

# 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)

1. Υποσχόλια για το κεφάλαιο για το σύνολο της ηθικής  
(1. Sīlakkhandhavaggaṭīkā)

11. Σχόλια για την ομιλία στον Κέβαττα  
(11. Kevaṭṭasuttavaṇṇanā)



PaliVerse

## 1. Η συλλογή των μακρών ομιλιών - Υποσχόλια

### 1. Υποσχόλια για το κεφάλαιο για το σύνολο της ηθικής

## 11. Kevaṭṭasuttavaṇṇanā

### Kevaṭṭagahapatiputtavattthuvaṇṇanā

**481.** Pāvārikambavaneti pāvārikasetṭhino ambabahule upavane. Taṃ kira so setṭhī bhagavato anucchavikaṃ gandhakuṭiṃ, bhikkhusaṅghassa ca rattiṭṭhānadivāṭṭhānakuṭimaṇḍapādīni sampādetvā pākāraparikkhitaṃ dvārakoṭṭhakasampannaṃ katvā buddhappamukhassa saṅghassa niyyātesi, purimavohārena pana “pāvārikambavana”nti vuccati, tasmīṃ pāvārikambavane. Kevaṭṭoti idaṃ tassa nāmaṃ kevaṭṭehi saṃrakkhitaṭṭā, tesāṃ vā santike saṃvaḍḍhitattāti keci. “Gahapatiputtassā”ti ettha kāmāṃ tadā so gahapatitṭhāne ṭhito, pitu panassa acirakālaṃkatatāya purimasamaññāya “gahapatiputto” tveva voharīyati, tenāha “gahapati mahāsālo”ti. Mahāvibhavatāya mahāsāro, gahapatīti attho ra-kārassa la-kāraṃ katvā “mahāsālo sukhumālo aha”ntiādīsu viya. Saddhāsampannoti pothujjanikāya saddhāya vasena saddhā samannāgato.

Samiddhāti sammadeva iddhā, iddhiyā vibhavasampattiyā vepullappattāti attho. “Ehi tvaṃ bhikkhu anvaddhamāsaṃ, anumāsaṃ, anusaṃvaccharaṃ vā manussānaṃ pasādāya iddhipāṭihāriyaṃ karohī”ti ekassa bhikkhuno āṇāpanaṃ tasmīṃ ṭhāne tassa ṭhapanāṃ nāma hotīti āha “ṭhānantare ṭhapetū”ti. Uttarimanussānaṃ dhammatoti uttarimanussānaṃ buddhādīnaṃ adhigamadhammato. Niddhāraṇe cetāṃ nissakkaṃ. Iddhipāṭihāriyañhi tato niddhāreti. Manussadhammato uttarīti pakatimanussadhammato upari. Pajjalitapadīpoti pajjalanto padīpo.

**482.** Na dhamṣemīti guṇasampattito na cāvemi, tenāha “sīlabheda”ntiādi. Vissāsaṃ vaḍḍhetvā bhagavati attano vissatthabhāvaṃ brūhetvā vibhūtaṃ pākaṭaṃ katvā.

### Iddhipāṭihāriyavaṇṇanā

**483-484.** Ādīnavanti dosaṃ. Gandhārīti cūḷagandhārī, mahāgandhārīti dve gandhārīvijjā. Tattha cūḷagandhārī nāma tivassato oraṃ matānaṃ sattānaṃ upapannaṭṭhānajanānavijjā. Mahāgandhārī tampi jānāti tato uttaripi iddhividhaññakappaṃ yebhuyyena iddhividhakiccaṃ sādheti. Tassā kira vijjāya sādhako puggalo tādise desakāle mantaṃ parijappitvā bahudhāpi attānaṃ dasseti, hatthiādīnapi dasseti, dassanīyopi hoti, aggithambhampi karoti, jalathambhampi karoti, ākāsepi attānaṃ dasseti. Sabbaṃ indajālasadisāṃ daṭṭhabbaṃ. Aṭṭoti dukkhito bādhito, tenāha “pīḷito”ti.

### Ādesanāpāṭihāriyavaṇṇanā

**485.** Kāmāṃ “cetasika”nti padaṃ ye cetasi niyuttā cittaena sampayuttā, tesāṃ sādhāraṇavacanāṃ, sādhāraṇe pana gahite cittaviseso gahitova hoti, sāmāññajotanaṃ ca visese avatitṭhatīti cetasikaggahaṇassa adhippāyaṃ vivaranto “somanassadomanassaṃ adhippeta”nti āha. Somanassaggahaṇena cettha tadekaṭṭhā rāgādayo, saddhādayo ca dassitā honti, domanassaggahaṇena dosādayo.

