

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)

2. Επεξήγηση για τον οδηγό (2. Nettivibhāvinī)

2. Επεξήγηση του νοήματος του Uddesavāra
(2. Uddesavāraatthavibhāvanā)



PaliVerse

5. Η συλλογή των μικρών κειμένων - Υποσχόλια

2. Επεξήγηση για τον οδηγό

2. Uddesavāraatthavibhāvanā

1. Evaṃ saṅgahavārena saṅkhepato dassite hārādayo idāni vibhāgena dassetuṃ “tattha katame soḷasa hārā”tiādidesanā āradhā. Atha vā soḷasahārādisamudāyā netti nāma mayā mahākaccānena niddiṭṭhāti vuttā, “katame te soḷasa hārā”ti pucchitabbattā vuttaṃ “tattha soḷasa hārā”tyādi. Tattha tatthāti tesu soḷasahārādīsu. Desanā hāro, vicayo hāro...pe... sāmāropano hāroti ime soḷasa hārāti daṭṭhabbā.

Tattha sabbasādhāraṇattā hārapadassa vacanattho paṭhamam vattabbo. Kenatṭhena hārāti? Harīyanti etehīti hārā. Etehi saṃvaṇṇanāvisesehi saṃvaṇṇīyesu suttageyyādīsu aññāsaṃsayavipallāsā harīyanti, iti aññāñādihaṇakāraṇattā “etehī”ti padena niddiṭṭhā saṃvaṇṇanāvisesā hārā nāma, hara-dhātuyā ācariyassa vacībhedasaddo, taṃsamutṭhāpako cittuppādo ca mukhyattho, veneyyānaṃ saṃvaṇṇetabbasuttassa atthajānanādiññāsaṃpayuttacittuppādo kāraṇūpacārattho, tassa upanissayapaccayabhūtānaṃ saṃvaṇṇanāvisesānaṃ upanissayapaccayasatti phalūpacārattho, iti-saddena sā upanissayapaccayasattiyeva parāmasīyati. Taṃsattisampannā saṃvaṇṇanāvisesā ṇa-paccayatthā honti. Esa nayo evarūpesu ṭhānesupi. Vitthāro aṭṭhakathāyaṃ vutto eva.

Asādhāraṇato pana desīyati etāyāti desanā. Etāya saṃvaṇṇanāya saṃvaṇṇetabbasuttattho desīyati saṃvaṇṇīyati saṃvaṇṇanānusārena ñāpīyati, iti ñāpanakāraṇattā “etāyā”ti padena niddiṭṭhā visesasaṃvaṇṇanā desanā nāma, na pālidesanā, pālidesanāya saṃvaṇṇetabbasaṃvaṇṇanābhāvena saḥacaraṇato vā desanā. Kiñcāpi aññe hārā desanāpālisaṅkhātassa suttassa atthasaṃvaṇṇanābhāvato desanāya saḥacārino honti, ayaṃ pana hāro yebhuyyena yathārutavaseneva viññāyamānattā pālidesanāya saḥa caratīti vattabbataṃ arahati, na tathā pare. Na hi assādādīnavanissaraṇādisandassanalakkhaṇarahitā pālidesanā atthi, ayañca hāro assādādisandassanalakkhaṇoti.

Viciyanti etenāti vicayo. Etena saṃvaṇṇanāvisesena sutte padapañhādayo viciyanti, iti vicāraṇakāraṇattā so saṃvaṇṇanāviseso vicayo nāma. Katvatthādhikaraṇatthāpi labbhanti. Saṃvaṇṇetabbasuttena padapañhādivicayanalakkhaṇo saṃvaṇṇanāviseso vicayo hāro.

Yuttāyutti vicārīyati etāyāti yutti. Etāya visesasaṃvaṇṇanāya sabbesaṃ hārānaṃ bhūmigocarānaṃ yuttāyutti vicārīyati, iti vicāraṇakāraṇattā “etāyā”ti padena niddiṭṭhā visesasaṃvaṇṇanā yutti nāma. Idha uttarapadalopo daṭṭhabbo, yuttiyā vicāraṇā, vicāraṇīyabhāvena saḥacaraṇato vā yutti. Sabbahārānaṃ bhūmigocarānaṃ yuttāyuttivicāraṇalakkhaṇo saṃvaṇṇanāviseso yutti hāro.

