thomīyati. Atha vā sīlādiguṇasampannoti paripuṇṇasīlādiguṇo. Ariyapuggalānañhi ariyasaccappaṭivedhena saheva yathārahaṃ sekkhāsekkhā sīlādiddhammakhandhā pāripūriṃ gacchantīti. Ṭhito maggaphalesūti maggesu, phalesu ca ṭhito, maggaṭṭho, phalaṭṭho cāti attho. Yoti aniyamato ariyasaṅghaṃ niddisati, tassa “ta”nti iminā niyamaṃ veditabbaṃ.

Nanu ca ariyasaṅghe na sabbe ariyapuggalā maggaṭṭhā, nāpi sabbe phalaṭṭhāti? Saccametaṃ, avayavadhammena pana samudāyaṃ niddisanto evamāha yathā “samaṃ cuṇṇa”nti. Yathā hi yogacuṇṇassa avayavesu labbhamāno samabhāvo samudāye apadisīyati “samaṃ cuṇṇa”nti, evam ariyasaṅghassa avayavabhūtesu ariyapuggalesu labbhamāno maggaṭṭhaphalaṭṭhabhāvo samudāyabhūte ariyasaṅghe ṭhito “maggaphalesū”ti apadiṭṭhoti veditabbaṃ.

Ārakattā kilesehi, anaye na iriyanato, aye ca iriyanato, sadevakena ca lokena “saraṇa”nti araṇīyato ariyo, diṭṭhisīlasāmaññena saṃhatattā saṅgho, ariyo ca so saṅgho cāti ariyasaṅgho, taṃ ariyasaṅghaṃ. Pujjabhavaphalanibbattanato attano santānaṃ punātīti vā puññaṃ, khittaṃ vuttaṃ bījaṃ viruṇaṭṭhānatāya tāyati rakkhatīti khettaṃ kedārādi, khettaṃ viyāti khettaṃ, sattānaṃ puññaṃ mahapphalabhāvakaraṇena viruṇaṭṭhānatāya khettaṃti puññaṃkhettaṃ. Anuttaraṃ vandeti sambandho.

Ettha ca “sīlādiguṇasampanno”ti etena ariyasaṅghassa bhagavato anujātaputtataṃ dasseti, tenassa pabhavasampadā dīpitā hoti. “Ṭhito maggaphalesū”ti etena pahānasampadaṃ, ñāṇasampadañca dasseti kilesānaṃ samucchedappaṭippassaddhipahānadīpanato, maggaphalaññādhigamadīpanato

ca. “Ariyasaṅgha”nti etena pabhavasampadaṃ sabbasaṅghānaṃ
aggabhāvadīpanato, sadevakena ca lokena araṇīyabhāvadīpanato. “Puññaṅkhettaṃ
anuttara”nti etena lokassa bahūpakārataṃ dasseti aggaḍakkhiṇeyyabhāvadīpanato.

Tathā “sīlādiguṇasampanno”ti idaṃ ariyasaṅghassa
sammāujuṇāyasāmicippaṭipannabhāvadīpanaṃ. “Thito maggaphalesū”ti idaṃ satipi
santānavibhāgena anekabhāve catupurisayugaaṭṭhapurisapuggalabhāvadīpanaṃ.
“Ariyasaṅgha”nti idaṃ āhuneyyādibhāvadīpanaṃ. “Puññaṅkhettaṃ anuttara”nti
idaṃ lokassa hitasukhāya paṭipannatādīpanaṃ. Tathā “thito maggaphalesū”ti idaṃ
ariyasaṅghassa lokuttarasaraṇagamanasabbhāvadīpanaṃ, tenassa bhagavato
orasaputtabhāvo dassito hoti. “Sīlādiguṇasampanno”ti iminā panassa
vihatavidhastakilesā anavasesā sekkhāsekkhā sīlādiddhammakhandhā dassitā.
“Ariyasaṅghaṃ puññaṅkhettaṃ anuttara”nti iminā tesaṃ tesaṅñeva
yathāvuttaguṇavisesānaṃ suparisuddhataṃ dīpeti. Tenassa mahānubhāvataṃ,
anuttaradakkhiṇeyyabhāvaṃ, vandanārahabhāvaṃ, attano ca vandanākiriya
khettaṅgatabhāvaṃ dīpeti. Saraṇagamaṇaṅca sāvakaṇaṃ sabbaguṇānaṃ ādi,
sapubbabhāgappaṭipadā sekkhā sīlakkhandhādayo majjhe, asekkhā
sīlakkhandhādayo pariyoṣānanti ādimajjhapariyoṣānakalyāṇā sabbe ariyasaṅghaguṇā
imāya gāthāya pakāsitāti veditabbaṃ.