Vitakkavicārā pana sarūpeneva dassitā. Evaṃ tava manoti iminā ākārena tava mano pavattoti attho. Kena pakārena pavattoti āha “somanassito vā”tiādi. “Evaṃ tava mano”ti idaṃ pana somanassitatādimattadassanaṃ, na pana yena yena somanassito vā domanassito vā, taṃ taṃ dassanaṃ. Dutiyanti “itthampi te mano”ti idaṃ. Itipīti ettha iti-saddo nidassanattho “atthīti kho, kaccāna, ayameko anto”tiādīsu viya, tenāha “imañca imañca atthaṃ cintayamāna”nti pi-saddo vuttatthasampiṇḍanattho. Parassa cintaṃ manati jānāti etenāti cintāmaṇi. Tassā kira vijjāya sādhako puggalo tādise desakāle mantāṃ parijappitvā yassa cittaṃ jānitukāmo, tassa diṭṭhasutādivisesasañjānanamukhena cittācāraṃ anuminanto kathetīti keci. Apare “vācaṃ niccharāpetvā tattha akkharasallakkhaṇavasenā”ti vadanti.

### Anusāsanīpāṭihāriyavaṇṇanā

**486.** Pavattentāti pavattanakā hutvā, pavattanavasenāti attho. “Eva”nti hi padaṃ yathānusiṭṭhāya anusāsanīyā vidhivasena, paṭisedhavasena ca pavattiākāraparāmasanaṃ, sā ca sammāvitakkānaṃ micchāvitakkānañca pavattiākāradassanavasena pavattati tattha ānisaṃsassa ādīnavassa ca vibhāvanatthaṃ. Aniccasaññameva na niccasaññanti attho. Paṭiyogīnivattanatthañhi eva-kāraggahaṇaṃ. Idhāpi evaṃ saddaggahaṇassa attho, payojanañca vuttanayeneva veditabbaṃ. Idaṃgahaṇepi eseṃ nayo. Pañcakāmaguṇikarāganti nidassanamattaṃ daṭṭhabbaṃ, tadaññarāgassa, dosādīnañca pahānassa icchitattā, tappahānassa ca tadaññarāgādikhepanassa upāyabhāvato tathā vuttaṃ duṭṭhalohitavimocanassa pubbaduṭṭhamāṃsakhepanūpāyatā viya. Lokuttaradhammamevāti avadhāraṇaṃ paṭipakkhabhāvato sāvajjadhammanivattanaparaṃ daṭṭhabbaṃ tassādhigamūpāyānisaṃsabhūtānaṃ tadaññesaṃ anavajjadhammānaṃ nānantariyabhāvato. Iddhividhaṃ iddhipāṭihāriyanti dasseti iddhidassanena parasantāne pasādādīnaṃ paṭipakkhassa haraṇato. Iminā nayena sesapadadvayepi attho veditabbo. Satataṃ dhammadesanāti sabbakālaṃ desetabbadhammadesanā.

Iddhipāṭihāriyenāti sahayoge karaṇavacanaṃ, iddhipāṭihāriyena saddhinti attho. Ādesanāpāṭihāriyenāti etthāpi eseṃ nayo. Dhammasenāpatissa āciṇṇanti yojanā. “Cittācāraṃ ñatvā”ti iminā ādesanāpāṭihāriyaṃ dasseti. “Dhammaṃ desesī”ti iminā anusāsanīpāṭihāriyaṃ “buddhānaṃ satataṃ dhammadesanā”ti anusāsanīpāṭihāriyassa tattha sātisayatāya vuttaṃ. Saupārambhāni patirūpena upārambhitabbato. Sadosāni dosasamucchindanassa anupāyabhāvato. Sadosattā eva addhānaṃ na tiṭṭhanti cirakālaṭṭhāyīni na honti. Addhānaṃ atitṭhanato na niyyantīti phalena hetuno anumānaṃ. Aniyyānikatāya hi tāni anaddhaniyāni. Anusāsanīpāṭihāriyaṃ anupārambhaṃ visuddhippabhavato, visuddhinissayato ca. Tato eva niddosaṃ. Na hi tattha pubbāparavirodhādidosasambhavo. Niddosattā eva addhānaṃ tiṭṭhati paravādavātehi, kilesavātehi ca anupahantabbato. Tasmāti yathāvuttakāraṇato, tena saupārambhādiṃ, anupārambhādiṃ cāti ubhayaṃ ubhayattha yathākkamaṃ gārayhapāsaṃsabhāvānaṃ hetubhāvena paccāmasati.

### Bhūtanīrodhesakavatthuvaṇṇanā

**487.** Aniyyānikabhāvadassanatthanti yasmā mahābhūtapariyesako bhikkhu purimesu dvīsu pāṭihāriyesu vasippatto kusalopi samāno mahābhūtānaṃ aparisesanīrodhasaṅkhātāṃ nibbānaṃ nāvabujjhi, tasmā tāni niyyānāvahatābhāvato

aniyyānikānīti tesam aniyyānikabhāvadassanattam. Tatiyam pana takkarassa ekantato niyyānāvahanti tasseva niyyānikabhāvadassanattam.