Padati pavatteti phalaṃ etenāti padaṃ, kāraṇaṃ. Ṭhanti tiṭṭhanti ettha phalāni tadāyattavuttitāyāti ṭhānaṃ, kāraṇaṃ. Padañca taṃ ṭhānañcāti padaṭṭhānaṃ, āsannakāraṇaṃ. Sutte āgatadhammānaṃ padaṭṭhānaṃ vicārīyati etāyāti padaṭṭhānā,

visesasamvaṇṇanā, vicāraṇalopova, sutte āgatadhammānaṃ padaṭṭhānānaṃ,
tesaṃca padaṭṭhānānaṃ vicāraṇalakkhaṇo samvaṇṇanāviseso padaṭṭhāno hāro.

Sutte avuttāpi samānalakkhaṇā dhammā lakkhīyanti etena samvaṇṇanāvisesenāti
lakkhaṇo, sutte vuttena dhammena samānalakkhaṇānaṃ dhammānaṃ avuttānampi
niddhāraṇalakkhaṇo samvaṇṇanāviseso lakkhaṇo hāro.

Sutte dassiyamānā nibbacanādayo cattāropi viyūhīyanti vibhāgena sampiṇḍīyanti
ettha, etena vāti byūho, catunnaṃ nibbacanādīnaṃ byūho catubyūho.
Nibbacanādhippāyabyañjanānañceva desanānidānassa ca pubbāparena saddhiṃ
sandassanalakkhaṇo samvaṇṇanāviseso catubyūho hāro.

Desanāya gahitadhammena sabhāgā, visabhāgā ca dhammā āvaṭṭīyanti ettha, etena
vāti āvaṭṭo, desanāya gahitadhammānaṃ sabhāgavisabhāgadhammavasena
āvaṭṭanalakkhaṇo samvaṇṇanāviseso āvaṭṭo hāro.

Asādhāraṇāsādhāraṇānaṃ saṃkilesadhamme, vodānadhamme ca
sādhāraṇāsādhāraṇato, padaṭṭhānato, bhūmito ca vibhajanalakkhaṇo
samvaṇṇanāviseso vibhatti hāro.

Sutte niddiṭṭhā dhammā paṭipakkhavasena parivattīyanti iminā, ettha vāti parivatto,
sutte niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo
samvaṇṇanāviseso parivattano hāro.

Sutte vuttassa ekasseva atthassa vācakaṃ vividhaṃ vacanaṃ ettha
samvaṇṇanāviseseti vivacanaṃ, vivacanameva vevacanaṃ, sutte vutte ekasmiṃ
atthe anekapariyāyasaddayojanālakkhaṇo samvaṇṇanāviseso vevacano hāro.

Sutte vuttā atthā pakārehi ñāpīyanti iminā, ettha vāti paññatti, ekekassa dhammassa
anekāhi paññattīhi paññāpetabbākāralakkhaṇo samvaṇṇanāviseso paññatti hāro.

Suttāgatā dhammā paṭiccasamuppādādīsu otaṛīyanti anuppavesīyanti ettha, etena
vāti otaṛaṇo, paṭiccasamuppādādimukhehi suttatthassa otaṛaṇalakkhaṇo
samvaṇṇanāviseso otaṛaṇo hāro.

Sutte padapadatthapañhārambhā sodhīyanti samādhīyanti ettha, etena vāti sodhano,
sutte padapadatthapañhārambhānaṃ sodhanalakkhaṇo samvaṇṇanāviseso sodhano
hāro.

Sāmaññavisesabhūtā dhammā vinā vikappena adhiṭṭhīyanti anuppavattīyanti ettha,
etena vāti adhiṭṭhāno, suttāgatānaṃ dhammānaṃ avikappanavasena
sāmaññavisesaniddhāraṇalakkhaṇo samvaṇṇanāviseso adhiṭṭhāno hāro.

