

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

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

04. Υποσχόλια για το μικρό κεφάλαιο (04. Cūḷavagga-tīkā)

4. Η ενότητα για την επίλυση (4. Samathakkhandhakam)

[Kd 14, PTS 2.73-2.104]



PaliVerse

04. Υποσχόλια για το μικρό κεφάλαιο

4. Samathakkhandhakaṃ

Sammukhāvinayakathāvaṇṇanā

187. Samathakkhandhake saññāpetīti ettha saṃ-saddūpapado ñā-saddo tosanaviṣiṭṭhe avabodhane vattatīti āha “paritosetvā jānāpetī”ti.

Sativinayādikathāvaṇṇanā

195-200. Desanāmatamevetanti “pañcimānī”ti etaṃ desanāmatṭaṃ. Sativapullappattassa khīṇāsavassa dātabbo vinayo sativinayo. Amūlhasa dātabbo vinayo amūlhavevinayo. Paṭiññātena karaṇaṃ paṭiññātakaraṇaṃ.

212. Tiṇavatthārakasadisattāti taṃsadisatāya tabbohāroti dasseti yathā “esa brahmadatto”ti.

Adhikaraṇakathāvaṇṇanā

216. Vivādādhikaraṇassa kiṃ mūlantiādīsu vivādamūlānīti vivādassa mūlāni. Kodhanoti kujjhanalakkhaṇena kodhena samannāgato. Upanāhīti veraappaṭinissaggalakkhaṇena upanāhena samannāgato. Agāravoti gāravavirahito. Appatissoti appatissayo anīcavutti. Ettha pana yo bhikkhu satthari dharamāne tīsu kālesu upaṭṭhānaṃ na yāti, satthari anupāhane caṅkamante saupāhano caṅkamati, nīce caṅkame caṅkamante ucce caṅkamati, heṭṭhā vasante upari vasati, satthu dassanaṭṭhāne ubho aṃse pārupati, chattaṃ dhāreti, upāhanaṃ dhāreti, nahāyati, uccāraṃ vā passāvaṃ vā karoti, parinibbute vā pana cetiyaṃ vanditum na gacchati, cetiyassa paññāyanaṭṭhāne satthudassanaṭṭhāne vuttaṃ sabbaṃ karoti, aññehi ca bhikkhūhi “kasmā evaṃ karosi, na idaṃ vaṭṭati, sammāsambuddhassa nāma lajjitum vaṭṭatī”ti vutte “tuṇhī hohi, buddho buddhoti vadasi, kiṃ buddho nāmā”ti bhaṇati, ayaṃ satthari agāravo nāma.

Yo pana dhammasavane saṅghuṭṭhe sakkaccaṃ na gacchati, sakkaccaṃ dhammaṃ na suṇāti, niddāyati vā sallapanto vā nisīdati, sakkaccaṃ na gaṇhāti na vāceti, “kiṃ dhamme agāraṃ karosi”ti vutte “tuṇhī hohi, dhammo dhammoti vadasi, kiṃ dhammo nāmā”ti vadati, ayaṃ dhamme agāravo nāma. Yo pana therena bhikkhunā anajjhīṭṭho dhammaṃ deseti uddisati pañhaṃ katheti, vuḍḍhe bhikkhū ghaṭṭento gacchati tiṭṭhati nisīdati, dussapallatthikaṃ vā hatthapallatthikaṃ vā karoti, saṅghamajjhe ubho aṃse pārupati, chattupāhanaṃ dhāreti, “bhikkhusaṅghassa lajjitum vaṭṭatī”ti vuttepi “tuṇhī hohi, saṅgho saṅghoti vadasi, kiṃ saṅgho, migasaṅgho ajasaṅgho”tiādīni vadati, ayaṃ saṅghe agāravo nāma. Ekabhikkhusmimpi hi agārave kate saṅghe katoyeva hoti. Tisso sikkhā pana apūrayamāno sikkhāya na paripūrakārī nāma.

