

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

Ο Κανόνας των Ομιλιών - Σχόλια (Sutta Piṭaka -
Aṭṭhakathā)

4. Η συλλογή των αριθμημένων ομιλιών - Σχόλια
(4. Aṅguttara Nikāya - Aṭṭhakathā)

01. Σχόλια για το βιβλίο του ενός (01. Ekakanipāta-aṭṭhakathā)

10. Σχόλια για το δεύτερο κεφάλαιο για την απροσεξία και τα
λοιπά (10. Dutiyapamāḍādivaggavaṇṇanā)



PaliVerse

4. Η συλλογή των αριθμημένων ομιλιών - Σχόλια

01. Σχόλια για το βιβλίο του ενός

10. Dutiyapamādādivaggavaṇṇanā

98. Dasame ajjhakkanti niyakajjhattavasena ajjhakkamaṃ. Aṅganti kāraṇaṃ. Iti karitvāti evaṃ katvā. Idaṃ vuttaṃ hoti - bhikkhave, ajjhattaṃ paccattaṃ attano santāne samuṭṭhitaṃ kāraṇanti katvā na aññaṃ ekaṃ kāraṇampi samanupassāmīti.

110-114. Bāhiranti ajjhattasantānato bahi bhavaṃ. Saddhammassāti suddhammassa, sāsanaṃssāti attho. Sammosāyāti vināsāya. Antaradhānāyāti apaññāṇatthāya.

115. Thitiyāti ciraṭṭhitatthaṃ. Asammosāya anantaradhānāyāti vuttapaṭipakkhanayeneva veditabbaṃ. Sesamettha catukkoṭṭike vuttanayameva.

130. Ito paresu adhammaṃ dhammoti dīpentītiādīsu suttantapariyāyena tāva dasa kusalakammapathā dhammo, dasa akusalakammapathā adhammo. Tathā cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggoti sattatiṃsa bodhipakkhiyadhammā dhammo nāma; tayo satipaṭṭhānā tayo sammappadhānā tayo iddhipādā cha indriyāni cha balāni aṭṭha bojjhaṅgā navaṅgiko maggoti ca cattāro upādānā pañca nīvaraṇāni satta anusayā aṭṭha micchattāni ca ayaṃ adhammo.

Tattha yaṃkiñci ekaṃ adhammakotṭhāsaṃ gahetvā “īmaṃ adhammaṃ dhammoti karissāma, evaṃ amhākaṃ ācariyakulaṃ niyyānikaṃ bhavissati, mayaṃ ca loke pākaṭā bhavissāmā”ti taṃ adhammaṃ “dhammo aya”nti kathayantā adhammaṃ dhammoti dīpenti nāma. Tatheva dhammakotṭhāsesu ekaṃ gahetvā “ayaṃ adhammo”ti kathentā dhammaṃ adhammoti dīpenti nāma. Vinayapariyāyena pana bhūtena vatthunā codetvā sāretvā yathāpaṭiññāya kattabbaṃ kammaṃ dhammo nāma, abhūtena vatthunā acodetvā asāretvā apaṭiññāya kattabbaṃ kammaṃ adhammo nāma.

Suttantapariyāyena rāgavinayo dosavinayo mohavinayo saṃvaro pahānaṃ paṭisaṅkhāti ayaṃ vinayo nāma, rāgādīnaṃ avinayo asaṃvaro appahānaṃ apaṭisaṅkhāti ayaṃ avinayo nāma. Vinayapariyāyena vatthusampatti, ñattisampatti, anussāvanasampatti, sīmāsampatti, parisasampattīti ayaṃ vinayo nāma. Vatthuvipatti, ñattivipatti, anussāvanavipatti, sīmāvipatti parisavipattīti ayaṃ avinayo nāma.

Suttantapariyāyena cattāro satipaṭṭhānā cattāro sammappadhānā...pe... ariyo aṭṭhaṅgiko maggoti idaṃ bhāsitaṃ lapitaṃ tathāgatena; tayo satipaṭṭhānā tayo sammappadhānā tayo iddhipādā cha indriyāni cha balāni aṭṭha bojjhaṅgā navaṅgiko maggoti idaṃ abhāsitaṃ alapitaṃ tathāgatena. Vinayapariyāyena cattāro pārājikā terasa saṅghādisesā dve aniyatā tiṃsa nissaggiyā pācittiyāti idaṃ bhāsitaṃ lapitaṃ tathāgatena; tayo pārājikā cuddasa saṅghādisesā tayo aniyatā ekatiṃsa nissaggiyā pācittiyāti idaṃ abhāsitaṃ alapitaṃ tathāgatena.

