

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

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

1. Η συλλογή των μακρών ομιλιών - Υποσχόλια (1. Dīgha Nikāya - Tīkā)

5. Νέα υποσχόλια για το κεφάλαιο για το σύνολο της ηθικής-2 (5. Sīlakkhandhavagga-Abhinavaṭīkā-2)

10. Σχόλια για την ομιλία στον Σούμπα (10. Subhasuttavaṇṇanā)



PaliVerse

1. Η συλλογή των μακρών ομιλιών - Υποσχόλια

5. Νέα υποσχόλια για το κεφάλαιο για το σύνολο της ηθικής-2

10. Subhasuttavaṇṇanā

Subhamāṇavakavatthuvaṇṇanā

444. Evaṃ poṭṭhapādasuttaṃ saṃvaṇṇetvā idāni subhasuttaṃ saṃvaṇṇento yathānupubbam saṃvaṇṇanokāsassa pattabhāvaṃ vibhāvetum, poṭṭhapādasuttassānantaraṃ saṅgītassa suttassa subhasuttabhāvaṃ vā pakāsetum “evaṃ me sutaṃ...pe... sāvatthiyanti subhasutta”nti āha. Anunāsikalopena “acira parinibbute”ti vuttanti dasseti “aciraṃ parinibbute”ti iminā yathā poṭṭhapādasutte “appāṭihīra ka taṃ bhāsitaṃ sampajjati”ti, aciraṃ parinibbutassa assāti vā aciraparinibbuto yathā “acirapakkanto, māsajāto”ti. Atthamattaṃ pana dassetum evaṃ vuttaṃ. Aciraparinibbuteti ca satthu parinibbutabhāvassa cirakālatāpaṭikkhepena āsannatāmaṃ dassitaṃ, kālaparicchedo pana na dassitoti taṃ dassento “parinibbānato”tiādimāha. Visākhapuṇṇamito uddhaṃ yāva jeṭṭhapuṇṇamī, tāva kālaṃ sandhāya “māsamate”ti vuttaṃ. Mattasaddena pana tassa kālassa kiñci asampuṇṇataṃ joteti. Tudisaññito gāmo nivāso etassāti todeyyo. Taṃ panesa yasmā soṇadaṇḍo viya campam, kūṭadanto viya ca khāṇumataṃ ajjhāvasati, tasmā vuttaṃ “tassa adhipatittā”ti, issarabhāvatoti attho. Ayampi hi rañño pasenadikosalassa purohitabrāhmaṇo. Puttampi āhāti subhaṃ māṇavampi ovaḍanto āha.

Añjanānanti akkhiañjanatthāya ghaṃsitaañjanānaṃ. Vammikānanti kimisaṃhāṭavammikānaṃ sañcayaṃ disvāti sambandho. Madhūnanti makkhikamadhūnaṃ. Samāhānanti makarandasannicayaṃ. Paṇḍito gharamāvaseti yasmā appatarappatarepi gayhamāne bhogā khīyanti, appatarappatarepi ca sañciyamāne vaḍḍhanti, tasmā yathāvuttamupamattayaṃ paññāya disvā viññujātiko kiñcapi vayamakativā āyameva uppādentō gharevase gharāvāsamanutitṭheyyāti lobhādesitapaṭipattiṃ upadisati.