Ahitāya dukkhāya devamanussānanti ekasmiṃ vihāre dvinnaṃ bhikkhūnaṃ uppannavivādo kathaṃ devamanussānaṃ ahitāya dukkhāya saṃvattati? Kosambakakkhandhake viya hi dvīsu bhikkhūsu vivādaṃ āpannesu tasmīṃ vihāre tesāṃ antevāsikā vivadanti, tesāṃ ovādaṃ gaṇhanto bhikkhunisaṅgho vivadati, tato

tesaṃ upaṭṭhākā vivadanti, atha manussānaṃ ārakkhadevatā dve koṭṭhāsā honti. Tattha dhammavādīnaṃ ārakkhadevatā dhammavādīniyo honti, adhammavādīnaṃ adhammavādīniyo. Tato ārakkhadevatānaṃ mittā bhummadevatā bhijjanti. Evaṃ paramparāya yāva brahmalokā tṭhapetvā ariyasāvake sabbe devamanussā dve koṭṭhāsā honti. Dhammavādīhi pana adhammavādinova bahutarā honti. Tato “yaṃ bahukehi gahitaṃ, taṃ taccha”nti dhammaṃ vissajjetvā bahutarā adhammaṃ gaṇhanti. Te adhammaṃ purakkhatvā viharantā apāyesu nibbattanti. Evaṃ ekasmiṃ vihāre dvinnāṃ bhikkhūnaṃ uppanno vivādo bahūnaṃ ahitāya dukkhāya hoti. Ajjhattaṃ vāti attani vā attano parisāya vā. Bahiddhā vāti parasmim vā parassa parisāya vā. Āyatim anavassavāyāti āyatim anuppādāya.

Makkhīti paresaṃ guṇamakkhanalakkhaṇena makkhena samannāgato. Paḷāsīti yugaggāhalakkhaṇena paḷāsena samannāgato. Issukīti parasakkārādīnaṃ issāyanalakkhaṇāya issāya samannāgato. Maccharīti āvāsamacchariyādīhi samannāgato. Saṭhoti kerāṭiko. Māyāvīti katapāpapaṭicchādako. Pāpicchoti asantasambhāvanicchako dussīlo. Micchādiṭṭhīti natthikavādī ahetukavādī akiriyavādī. Sandiṭṭhiparāmāsīti sayāṃ diṭṭhameva parāmasati gaṇhāti. Ādhānaggāhīti dalhaggāhī. Duppaṭinissaggīti na sakkā hoti gahitaṃ nissajjāpetuṃ. Ettha ca kodhano hoti upanāhītiādinā puggalādhiṭṭhānanayena kodhūpanāhādayo akusaladhammā vivādamūlānīti dassitāni, tathā duṭṭhacittā vivadantītiādinā lobhadosamohā. Aduṭṭhacittā vivadantītiādinā ca alobhādayo vivādamūlānīti dassitāni.

217. Dubbaṇṇoti paṃsupisācako viya jhāmakhāṇuvaṇṇo. Duddassikoti vijātamātuyāpi amanāpadassano. Okoṭimakoti lakuṇḍako. Kāṇoti ekakkhikāṇo vā ubhayakkhikāṇo vā. Kuṇṭi ekahatthakuṇi vā ubhayahatthakuṇi vā. Khañjoti ekapādakhañjo vā ubhayapādakhañjo vā. Pakkhahatoti hatapakkho pīṭhasappī.

220. Vivādādhikaraṇaṃ kusalaṃ akusalaṃ abyākatanti vivādādhikaraṇaṃ kiṃ kusalaṃ akusalaṃ udāhu abyākatanti pucchati. Vivādādhikaraṇaṃ siyā kusalantiādi vissajjanaṃ. Esa nayo sesesupi. Vivadanti etenāti vivādoti āha “yena vivadanti, so cittuppādo vivādo”ti. Kathaṃ pana so cittuppādo adhikaraṇaṃ nāmāti āha “samathehi ca adhikaraṇīyatāya adhikaraṇa”nti, samathehi sametabbatāya adhikaraṇanti attho. Vivādahetubhūtaṃ hi cittuppādassa vūpasamena tappabhavassa saddassapi vūpasamo hotīti cittuppādassa samathehi adhikaraṇīyatā pariyāyo sambhavati.