Evaṃ gāthāttayena saṅkhepato sakalaguṇasaṃkittanamukhena ratanattayassa
paṇāmaṃ katvā idāni taṃ nipaccakāraṃ yathādhippete payojane pariṇāmento
“vandanājanita”nti gāthamāha. Tattha vandanājanitanti vandanākārena nibbattitaṃ,
ratanattayaguṇābhithavanavasena, nipaccakāravasena vā uppāditanti attho. Iti
evaṃ “mahākāruṇika”ntiādippakārena. Ratijananaṭṭhena ratanaṃ,
buddhadhammasaṅghā, cittikatādibhāvo vā ratanaṭṭho. Vuttaṅhettaṃ -

“Cittikataṃ mahagghaṅca, atulaṃ dullabhadassanaṃ;
Anomasattaparibhogaṃ, ratanaṃ tena vuccatī”ti.

Cittikatabhāvādayo ca anaṅṇasādhāraṇā buddhādīsu eva labbhanti, ratanānaṃ
tayaṃ ratanattayaṃ, tasmaṃ ratanattaye. Hatantarāyoti vidhastau paddavo hutvāti
sambandho, etena attano pasādasampattiyā, ratanattayassa ca
khettabhāvasampattiyā tassa puññaṃ atthasaṃvaṇṇanāya
upaghātaupaddavānaṃ vihanane samatthataṃ dasseti. Sabbatthāti sabbasmaṃ
anto ceva bahi ca, ajjhattikabāhiravatthūsūti attho. Sabbatthāti vā sabbasmaṃ kāle,
saṃvaṇṇanāya ādimajjhapariyoṣānakālesūti vuttaṃ hoti. Hutvāti pubbakālakiriya,
tassa “karissāmatthavaṇṇana”nti etena sambandho. Tassāti yaṃ ratanattaye
vandanājanitaṃ puññaṃ, tassa. Tejasāti ānubhāvena balena.

Evaṃ ratanattayavandanāya payojanaṃ dassetvā idāni nettippakaraṇassa
gambhīratthattā atthasaṃvaṇṇanāya dukkarabhāvaṃ dassetuṃ “thiti”ntiādimāha.
Tattha thitinti thānaṃ anantaradhānaṃ avicchedappavattiṃ. Ākaṅkhamānenāti
icchamānena patthayantena, “ahovatāyaṃ saddhammanetti ciraṃ tiṭṭheyyā”ti evaṃ
patthayantena vuttaṃ hoti. Ciranti dīghakālaṃ, pañcavassasahassaparimāṇaṃ
kālaṃ attho. Saddhammanettiyāti saddhammasaṅkhātāya nettiyā. Saddhammo hi
veneyyasantānesu ariyaguṇānaṃ nayanato netti, saddhammassa vā netti
saddhammanetti, tassā saddhammanettiyā, svāyamattho aṭṭhakathāyaṃ vicārito
eva. Therenāti thiraguṇayuttena. Abhiyācitoti ādaragāravena yācito. Abhimukhaṃ vā
yācito, anuttaraṃ katvā yācitoti attho. Uddissa vā yācito, garutaraṃ katvā yācitoti

attho, “karotu āyasmā nettippakaraṇassa kañci atthasaṃvaṇṇana”nti evaṃ nettiyā atthasaṃvaṇṇanaṃ pati ajjhesitoti vuttaṃ hoti. Ettha ca saddhammassa ciraṃ ṭhitikāmena ajjhāsayasampanna sāsane thiraguṇayutta sabbhāmacārīnā ādaragāraṇa, abhimukhaṃ vā yācena me na sakkā tassa abhiyācanaṃ paṭikkhipitunti dasseti “ṭhitiṃ ākaṅkhamānenā”ti gāthāya.