Adānameva sikkhāpetvā sikkhāpanahetu lobhābhībhūtatāya tasmimyeva ghare sunakho hutvā nibbatti. Lobhavasikassa hi duggati pāṭikañkhā, “janavasabho nāma yakkho hutvā nibbatti”ti ettha vuttanayena attho veditabbo. Pubbapariyāyena ativiya piyāyati. Vuttañhi “pubbeva sannivāsenā”tiādi. Nikkhamanti kenacideva karaṇīyena bahi niggate. Subhaṃ māṇavaṃ anuggaṇhitukāmo ekakova bhagavā piṇḍāya pāvīsi. Bhukkānanti “bhu bhū”ti sunakhasaddakaraṇaṃ. “Bho bho”ti brāhmaṇasamudācārena paribhavitvā paribhavanahetu. “Bhovādi nāma so hoti, sace hoti sakiñcano”ti hi vuttaṃ. Nanu ca heṭṭhā “adānameva sikkhāpetvā sunakho hutvā nibbatto”ti āha, kasmā panettha “pubbepi maṃ ‘bho bho’ti paribhavitvā sunakho jāto”ti vadatīti? Tathā nibbattiyā tadubhayasādhāraṇaphalattā. Ānisaṃsaphalañhi sādāraṇakammenapi jātaṃ, na vipākaphalaṃ viya ekakammenevāti daṭṭhabbaṃ. Avīciṃ gamissasi katokāsassa kammaṃsa paṭibāhitumasakkuṇeyyabhāvato. “Jānāti maṃ samaṇo gotamo”ti vipaṭisārī hutvā. Uddhanantareti cullikantare. Nanti sunakhaṃ.

Taṃ pavattinti bhagavatā yathāvuttakāraṇaṃ. Brāhmaṇacārittassa aparihāpitataṃ sandhāya, tathā pitaraṃ ukkaṃsento “brahmaloke nibbatto”ti āha. Mukhāruḥhanti sayamṇapaṭibhānavasena mukhamāruḥhaṃ. Taṃ pavattiṃ pucchīti “sutametaṃ bho gotama mayhaṃ pitā sunakho hutvā nibbatto”ti tumhehi vuttaṃ, “kimidaṃ saccaṃ vā asaccaṃ vā”ti pucchi. Tatheva vatvāti yathā pubbe sunakhassa vuttaṃ, tatheva vatvā. Avisaṃvādanatthanti saccāpanatthaṃ, “todeyyabrāhmaṇo sunakho hutvā nibbatto”ti vacanassa avisaṃvādanena attano avisaṃvādibhāvadassanatthanti vuttaṃ hoti. Appodakanti appakena udakena sampāditaṃ. Madhupāyāsanti sādurasam, madhuyojitaṃ vā pāyāsam. Tathā akāsi, yathā bhagavatā vuttaṃ. “Sabbam dassesīti buddhānubhāvena so sunakho taṃ sabbam netvā dassesi, na jātissaratāya. Bhagavantaṃ disvā bhukkaraṇaṃ pana purimajātisiddhavāsanāvasenā”ti evaṃ ācariyena vuttaṃ. Uparipaṇṇāsake pana cūḷakammavibhaṅgasuttaṭṭhakathāyaṃ “sunakho ‘ñātomhi iminā’ti roditvā ‘hum hu’nti karonto dhananidhānatṭhānaṃ gantvā pādena pathaviṃ khaṇitvā saññaṃ adāsī”ti jātissarākāramāha, vīmaṃsitvā gahetabbaṃ.

“Bhavapaṭicchannaṃ nāma evarūpaṃ sunakhapaṭisandhiantaraṃ pākaṭaṃ samaṇassa gotamassa, addhā esa sabbaññū”ti bhagavati pasannacitto. Aṅgavijjāpāṭhako kiresa. Tenassa etadahosi “imaṃ dhammapaṇṇākāraṃ katvā samaṇaṃ gotamaṃ pañhaṃ pucchissāmī”ti, tato so cuddasa pañhe abhisankharitvā bhagavantaṃ pucchi. Tena vuttaṃ “cuddasa pañhe pucchitvā”ti. Tattha cuddasa pañheti “dissanti hi bho gotama manussā appāyukā, dissanti dīghāyukā. Dissanti bavhābādha, appābādha. Dubbaṇṇā, vaṇṇavanto. Appesakkhā, mahesakkhā. Appabhogā, mahābhogā. Nīcakulīnā, uccākulīnā. Dissanti duppaññā, dissanti paññavanto. Ko nu kho bho gotama hetu ko paccayo, yena manussānaṃyeva sataṃ manussabhūtānaṃ dissanti hīnapaṇītata”ti ime cūḷakammavibhaṅgasutte āgate cuddasa pañhe. “Kammassakā māṇava sattā kammadāyādā”tiādinā saṅkhepato, vitthārato ca vissajjanapariyosāne bhagavantaṃ saraṇaṃ gato. Aṅgasubhatāya “subho” tissa nāmaṃ. Māṇavoti pana mahallakakālepi taruṇavohārena naṃ voharati. Attano bhogagāmatoti tudigāmato āgantvā taṅkhaṇikaṃ vasati. Teneva pāḷiyam “kenacideva karaṇīyenā”ti vuttaṃ.