222. Āpattādhikaraṇaṃ siyā akusalaṃ siyā abyākatanti ayaṃ vikappo paññattivajjamyeva sandhāya vutto, na lokavajjanti dassetuṃ “sandhāyabhāsitasena”tiādimāha. Kasmā panettha sandhāyabhāsitasena attho veditabboti āha “yasmim hi”tiādi. Pathavīkhaṇanādiketi ettha ādi-saddena bhūtagāmapātabyatādipaññattivajjaṃ sikkhāpadaṃ saṅgaṇhāti. Yo vinaye apakataññutāya vattasīsenā sammujjaniādinā pathavīkhaṇanādīni karoti, tadā tassuppannacittaṃ sandhāya vuttaṃ “kusalacittaṃ aṅgaṃ hotī”ti. Aṅgaṃ hotīti ca vattasīsenā karontassapi “imaṃ pathaviṃ khaṇāmī”tiādinā vītikkamajānanavasena pavattattā taṃ kusalacittaṃ āpattādhikaraṇaṃ, kusalacittaṃ āpattiyā kāraṇaṃ hotīti attho. Na hi vītikkamaṃ ajānantassa pathavīkhaṇanādīsu āpatti sambhavati. Tasmim satīti tasmim kusalacitte āpattibhāvena gahite satīti adhippāyo. Tasmāti yasmā kusalacitte āpattibhāvena gahite sati “natthi āpattādhikaraṇaṃ kusala”nti na sakkā vattuṃ, tasmā. Nayidaṃ aṅgappahonakacittaṃ sandhāya vuttanti

“āpattādhikaraṇaṃ siyā akusalaṃ siyā abyākataṃ, natthi āpattādhikaraṇaṃ kusala”nti idaṃ āpattisamuṭṭhāpakabhāvena aṅgappahonakaṃ āpattiyā kāraṇabhūtaṃ cittaṃ sandhāya na vuttaṃ. Kiṃ pana sandhāya vuttanti āha “idaṃ panā”tiādi. Bhikkhumhi kammaṭṭhānagatacittena nipanne niddāyante vā mātugāmo ce seyyaṃ kappeti, tasmīṃ khaṇe seyyākārena vattamānarūpameva āpatti, na kusalādivasappavattaṃ cittanti āha “asañcicca...pe... sahaseyyādivasena āpajjato abyākataṃ hotī”ti. Tasmiñhi khaṇe uṭṭhātabbe jāte anuṭṭhānato tadākārapavatto rūpakkhandhova āpatti.

“Āpattiṃ āpajjanto kusalacitto vā āpajjati akusalābyākatacitto vā”ti vacanato kusalampi āpattādhikaraṇaṃ siyāti ce? Na. Yo hi āpattiṃ āpajjatīti vuccati, so tīsu cittesu aññataracittasamaṅgī hutvā āpajjati, na aññathāti dassanattaṃ “kusalacitto vā”tiādi vuttaṃ. Ayañhettha attho - pathavīkhaṇanādīsu kusalacittakkhaṇe vītikkamādivasena pavattarūpasambhavato kusalacitto vā tathāpavattarūpasaṅkhātaṃ abyākatāpattiṃ āpajjati, tathā abyākatacitto vā abyākatarūpasaṅkhātaṃ abyākatāpattiṃ āpajjati. Pāṇātipātādiṃ akusalacitto vā akusalāpattiṃ āpajjati, rūpaṃ panettha abbohārikaṃ. Supinante ca pāṇātipātādiṃ karonto sahaseyyādivasena āpajjitabbāpattiṃ āpajjanto akusalacitto abyākatāpattiṃ āpajjatīti.

