

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)

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(4. Soṇadaṇḍasuttavaṇṇanā)



PaliVerse

1. Η συλλογή των μακρών ομιλιών - Υποσχόλια

1. Υποσχόλια για το κεφάλαιο για το σύνολο της ηθικής

4. Soṇadaṇḍasuttavaṇṇanā

300. Sundarabhāvena sātisayāni aṅgāni etesaṃ atthīti aṅgā, rājakumārāti āha “aṅgā nāma aṅgapāsādikatāyā”tiādi. Idhāpi adhippetā, na ambaṭṭhasutte eva. Āgantum na dassantīti āgamane ādīnavam dassetvā paṭikkhipanavasena āgantum na dassanti, nānujānissantīti adhippāyo. Nīlāsokakaṇṇikārakoviḷārakundarājarukkhehi sammissatāya taṃ campakavanaṃ “nīlādipaṇcavaṇṇakusumapaṭimaṇḍita”nti daṭṭhabbam. Na campakarukkhānaṃyeva nīlādipaṇcakupamatāyāti vadanti. “Bhagavā kusumagandhasugandhe campakavane viharatī”ti iminā na māpanakāle eva tasmīṃ nagare campakarukkhā ussannā, atha kho aparabhāge pīti dasseti. Māpanakāle hi campakānaṃ ussannatāya sā nagarī “campā”ti nāmaṃ labhi. Issarattāti adhipatibhāvato. Senā etassa atthīti seniko, seniko eva seniyo, atthitā cettha bahubhāvavasiṭṭhāti vuttaṃ “mahatiyā senāya samannāgatattā”ti.

301-302. Saṃhatāti sannipatitā, “saṅghino”ti vattabbe “saṅghī”ti puthutthe ekavacanaṃ brāhmaṇagahapatikānaṃ adhippetattā, tenāha “etesa”nti. Rājārājaññādīnaṃ bhaṇḍadharā purisā khatā, nesaṃ tāyanato khattā. So hi yehi yattha pesito, tattha tesam dosam pariharanto yuttapattavasena pucchitamattamaṃ katheti, tenāha “pucchitapaṇṇe byākaraṇasamattho”ti. Kulāpadesādinā mahatī mattā etassāti mahāmatto.

Soṇadaṇḍaguṇakathāvaṇṇanā

303. Visiṭṭhaṃ rajjaṃ virajjaṃ, virajjameva verajjaṃ yathā “vekatam vesaya”nti, nānāvidhaṃ verajjaṃ nānāverajjaṃ, tattha jātātiādinā sabbaṃ vuttanayeneva veditabbaṃ. Uttamabrāhmaṇoti abhijanasampattiyā vittasampattiyā vijjāsampattiyā uggatataro, ulāro vā brāhmaṇo. Asannipātoti lābhamaccharena nippīḷitatāya asannipāto viya bhavissati.

“Aṅgeti gameti ñāpetīti aṅgaṃ, hetūti āha “imināpi kāraṇenā”ti. “Ubhato sujāto”ti ettake vutte yehi kehici dvīhi bhāgehi sujātata viññāyeyya. Sujāta-saddo ca “sujāto cārudassano”tiādīsu ārohasampattipariyāyoti jātivaseneva sujātataṃ vibhāvetum “mātito ca pitito cā”ti vuttaṃ. Anorasaputtavasenaṃpi loke mātupitusamaññā dissati, idha panassa orasaputtavaseneva icchitāti dassetum “saṃsuddhagahaṇiko”ti vuttaṃ. Gabbhaṃ gaṇhāti dhāretīti gahaṇī, gabbhāsayasaññito mātukucchippadeso. Yathābhuttassa āhārassa vipācanavasena gaṇhanato ahaḍḍanato gahaṇī, kammajatejodhātu.