Padumuttaranāthassāti padumuttarassa sammāsambuddhassa. Passatāti pubbenivāsacakkhunā, samantacakkhunā eva vā hatthatale ṭhapitaāmalakaṃ viya abhinīhāraṃ passantena. Tādināti tātibhāvayutta, sabbattha vā nibbikārena, “amhākaṃ bhagavatā”ti vacanaseso. Yassāti āyasmato mahākaccānattherassa. Ṭhapitoti -

“Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ saṃkhittena bhāsitaṃ vitthārena atthaṃ vibhajantānaṃ yadidaṃ mahākaccāno”ti -

Evaṃ ṭhapito. Sīlādiṇavisesesahi mahantā sāvakāti mahāsāvakā, mahākassapādayo, tesu ayamāyasmā aññataroti, mahāsāvako ca so ṇavisesayogato uttamo cāti mahāsāvakuttamo.

Jhānādīsu sātisaṇṇaṃ āvajjanādivasābhāvānaṃ, ariyiddhivasena paramassa ca cetovasābhāvassa adhigatattā vasippatto. Atthādīsu savisesabhedagatapaṭisambhidāññāntā pabhinnaṭṭisambhido. “Paṇḍito, bhikkhave, mahākaccāno, mahāpaṇḍito, bhikkhave, mahākaccāno”tiādinā anekesu ṭhānesu bhagavatā paṇḍitattā sambuddhena paṇḍito. Tena vuttaṃ “satthu ceva saṃvaṇṇito saṃbhāvito, viññūnañca sabbhāmacārīna”nti.

Anumoditāti “sādhu sādhu, kaccāna, sādhu kho, tvaṃ kaccāna, imaṃ dhammasaṃvaṇṇanaṃ abhāsī”ti evaṃ anumoditā. Ekasmiṃ kira samaye ayaṃ mahāthero jambuvanasaṇḍe viharanto attano santikāvacarānaṃ bhikkhūnaṃ imaṃ hāranayapaṭimaṇḍitaṃ pakaraṇaṃ abhāsī. Bhāsivā ca bhagavato santikaṃ upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisinno yathābhāsitaṃ imaṃ pakaraṇaṃ bhagavato nivedesi. Taṃ sutvā bhagavā “sādhu sādhu”tiādinā anumoditvā “tasmātiha, tvaṃ kaccāna, imaṃ dhammasaṃvaṇṇanaṃ dhammanettitveva dhārehi”ti nāmaggaṇaṃ akāsīti vadanti. Desanāhārādīnandiyāvaṭṭanayādhāranayānusāreṇeva sabbadhammasaṃvaṇṇanānaṃ gatiyoti āha “sāsanassa sadāyattā, navaṅgassatthavaṇṇanā”ti.

Gambhīraññehiṃ gambhīrehi ñāṇehi, na saddhāmatkena, gambhīraññehi vā mahāpaṇḍehi ariyehi. Pakaraṇassa gambhīratthataṃ, attano ca ñāṇassa nātivisaṇṇaṃ viditvā saṃvaṇṇanārambhe saṃsīdantampi maṃ sāsanaguṇādiupanissayasampadā ussāhesīti imamatthaṃ dasseti “kiñcāpī”tiādinā.

“Pañcapi nikāye ogāhetvā”ti iminā nettiyā pañcapi mahānikāye anupavisitvā avatṭhānaṃ, tesāṃ saṃvaṇṇanābhāvañca dīpeti. Tattha “katamo assādo ca ādīnavo cā”tiādiṭṭhāpadesapāliṃ ānetvā idha desanāhārādīnaṃ padatthavinicchayo peṭakena saṃsandanaṃ nāma. “yathābala”nti iminā sabbathā sabbabhāgenāpi nettiyā saṃvaṇṇanā mayā na sukarā kātuṃ, attano pana ñāṇabalānurūpaṃ karissāmīti niratimānataṃ dīpeti.

Suvisuddhanti suṭṭhu visuddhaṃ, nikāyantaraladdhidosehi antarantarā anuppavesitehi asammissanti adhippāyo. Asaṃkiṇṇanti sanikāyepi padatthantaraparikkappanādinā asaṃkiṇṇaṃ tādīsasaṅkararahitaṃ anākulaṃ suparicchinnaṃ. Vividhehi ākārehi nicchinotīti vinicchayo. Atthānaṃ vinicchayo atthavinicchayo. Gaṇṭhiṭṭhānabhūtesu atthesu khilamaddanākārena pavattā vimaticchedakathā, nipuṇo sukhumo saṇho atthavinicchayo etassāti nipuṇatthavinicchayo. Atha vā atthe vinicchinotīti atthavinicchayo, yathāvuttaatthavisayañāṇaṃ, nipuṇo cheko atthavinicchayo etassāti nipuṇatthavinicchayo, taṃ nipuṇatthavinicchayaṃ. Samayanti siddhantaṃ. Idaṃ vuttaṃ hoti - mahāvihāravāsīnaṃ siddhanto vuttanayena suparisuddho, anākulo, saṇhasukhumavinicchayo ca, siddhantaṃ taṃ avilomento anukūlato tattha siddhaṃyeva dhammanettiṃ pakāsayanto nettippakaraṇassa atthasaṃvaṇṇanaṃ karissāmīti.

