

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

- 3. Ο Κανόνας της ανώτερης διδασκαλίας - Σχόλια
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
- 5. Σχόλια για τα θέματα αντιπαράθεσης (5. Kathāvatthu-
aṭṭhakathā)
- 5. Πέμπτο κεφάλαιο (5. Pañcamavaggo)



PaliVerse

5. Σχόλια για τα θέματα αντιπαράθεσης

5. Pañcamavaggo

1. Vimuttikathāvaṇṇanā

418. Idāni vimuttikathā nāma hoti. Tattha vipassanā, maggo, phalaṃ, paccavekkhaṇanti catunnaṃ ñāṇaṃ vimuttiñāṇanti nāmaṃ. Tesu vipassanāñāṇaṃ niccanimittādīhi vimuttattā, tadaṅgavimuttibhāvena vā vimuttattā vimuttiñāṇaṃ. Maggo samucchedavimutti, phalaṃ paṭippassaddhivimutti, paccavekkhaṇaṇāṇaṃ pana vimuttiṃ jānātīti vimuttiñāṇaṃ. Evaṃ catubbidhe vimuttiñāṇe nippariyāyena phalañāṇameva vimutti. Sesāni “vimuttānī”ti vā “avimuttānī”ti vā na vattabbāni. Tasmā “idaṃ nāma vimuttiñāṇaṃ vimutta”nti avatvā aviseseneva “vimuttiñāṇaṃ vimutta”nti yesaṃ laddhi, seyyathāpi andhakānaṃ; te sandhāya pucchā sakavādissa, paṭiññā paravādissa. Puna yaṃkiñcīti puṭṭho paccavekkhaṇādīni sandhāya paṭikkhipati. Paṭipannassāti puṭṭho maggañāṇassa anāsavataṃ sandhāya paṭijānāti. Yasmā pana taṃ sotāpannassa phale ṭhitassa ñāṇaṃ na hoti, tasmā vimuttaṃ nāma na hotīti codanattaṃ puna sakavādī sotāpannassātiādīmāha. Iminā upāyena sabbattha attho veditabbo.

Vimuttikathāvaṇṇanā.

2. Asekhañāṇakathāvaṇṇanā

421. Idāni asekhakathā nāma hoti. Tattha yasmā ānandattherādayo sekhā “uḷāro bhagavā”tiādinā nayena aseke jānanti, tasmā “sekhassa asekhāñāṇaṃ atthī”ti yesaṃ laddhi, seyyathāpi uttarāpathakānaṃ; te sandhāya pucchā sakavādissa, paṭiññā itarassa. Jānāti passatīti idaṃ attanā adhigatassa jānanavasena vuttaṃ. Gotrabhunotiādi heṭṭhimāya bhūmiyaṃ ṭhitassa uparūpariñāṇassa abhāvadassanattaṃ vuttaṃ. Nanu āyasmā ānando sekho “uḷāro bhagavā”ti jānātīti paravādī aseke bhagavati pavattattā taṃ asekhāñāṇanti icchatī, na panetaṃ asekaṃ. Tasmā evaṃ patiṭṭhāpitāpi laddhi appatiṭṭhāpitāva hotīti.

Asekhañāṇakathāvaṇṇanā.

3. Viparītakathāvaṇṇanā

424. Idāni viparītakathā nāma hoti. Tattha “yvāyaṃ pathavīkasiṇe pathavīsaññī samāpajjati, tassa taṃ ñāṇaṃ viparītañāṇa”nti yesaṃ laddhi, seyyathāpi andhakānaṃ, te sandhāya pucchā sakavādissa, paṭiññā itarassa. Pathaviṃ nissāya uppannamimittāñhi na pathavīyeva, tatra cāyaṃ pathavīsaññī. Tasmā viparītañāṇanti ayametassa adhippāyo. Tato sakavādī “lakkhaṇapathavīpi sasambhārapathavīpi nimittapathavīpi pathavīdevatāpi sabbā pathavīyeva, tāsu pathavīti ñāṇaṃ viparītaṃ na hoti. Anicce niccantiādivipariyeso pana viparītañāṇaṃ nāma. Kiṃ te idaṃ etesu aññatara”nti codetuṃ anicce niccantiādīmāha. Itaro vipallāsakkaṇābhāvaṃ sandhāya paṭikkhipati, pathavīnimittaṃ sandhāya paṭijānāti.