Pitā ca mātā ca pitaro, pitūnaṃ pitaro pitāmahā, tesam yugo dvando pitāmahayugo, tasmā, yāva sattamā pitāmahayugā pitāmahadvandāti evamettha attho daṭṭhabbo. Evañhi pitāmahaggahaṇeneva mātāmahopi gahitoti. So aṭṭhakathāyaṃ visum na uddhaṭo. Yuga-saddo cettha ekasesanayena daṭṭhabbo “yugo ca yugo ca yugā”ti. Evañhi tattha tattha dvandaṃ gahitameva hoti, tenāha “tato uddhaṃ sabbepi pubbapurisā pitāmahaggahaṇeneva gahitā”ti. Purisaggahaṇaṇcetta

ukkaṭṭhaniddesavasena katanti daṭṭhabbaṃ. Evañhi “mātito”ti pālīvacanaṃ samatthitaṃ hoti. Akkhittoti appattakhepo. Anavakkhittoti saddhathālīpākādīsu na avakkhitto na chaḍḍito. Jātivādenāti hetumhi karaṇavacananti dassetuṃ “kena kāraṇenā”tiādi vuttaṃ. Ettha ca “ubhato...pe... pitāmahayugā”ti etena brāhmaṇassa yonidosābhāvo dassito saṃsuddhagahaṇikabhāvakittanato, “akkhitto”ti iminā kiriyāparādhābhāvo. Kiriyāparādhena hi sattā khepaṃ pāpuṇanti. “Anupakkuṭṭho”ti iminā ayuttasaṃsaggābhāvo. Ayuttasaṃsaggampi hi paṭicca sattā akkosam labhanti.

Issaroti ādhīpateyyasaṃvattaniyakammabalena īsanasīlo, sā panassa issaratā vibhavasampattipaccayā pākaṭā jātāti aḍḍhatāpariyāyabhāveneva vadanto “aḍḍhoti issaro”ti āha. Mahantaṃ dhanam assa bhūmigatañceva vehāsaṭṭhañcāti mahaddhano. Tassāti tassa tassa. Vadanti “anvayato, byatirekato ca anupasaṅkamanakāraṇam kitemā”ti.

Adhikarūpoti viṣiṭṭharūpo uttamasarīro. Dassanaṃ arahatīti dassanīyo, tenāha “dassanayoggo”ti. Pasādaṃ āvahaṭīti pāsādiko, tenāha “cittappasādajananato”ti. Vaṇṇassāti vaṇṇadhātuyā. Sarīranti sannivesaviṣiṭṭhaṃ karacaraṇagīvāsīsādiavayavasamudāyam, so ca saṇṭhānamukhena gayhaṭīti “paramāya vaṇṇapokkharatāyāti...pe... sampattiyā cā”ti vuttaṃ. Sabbavaṇṇesu suvaṇṇavaṇṇova uttamoti vuttaṃ “seṭṭhena suvaṇṇavaṇṇena samannāgato”ti. Tathā hi buddhā, cakkavattino ca suvaṇṇavaṇṇāva honti. Brahmavacchasīti uttamasarīrābho, suvaṇṇābho icceva attho. Imameva hi atthaṃ sandhāya “mahābrahmuno sarīrasadiseneva sarīrena samannāgato”ti vuttaṃ, na brahmujugattataṃ. Akhuddāvakaṃso dassanāyāti ārohapariṇāhasampattiyā, avayavapāripūriyā ca dassanāya okāso na khuddako, tenāha “sabbānevā”tiādi.

Yamaniyamalakkaṇaṃ sīlamassa atthīti sīlavā. Taṃ panassa rattaññutāya vuddhaṃ vaḍḍhitaṃ atthīti vuddhasīlī. Tena ca sabbadā sammāyogato vuddhasīlena samannāgato. Sabbametaṃ pañcasīlamattameva sandhāya vadanti tato paraṃ sīlassa tattha abhāvato, tesañca ajānanato.