445. “Ekā ca me kaṅkhā atthī”ti iminā upari pucchiyamānassa pañhassa pageva tena abhisankhatabhāvaṃ dasseti. Māṇavakanti khuddakamāṇavaṃ “ekaputtako, piyaputtako”tiādīsu viya ka-saddassa khuddakatthe pavattanato. Visabhāgavedanāti dukkhavedanā. Sā hi kusalakammanibbatte attabhāve uppajjanakasukhavedanāpaṭipakkhabhāvato “visabhāgavedanā”ti ca kāyaṃ gāḷhā hutvā bādhanato pīḷanato “ābādho”ti ca vuccati. Kīdisā pana sāti āha “yā ekadese”tiādi. Ekadese uppajjitvāti sarīrekadese uṭṭhahitvāpi aparivattibhāvakaraṇato ayapaṭṭena ābandhitvā viya gaṇhāti, iminā balavarogo ābādho nāmāti dasseti. Kicchajīvitakaroti asukhajīvitāvaho, iminā dubbalo appamattako rogo ātaṅko nāmāti dasseti. Uṭṭhānanti sayananisajjādito uṭṭhahanaṃ, tena yathā tathā aparāparaṃ sarīrassa parivattanaṃ vadati. Garukanti bhāriyaṃ akiccasiddhikaṃ. Gilānasseva kāye balaṃ na hotīti sambandho. Lahuṭṭhānena cettha gelaññābhāvo pucchito. Heṭṭhā catūhi padehi aphāsuvihārābhāvaṃ pucchitvāpi idāni puna phāsuvihārābhāvaṃ pucchatī, tena saviseso ettha phāsuvihāro pucchitoti viññāyati. Asatipi hi atisayatthajotane sadde atthāpattito atisayattho labbhateva yathā “abhirūpassa kaññā dātabbā”ti. Tenāha “gamanaṭṭhānā”tiādi. Purimaṃ āṇāpanavacanaṃ, idaṃ pana pucchitabbākāradassananti ayamimesaṃ visesoti

dasseti “athassā”tiādinā.

447. Kālo nāma upasaṅkamanassa yuttapattakālo, samayo nāma tasseva paccayasāmaggī, atthato panesa tajjaṃ sarābalañceva tappaccayaparissayābhāvo ca. Upādānaṃ nāma ñāṇena tesam gahaṇaṃ sallakkhaṇanti āha “paññāyā”tiādi. “Sve gamanakālo bhavissatī”ti iminā kālaṃ, “kāye”tiādinā samayañca sarūpato dasseti. Pharissatīti pharaṇavasena ṭhassati.