Pamādalekhanti aparabhāge potthakāruḷhakāle pamajjitvā likhanavasena pavattappamādapāṭhaṃ. Vajjetvāti apanetvā. Pāḷiṃ sammā niyojayanti taṃ taṃ nettipāḷiṃ tattha tattha udāharaṇabhāvena ānītasutte sammadeva niyojento, atthasaṃvaṇṇanāya vā taṃ taṃ udāharaṇasuttasaṅkhātāṃ pāḷiṃ tasmiṃ tasmiṃ lakkaṇabhūte nettiganthe sammadeva niyojento. Upadesanti nettiupaniṣaṃ nettihadayaṃ. Yvāyaṃ sapaṭṭhānavibhāgassa tettiṃsavidhassa nettipadatthassa saha nimittavibhāgena asaṅkarato vavatthito visayo, taṃ. Vibhāvento pakāsentho. Tassā nettiyā karissāmi atthavaṇṇananti sambandho.

Ettha ca “abhiyācito”ti iminā atthasaṃvaṇṇanāya nimittaṃ dasseti, “ṭhitiṃ ākaṅkhamānena ciraṃ saddhammanettiya”ti iminā payojanaṃ, “karissāmatthavaṇṇana”nti iminā piṇḍatthaṃ. Saṃvaṇṇaniyamānā hi pakaraṇatthā saṃvaṇṇanāya piṇḍattho. “Tamupanissāyā”tiādinā karaṇappakāraṃ.

Idāni saṃvaṇṇanāya savane niyojento “iti attha”nti osānagāthamāha. Tattha “sakkacca”nti padaṃ ubhayattha yojetabbaṃ “sakkaccaṃ vibhajantassa, sakkaccaṃ nisāmayathā”ti.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

Nidānakathāvaṇṇanā

Vacanatthajānanena veditappakaraṇatthasāmaññatthassa pakaraṇakathā vuccamānā sobheyyāti nettipadatthaparijānanameva ādimhi yuttarūpanti tadatthaṃ pucchati “tattha kenaṭṭhena nettī”ti. Tattha tatthāti “tassā nettiyā karissāmatthavaṇṇana”nti yadidaṃ vuttaṃ, tasmiṃ; yassā karissāmatthavaṇṇananti paṭiññātaṃ, sā netti kenaṭṭhena nettīti attho. Tatthāti vā “nettippakaraṇassā”ti etasmiṃ vacane yā netti vuttā, sā kenaṭṭhena nettīti attho. “Nayanaṭṭhenā”ti idaṃ kattukaraṇādhikaraṇasādhanaṇaṃ sādharmaṇavacananti “ariyadhammaṃ nayatī”ti kattusādhanaṇavasena tāva nettisaddassa atthaṃ vatvā idāni karaṇādhikaraṇasādhanaṇavasena vattum “nayanti tātā”tiādi vuttaṃ.

Tathā hi vuttanti nettiupadesādhinattā eva suttāvabodhassa vuttaṃ. Peṭake “tasmā nibbāyitukāmena sutamayena atthā pariyesitabbā, tattha pariyesanāya ayaṃ anupubbī bhavati soḷasa hārā pañca nayā aṭṭhārāsa mūlapadānī”tiādi. Hāranayavicāraṇā vinimutto atthasaṃvaṇṇanāviseso natthīti āha “suttassa atthasaṃvaṇṇanā nettiupadesāyattā”ti. Svāyamattho parato pakiṇṇakakathāyaṃ āvi

bhavissati. Evaṃ mahāvisayā cāyaṃ netti kuto pabhavāti āha “suttappabhavā”ti, etena nettiyā pamāṇabhūtaṃ dasseti. Idañca suttassa nettisannissayatāparidīpanaparaṃ, na therappabhavatāpaṭikkhepaparaṃ. Thero hi pañca mahānikāye ogāhetvā taṃsannissayeneva tesam saṃvaṇṇanābhūtaṃ imaṃ pakaraṇaṃ abhāsi, tasmā ayameva saṃvaṇṇanādhhammo, yadidaṃ saṃvaṇṇetabbadhammasannissayatā.