Yo hetu ceva paccayo ca phalaṃ parikaroti abhisankharoti, iti so hetu ceva paccayo
ca parikkhāro, yo samvaṇṇanāviseso taṃ parikkhāraṃ hetuñceva paccayañca
ācikkhati, iti so samvaṇṇanāviseso parikkhāro nāma. Sutte āgatadhammānaṃ
parikkhārasaṅkhāte hetupaccaye niddhāretvā samvaṇṇanālakkhaṇo
samvaṇṇanāviseso parikkhāro hāro.

Sutte āgatadhammā padaṭṭhānādimukhena samāropīyanti ettha, etena vāti
samāropano, sutte āgatadhammānaṃ
padaṭṭhānavevacanabhāvapahānasamāropanavicāraṇalakkhaṇo samvaṇṇanāviseso

samāropano hāro. Bhāvasādhanavasenāpi sabbattha vacanattho vattabboti tassāpi vasena yojetabbanti. Sesam samvaṇṇanānusārena ñātabbanti.

“Tattha katame soḷasa hārā desanā”tyādinā hārasarūpaṃ vuttaṃ, kimatthaṃ “tassānugīti”tyādi vuttanti? Anugītigāthāya sukhaggahaṇatthaṃ puna “tassānugīti desanā vicayo yutti”tyādi vuttaṃ. Tattha tassāti hāruddesassa. Anugīti anu pacchā gāyanagāthā. Pañcadasoti pañcadasamo. Soḷasoti soḷasamo. Atthato asaṃkiṇṇāti desanādipadatthato lakkhaṇatthato saṅkarato rahitā. Tena vuttaṃ aṭṭhakathāyaṃ “so ca nesaṃ asaṅkaro lakkhaṇaniddese supākaṭo hotī”ti. Sesam samvaṇṇanānusārena ñātabbanti. “Keci hārā kehici hārehi saṃkiṇṇā viya dissanti, kasmā asaṃkiṇṇāti ñātabba”nti vattabbattā vuttaṃ “etesañceva”tiādi. Tattha etesañceva bhavatīti etesaṃ soḷasannaṃ hārānaṃ yathā yenākārena asaṅkaro hoti, tathā asaṅkarākārena bhavati. Ayati pavattati nayavibhattīti ayā, vitthārena ayāti vitthāratayā, ta-kāro missakadosāpagamatthāya āgato, nayavibhattivisesavacanaṃ. Nayena ñāyena vibhatti nayavibhatti, na pañcanayavibhattāhārānaṃ vitthārena pavattā ñāyavibhatti tathā asaṅkarākārena bhavati tasmim asaṃkiṇṇāti ñātabbāti adhippāyo.

2. Soḷasa hārā sarūpato vuttā, amhehi ca viññātā, “katame pañca nayā”ti vattabbabhāvato tathā pucchitvā sarūpato uddisitum “tattha katame pañca nayā”tyādi vuttaṃ. Aṭṭhakathāyaṃ pana “evaṃ hāre uddisitvā idāni naye uddisitum ‘tattha katame’tiādi vutta”nti vuttaṃ. “Tattha nayanti saṃkilese, vodāne ca vibhāgato ñāpentīti nayā, nīyanti vā tāni ettha, etehi vāti nayā”tiādinā aṭṭhakathāyaṃ vitthārena vacanattho vutto. Nī-dhātuyā nandiyāvaṭṭādinayānusārena saṃkilese, vodāne ca ālambitvā pavatto ñāṇasampayuttacittuppādo mukhyattho, nandiyāvaṭṭādinayānaṃ upanissayapaccayasatti phalūpacārato gahitā, iti-saddo taṃ phalūpacārato gahitasattim parāmasi, taṃsattisahitā nandiyāvaṭṭādinayā a-paccayatthā.