Suttantapariyāyena devasikaṃ phalasamāpattisamāpajjanaṃ mahākaruṇāsamāpattisamāpajjanaṃ buddhacakkhunā lokavolokanaṃ atthupattivasena suttantadesanā jātakakathāti idaṃ āciṇṇaṃ, na devasikaṃ phalasamāpattisamāpajjanaṃ...pe... na jātakakathāti idaṃ anāciṇṇaṃ. Vinayapariyāyena nimantitassa vassāvāsaṃ vasitvā apaloketvā cārikāpakkamanaṃ pavāretvā cārikāpakkamanaṃ, āgantukehi saddhiṃ paṭhamaṃ paṭisanthārakaraṇanti idaṃ āciṇṇaṃ, tasseva āciṇṇassa akaraṇaṃ anāciṇṇaṃ nāma.

Suttantapariyāyena cattāro satipaṭṭhānā...pe... atthaṅgiko maggoti idaṃ paññattaṃ nāma; tayo satipaṭṭhānā...pe... navaṅgiko maggoti idaṃ apaññattaṃ nāma. Vinayapariyāyena cattāro pārājikā...pe... tiṃsanissaggiyā pācittiyāti idaṃ paññattaṃ nāma; tayo pārājikā...pe... ekatiṃsa nissaggiyā pācittiyāti idaṃ apaññattaṃ nāma.

Yaṃ panetaṃ sabbasuttānaṃ pariyosāne tecimaṃ saddhammaṃ antaradhāpentīti vuttaṃ, tattha pañca antaradhānāni nāma adhigamaantaradhānaṃ, paṭipattiantaradhānaṃ, pariyattiantaradhānaṃ, liṅgaantaradhānaṃ, dhātuantaradhānanti. Tattha adhigamoti cattāro maggā, cattāri phalāni, catasso paṭisambhidā, tisso vijjā, cha abhiññāti. So parihāyamāno paṭisambhidāto paṭṭhāya parihāyati. Buddhānaṃ hi parinibbānato vassasahassameva paṭisambhidā nibbattetuṃ sakkonti, tato paraṃ cha abhiññā, tato tāpi nibbattetuṃ asakkontā tisso vijjā nibbattenti. Gacchante gacchante kāle tāpi nibbattetuṃ asakkontā sukkhavipassakā honti. Eteneva upāyena anāgāmino sakadāgāmino sotāpannāti. Tesu dharantesu adhigamo anantarahito nāma na hoti. Pacchimakassa pana sotāpannassa jīvitakkhayena adhigamo antarahito nāma hoti. Idaṃ adhigamaantaradhānaṃ nāma.

Paṭipattiantaradhānaṃ nāma jhānavipassanāmaggaṃ phalāni nibbattetuṃ asakkontā catupārisuddhisīlamattaṃ rakkhanti. Gacchante gacchante kāle “sīlaṃ paripuṇṇaṃ katvā rakkhāma, padhānañca anuyuñjāma, na ca maggaṃ vā phalaṃ vā sacchikātuṃ sakkoma, natthi idāni ariyadhammapaṭivedho”ti vosānaṃ āpajjitvā kosajjabahulā aññamaññaṃ na codenti na sārenti akukkuccakā honti, tato paṭṭhāya khuddānukhuddakāni maddanti. Gacchante gacchante kāle pācittiyathullaccayāni āpajjanti, tato garukāpattiṃ. Pārājikamattameva tiṭṭhati. Cattāri pārājikāni rakkhantānaṃ bhikkhūnaṃ satepi sahassepi dharmāne paṭipatti anantarahitā nāma na hoti. Pacchimakassa pana bhikkhuno sīlabhedena vā jīvitakkhayena vā antarahitā hotīti idaṃ paṭipattiantaradhānaṃ nāma.