Pakaraṇaparicchedatoti pakaraṇassa vibhāgato. Hāravīcārādayo hi tayo nettippakaraṇassa vibhāgā, pakaraṇabhūtaparicchedato vā. Tīṇi hi etāni pakaraṇāni tayo adhikārā, yadidaṃ hāravīcārādayo. Pāḷivavatthānatoti pāṭhasannivesato.

“Sabbo hi pakaraṇattho”tiādinā saṅgahavārassa anvatthasaññataṃ dasseti. “Nanu cettha paṭṭhānaṃ asaṅgahita”nti codako byabhicāramāha. Itaro yadipi sarūpato asaṅgahitaṃ, atthato pana saṅgahitanti dassento “nayidameva”tiādinā pariharati. Puna “tathā hi”tiādinā tamevatthaṃ pāḷiyā pākaṭataraṃ karoti. Atthanayā nandiyāvaṭṭādayo. Saṅkhārattikā puññābhisaṅkhārādayo, kāyasaṅkhārādayo ca. Tesu atthanayānaṃ aññamaññaṅgaho parato āvi bhavissati. Itare pana kāmāvacarā, rūpāvacarā ca kusalā cetanā puññābhisaṅkhāro, akusalā cetanā apuññābhisaṅkhāro, arūpāvacarā kusalā cetanā āneñjābhisaṅkhāro. Puññābhisaṅkhāro ca apuññābhisaṅkhāro ca kāyadvārappavatto kāyasaṅkhāro, so eva vacīdvārappavatto vacīsaṅkhāro, manodvārappavatto pana tividhopi cittasaṅkhāro. Iti jātivasena purimattike vuttā eva dhammā dvāravasena dutiyattike vuttā, te eva ca purimattiketi aññamaññaṅgaho veditabbo.

Yatthāti yasmiṃ vāre. Peṭaketi peṭakopadeso. Sampatamānāti saṃvaṇṇanāvasena sannipatantā. “Byañjanavidhiputhuttā”ti idaṃ ekasmiṃ sutte anekesaṃ hārānaṃ sannipatanassa kāraṇavacanāṃ. Tathā hi “anekasāmatthiyanicitā saddā”ti akkharacintakā vadanti.

“Na sarūpato”ti iminā saṅgahavāre viya uddesaniddesavāresupi paṭṭhānassa atthato uddhaṭataṃ dasseti. Mūlapadaggahaṇeneva gahitattā uddesavāre tāva evaṃ hotu, niddesavāre pana kathanti? Tatthāpi nayaggahaṇeneva mūlapadānipi gahitānti veditabbaṃ. Na hi mūlapadehi vinā kāci nayayojanā sambhavati. Apare pana “hāranayā viya paṭṭhānaṃ na suttassa saṃvaṇṇanāviseso, atha kho tasmim tasmim sutte saṃkilesabhāgiyatādilabbhamānavisesamattanti na tassa pakaraṇassa padatthasaṅgaho. Evañca katvā tetthiṃsāya nettipadatthesu paṭṭhānaṃ asaṅgahitaṃ, uddesaniddesavāresu ca anuddhaṭamevā”ti vadanti.

“Pāḷito eva viññāyatī”ti vuttamatthaṃ samatthento “tathā hi...pe... ābhata”nti āha, tena therena bhāsitaḥbhāvo viya bhagavatā anumoditaḥbhāvopi pāḷianugato evāti dasseti. Sāvakaḥbhāsitaṭṭā nidānaṃ na vuttanti na sakkā vattunti codento “sāvaka...pe... bhāsita”nti āha. Nayidaṃ ekantikanti ca sāvakaḥbhāsitaḥbuddhaḥbhāsitaḥbhāvo nidānāvacanassa, nidānāvacanassa ca akāraṇaṃ ubhayatthāpi ubhayassa dassanato. Tasmā nidānāvacanena nettiyā asāvakaḥbhāsitaṭṭā na sijjhatīti dasseti. Tenāha “na ca tāvatā tāni appamāṇaṃ, evamidhāpi daṭṭhabba”nti.

