

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

2. Ο Κανόνας της διαγωγής - Υποσχόλια (2. Vinaya
Piṭaka - Tīkā)

07. Σχόλια για τη Vinayaśāṅgaha (07. Vinayaśāṅgaha-
aṭṭhakathā)

14. Pathavīkhaṇanavinicchaya-kathā
(14. Pathavīkhaṇanavinicchaya-kathā)



PaliVerse

07. Σχόλια για τη Vinayasaṅgaha

14. Pathavīkhaṇanavinicchaya-kathā

72. Pathavīti dve pathavī jātā ca pathavī ajātā ca pathavīti. Tattha jātā nāma pathavī suddhapaṃsukā suddhamattikā appapāsāṇā appasakkharā appakaṭṭhalā appamarumbā appavālukā yebhuyyenapaṃsukā yebhuyyenamattikā, adaḍḍhāpi vuccati “jātā pathavī”ti. Yopi paṃsupuṇṇo vā mattikāpuṇṇo vā atirekacātumāsāṃ ovaṭṭho, sopi vuccati “jātā pathavī”ti. Ajātā nāma pathavī suddhapāsāṇā suddhasakkharā suddhakaṭṭhalā suddhamarumbā suddhavālukā appapaṃsukā appamattikā yebhuyyenapāsāṇā yebhuyyenasakkharā yebhuyyenakaṭṭhalā yebhuyyenamarumbā yebhuyyenavālukā, daḍḍhāpi vuccati “ajātā pathavī”ti. Yopi paṃsupuṇṇo vā mattikāpuṇṇo vā omakacātumāsāṃ ovaṭṭho, sopi vuccati “ajātā pathavī”ti.

Tattha jātapathaviṃ khaṇantassa khaṇāpentassa vā pācittiyaṃ. Tatrāyaṃ vinicchayo - sace sayāṃ khaṇati, pahāre pahāre pācittiyaṃ. Sace aññaṃ āṇāpeti, sakiṃ āṇatto sacepi sakaladivasāṃ khaṇati, āṇāpakassa ekameva pācittiyaṃ. Sace pana kusīto hoti, punappunaṃ āṇāpetabbo, taṃ āṇāpetvā khaṇāpentassa vācāya vācāya pācittiyaṃ. Sace “pokkharāṇiṃ khaṇāhi”ti vadati, vaṭṭati. Khatāyeva hi pokkharāṇi nāma hoti. Tasmā ayaṃ kappiyavohāro. Esa nayo “vāpiṃ taḷākaṃ āvātaṃ khaṇā”tiādīsupi. “Imaṃ okāsaṃ khaṇa, imasmiṃ okāse pokkharāṇiṃ khaṇā”ti vattum pana na vaṭṭati. “Kandaṃ khaṇa, mūlaṃ khaṇā”ti aniyametvā vattum vaṭṭati, “imaṃ valliṃ khaṇa, imasmiṃ okāse kandaṃ vā mūlaṃ vā khaṇā”ti vattum na vaṭṭati.

73. Pokkharāṇiṃ sodhenteḥi yo kuṭeḥi ussiñcituṃ sakkā hoti tanukakaddamo, taṃ apanetuṃ vaṭṭati, bahalo na vaṭṭati. Ātapena sukkhakaddamo phalati, tatra yo heṭṭhā pathaviyā asambandho, tameva apanetuṃ vaṭṭati. Udayena gataṭṭhāne udakapappaṭako nāma hoti, vātapahārena calati, taṃ apanetuṃ vaṭṭati. Pokkharāṇīādīnaṃ taṭaṃ bhijjivā udakasāmantā patati. Sace omakacātumāsāṃ ovaṭṭhaṃ, chindituṃ bhindituṃ vā vaṭṭati, cātumāsato uddhaṃ na vaṭṭati. Sace pana udayeḥi patati, devena atirekacātumāsāṃ ovaṭṭhepi udayeḥi udakassa patitattā vaṭṭati.