Pariyattīti tepiṭakaṃ buddhavadānaṃ sātthakathā pāli. Yāva sā tiṭṭhati, tāva pariyatti paripuṇṇā nāma hoti. Gacchante gacchante kāle rājayuvārājāno adhammikā honti, tesu adhammikesu rājāmaccādayo adhammikā honti, tato raṭṭhajanapadavāsinoti. Etesaṃ adhammikatāya devo na sammā vassati, tato sassāni na sampajjanti. Tesu asampajjantesu paccayadāyakā bhikkhusaṅghassa paccaye dātuṃ na sakkonti, bhikkhū paccayehi kilamantā antevāsike saṅgahetuṃ na sakkonti. Gacchante gacchante kāle pariyatti parihāyati, atthavasena dhāretuṃ na sakkonti, pāḷivaseneva dhārenti. Tato gacchante gacchante kāle pāḷimpi sakalaṃ dhāretuṃ na sakkonti, paṭhamaṃ abhidhammapiṭakaṃ parihāyati. Parihāyamānaṃ matthakato paṭṭhāya parihāyati. Paṭhamameva hi paṭṭhānamahāpakaraṇaṃ parihāyati, tasmīṃ parihāne yamaṃ, kathāvatthu, puggalapaññatti, dhātukathā, vibhaṅgo, dhammasaṅgahoti.

Evam abhidhammapiṭake parihīne matthakato paṭṭhāya suttantapiṭakam parihāyati. Paṭhamañhi aṅguttaranikāyo parihāyati, tasmimpi paṭhamam ekādasakanipāto, tato dasakanipāto...pe... tato ekakanipātoti. Evam aṅguttare parihīne matthakato paṭṭhāya saṃyuttanikāyo parihāyati. Paṭhamam hi mahāvaggo parihāyati, tato saḷāyatanavaggo, khandhavaggo, nidānavaggo, sagāthāvaggoti. Evam saṃyuttanikāye parihīne matthakato paṭṭhāya majjhimanikāyo parihāyati. Paṭhamam hi uparipaṇṇāsako parihāyati, tato majjhimaparipaṇṇāsako, tato mūlaparipaṇṇāsakoti. Evam majjhimanikāye parihīne matthakato paṭṭhāya dīghanikāyo parihāyati. Paṭhamañhi pāthikavaggo parihāyati, tato mahāvaggo, tato sīlakkhandhavaggoti. Evam dīghanikāye parihīne suttantapiṭakam parihīnam nāma hoti. Vinayapiṭakena saddhim jātakameva dhārenti. Vinayapiṭakam lajjinova dhārenti, lābhakāmā pana “suttante kathitepi sallakkhentā natthī”ti jātakameva dhārenti. Gacchante gacchante kāle jātakampi dhāretum na sakkonti. Atha tesam paṭhamam vessantarajātakam parihāyati, tato paṭilomakkamena puṇṇakajātakam, mahānāradaajātakanti pariyosāne aparipaṇṇakajātakam parihāyati. Evam jātake parihīne vinayapiṭakameva dhārenti.

Gacchante gacchante kāle vinayapiṭakampi matthakato paṭṭhāya parihāyati. Paṭhamañhi parivāro parihāyati, tato khandhako, bhikkhunīvibhaṅgo, mahāvibhaṅgoti anukkamena uposathakkhandhakamattameva dhārenti. Tadāpi pariyatti antarahitā na hoti. Yāva pana manussesu cātuppādikagāthāpi pavattati, tāva pariyatti anantarahitāva hoti. Yadā saddho pasanno rājā hatthikkhandhe suvaṇṇacaṅkoṭakamhi sahasatthavikam ṭhapāpetvā “buddhehi kathitam cātuppādikagātham jānanto imam sahasam gaṇhatū”ti nagare bherim carāpetvā gaṇhanakam alabhitvā “ekavāram carāpīte nāma suṇantāpi honti assuṇantāpī”ti yāvatatiyam carāpetvā gaṇhanakam alabhitvā rājapurisā tam sahasatthavikam puna rājakulam pavesenti, tadā pariyatti antarahitā nāma hoti. Idam pariyattiantaradhānam nāma.