Yeneva kāraṇena nidānāvacanassa pamāṇabhāvasādhanaṭṭā, teneva kāraṇena imassa pakaraṇassa pamāṇabhāvasiddhīti dasseti “nidānañca nāmā”tiādinā. Idāni “atha vā”tiādinā nettiyā nidānāvacanena abyabhicārahetumāha. Ayañhettha payogo na nettiyā nidānaṃ vattabbaṃ pāḷiyā atthasaṃvaṇṇanābhāvato. Yā hi pāḷiyā

atthasaṃvaṇṇanā na tassā nidānavacanaṃ diṭṭhaṃ yathā paṭisambhidāmaggassa, niddesādīnañcāti.

“Ayaṃ vibhāgo”tiādinaṃ ekavidhato paṭṭhāya yāva caturāsītisahassappabhedā, tāva yathādassitassa pakaraṇavibhāgassa puna “ādinā nayena pakaraṇavibhāgo veditabbo”ti idaṃ nigamanaṃ. Tattha ādinā nayanāti ādisaddena abhiññeyyadhammaniddesato paññattipaññāpetabbadhammavibhajanato tiyaddhapariyāpannadhammavicāro caturōghanittharaṇatthato pañcābhinandanādippahānato chatanḥākāyupasamanato saṅgahavārādisattavārasaṅgahato aṭṭhamicchattasamugghātadīpanatoti evamādīnaṃ saṅgaho daṭṭhabbo.

1. Saṅgahavāravaṇṇanā

Yanti aniyamattho sabbanāmasaddo kammaśādhanaśasena vutto. Atthāvaśodhanattho saddappayogo atthaparādhīno kevalo atthapadatthako, so padatthavipariyesakārinā iti-saddena parabhūtena saddapadatthako jāyatīti āha “yanti aniyamato upayoganiddeso”ti. Lokoti kattuniddesotiādīsipi eseṇa nayo.

Evam “ya”ntiādīnaṃ gāthāpadānaṃ kammakattukiriyākattuvisesañādidassanaśasena atthaṃ vatvā idāni avayavajotanaśasena padatthaṃ dassetuṃ “lokiyanti etthā”tiādimāha. Lokasaddo idha sāmattiyaṃ sattalokavacano daṭṭhabbo. Tenāha “pūjanakiriyāyogyabhūtātāvasenā”ti. Sāsanantaradhānato paraṃ pūjanā aññabuddhuppādena veditabbā, yathetarahi vipassīdisammāsambuddhānaṃ. “Dīpaṅkaro”tiādinaṃ yadipi buddhavaṃśadesanāyaṃ bhagavatāva vuttaṃ, sumedhapaṇḍitattabhāvena pana pavattiṃ sandhāya vuttanti āha “yathāha bhagavā sumedhabhūto”ti.

Pariññākkamenāti ñātapariññādipaṭipāṭiyā. Lakkhaṇāvaśodhappaṭipattiyaṃ vipassanāya. Tena vuttaṃ “suññatamukhādīhi”ti. Tathā ca vuttanti viññūhi vedanīyatāya eva sāsanaśasena vuttaṃ bhagavatā -

“Etu viññū puriso asaṭṭho amāyāvī ujujātiko, ahamanusāsāmi, ahaṃ dhammaṃ desemi, yathānusiṭṭhaṃ tathā paṭipajjamāno na cirasseva sāmāññeva ussati, sāmāṃ dakkhiṭi”tiādi.

Yaṃ-saddo sāsanaśasena, lokapālasaddo satthuśasayopi lokaṃ paṭi guṇibhūtoti “tassā”ti paṭiniddesassa kathaṃ satthuśasayātāti codanaṃ manasikatvā āha “salokapālota cetthā”tiādi, guṇibhūtopi lokapālasaddo padhānabhūto viya paṭiniddesaṃ arahati. Añño hi saddakkamo, añño atthakkamoti.

Dhammagāravena bhagavā dhammaṃ pūjento veneyyabandhave acintetvā samāpattisamāpajjanadhammapaccavekkhaṇāhi sattaśattāhaṃ vītināmesīti āha “bhagavato...pe... dīpetabbā”ti. Tattha ādisaddena sāvakehi dhammassavanassa, tesam paccuggamañādināñca saṅgaho veditabbo.