Ṭhānakaraṇasampattiyā, sikkhāsampattiyā ca katthacipi anūnatāya parimaṇḍalapadāni byañjanāni akkharāni etissāti parimaṇḍalapadabyañjanā. Atha vā pajjati attho etenāti padaṃ, nāmādi. Yathādhīppetamatthaṃ byañjetīti byañjanaṃ, vākyam. Tesaṃ paripuṇṇatāya parimaṇḍalapadabyañjanā. Atthañāpane sādhanatāya vācāva karaṇanti vākkaraṇam, udāhāraghoso. Guṇaparipuṇṇabhāvena tassa brāhmaṇassa, tena vā bhāsitaḥḥatthassa. Pūre puṇṇabhāve. Pūreti ca purimasmim atthe ādhāre bhummaṃ, dutiyasmim visaye. “Sukhumālattanena”ti iminā tassā vācāya mudusaṇhabhāvamāha. Apalibuddhāya pittasemhādīhi. Sandiṭṭhaṃ sabbam dassetvā viya ekadesaṃ kathanam. Vilambitaṃ saṇikaṃ cirāyitvā kathanam. “Sandiddhaviḥambitādī”ti vā pāṭho. Tattha sandiddhaṃ sandehajanaṃ. Ādi-saddena dukkhalitānukaḍḍhitādiṃ saṅgaṇhāti. “Ādimajjhapariyosānaṃ pākaṭam katvā”ti iminā tassā vācāya atthapāripūrim vadanti.

“Jiṇṇo”tiādīni padāni suviññeyyāni, heṭṭhā vuttatthāni ca. Dutīyanaye pana jiṇṇoti nāyam jiṇṇatā vayomattena, atha kho kulaparivaṭṭena purāṇatāti āha “jiṇṇoti porāṇo”tiādi, tena tassa brāhmaṇassa kulavasena uditoditabhāvamāha. Jātivuddhiyā “vayoanuppatto”ti vakkhamānattā, guṇavuddhiyā tato sātīsayattā ca “vuddhoti

sīlācārādiḡuṇavuddhiyā yutto’’ti āha. Tathā jātīmahallakatāya vakkhamānattā
’’mahallako’’ti padena vibhavamahattatā yojitā. Maggapaṭipannoti brāhmaṇānaṃ
paṭipattivīthiṃ upagato taṃ avokkamma caraṇato. Antimavayanti pacchimavayaṃ.

Buddhaguṇakathāvaṇṇanā

304. Tādisehi mahānubhāvehi saddhiṃ yugaggāhavasenapi dahanāṃ na mādisānaṃ
anucchavikaṃ, kuto pana ukkaṃsananti idaṃ brāhmaṇassa na yuttarūpanti dassento
āha ‘’na kho pana metaṃ yutta’’ntiādi. Sadisāti ekadesena sadisā. Na hi buddhānaṃ
guṇehi sabbathā sadisā kecipi guṇā aññesu labbhanti. Itareti attano guṇehi
asadisaguṇe. Idanti idaṃ atthajātaṃ. Gopadakanti gāviyā pade ṭhitaudakaṃ.

Saṭṭhikulasatasahassanti saṭṭhisahassādhikaṃ kulasatasahassaṃ kulapariyāyenāti
suddhodanamahārājassa kulānukkamena āgataṃ. Tesupīti tesupi catūsu nidhīsu.
Gahitagahitanti gahitaṃ gahitaṃ ṭhānaṃ pūratīyeva dhanena paṭipākatikameva hoti.
Aparimāṇoyevāti ‘’ettako eso’’ti kenaci paricchindituṃ asakkuṇeyyatāya
aparicchinnō eva.

Tatthāti mañcake. Sīhaseyyaṃ kappesīti yathā rāhu asurindo āyāmato, vitthārato
ubbedhato ca bhagavato rūpakāyassa paricchedaṃ gahetuṃ na sakkoti, tathā rūpaṃ
iddhābhisaṅkhāraṃ abhisaṅkharonto sīhaseyyaṃ kappesi.