Evametissā desanāya mukhyapayojanam dassetvā idāni anusaṅgikampi dassetum “apicā”tiādi āraddham. Mahābhūte pariyasantoti aparisesam nirujjhanavasena mahābhūte gavesanto, tesam anavasesanirodham vīmaṃsantoti attho. Vicaritvāti dhammatāya codiyamāno vicaritvā. Dhammatāsiddham kiretam, yadidaṃ tassa bhikkhuno tathā vicaraṇam, yathā abhijātiyam mahāpathavikampādi. Mahantabhāvappakāsanatthanti sadevake loka anaññasādhāraṇassa buddhānam mahantabhāvassa mahānubhāvatāya dīpanattam. Idañca kāraṇanti sabbesampi buddhānam sāsane īdiso eko bhikkhu tadānubhāvappakāsano hotīti idampi kāraṇam dassento.

Katthāti nimitte bhummaṃ, tasmā katthāti kismiṃ ṭhāne kāraṇabhūte. Kiṃ āgammāti kiṃ ārammaṇam paccayabhūtam adhigantvā, tenāha “kiṃ pattassā”ti. Teti mahābhūtā. Appavattivasenāti anuppajjanavasena. Sabbākārenāti vacanatthalakkhaṇādisamuṭṭhānakalāpacuṇṇanānattekattavinibbhogāvinibbhoga-sabhāgavisabhāgaajjhāttikabāhiraṇḍaḥapaccayasamannāhārapaccayavibhāgākārat o, sasambhārasaṅkhepasasambhāravibhattisalakkaṇasaṅkhepasalakkaṇavibhattiākār ato cāti sabbena ākārena.

**488.** Dibbanti ettha pañcahi kāmagaṇehi samaṅgībhūtā hutvā vicaranti, kiṇṇanti, jotanti cāti devo, devaloko. Tam yanti upagacchanti etenāti devayāniyo. Vasam vattentoti ettha vasavattanam nāma yathicchitaṭṭhānagamanam. Cattāro mahārājāno etesaṃ issarāti cātumahārājikā yā devatā maggaḥalalābhino tā tamattam ekadesena jāneyyumaṃ buddhavisayo panāyam pañhoti cintetvā “na jānāmā”ti āhaṃsu, tenāha “buddhavisaye”tiādi. Ajjhottharaṇam nāmettha nippīlananti āha “punappunam pucchati”ti. Abhikkantatarāti rūpasampattiyā ceva paññāpaṭibhānādiguṇehi ca amhe abhibhuṇṇa paresam kāmaṇiyatarā. Paṇītatarāti ulāratarā, tenāha “uttamatarā”ti.

**491-493.** Devayānīyasadisō iddhiḍidhañāṇasseva adhippetattā. “Devayānīyamaggoti vā ...pe... sabbametaṃ iddhiḍidhañāṇasseva nāma”nti idaṃ pāḷiyam aṭṭhakathāsu ca tattha tattha āgataruḷhivasena vuttam.

**494.** Āgamanapubbabhāge nimittanti brahmuno āgamanassa pubbabhāge uppajjananimittam. Pāturahosīti āvi bhavi. Pākaṭo ahosīti pakāso ahoṣi.

**497.** Padesenāti ekadesena, upādinnaḥavasena, sattasantānapariyāpannenāti attho. Anupādinnaḥepīti anindriyabaddhepi. Nippadesato anavasesato. Pucchāmūḷhassāti pucchitumaṃ ajānantassa. Pucchāya dosaṃ dassetvāti tena katapucchāya pucchitākāre dosaṃ vibhāvetvā. Yasmā vissajjanam nāma pucchānurūpaṃ pucchāsabhāgena vissajjetabbato, na ca tathāgatā virajjhivā katapucchānurūpaṃ vissajjenti, atthasabhāgatāya ca vissajjanassa pucchakā tadattam anavabujjhantā sammuyhanti, tasmā pucchāya sikkhāpanam buddhāciṇṇam, tenāha “puccham sikkhāpetvā”tiādi.