Kusalanti sekkhaputhujjanānaṃ ñāṇaṃ sandhāya vuttaṃ. Atthi arahatoti pañhesupi vipallāsakkhaṇābhāvena paṭikkhipati. Pathavīnimittaṃ sandhāya paṭijānāti. Sabbeva pathavīti sabbam taṃ pathavīkasiṇaṃ lakkhaṇapathavīyeva hotīti pucchati. Sakavādī tathā abhāvato paṭikkhipati. Nanu pathavī atthi, atthi ca koci pathaviṃ pathavito samāpajjatīti pucchā sakavādissa. Tassattho - nanu nimittapathavī atthi, atthi ca koci taṃ pathaviṃ pathavitoyeva samāpajjati, na āpato vā tejato vāti. Pathavī atthitīdādi “yadi yaṃ yathā atthi, taṃ tathā samāpajjantassa ñāṇaṃ viparītaṃ hoti, nibbānaṃ atthi, tampi samāpajjantassa sabbavipariyesasamugghātanaṃ maggañāṇampi te viparītaṃ hotū”ti dassanatthaṃ vuttanti.

Viparītakathāvaṇṇanā.

4. Niyāmakathāvaṇṇanā

428-431. Idāni niyāmakathā nāma hoti. Tattha yo puggalo sammattaniyāmaṃ okkamissati, taṃ “bhabbo esa dhammaṃ abhisametu”nti yasmā bhagavā jānāti, tasmā “aniyatassa puthujjanasseva sato puggalassa niyāmagamanāya ñāṇaṃ atthī”ti yesaṃ laddhi, seyyathāpi etarahi uttarāpathakānaṃ; te sandhāya aniyatassāti pucchā sakavādissa. Tattha niyāmagamanāyāti niyāmo vuccati maggo, maggagamanāya maggokkamanāyāti attho. Yaṃ panassa ñāṇaṃ disvā bhagavā “bhabbo aya”nti jānāti, taṃ sandhāya paṭiññā paravādissa.

Athassa sakavādī ayuttavāditam dīpetum niyatassāti viparītānuyogamāha. Tattha paṭhamapañhe maggena niyatassa aniyāmagamanāya ñāṇaṃ nāma natthīti paṭikkhipati. Dutiye natthibhāvena paṭijānāti. Tatiye aniyatassa natthīti puṭṭhattā laddhivirodhena paṭikkhipati. Puna paṭhamapañhameva catuttham katvā niyatassa niyāmagamanādivasena tayo pañhā katā. Tesu paṭhame yasmā ādimaggena niyatassa puna tadatthāya ñāṇaṃ natthi, tasmā paṭikkhipati. Dutiye natthibhāveneva paṭijānāti. Tatiye laddhivirodheneva paṭikkhipati. Puna paṭhamapañham aṭṭhamam katvā aniyatassa aniyāmagamanādivasena tayo pañhā katā. Tesam attho vuttanayeneva veditabbo. Puna paṭhamapañhameva dvādasamaṃ katvā taṃmūlakā atthi niyāmotiādayo pañhā katā. Tattha yasmā niyāmagamanāya ñāṇaṃ nāma maggañāṇameva hoti, tasmā taṃ sandhāya atthi niyāmoti vuttaṃ. Itaro pana niyāmoti vutte paṭikkhipati, ñāṇanti vutte paṭijānāti. Satipaṭṭhānādīsupi eseva nayo. Paccanīkaṃ uttānatthameva. Gotrabhunotiādi yena yaṃ appattaṃ, tassa taṃ natthīti dassanatthaṃ vuttaṃ. Bhagavā jānātīti attano ñāṇabalena jānāti, na tassa niyāmagamanañāṇasabbhāvato. Tasmā iminā kāraṇena paṭiṭṭhitāpissa laddhi appatiṭṭhitāyevāti.

Niyāmakathāvaṇṇanā.

5. Paṭisambhidākathāvaṇṇanā

432-433. Idāni paṭisambhidākathā nāma hoti. Tattha yesaṃ “yaṃkiñci ariyānaṃ ñāṇaṃ, sabbam lokuttaramevā”ti gahetvā “sabbam ñāṇaṃ paṭisambhidā”ti laddhi, seyyathāpi andhakānaṃ; te sandhāya pucchā sakavādissa, paṭiññā itarassa. Sammutiñāṇapañhesu pathavīkasiṇasammutiyaṃ samāpattiñāṇaṃ sandhāya paṭikkhipati, niruttiñāṇaṃ sandhāya paṭijānāti. Ye keci sammutinti pañhe puthujjane sandhāya paṭikkhipati. Cetopariyāyapañhesu puthujjanassa ñāṇaṃ sandhāya paṭikkhipati, ariyassa ñāṇaṃ sandhāya paṭijānāti. Sabbā paññātīpañhesu

kasiṇasamāpattipañhaṃ sandhāya paṭikkhipati, lokuttaraṃ sandhāya paṭijānāti. Pathavīkasiṇasamāpattintiādi “yā etesu ettakesu ṭhānesu paññā, kiṃ sabbā sā paṭisambhidā”ti pucchanaṭṭhaṃ vuttaṃ. Tena hi sabbhaṃ ñāṇanti yasmā sabbā lokuttarapaññā paṭisambhidā, tasmā sabbanti vacanaṃ sāmāññaphalena saddhiṃ patiṭṭhāpetīti.