448. Cetiyaṛaṭṭheti cetiraṭṭhe. Ya-kārena hi padaṃ vaḍḍhetvā evaṃ vuttaṃ. “Cetiraṭṭhato aññaṃ visumyevekaṃ raṭṭha”ntipi vadanti. “Yasmā maraṇaṃ nāma tādīsānaṃ dasabalānaṃ rogavaseneva hoti, tasmā yena rogena taṃ jātaṃ, tassa sarūpapucchā, kāraṇapucchā, maraṇahetukacittasantāpapucchā, tassa ca santāpassa sabbalokasādhāraṇatā, tathā maraṇassa ca appaṭikaraṇatā”ti evamādinā maraṇapaṭisaññuttaṃ sammodanīyaṃ kathaṃ kathesīti dassetuṃ “bho ānandā”tiādi vuttaṃ. “Ko nāmā”tiādinā hi rogaṃ pucchati, “kiṃ bhagavā paribhuñjī”ti iminā kāraṇaṃ, “apicā”tiādinā cittasantāpaṃ, “satthā nāmā”tiādinā tassa sabbalokasādhāraṇataṃ, “ekā dānī”tiādinā maraṇassa appaṭikaraṇataṃ dassetīti daṭṭhabbaṃ. Mahājānīti mahāhāni. Yatrāti yena kāraṇena parinibbuto, tena ko dāni añño maraṇā muccissatītiādinā yojetabbaṃ. Idānīti ca attano manasikāraṃ pati vohāramattena vuttaṃ. Lajjissatīti lajjā viya bhavissati, vijjissatīti attho. Pītabhesajjānurūpaṃ āhārabhojanaṃ porāṇāciṇṇanti āha “pīta...pe... datvā”ti.

Hutvāti pāṭhaseso santikāvacarabhāvassa visesanato. Māro pāpimā viya na randhagavesī, uttaramāṇavo viya ca na vīmaṃsanādhippāyo, api tu khalu upaṭṭhāko hutvā santikāvacaroti hi viseseti. Na randhagavesīti na chiddagavesī. Yesu dhammesūti vimokkhupāyesu niyyānikadhammesu. Dharantīti adhunā tiṭṭhanti, pavattantīti attho.

449. Atthato payuttatāya saddapayogassa saddapabandhalakkhaṇāni tīṇi piṭakāni tadatṭhabhūtehi sīlādīhi tīhi dhammakhandhehi saṅgayhantīti vuttaṃ “tīṇi piṭakāni tīhi khandhehi saṅgahetvā”ti. Saṅkhittena kathitanti “tiṇṇaṃ kho māṇava khandhāna”nti evaṃ gaṇanato, sāmāññato ca saṅkhepeneva kathitaṃ. “Katamesaṃ tiṇṇa”nti ayaṃ adiṭṭhajotanāpucchāyeva, na kathetukamyatāpucchā. Māṇavasessa hi ayaṃ pucchā, na therassāti āha “māṇavo”tiādi. Aññattha pana idisesu ṭhānesu kathetukamyatāpucchāyeva dissati, na adiṭṭhajotanāpucchā. Idha pana aṭṭhakathāyaṃ evaṃ vuttaṃ, tadetaṃ aṭṭhakathāpamāṇato paccetabbaṃ. Tadā pavattamānañhi paccakkhaṃ katvā aṭṭhakathampi saṅgahamāropiṃsu. Kathetukamyatāpucchābhāve panassa therasseva vacanatā siyā.

Sīlakkhandhavaṇṇanā

450-453. Sīlakkhandhassāti ettha padatthavipallāsakārī itisaddo lutto, atthaniddeso viya saddaniddeso vā, yathāruto ca itisaddo ādyattho, pakārattho vā, tena “ariyassa samādhikkhandhassa...pe... patiṭṭhapesī”ti ayaṃ pāṭho gahitoti daṭṭhabbaṃ. Tena vuttaṃ “tesu dassitesū”ti, tesu tīsu khandhesu uddesavasena dassitesūti attho. Bhagavatā vuttanayenevāti sāmāññaphalādīsu desitanayeneva, tena imassa suttassa buddhabhāsita bhāvaṃ dassetīti veditabbaṃ. Sāsane na sīlameva sārōti ariyamaggasāre bhagavato sāsane yathādassitaṃ sīlaṃ sārō eva na hoti sāravato mahato rukkhassa papaṭikaṭṭhānikattā. Aṭṭhānapayutto hi evasaddo yathāṭhāne na yojetabbo. Yajjevaṃ kasmā tamidha gahitanti āha “kevala”ntiādi. Jhānādiuttarimanussadhamme adhigantukāmassa adhiṭṭhānamattaṃ tattha