Iccassāti iti assa, evaṃ bhagavato aviparītaanantarāyikaniyyānikadhammadesanāya sabbaññutānāvaraṇabhāvadīpanenāti attho. Tenāti catuśeśarajjayogena. Tadvinaṇbhāvinā dasabala...pe... pakāsītā hoti. Āveṇikabuddhadhammādīti ettha ādisaddena tisu kālesu appaṭihataññāṇāni, catusaccaññāṇāni, catupaṭisambhidāññāṇāni,

pañcagatiparicchedakaññāni, cha abhiññāññāni, satta ariyadhanāni, satta bojjhaṅgā, aṭṭha vijjā, aṭṭhasu parisāsu akampanaññāni, aṭṭha vimokkhā, nava samādhicariyā, nava anupubbavīhārā, dasa nāthakaraṇā dhammā, dasa ariyavāsā, dvādasa dhammacakkākārā, terasa dhutadhammā, cuddasa buddhaññāni, pannarasa caraṇadhammā, soḷasa ñāṇacariyā, soḷasa ānāpānassatī, ekūnavīsati paccavekkhaṇaññāni, catuvīsati paccayavibhāvanaññāni, catucattārīsa ñāṇavatthūni, sattasattati ñāṇavatthūni, catuvīsati koṭisatasahassasamāpattisañcārimahāvajiraññāṇaṃ, anantanayasamantapaṭṭhānapavicayadesanākārappavattaññāni cāti evamādināṃ bhagavato guṇavisesānaṃ saṅgaho daṭṭhabbo.

Aparo nayo - guṇavisitṭhataṃ dīpeti, sā ca guṇavisitṭhatā mahākaruṇāmahāpaññāhi veditabbā tāhi satthusampattisiddhito. Tattha mahākaruṇāya pavattibhedo “bahukehi ākārehi passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati”tiādinā paṭisambhidāmagge vuttanayena veditabbo. Mahāpaññāya pana pavattibhedo vutto eva. Tattha karuṇāya bhagavato caraṇasampatti, paññāya vijjāsampatti. Karuṇāya sattādhipatitā, paññāya dhammādhipatitā. Karuṇāya lokanāthatā, paññāya attanāthatā. Karuṇāya pubbakāritā, paññāya kataññūtā. Karuṇāya aparantapatā, paññāya anattantapatā. Karuṇāya buddhakaradhammasiddhi, paññāya buddhabhāvasiddhi. Karuṇāya paresaṃ tārāṇaṃ, paññāya sayāṃ tārāṇaṃ. Karuṇāya sabbasattesu anuggahacittatā, paññāya sabbadhammesu virattacittatā pakāsītā hotīti anavasesato parahitapaṭipattiyā, attahitasampattiyā ca pāripūrī veditabbā. Tīsupi avatthāsūti hetuphalasattūpakārāvatthāsu.

Abhisamayo paṭivedhasāsanassa, manasikaraṇaṃ paṭipattisāsanassa, savanādīhi paricayakaraṇaṃ pariyattisāsanassāti tiṇṇampi vasena yojetabbo. Tenāha “yathāraha”nti. “Sakkaccaṃ dhammadesanena”ti iminā idha “sāsana”nti vuttassa tividhassāpi saddhammassa avisesena desanāpūjaṃ vatvā thomanāpūjanassa vasena taṃ vibhajitvā dassento “ariyaṃ, vo bhikkhave”tiādimāha. Tattha “thomanena”ti padenāpi “sakkacca”nti padaṃ yojetabbaṃ. Pūjanādvayassāpi vā vasena idhāpi padayojanā veditabbā. Ariyabhāvādayoti ariyaseṭṭhaaggabhāvādayo. Niyyānādayoti niyyānahetudassanādayo. Svākkhātātādayoti svākkhātasandiṭṭhikatādayo.

Idāni ariyaṃhaguṇānampi imāya gāthāya pakāsītabhāvaṃ dassetuṃ “yasmā panā”tiādi vuttaṃ. Bālyādisamatikkamanatoti bālaabyattabhāvādisamatikkamanato.

Ñāṇaviseso sutacintābhāvanāmayaññāni.

Sotabbamanasikātabbapaṭivijjhatabbāvatthā avatthābhedo. Ubhayanti byañjanapadaṃ, atthapadañca. Ubhayathāti karaṇakammasādhanavasena paccekaṃ yojetabbaṃ. Paṭipajjitabbattāti ñātabbattā.