Paṭisambhidākathāvaṇṇanā.

6. Sammutiñāṇakathāvaṇṇanā

434-435. Idāni sammutiñāṇakathā nāma hoti. Tattha sammutisaccaṃ paramatthasaccanti dve saccāni. Ye pana evaṃ vibhāgaṃ akatvā saccanti vacanasāmaññaṃ sammutiñāṇampi “saccārammaṇamevā”ti vadanti, seyyathāpi andhakā; te ayuttavādinoti tesam vāDavisodhanatthaṃ ayaṃ kathā āraddhā. Tattha na vattabbanti pucchā paravādissa, paramatthasaccaṃ sandhāya paṭiññā sakavādissa. Sammutisaccamhīti sammutiṃ anupaviṭṭhe saccamhi. Paccatte vā bhumma vacanaṃ, sammutisaccanti attho. Sammutiñāṇaṃ saccārammaṇaññevāti pucchā sakavādissa, paṭiññā itarassa. Tato naṃ “yadi taṃ avisesena saccārammaṇaññeva, tena ñāṇena dukkhapariññādīni kareyyā”ti codetuṃ tena ñāṇenātiādīmāha.

Sammutiñāṇakathāvaṇṇanā.

7. Cittārammaṇakathāvaṇṇanā

436-438. Idāni cittārammaṇakathā nāma hoti. Tattha cetopariyāye ñāṇanti vacanamattameva gahetvā “taṃ ñāṇaṃ cittārammaṇamevā”ti yesaṃ laddhi, seyyathāpi etarahi andhakānaṃ; te sandhāya pucchā sakavādissa, paṭiññā itarassa. Athassa “yo sarāgādivasena cittaṃ jānāti, tassa rāgādayopi ārammaṇā honti, tasmā na vattabbhaṃ taṃ cittārammaṇaññevā”ti codanaṭṭhaṃ nanu atthi kocītiādi āraddhaṃ. Phassārammaṇeti phassasaṅkhāte ārammaṇe. Vedanārammaṇetiādīsūpi eseṃ nayo. Puna phassārammaṇe ñāṇaṃ na vattabbanti puṭṭho phassassa phusanalakkhaṇaṃ manasikaroto phassovārammaṇaṃ hotīti paṭijānāti. Kiṃ panetaṃ phassapariyāye ñāṇanti puṭṭho pana tādisassa suttapadassa abhāvā paṭikkhipati. Vedanādisūpi eseṃ nayo. Idāni yaṃ nissāya laddhi, tadeva dassetvā laddhiṃ patiṭṭhāpetuṃ nanu cetopariyāye ñāṇantiādīmāha. Sā panesā vacanamattābhīnivesena patiṭṭhāpitāpi appatiṭṭhāpitāva hotīti.

Cittārammaṇakathāvaṇṇanā.

8. Anāgatañāṇakathāvaṇṇanā

439-440. Idāni anāgatañāṇakathā nāma hoti. Tattha anāgataṃ nāma antarampi atthi, anantarampi. Tesu anantare ekanteneva ñāṇaṃ natthi. Yathā ca anantare, tathā ekavīthiekajavanapariyāpannepi. Tattha ye sabbasmimpi anāgate ñāṇaṃ icchanti, seyyathāpi andhakā; te sandhāya pucchā sakavādissa, paṭiññā itarassa. Atha naṃ “yaṃ te anāgate ñāṇaṃ, kiṃ tena anantaraṃ anāgataṃ mūlādivasena jānāti”ti codetuṃ anāgataṃ mūlatotiādīmāha. Tattha mūlatotiādīni sabbāni kāraṇavevacanāneva. Kāraṇāñhi yaṃ attano phalaṃ karoti, taṃ tattha mūlayati patiṭṭhātīti mūlaṃ. Tato ca taṃ hinoti pavattayatīti hetu. Tadeva taṃ nideti “handa naṃ gaṇhathā”ti. Niyyāteti viyāti nidānaṃ. Tato taṃ sambhavatīti sambhavo.