Gacchante gacchante kāle cīvaraggahaṇam pattaaggahaṇam sammiñjanapasāraṇam ālokitavilokitam na pāsādikam hoti. Nigaṇṭhasamaṇā viya alābupattam bhikkhū pattam aggabāhāya pakkhipitvā ādāya vicaranti, ettāvatāpi liṅgam anantarahitameva hoti. Gacchante gacchante pana kāle aggabāhato otāretvā hatthena vā sikkāya vā olambitvā vicaranti, cīvarampi rajanasāruppaṃ akatvā oṭṭhaṭṭhivaṇṇam katvā vicaranti. Gacchante gacchante kāle rajanampi na hoti dasacchindanampi ovaṭṭikavijjhanampi, kappamattam katvā vaḷaṇṇenti. Puna ovaṭṭikam vijjhivā kappam na karonti. Tato ubhayampi akatvā dasā chetvā paribbājakā viya caranti. Gacchante gacchante kāle “ko iminā amhākam attho”ti khuddakam kāsāvakhaṇḍam hatthe vā gīvāya vā bandhanti, kesesu vā allīyāpentī, dārabharaṇam vā karontā kasitvā vapitvā jīvikaṃ kappetvā vicaranti. Tadā dakkhiṇam dentā saṅgham uddissa etesam denti. Idam sandhāya bhagavatā vuttaṃ - “bhavissanti kho, paṇānanda, anāgatamaddhānam gotrabhuno kāsāvakaṇṭhā dussīlā pāpadhammā, tesu dussīlesu saṅgham uddissa dānam dassanti, tadāpāham, ānanda, saṅghagataṃ dakkhiṇam asaṅkheyyam appameyyam vadāmī”ti. Tato gacchante kāle nānāvidhāni kammāni karontā “papaṅco esa, kiṃ iminā amhāka”nti kāsāvakhaṇḍam chinditvā araṇṇe khipanti. Etasmiṃ kāle liṅgam antarahitam nāma hoti. Kassapadasabalassa kira kālato paṭṭhāya yonakānam setavattham pārupitvā caraṇam cārittam jātanti. Idam liṅgaantaradhānam nāma.

Dhātuantaradhānaṃ pana evaṃ veditabbaṃ - tīṇi parinibbānāni, kilesaparinibbānaṃ - khandhaparinibbānaṃ, dhātuparinibbānanti. Tattha kilesaparinibbānaṃ bodhipallaṅke ahoṣi, khandhaparinibbānaṃ kusiṇārāyaṃ, dhātuparinibbānaṃ anāgate bhavissati. Kathaṃ? Tato tattha tattha sakkārasammānaṃ alabhamānā dhātuyo buddhānaṃ adhiṭṭhānabalena sakkārasammānalabhanakaṭṭhānaṃ gacchanti. Gacchante gacchante kāle sabbatṭhānesu sakkārasammāno na hoti. Sāsanassa hi osakkanakāle imasmiṃ tambapaṇṇidīpe sabbā dhātuyo sannipatitvā mahācetiyaṃ, tato nāgadīpe rājāyatanacetiyaṃ, tato bodhipallaṅkaṃ gamissanti. Nāgabhavanatopi devalokatopi brahmalokatopi dhātuyo mahābodhipallaṅkameva gamissanti. Sāsapamattāpi dhātu antarā na nassissati. Sabbā dhātuyo mahābodhimaṇḍe sannipatitvā buddharūpaṃ gahetvā bodhimaṇḍe pallaṅkena nisinnabuddhasarīrasiriṃ dassenti. Dvattiṃsa mahāpurisalakkhaṇāni asīti anubyañjanāni byāmappabhāti sabbāṃ paripuṇṇameva hoti. Tato yamakapāṭihāriyadivase viya pāṭihāriyaṃ katvā dassenti. Tadā manussabhūtasatto nāma tattha gato natthi, dasasahassacakkavāle pana devatā sabbāva sannipatitvā “ajja dasabalo parinibbāyati, itodāni paṭṭhāya andhakāraṃ bhavissatī”ti paridevanti. Atha dhātusarīrato tejo samuṭṭhāya taṃ sarīraṃ apaṇṇattikabhāvaṃ gameti. Dhātusarīrato samuṭṭhitā jālā yāva brahmalokā uggacchissati, sāsapamattāya sesāyapi dhātuyā sati ekajālāva bhavissati. Dhātūsu pariyādānaṃ gatāsu pacchijjissati. Evaṃ mahantaṃ ānubhāvaṃ dassetvā dhātuyo antaradhāyanti. Tadā sannipatitā devasaṅghā buddhānaṃ parinibbutadivase viya dibbagandhamālātūriyādīhi sakkāraṃ katvā tikkhattuṃ padakkhiṇaṃ katvā vanditvā “anāgate uppajjanakaṃ buddhaṃ passituṃ labhissāma bhagavā”ti vatvā sakasakaṭṭhānameva gacchanti. Idaṃ dhātuantaradhānaṃ nāma.