Taṇhāavijjāhi saṃkilesapakkhassa suttassa, samathavipassanāhi vodānapakkhassa suttassa catusaccayojanamukhena nayanalakkhaṇo samvaṇṇanāviseso nandiyāvaṭṭo nayo. Tattha catusaccanti taṇhā ca avijjā ca bhavamūlattā samudayasaccaṃ, avasesā tebhūmakā dhammā dukkhasaccaṃ, samathavipassanā maggasaccaṃ, tena pattabbā asaṅkhatadhātu nirodhasaccanti.

Tīhi avayavehi lobhādīhi saṃkilesapakkhe, tīhi avayavehi alobhādīhi ca vodānapakkhe pukkhalo sobhanoti tipukkhalo, akusalamūlehi saṃkilesapakkhassa, kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo samvaṇṇanāviseso tipukkhalo.

Sīhassa bhagavato vikkīlitaṃ ettha nayeti sīhavikkīlito, subhasaññādīhi vipallāsehi sakalasamkilesapakkhassa, saddhindriyādīhi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo samvaṇṇanāviseso sīhavikkīlitanayo.

Atthanayattayadisābhāvena kusalādidhammānaṃ ālocanaṃ disālocanaṃ. Tassa tassa atthanayassa yojanatthaṃ katesu suttassa atthavissajjanesu ye vodānādayo, saṃkilesikā ca tassa tassa nayassa disābhūtā dhammā suttato niddhāretvā kathitā, tesam yathāvuttadhammānaṃ citteneva “ayaṃ paṭhamā disā, ayaṃ dutiyā disā”tiādinā ālocanaṃ disālocanaṃ.

Tathā ālocitānaṃ dhammānaṃ atthanayattayayojane samānayanato aṅkuso viyāti aṅkuso, tassa tassa nayassa disābhūtānaṃ kusalādidhammānaṃ samānayananaṃ aṅkuso nayo.

Lañjetīti lañjako. Yo nayo suddhatthaṃ lañjeti pakāseti, iti lañjanato pakāsanato so nayo lañjako nāma, nayo ca so lañjako cāti nayalañjako. Nayalañjako paṭhamo nandiyāvaṭṭo nāma, nayalañjako dutiyo tipukkhalo nāma, nayalañjako tatiyo sīhavikkīḷito nāmāti yojetabbo.

Uggatānaṃ visesena uggatoti uttamo, taṃ uttamaṃ. Gatāti ñātā, matāti attho. “Matā”ti vā pāṭho. Sesamettha vuttanayānusārenapi samvannaṇanānusārenapi jānitabbanti.

Yathāvuttanayavisesasamvannaṇanāya ṭikāyaṃ -

“Samūhādiṃ upādāya lokasaṅketasiddhā vohāramattatā sammutisabhāvo, pathavīphassādīnaṃ kakkhaḷaphusanādilakkhaṇaṃ paramatthasabhāvo. Ayañhettha saṅkhepo - yasmiṃ bhinne, itarāpohe vā cittaena kate na tathā buddhi, idaṃ sammutisaccaṃ yathā ghaṭe, sasambhārajale ca, tabbipariyāyena paramatthasacca”nti -

Vacane ghaṭakathalaāpajalakaddamādisaṅkhātāṃ samūhādiṃ upādāya lokassa pubbe ghaṭakathalaāpajalakaddamādisaṅketasiddhā ghaṭakathalaāpajalakaddamādivohāramattatā sammutisabhāvo saṅketavasena avitathattā. Pathavīādīnaṃ kakkhaḷādilakkhaṇaṃ, phassādīnaṃ phusanādilakkhaṇaṃ paramatthasabhāvo. “Yadi evaṃ ghaṭādike abhinne vā āpādike vā anurūpena ūnabhāvena appavattamāne vā sati sammutibhāvo hotu, bhinne vā ūne vā kathaṃ sammutibhāvo bhavēyya, pathavīphassādīnampi bhijjamānattā, kakkhaḷaphusanādīnañca pathavīphassādīhi anaññattā kathaṃ paramatthasabhāvo bhavēyya, katamena saṅkhepena atthena sammutisabhāvo, paramatthasabhāvo ca amhehi jānitabbo”ti vattabbabhāvato “ayañhettha saṅkhepo”tiādimāha. Tattha etthāti etesu sammutisabhāvaparamatthasabhāvesu ayaṃ nayo vuccamāno saṅkhepo attho daṭṭhabbo.