Kilesehi ārakattā parisuddhaṭṭhena ariyanti āha ‘’ariyaṃ uttamaṃ parisuddha’’nti.
Anavajjaṭṭhena kusalaṃ, na sukhavipākaṭṭhena. Katthaci caturāsītipāṇasahassāni,
katthaci aparimāṇāpi devamanussā yasmā catuvīsatiyā ṭhānesu asaṅkhyeyyā
aparimeyyā devamanussā maggaphalāmataṃ pivimsu,
koṭisatasahassādiaparimāṇenapi bahū eva, tasmā anuttarācārasikkhāpanavasena
bhagavā bahūnaṃ ācariyo. Teti kāmārāgato aññe bhagavato pahīnakilese. Keḷanāti
keḷāyanā dhanāyanā.

Apāpapurekkhāroti apāpe pure karoti, na vā pāpaṃ purato karotīti
apāpapurekkhāroti imamatthaṃ dassetuṃ ‘’apāpe navalokuttaradhamme’’tiādi
vuttaṃ. Tattha apāpeti pāpapaṭipakkhe, pāparahite ca. Brahmani seṭṭhe buddhe
bhagavati bhavā tassa dhammadesanāvasena ariyāya jātiyā jātattā, brahmuno vā
bhagavato hitā garukaraṇādinā, yathānusiṭṭhapaṭipattiyā ca, brahmaṃ vā seṭṭhaṃ
ariyamaggaṃ jānātīti brahmaññā, ariyasāvakasaṅkhātā pajā, tenāha ‘’sāriputtā’’tiādi.
Pakatibrāhmaṇajātivāsenāpi ‘’brahmaññāya pajāyā’’ti padassa attho veditabboti
dassetuṃ ‘’apicā’’tiādi vuttaṃ.

Tiroraṭṭhā tirojanapadāti ettha rajjaṃ raṭṭhaṃ, rājanti rājāno etenāti,
tadekadesabhūtā padesā pana janapado, janā pajjanti ettha sukhajīvikaṃ pāpuṇantīti.
Pucchāya vā dosaṃ sallakkhetvāti sambandho. Asamatthatanti attano asamatthataṃ.
Bhagavā vissajjeti tesaṃ upanissayasampattiṃ, ñāṇaparipākaṃ, cittācāraṇca ñatvāti
adhippāyo.

’’Ehi svāgatavādī’’ti iminā sukhāsambhāsapubbakaṃ piyavāditaṃ dasseti, ‘’sakhilo’’ti
iminā saṇhavācataṃ, ‘’sammodako’’ti iminā paṭisandhārakusalataṃ, ‘’abhākuṭiko’’ti
iminā sabbattheva vipasannamukhataṃ, ‘’uttānamukho’’ti iminā sukhālāpataṃ,
’’pubbabhāsī’’ti iminā dhammānuggahassa okāsakaraṇato hitajjhāsayataṃ
bhagavato vibhāveti.

Yattha kirāti kira-saddo arucisūcanattho, tena bhagavatā adhivutthapadesa na devatānubhāvena manussānaṃ anupaddavatā, atha kho buddhānubhāvenāti dasseti. Tenāha “apicā”tiādi.

Anusāsitaḥṭṭi vineyyajanasamūho gayhatīti nibbattitaṃ ariyasaṅghameva dassetuṃ “sayamaṃ vā”tiādi vuttaṃ, anantarassa vidhi paṭisedho vāti katvā. “Tādisovā”ti iminā “sayamaṃ vā”tiādinā vuttavikappo eva paccāmaṭṭhoti. “Purimapadasseva vā”ti vikappantaraggahaṇaṃ. Bahūnaṃ titthakarānanti pūraṇādīnaṃ anekesaṃ titthakarānaṃ, niddhāraṇe cetamaṃ sāmivacanaṃ. Kāraṇenāti appicchasantuṭṭhatādisamāropanalakkhaṇena kāraṇena. Āgantukā navakāti abhinavā āgantukā abbhāgatā. Pariyāpuṇāmīti paricchindituṃ jānāmi sakkomi, tenāha “jānāmī”ti. “Kappampi ce aññaṃabhāsamaṇo”ti abhūtaparikappanavacanametamaṃ tathā bhāsamaṇassa abhāvato.

305. Alaṃ-saddo arahattopi hoti “alameva nibbinditu”ntiādīsu viyāti āha “alamevāti yuttamevā”ti. Puṭena netvā asitabbato paribhuñjitabbato puṭosaṃ vuccati pātheyyaṃ. Puṭaṃsena purisena.