“Ayañca gāthā”tiādi kesañci vādo. Tathā hi apare “therenevāyaṃ gāthā bhāsītā”ti vadanti. Attūpanāyikāpi hi kadāci dhammadesanā hoti eva yathā “dasabalasamannāgato, bhikkhave, tathāgato catuvesārajjavīsārado”tiādi. Evañca katvā “katame soḷasa hārā”tiādivacanaṃ samatthitaṃ hoti.

Yathāvuttaatthamukhenevāti mūlapadasaṅkhātaatthuddhāreneva. Parato āgamissatīti niddesavārassa pariyosāne āgamissati “tīṇi ca nayā anūnā”tiādinā.

Vuccatīti kattari kammaniddesoti āha “vadatī”ti. Atha vā vuccatīti kammakattuniddesoyaṃ. Ayañhettha attho - hārā, nayā cāti ubhayaṃ pariggahitaṃ saṃvaṇṇakena sabbathā gahitañce, vuccati suttaṃ, sayameva suttaṃ saṃvaṇṇetīti, etena hāranayesu vasībhāvena suttasaṃvaṇṇanāya sukarataṃ dasseti.

Pakārantarenāti pubbe “sāsana”nti vuttamatthaṃ “desanā, desita”nti tato aññaena pakārena. Niyametvāti tassa ekantato viññeyyataṃ avadhāretvā. Viññeyyatā visiṭṭhesu desanādesitesu viññeyyapade labbhamānā vijānanakiriya.

Desanādesitāni ca yāvadeva vijānanatthānīti vijānanaṃ padhānanti tameva niddhārento “tatrāti tasmim vijānane”ti āha.

Etthāhāti navaṅgasāsananavavidhasuttantāti etasmim atthavacane āha codako. Tassāyaṃ adhippāyo - navahi aṅgehi vavatthitehi aññaṃaññaasaṅkararahitehi bhavitabbaṃ, tathā ca sati asuttasabhāvāneva geyyaṅgādīnīti navavidhasuttantavacanaṃ virujjheyya. Atha suttasabhāvāni geyyaṅgādīni, evaṃ sati “sutta”nti visuṃ suttaṅgaṃ na siyā, evaṃ sante aṭṭhaṅgasāsanaṃ āpajjatīti. Tenāha “kathaṃ panā”tiādi. Geyyaṅgādīsu katipayānampi suttabhāve yathāvuttadosānativatti, pageva sabbesanti dasseti “yañcā”tiādinā. Saṅgahesūti aṭṭhakathāsu. Porāṇaṭṭhakathānañhi saṅkhepabhūtā idāni aṭṭhakathā “saṅgahā”ti vuttā. Suttaṃ nāma sagāthakaṃ vā siyā, niggāthakaṃ vāti aṅgadvayeneva tadubhayaṅgaṃ katanti visuṃ suttaṅgassa asambhavo tadubhayavinimuttassa suttassa abhāvato. Tena vuttaṃ “suttaṅgameva na siyā”ti. Athāpi kathañci. Siyāti vakkhamānaṃ sāmāññaividhiṃ sandhāyāha. Evampi ayaṃ dosoti dassento “maṅgalasuttādīna”ntiādimāha.

Tabbhāvanimittanti geyyaṅgabhāvanimittaṃ. Veyyākaraṇassa tabbhāvanimittanti sambandho. Codako “gāthāvirahe”ti vacanaṃ aggaṇhanto “pucchāvissajjanaṃ byākaraṇa”nti vacanamattameva gahetvā “evaṃ sante”tiādinā codeti. Itaro pana okāsaividhito anokāso vidhi balavāti ñāyaṃ gāthāvirahitaṃyeva veyyākaraṇanti, idhādhippetanti ca dassento “nāpajjatī”tiādinā pariharati. Tathā hīti teneva kāraṇena, satipi saññantaranimittayoge anokāsasaññānaṃ balavabhāvenevāti attho.

Saṅgahavāraṇaṇā nīṭṭhitā.



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). Υποσχόλια. Ο Κανόνας των Ομιλιών - Υποσχόλια. 5. Η συλλογή των μικρών κειμένων - Υποσχόλια. 1. Υποσχόλια για τον οδηγό. 1. Σχόλια για την ενότητα της σύνοψης 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