Pāsānapitṭhiyaṃ soṇḍiṃ khaṇanti, sace tattha paṭhamameva sukhumarajaṃ patati, taṃ devena ovaṭṭhaṃ hoti, cātumāsaccayena akappiyapathaviśaṅkhaṃ gacchati. Udaye pariyādinne soṇḍiṃ sodhenteḥi vikopetuṃ na vaṭṭati. Sace paṭhamameva udakena pūṛati, pacchā rajaṃ patati, taṃ vikopetuṃ vaṭṭati. Tattha hi deve vassanteḥi udayeḥi udakaṃ patati. Pitṭhipāsāṇe sukhumarajaṃ hoti, deve phusāyante allīyati, tampi cātumāsaccayena vikopetuṃ na vaṭṭati. Akatapabbhāre vammiko utṭhito hoti, yathāsukhaṃ vikopetuṃ vaṭṭati. Sace abbhokāse utṭhahati, omakacātumāsāṃ ovaṭṭhoyeva vaṭṭati. Rukkhādīsu āruḥhaupacikamattikāyampi eseḥi nayo. Gaṇḍupādagūthamūsikukkaragokaṇṭakādīsupi eseḥi nayo. Gokaṇṭako

nāma gāvīnaṃ khuracchinnakaddamo vuccati. Sace pana heṭṭhimatalena bhūmisambandho hoti, ekadivasampi na vaṭṭati. Kasitaṭṭhāne naṅgalacchinnamattikāpiṇḍaṃ gaṇhantassa eseṃa nayo.

Purāṇasenāsaṃaṃ hoti acchadanaṃ vā vinaṭṭhacchadanaṃ vā atirekacātumāsamaṃ ovaṭṭhaṃ jātapathavisaṅkhyameṃa gacchati, tato avasesamaṃ chadaniṭṭhakaṃ vā gopānasiādikaṃ upakaraṇaṃ vā “iṭṭhakaṃ gaṇhāmi, gopānasiṃ bhittipādaṃ padarattharaṇaṃ pāsādatthambhaṃ gaṇhāmī”ti saññāya gaṇhituṃ vaṭṭati, tena saddhiṃ mattikā patati, anāpatti, bhittimattikaṃ gaṇhantassa pana āpatti. Sace yā yā atintā, taṃ taṃ gaṇhāti, anāpatti. Antogehe mattikāpuṇḍo hoti, tasmaṃ ekadivasamaṃ ovaṭṭhe geṃa chāḍenti. Sace sabbo tinto, cātumāsaccayena jātapathaviyeva. Athassa uparibhāgoyeva tinto, anto atinto, yattakaṃ tintaṃ, taṃ kappiyakāraṃkehi kappiyavohārena apanāmetvā sesamaṃ yathāsukhaṃ vaḷaṇḍetuṃ vaṭṭati udakena temitattā. Ekābaddhāyeva hi jātapathaviḥ hoti, na itarāti. Abbhokāse mattikāpākāro hoti, atirekacātumāsamaṃ ovaṭṭho jātapathavisaṅkhyamaṃ gacchati, tattha laggamaṃsuṃ pana allahatthena chupitvā gahetuṃ vaṭṭati. Sace iṭṭhakapākāro hoti, yebhuyyenakaṭṭhalatṭhāne tiṭṭhati, yathāsukhaṃ vikopetuṃ vaṭṭati. Abbhokāse ṭhitamaṇḍapatthambhaṃ ito cito ca sañcāletvā pathaviṃ vikopentena gahetuṃ na vaṭṭati, ujukameṃa uddharituṃ vaṭṭati. Añṇampi sukkharukkhaṃ sukkhakhāṇukaṃ vā gaṇhantassa eseṃa nayo.

74. Navakammatthaṃ thambhaṃ vā pāsāṇaṃ vā rukkaṃ vā daṇḍakehi uccāletvā pavaṭṭentā gacchanti, tattha jātapathaviḥ bhijjati, sace suddhacittā pavaṭṭenti, anāpatti. Atha pana tena apadesena pathaviṃ bhinditukāmāyeva honti, āpatti. Sākhādīni kaḍḍhantānampi pathaviyamaṃ dārūni phālentānampi eseṃa nayo. Pathaviyamaṃ aṭṭhisūcikaṇṭakādīsupi yaṃ kiṅci ākoṭetuṃ vā pavesetuṃ vā na vaṭṭati, “passāvadhārāya vegena pathaviṃ bhindissāmī”ti eṃaṃ passāvampi kātuṃ na vaṭṭati. Karontassa bhijjati, āpatti, “visamabhūmiṃ samaṃ karissāmī”ti sammajjaniyā ghaṃsitumpi na vaṭṭati. Vattasīseneṃa hi sammajjitabbaṃ. Keci kattarayaṭṭhiyā bhūmiṃ koṭṭenti, pādaṅguṭṭhakena vilikhanti, “caṅkamitaṭṭhānaṃ dassessāmā”ti punappunaṃ bhūmiṃ bhindantā caṅkamanti, sabbaṃ na vaṭṭati, vīriyasampaggahatthaṃ pana samaṇadhammaṃ karontena suddhacittena caṅkamituṃ vaṭṭati. “Hatthaṃ khovissāmā”ti pathaviyamaṃ ghaṃsanti, na vaṭṭati, aghaṃsantena pana allahatthaṃ pathaviyamaṃ ṭhapetvā rajaṃ gahetuṃ vaṭṭati.