Kusalacittaṃ āpajjeyyāti eḷakalomaṃ gahetvā kammaṭṭhānamanasikārena tiyojanaṃ atikkamantassa paññattiṃ ajānitvā padaso dhammaṃ vācentassa ca āpajjitabbāpattiyā kusalacittaṃ āpajjeyya. Na ca tattha vijjamānampi kusalacittaṃ āpattiyā aṅganti tasmīṃ vijjamānampi kusalacittaṃ āpattiyā aṅgaṃ na hoti, sayam āpatti na hotīti attho. Calitappavattānanti calitānaṃ pavattānañca. Calito kāyo, pavattā vācā. Aññatameva aṅganti kāyavācānaṃ aññatameva āpattīti attho. Tañca rūpakkhandhapariyāpannattā abyākatanti iminā abyākatamāpattādhikaraṇaṃ, nāññanti dasseti.

Yadi evaṃ “sāpattikassa, bhikkhave, nirayaṃ vā vadāmi tiracchānayaṇiṃ vā”ti vacanato abyākatassapi vipākadhammatā āpajjeyyāti? Nāpajjeyya. Asañcicca āpannā hi āpattiyo yāva so na jānāti, tāva anantarāyakarā, jānitvā chādentō pana chādanappaccayā aññaṃ dukkaṭasaṅkhātaṃ akusalamāpattādhikaraṇamāpajjati, tañca akusalasabhāvattā saggamokkhānaṃ antarāyakaraṇanti sāpattikassa apāyagāmitā vuttā. Abyākataṃ pana āpattādhikaraṇaṃ avipākadhammamevāti niṭṭhamettha gantabbaṃ. Teneva porāṇagaṇṭhipadesupi “puthujjano kalyāṇaputhujjano sekkho arahāti cattāro puggale dassetvā tesu arahato āpattādhikaraṇaṃ abyākatameva, tathā sekkhānaṃ, tathā kalyāṇaputhujjanassa asañcicca vītikkamakāle abyākatameva. Itarassa akusalampi hoti abyākatampi. Yasmā cassa sañcicca vītikkamakāle akusalameva hoti, tasmā vuttaṃ ‘natthi āpattādhikaraṇaṃ kusala’nti. Sabbattha evaṃ abyākatanti vipākābhāvamattaṃ sandhāya vutta’nti likhitaṃ. Yañca āpattādhikaraṇaṃ akusalaṃ, tampi desitaṃ vuṭṭhitaṃ vā anantarāyakaraṃ. Yathā hi ariyūpavādakammaṃ akusalampi samānaṃ accayaṃ desetvā khamāpanena payogasampattiṭṭhāhitattā avipākadhammataṃ āpannaṃ ahosikammaṃ hoti, evamidampi desitaṃ vuṭṭhitaṃ vā payogasampattiṭṭhāhitattā avipākadhammatāya ahosikammabhāvena anantarāyakaraṃ jātaṃ. Teneva “sāpattikassa, bhikkhave, nirayaṃ vā vadāmi tiracchānayaṇiṃ vā”ti sāpattikasēva apāyagāmitā vuttā.

Adhikaraṇavūpasamanasamathakathāvaṇṇanā

228. Vivādasāṅkhāte atthe paccatthikā atthapaccatthikā.

229. Sammukhāvinayasminti sammukhāvinayabhāve.

230. Antarenāti kāraṇena.

231. Ubbāhikāya khīyanake pācitti na vuttā tattha chandadānassa natthitāya.

236. Tassa kho tanti ettha kho tanti nipātamattaṃ.

238. “Kā ca tattha tassapāpiyasikāyā”ti potthakesu likhanti. “Kā ca tassapāpiyasikā”ti evaṃ panettha pāṭho veditabbo.

242. Kiccādhikaraṇaṃ ekena samathena sammatīti ettha “kiccameva kiccādhikaraṇa”nti vacanato apalokanakammādinametaṃ adhivacanaṃ. Taṃ vivādādhikaraṇādīni viya samathehi sametabbaṃ na hoti, kintu sammukhāvinayena sampajjati, tasmā sammatīti ettha sampajjatīti attho gahetabbo. Sesamettha suviññeyyameva.

Samathakkhandhakavaṇṇanā niṭṭhitā.

ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

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