Imassa pañcavidhassa antaradhānassa pariyattiantaradhānameva mūlaṃ. Pariyattiyā hi antarahitāya paṭipatti antaradhāyati, pariyattiyā ṭhitāya paṭipatti patiṭṭhāti. Teneva imasmiṃ dīpe caṇḍālatisamamahābhaye sakko devarājā mahāuḷumpaṃ māpetvā bhikkhūnaṃ ārocāpesi “mahantaṃ bhayaṃ bhavissati, na sammā devo vassissati, bhikkhū paccayehi kilamantā pariyattim sandhāretuṃ na sakkhissanti, paratīraṃ gantvā ayyehi jīvitaṃ rakkhituṃ vaṭṭati. Imaṃ mahāuḷumpaṃ āruya gacchatha, bhante. Yesaṃ ettha nisajjaṭṭhānaṃ nappahoti, te kaṭṭhakhaṇḍepi uraṃ ṭhapetvā gacchantu, sabbesampi bhayaṃ na bhavissatī”ti. Tadā samuddatīraṃ patvā saṭṭhi bhikkhū katikaṃ katvā “amhākaṃ ettha gamanakiccaṃ natthi, mayaṃ idheva hutvā tepiṭakaṃ rakkhissāmā”ti tato nivattitvā dakkhiṇamalaya janapadaṃ gantvā kandaṃūlapaṇṇehi jīvikaṃ kappentā vasiṃsu. Kāye vahante nisīditvā sajjhāyaṃ karonti, avahante vālikaṃ ussāretvā parivāretvā sīsāni ekaṭṭhāne katvā pariyattim sammasanti. Iminā niyāmena dvādasa saṃvaccharāni sātṭhakathaṃ tepiṭakaṃ paripuṇṇaṃ katvā dhārayiṃsu.

Bhaye vūpasante sattasatā bhikkhū attano gataṭṭhāne sātṭhakathe tepiṭake ekakkharampi ekabyañjanampi anāsetvā imameva dīpamāgama kallaḡāmajanapade maṇḍalārāma vihāraṃ pavasiṃsu. Therānaṃ āgamanappavattim sutvā imasmiṃ dīpe ohinā saṭṭhi bhikkhū “there passissāmā”ti gantvā therehi saddhim tepiṭakaṃ sodhentā ekakkharampi ekabyañjanampi asamentaṃ nāma na passiṃsu. Tasmim ṭhāne therānaṃ ayaṃ kathā udapādi “pariyatti nu kho sāsanassa mūlaṃ, udāhu paṭipattī”ti. Paṃsukūlikattherā “paṭipattimūla”nti āhaṃsu, dhammakathikā “pariyattī”ti. Atha ne therā “tumhākaṃ dvinnampi janānaṃ vacanamatteneva na karoma, jinabhāsitaṃ suttaṃ āharathā”ti āhaṃsu. Suttaṃ

āharitum na bhāroti “ime ca, subhadda, bhikkhū sammā vihareyyum, asuñño loko arahantehi assāti. Paṭipattimūlakam, mahārāja, satthusāsanaṃ paṭipattisārakam. Paṭipattiyā dharantāya tiṭṭhatī”ti suttaṃ āharimsu. Imaṃ suttaṃ sutvā dhammakathikā attano vādaṭṭhapanatthāya imaṃ suttaṃ āharimsu -

“Yāva tiṭṭhanti suttantā, vinayo yāva dippati;
Tāva dakkhanti ālokaṃ, sūriye abbhuṭṭhite yathā.

“Suttantesu asantesu, pamuṭṭhe vinayamhi ca;
Tamo bhavissati loke, sūriye atthaṅgate yathā.

“Suttante rakkhite sante, paṭipatti hoti rakkhitā;
Paṭipattiyam ṭhito dhīro, yogakkhemā na dhamṣatī”ti.

Imasmiṃ sutte āhaṭe paṃsukūlikattherā tuṇhī ahesum,
dhammakathikattherānaṃyeva vacanaṃ purato ahosi. Yathā hi gavasatassa vā gavasahassassa vā antare paveṇipālikāya dhenuyā asati so vaṃso sā paveṇi na ghaṭiyati, evamevaṃ āraddhavipassakānaṃ bhikkhūnaṃ satepi sahassepi saṃvijjamāne pariyattiyā asati ariyamaggapaṭivedho nāma na hoti. Yathā ca nidhikumbhiyā jānanatthāya pāsāṇapiṭṭhe akkharesu ṭhapitesu yāva akkharāni dharanti, tāva nidhikumbhi naṭṭhā nāma na hoti. Evamevaṃ pariyattiyā dharamānāya sāsanaṃ antarahitaṃ nāma na hotīti.

Dutiyapamādādivaggavaṇṇanā.

ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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Ημερομηνία δημιουργίας PDF: 14 Σεπτεμβρίου 2026

ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

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