**498.** Appatiṭṭhāti appaccayā, sabbaso samucchinnakāraṇāti attho. Upādinnaṃ yevāti indriyabaddhameva. Yasmā ekadisābhimukhaṃ santānavasena saṇṭhite rūpappabandhe dīghasamaññā tam upādāya tato appake rassasamaññā

tadubhayañca visesato rūpaggaḥaṇamukhena gayhati, tasmā āha “dīghañca rassañcāti sañṭhānavasena upādārūpaṃ vutta”nti. Appaparimāṇe rūpasaṅghāte aṇusamaññā, taṃ upādāya tato mahati thūlasamaññā. Idampi dvayaṃ visesato rūpaggaḥaṇamukhena gayhati, tenāha “imināpī”tiādi. Pi-saddena cettha “sañṭhānavasena upādārūpaṃ vutta”nti etthāpi vaṇṇamattameva kathitanti imamatthaṃ samuccinatīti vadanti. Subhanti sundaraṃ, iṭṭhanti attho. Asubhanti asundaraṃ, anīṭṭhanti vuttaṃ hoti. Tenevāha “iṭṭhānīṭṭhārammaṇaṃ panevaṃ kathita”nti. Dīghaṃ rassaṃ, aṇuṃ thūlaṃ, subhāsubhanti tīsu ṭhānesu upādārūpasseva gahaṇaṃ, bhūtarūpānaṃ visuṃ gahitattā. Nāmantī vedanādikkhandhacatukkaṃ tañhi ārammaṇābhimukhaṃ namanato, nāmakaraṇato ca “nāma”nti vuccati. Heṭṭhā “dīghaṃ rassa”ntiādinā vuttameva idha ruppanaṭṭhena “rūpa”nti gahitanti āha “dīghādibhedaṃ rūpañcā”ti. Dīghādīti ca ādi-saddena āpādīnañca saṅgaho daṭṭhabbo. Yasmā vā dīghādisamaññā na rūpāyatanavattukāva, atha kho bhūtarūpavattukāpi. Tathā hi sañṭhānaṃ phusanamukhenapi gayhati, tasmā dīgharassādiggahaṇena bhūtarūpampi gayhatevāti “dīghādibhedaṃ rūpa”micceva vuttaṃ. Kiṃ āgammāti kiṃ adhigantvā kissa adhigamahetu. “Uparujjhatī”ti idaṃ anuppādanīrodhaṃ sandhāya vuttaṃ, na khaṇanīrodhanti āha “asesametaṃ nappavattatī”ti.

**499.** Viññātabbanti visiṭṭhena ñātabbaṃ, ñāṇuttamena ariyamaggañāṇena paccakkhato jānitabbanti attho, tenāha “nibbānassetam nāma”nti. Nidissatīti nidassanaṃ, cakkhuviññeyyaṃ. Na nidassanaṃ anidassanaṃ, acakkhuviññeyyanti etamatthaṃ vadanti. Nidassanaṃ vā upamā, taṃ etassa natthīti anidassanaṃ. Na hi nibbānassa nīcassa ekassa accantasantapaṇītasabhāvassa sadisaṃ nidassanaṃ kutoci labbhatīti. Yaṃ ahutvā sambhoti, hutvā paṭiveti taṃ saṅkhatam udayavayantehi saantaṃ, asaṅkhatassa pana nibbānassa nīcassa te ubhopi antā na santi, tato eva navabhāvāpagamasasāṅkhāto jarantopi tassa natthīti āha “uppādanto...pe... ananta”nti. “Tīthassa nāma”nti vatvā tattha nibbacanaṃ dassetuṃ “papanti etthāti papa”nti vuttaṃ. Ettha hi papanti pānatitthaṃ. Bha-kāro kato niruttinayena. Visuddhaṭṭhena vā sabbatopabhaṃ, kenaci anupakkilīṭṭhatāya samantato pabhassaranti attho. Yena nibbānaṃ adhigataṃ, taṃ santatipariyāpannānaṃyeva idha anuppādanīrodho adhippetoti vuttaṃ “upādinnakadhammajātaṃ nirujjhati appavattaṃ hotī”ti.

Tatthāti “viññāṇassa nirodhenā”ti yaṃ padaṃ vuttaṃ, tasmim. “Viññāṇa”nti viññāṇaṃ uddharati vibhattabbattā etthetaṃ uparujjhatīti etasmim nibbāne etaṃ nāmarūpaṃ carimakaviññāṇanīrodhena anuppādavasena nirujjhati anupādisesāya nibbānadhātuyā, tenāha “vijjhātadīpasikhā viya apaṇṇattikabhāvaṃ yātī”ti. “Carimakaviññāṇa”nti hi arahato cuticittaṃ adhippetam. “Abhisāṅkhāraviññāṇassāpī”tiādināpi saupādisesanibbānamukhena anupādisesanibbānameva vadati nāmarūpassa anavasesato uparujjhanassa adhippetattā, tenāha “anuppādavasena uparujjhatī”ti. Sotāpattimaggañāṇenāti kattari, karaṇe vā karaṇavacanaṃ. Nirodhenāti pana hetumhi. Etthāti etasmim nibbāne. Sesamettha yaṃ atthato na vibhattam, taṃ suviññeyyameva.

*Kevaṭṭasuttavaṇṇanāya līnatthappakāsanā.*



## ΠΑΡΟΧΕΣ ΠΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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## ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

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