Yasmiṃ ghaṭādike bhinne sati tato ghaṭādito itaro kathalādibhāvo cittaena pubbe katena yathā yena kathalādivohārena bhavati, yasmiṃ āpādike sambhārajalādike ūnabhāvena pavattamāne sati vā tato āpādito itaro kaddamādivohārena cittaena pubbe katena yathā yena kaddamādivohārena bhavati, tathā tena vohārena buddhi kathalādisabhāvajānanaṃ kaddamādisabhāvajānanaṃ bhavati, idaṃ abhinne ghaṭādikaṃ vā bhinne kathalādikaṃ vā anūne āpādikaṃ vā ūne kaddamādikaṃ vā sabbam sammutisaccaṃ hotveva. “Kaddamasmiṃ bhinne, kaddamasmiṃ ūne vā sati itaro sammutisabhāvo”ti pucchitabbabhāvato “ghaṭe, sambhārajale cā”ti vuttaṃ.

Sammutisaccasabhāvo tumhehi vutto, amhehi ca ñāto, “katamo paramatthasaccasabhāvo”ti vattabbabhāvato “tabbipariyāyena paramatthasacca”nti vuttaṃ. Pathavīādīnaṃ kakkhaḷādilakkhaṇato itarassa phusanādilakkhaṇassa asambhavato, phassādīnañca phusanādilakkhaṇato itarassa kakkhaḷādilakkhaṇassa asambhavato pathavīphassādīnaṃ lakkhaḷaphusanādilakkhaṇaṃ paramatthasaccaṃ hottevāti imasmiṃ saṅkhepatthe gahite koci virodho natthīti adhippāyoti.

3. Pañca nayā sarūpato ācariyena uddiṭṭhā, amhehi ca viññātā, “yāni padāni aṭṭhārassa mūlapadāni uddiṭṭhāni, katamāni tāni”ti pucchitabbattā tāni sarūpato dassetuṃ “tattha katamāni aṭṭhārassa mūlapadāni”tyādimāha. Aṭṭhakathāyaṃ pana “evaṃ nayepi uddisitvā idāni mūlapadāni uddisituṃ ‘tattha katamāni’tiādi āraddha”nti vuttaṃ. Tattha kusalāni nava padāni, akusalāni nava padāni aṭṭhārassa mūlapadānīti daṭṭhabbānīti yojanā. Mūlanti paṭiṭṭhahanti etehi nayā, paṭiṭṭhānavibhāgā cāti mūlāni, padanti paṭiṭṭhahanti ettha nayā, paṭṭhānavibhāgā, adhigamā cāti padāni, vuttappakāraṭṭhena mūlāni ca tāni padāni cāti mūlapadāni. Kucchite pāpadhamme salayantīti kusalāni, kuse rāgādayo lunantīti kusalāni, kusā viya lunantīti kusalāni, kusena ñāṇena lātabbāni pavattetabbānīti kusalāni. Kusalānaṃ paṭipakkhānīti akusalāni a-saddo cettha paṭipakkhatthoti.

Nava padāni kusalāni, nava padāni akusalānīti gaṇanaparicchedato, jātibhedato ca uddiṭṭhāni, “katamāni tāni”ti pucchitabbattā nava padāni akusalāni paccāsattinyāyena sarūpato dassetuṃ “katamāni nava padāni akusalāni”tiādi vuttaṃ. Aṭṭhakathāyaṃ pana -

“Evaṃ gaṇanaparicchedato, jātibhedato ca mūlapadāni dassetvā idāni sarūpato dassento saṃkilesapakkhamyeva paṭhamam uddisati ‘taṇhā’tiādinā”ti -