Soṇadaṇḍaparivittakkaṇṇanā

307. Ubhatopakkhikāti micchādīṭṭhisammādiṭṭhīnaṃ vasena ubhayapakkhikā. Kerāṭikāti saṭṭhā.

Brāhmaṇapaññattivaṇṇanā

309. Vighātanti cittadukkhaṃ.

311-313. Sujanti homadabbimaṃ paggaṇhantesūti juhanatthamaṃ gaṇhanakesu, irubbijjesūti attho. Paṭhamo vāti tattha sannipatitesu yajanakiriyāyaṃ sabbapadhāno vā. Duttiyo vāti tadanantaro vā. “Suja”nti karaṇe etaṃ upayogavacananti āha “sujāyā”ti. Aggihuttapamukhatāya yaññaṃssa yaññaṃ diyyamānaṃ sujāmaṃkheṇa dīyatīti āha “sujāya diyyamāna”nti. Porāṇāti aṭṭhakathācariyā. Visasatoti vijjācaraṇavisesato, na brāhmaṇehi icchitavijjācaraṇamattato. Uttamabrāhmaṇassāti anuttaradakkhiṇeyyatāya ukkaṭṭhabrāhmaṇassa. Brāhmaṇasamayanti brāhmaṇasiddhantaṃ. Mā bhindi mā vināsesi.

316. Samasamoti samoyeva hutvā samo. Hīnopamavasenapi samatā vuccatīti taṃ nivattento “ṭṭhapetvā ekadesasamatta”ntiādimāha. Kulakoṭiparidīpananti kulaādiṇiparidīpanamaṃ athāpi siyāti athāpi tumhākaṃ evamaṃ parivittakko siyā. Brāhmaṇabhāvaṃ sādheti vaṇṇo. Mantajātisupi eseva nayo. Sīlameva sādhesati brāhmaṇabhāvaṃ. Kasmāti ce? Āha “tasmiṇhissā”tiādi. Sammohamattaṃ vaṇṇādayoti vaṇṇamantajātiyo hi brāhmaṇabhāvassa aṅganti sammohamattametamaṃ asamavekkhitābhimānabhāvato.

Sīlapaññākathāvaṇṇanā

317. Kathito brāhmaṇena pañhoti “sīlavā ca hotī”tiādinā dvinnameva aṅgānaṃ vasena yathāpucchito pañho yāthāvato vissajjito etthāti etasmiṃ yathāvissajjite atthe. Tassāti soṇadaṇḍassa. Sīlaparisuddhāti sīlasampattiyā sabbaso suddhā anupakkiliṭṭhā. Kuto dussīle paññaṃ asamāhittatā tassa. Jaḷe eḷamūge kuto sīlanti jaḷe eḷamūge duppaññaṃ kuto sīlaṃ sīlavibhāgassa, sīlaparisodhanūpāyassa ca ajānanto.

Pakattham ukkattham ñāṇam paññāṇanti, pākatikam ñāṇam nivattetum
“paññāṇa”nti vuttanti tayidaṃ pakārehi jānato paññāvāti āha “paññāṇanti paññā
jevā”ti.

Sīlenadhotāti samādhipadaṭṭhānena sīlena sakalasamkilesamalavisuddhiyā dhotā
visuddhā, tenāha “katham panā”tiādi. Tattha dhovatīti sujhati.

Mahāsaṭṭhivassatthero viyāti saṭṭhivassamahāthero viya.

Vedanāpariggahamattampīti ettha vedanāpariggaho nāma yathāuppannaṃ vedanaṃ
sabhāvarasato upadhāretvā “ayaṃ vedanā phassaṃ paṭicca, so phasso anicco
dukkho vipariṇāmadhammo”ti lakkhaṇattayaṃ āropetvā pavattitavipassanā. Evaṃ
vipassantena “sukhena sakkā sā vedanā adhivāsetum “vedanā eva vediyaṭi”ti.