appatiṭṭhitassa tesamasambhavato. Vuttañhi “sīle patiṭṭhāya naro sapañño”tiādi atha vā sāsane na sīlameva sāroti kāmañcetta sāsane maggaphalasīlasaṅkhātāṃ lokuttarasīlāṃpi sārāmeva, tathāpi na sīlakkhandho eva sāro hoti, atha kho samādhikkhandhopi paññākkhandhopi sāro evāti evampettha yathāpayuttana evasaddena attho veditabbo, purimoyeva panattho yuttataro. Tathā hi vuttaṃ “īto uttarī”tiādi. Aññāṃpi kattabbanti sesakhandhadvayaṃ.

Samādhikkhandhavaṇṇanā

454. Kasmā panettha thero samādhikkhandhaṃ puṭṭhopi indriyaṣaṃvarādiḷe viṣṣajjesi, nanu evaṃ sante aññaṃ puṭṭho aññaṃ byākaronto ambaṃ puṭṭho labujaṃ byākaronto viya hotīti īdisi codanā idha anokāsāti dassento “kathañca...pe... ārabhī”ti āha, tenettha indriyaṣaṃvarādayopi samādhiupakārakataṃ upādāya samādhikkhandhapakkhikabhāvena uddiṭṭhāti dasseti. Ye te indriyaṣaṃvarādayoti sambandho. Rūpāvacaracatutthajjhānadesanānantaraṃ abhiññādesanāya avasaroti katvā rūpajjhānāneva āgatāni, na arūpajjhānāni. Rūpāvacaracatutthajjhānapādikā hi saparibhaṇḍā chapi abhiññāyo. Yasmā pana lokiyābhiññāyo ijjhamānā aṭṭhasu samāpattīsu cuddasavidhena cittaparidamanena vinā na ijjhanti, tasmā abhiññāsu desiyamānāsu arūpajjhānāniḷe desitāneva honti nānantarikabhāvato. Tenāha “ānetvā pana dīpetabbānī”ti, vuttanayena desitāneva katvā ṣaṃvaṇṇakehi pakāsetabbānīti attho. Aṭṭhakathāyaṃ pana “catutthajjhānaṃ upasampajja viharatī”ti imināva arūpajjhānāṃpi saṅgahitanti dassetuṃ “catutthajjhānena hī”tiādi vuttaṃ. Catutthajjhānameva hi rūpavirāgabhāvanāvasena pavattaṃ “arūpajjhāna”nti vuccati.

471-480. Na cittekaggaṭāṃmattakenevāti ettha heṭṭhā vuttanayānusārena ṭhānāṭṭhānapayuttassa evasaddassānurūpamattho veditabbo. Lokiyasamādhikkhandhassa pana adhippetattā “na cittekaggaṭā...pe... atthī”ti vuttaṃ. Ariyo samādhikkhandhoti ettha hi ariyasaddo suddhamattapariyāyova, na lokuttarapariyāyo. Yathā cettha, tathā ariyo sīlakkhandhoti etthāpi. Itoti paññākkhandhato, so ca ukkaṭṭhato arahattaphalapariyāpanno evāti āha “arahattapariyosāna”ntiādi. Lokiyābhiññāpaṭisambhidāhi vināpi hi arahatte adhigate “nattheva uttarikaraṇīya”nti sakkā vattuṃ yadatthaṃ bhagavati brahmacariyaṃ vussati, tassa siddhattā. Idha pana lokiyābhiññāyopi āgatāyeva. Sesamettha suviññeyyaṃ.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya
paramasukhumagambhīraduranubodhatthaparidīpanāya
suvimalavipulapaññāveyyattiyajananāya sādhuvilāsiniyā nāma līnatthapakāsaniyā
subhasuttavaṇṇanāya līnatthapakāsanā.

Subhasuttavaṇṇanā niṭṭhitā.



ΠΑΡΟΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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Ημερομηνία δημιουργίας PDF: 14 Σεπτεμβρίου 2026

ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

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