Vuttaṃ. Tattha rūpādi ke khandhe tasati paritasatīti taṇhā. Avindiyam kāyaduccaritādiṃ vindatīti avijjā, vindiyam kāyasucaritādiṃ na vindatīti avijjā, vijjāya paṭipakkhāti vā avijjā. Lubbhanti tenāti lobho, lubbhatīti vā lobho, lubbhanam vā lobho. Dosamohesupi ese va nayo. Asubhe rūpakkhandhādi ke “subha”nti pavattā saññā subhasaññā. Dukkhadukkhādi ke “sukha”nti pavattā saññā sukhasaññā. Anicce saṅkhāraddhamme “nicca”nti pavattā saññā niccasaññā. Anattasabhāvesu cakkhādīsū khandhesu “attā”ti pavattā saññā attasaññā. Yatthāti yesu padesu sabbo akusalapakkho saṅgaham samosaraṇam gacchati, tāni padāni akusalānīti yojanā. Saṅgaham gaṇanam. Samosaraṇam samāropanam.

Paccanīkadhamme uddhaccādi ke nīvaraṇe sameti vūpasameti tadaṅgavikkhambhanavasenāti samatho. Saṅkhāre aniccādihi vividhehi ākārehi passatīti vipassanā. Lobhassa paṭipakkho alobho. Dosassa paṭipakkho adoso. Mohassa paṭipakkho amoho. Etthāpi a-saddo paṭipakkhattho, na abhāvattthādikoti adhippāyo. Asubhe rūpakkhandhādi ke, cakkhādimhi vā “asubha”nti pavattā saññāpadhānacittuppādā asubhasaññā, visesato kāyānupassanāsati paṭṭhānam. Dukkhadukkhātādīsū “dukkha”nti pavattā saññāpadhānacittuppādā dukkhasaññā, visesato vedānupassanāsati paṭṭhānam. Anicce khandhādi ke vipariṇāmadhamme “anicca”nti pavattā saññāpadhānacittuppādā aniccasaññā, visesato cittānupassanāsati paṭṭhānam. Anattasabhāve khandhe, cakkhādimhi vā “anattā”ti pavattā saññāpadhānacittuppādā anattasaññā, visesato dhammānupassanāsati padhānam. Paññāsatisīsenā hi pavattā ayaṃ desanā. Tena vuttaṃ bhagavatā “kathaṇca, bhikkhave, satibalaṃ daṭṭhabbāṃ? Catūsu satipaṭṭhānesu, ettha satibalaṃ daṭṭhabba”nti. Yatthāti yesu padesu sabbo kusalapakkho saṅgaham samosaraṇam gacchati, tāni padāni kusalānīti yojanā.

Uddānanti uddham dānam rakkhaṇam uddānam, saṅgahavacananti attho. Uddāne avutte sati heṭṭhā vuttassa atthassa vippariṇābhāvo dinno viya bhavēyya, tasmā vippariṇābhāvassa nīvaraṇattham uddānanti adhippāyo. Caturo ca vipallāsāti

subhasukhaniccaattasaññā. Kilesā bhavanti ettha navapadesūti bhūmī, kilesānaṃ bhūmīti kilesabhūmī, kilesapavattanaṭṭhānāni nava padānīti vuttaṃ hoti.

Caturo satipaṭṭhānāti asubhadukkhaaniccaanattasaññā. Indriyabhūmīti saddhādīnaṃ vimutti-paripācanindriyānaṃ bhūmī pavattanaṭṭhānāni samosaraṇaṭṭhānāni.

Navahi kusalapadehi kusalapakkhā yujjanti yojīyanti, navahi akusalapadehi akusalapakkhā yujjanti yojīyanti. Navahi kusalapadehi saha kusalapakkhā yujjanti yujjantā bhavanti, navahi akusalapadehi saha akusalapakkhā yujjanti yujjantā bhavanti uddesavāre vuttāveseso saṃvaṇṇanānusārena vijānitaḥ.

Iti sattibalānurūpā racitā

Uddesavārassa atthavibhāvanā niṭṭhitā.

ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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