Vedanaṃ vikkhambhetvāti yathāuppannaṃ dukkhaṃ vedanaṃ ananuvattitvā
vipassanaṃ ārabhitvā vīthiṃ paṭipannāya vipassanāya taṃ vinodetvā.

Samsumārapatitenāti kumbhīlena viya bhūmiyaṃ urena nipajjanena. Paññāya sīlaṃ
dhovitvāti akhaṇḍādibhāvāpādanena sīlaṃ ādimajjhapariyosānesu paññāya
suvisodhitaṃ katvā.

318. “Kasmā āhā”ti uparidesanāya kāraṇaṃ pucchatī. Lajjā nāma “sīlassa jātiyā ca
guṇadosapakāsanena samaṇena gotamena pucchitapañhaṃ vissajjesī”ti parisāya
paññātātā. Ettakaparamāti ettakaukkaṃsakoṭikā pañca sīlāni, vedattayavibhāvanam
paññāṇca lakkhaṇādito niddhāretvā jānanaṃ natthi, kevalaṃ tattha vacīparamā
mayanti dassetīti āha “sīlapaññāṇanti vacanameva paramaṃ amhāka”nti. “Ayaṃ
pana viseso”ti idaṃ niyyātanāpekkhaṃ sīlaniddese, tenāha “sīlamicceva
niyyātita”nti. Sāmaññaphale pana “sāmaññaphala” micceva niyyātitaṃ,
paññāniddeve pana jhānapaññaṃ adhiṭṭhānaṃ katvā vipassanāpaññāvaseneva
paññāniyyātanam kataṃ, tenāha “paṭhamajjhānādīni”ti.

Soṇadaṇḍaupāsakattapaṭivedanākathāvaṇṇanā

321-322. Nattāti puttaputto. Agāraṃ nāma natthi, na cāyaṃ bhagavati agāravena
“ahañceva kho panā”tiādimāha, atha kho attalābhaparihānibhayena. Ayañhi yathā
tathā attano mahājanassa sambhāvanaṃ uppādetvā kohaññaṃ pare vimhāpetvā
lābhuppādaṃ nijigisanto vicarati, tasmā tathā avoca, tenāha “iminā kirā”tiādi.

Taṅkhaṇānurūpāyāti yādisī tadā tassa ajjhāsayaṃpavatti, tadanurūpāyāti attho. Tassa
tadā tādisassa vivaṭṭasannissitassa ñāṇassa paripākassa abhāvato kevalaṃ
abbhodayanissito eva attho dassitoti āha “diṭṭhadhammikasamparāyikamatthaṃ
sandassetvā”ti, paccakkhato vibhāvetvāti attho. Kusale dhammeti tebhūmake kusale
dhamme, “catubhūmake”tipi vattum vaṭṭatiyeva, tenevāha “āyaṭiṃ nibbānatthāya
vāsanābhāgiyā vā”ti. Tatthāti kusalahamme yathā samādapite. Nanti brāhmaṇaṃ
samuttejetvāti sammadeva uparūpari nisānetvā puññakiriyāya tikkhavisadabhāvaṃ
āpādetvā. Taṃ pana atthato tattha ussāhajananaṃ hotīti āha “saussāhaṃ katvā”ti.
Evaṃ puññakiriyāya saussāhatā, evarūpaṃ guṇasamaṅgitā ca niyamato
diṭṭhadhammikā atthasampādanīti evaṃ saussāhatāya, aññehi ca tasmīṃ
vijjamānaguṇehi sampahaṃsetvā sammadeva haṭṭhatutṭhabhāvaṃ āpādetvā.

Yadi bhagavā dhammaratanavassaṃ vassi, atha kasmā so visesaṃ nādhigacchatīti
āha “brāhmaṇo panā”tiādi. Yadi evaṃ kasmā bhagavā tassa tathā
dhammaratanavassaṃ vassīti āha “kevalamassā”tiādi. Na hi bhagavato niratthakā
desanā hotīti.

Soṇadaṇḍasuttavaṇṇanāya līnatthappakāsanā.



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