Keci kaṇḍukacchuādīhi ābādhikā chinnataṭṭadīsū aṅgapaccaṅgāni ghaṃsanti, na vaṭṭati. Jātapathaviṃ dahati vā dahāpeti vā, pācittiyamaṃ, antamaso pattampi pacanto yattakesu ṭhānesu aggiṃ deti vā dāpeti vā, tattakāni pācittiyāni, tasmā pattaṃ pacantenapi pubbe pakkaṭṭhāneyeva pacitabbo. Adaḍḍhāya pathaviyā aggiṃ ṭhapetuṃ na vaṭṭati, pattapacanakapālassa pana upari aggiṃ ṭhapetuṃ vaṭṭati. Dārūnaṃ upari ṭhapeti, so aggi tāni dahanto gantvā pathaviṃ dahati, na vaṭṭati. Iṭṭhakapālādīsupi eseṃa nayo. Tatrāpi hi iṭṭhakādīnaṃyeva upari ṭhapetuṃ vaṭṭati. Kasmā? Tesamaṃ anupādānattā. Na hi tāni aggiṃ upādānasaṅkhyamaṃ gacchanti, sukkhakhāṇusukkharuḁkhādīsupi aggiṃ dātuṃ na vaṭṭati. Sace pana “pathaviṃ appattameṃa nibbāpetvā gamissāmī”ti deti, vaṭṭati. Pacchā nibbāpetuṃ na sakkoti, avisayattā anāpatti. Tiṇukkaṃ gahetvā gacchanto hatthe ḍayhamāne bhūmiyamaṃ pāpeti, anāpatti. Patitaṭṭhāneyeva upādānaṃ datvā aggiṃ kātuṃ vaṭṭati. Daḍḍhapaṭṭhaviyā ca yattakaṃ ṭhānaṃ usumāya anugataṃ, sabbaṃ vikopetuṃ vaṭṭati.

Yo pana ajānanako bhikkhu araṇisahitena aggim nibbattetvā hatthena ukkhipitvā “kiṃ karomī”ti vadati, “jālehī”ti vattabbo. “Hattho ḍayhatī”ti vadati, “yathā na ḍayhati, tathā karohī”ti vattabbo. “Bhūmiyaṃ pātehī”ti pana na vattabbo. Sace hatthe ḍayhamāne pātetī, “pathaviṃ dahissāmī”ti apātītattā anāpatti, patitaṭṭhāne pana aggim kātum vaṭṭati. “Imassa thambhassa āvāṭaṃ jāna, mahāmattikaṃ jāna, thusamattikaṃ jāna, mahāmattikaṃ dehi, thusamattikaṃ dehi, mattikaṃ āhara, paṃsum āhara, mattikāya attho, paṃsunā attho, imassa thambhassa āvāṭaṃ kappiyaṃ karohi, imaṃ mattikaṃ kappiyaṃ karohi, imaṃ paṃsum kappiyaṃ karohī”ti evaṃ kappiyavohārena yaṃ kiñci kārāpetum vaṭṭati. Aññavihito kenaci saddhiṃ kiñci kathento pādaṅguṭṭhakena kattarayaṭṭhiyā vā pathaviṃ vilikhanto tiṭṭhati, evaṃ asatiyā vilikhantassa bhindantassa vā anāpatti.

Iti pāḷimuttakavinayavinicchayaśaṅgahe

Pathavīkhaṇanavinicchayaśakathā samattā.



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Ημερομηνία δημιουργίας PDF: 14 Σεπτεμβρίου 2026

ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

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