Pabhavatīti pabhavo. Tattha ca taṃ samuṭṭhāti, taṃ vā naṃ samuṭṭhāpetīti samuṭṭhānaṃ. Tadeva naṃ āharatīti āhāro. Tañcassa apariccajitabbaṭṭhena ārammaṇaṃ. Tadeva cetam paṭicca etīti paccayo. Tato naṃ samudetīti samudayoti vuccati. Yasmā pana anantaraṃ cittaṃ etehākārehi na sakkā jānituṃ, tasmā na hevanti paṭikkhipati. Anāgataṃ hetupaccayatanti yā anantarānāgate citte hetupaccayatā, taṃ jānāti. Ye tattha dhammā hetupaccayā honti, te jānātīti attho. Sesapadesupi eseva nayo. Gotrabhunotiādi yasmiṃ anāgate ñāṇaṃ na uppajjati, taṃ sarūpato dassetuṃ vuttaṃ. Pāṭaliputtassāti suttaṃ yasmiṃ anāgate ñāṇaṃ uppajjati, taṃ dassetuṃ āhaṭaṃ. Yasmā panetaṃ na sabbasmiṃ anāgate ñāṇassa sādhakaṃ; tasmā anāhaṭamevāti.

Anāgatañāṇakathāvaṇṇanā.

9. Paṭuppannañāṇakathāvaṇṇanā

441-442. Idāni paṭuppannañāṇakathā nāma hoti. Tattha yesaṃ “sabbasaṅkhāresu aniccato diṭṭhesu tampi ñāṇaṃ aniccato diṭṭhaṃ hotī”ti vacanaṃ nissāya “avisesena sabbasmiṃ paccuppanne ñāṇaṃ atthī”ti laddhi, seyyathāpi andhakānaṃ; te sandhāya paṭuppanneti pucchā sakavādissa, paṭiññā itarassa. Atha naṃ “yadi avisesena paṭuppanne ñāṇaṃ atthi, khaṇapaccuppannepi tena bhavitabbaṃ. Evaṃ sante dvinnam ñāṇānaṃ ekato abhāvā teneva ñāṇena taṃ jānitabbaṃ hotī”ti codanattamaṃ tenāti anuyogo sakavādissa. Tattha paṭhamapañhe teneva taṃ jānituṃ na sakkāti paṭikkhepo itarassa. Dutiyapañhe santatiṃ sandhāya paṭiññā tasseva. Paṭipāṭito bhaṅgaṃ passanto bhaṅgānupassaneneva bhaṅgānupassanāñāṇaṃ passatīti adhippāyo. Tena ñāṇena taṃ ñāṇaṃ jānātītiādīsipi eseva nayo. Tena phassena taṃ phassantiādīnissa lesokāsanivāraṇatthaṃ vuttāni. Yaṃ panetena laddhipaṭiṭṭhāpanatthaṃ nanu sabbasaṅkhāretiādi vuttaṃ. Tattha nayato taṃ ñāṇaṃ diṭṭhaṃ hoti, na ārammaṇatoti adhippāyena paṭiññā sakavādissa. Tasmā evaṃ paṭiṭṭhitāpissa laddhi appaṭiṭṭhitāva hoti.

Paṭuppannañāṇakathāvaṇṇanā.

10. Phalañāṇakathāvaṇṇanā

443-444. Idāni phale ñāṇakathā nāma hoti. Tattha “buddhāpi sattānaṃ ariyaphalappattiyā dhammaṃ desenti sāvakāpi, iti iminā sāmāññaena buddhānaṃ viya sāvakānampi tena tena sattena pattabbe phale ñāṇaṃ atthī”ti yesaṃ laddhi, seyyathāpi andhakānaṃ; te sandhāya sāvakassāti pucchā sakavādissa, paṭiññā itarassa. Atha naṃ “yadi sāvakassa phale ñāṇaṃ atthi, yathā buddhā samānepi sotāpattiphale attano ñāṇabalena ‘ayaṃ ekabījī, ayaṃ kolaṃkolo, ayaṃ sattakkhattuparamo’ti phalassakataṃ paññapenti, kiṃ te evaṃ sāvakopī”ti codetuṃ sāvako phalassa kataṃ paññapetīti āha. Itaro paṭikkhipati.

Atthi sāvakassa phalaparopariyattītiādi phale ñāṇassa atthitāya paccayapucchanatthaṃ vuttaṃ. Ayañhettha adhippāyo - buddhānaṃ “idaṃ phalaṃ paraṃ, idaṃ opara”nti evaṃ phalānaṃ uccāvacabhāvajānanasaṅkhātā phale paropariyatti nāma atthi. Tathā indriyapuggalaparopariyattiyo, tāsamaṃ atthitāya tassa tassa puggalassa tesamaṃ tesamaṃ indriyānaṃ vasena taṃ taṃ phalaṃ jānanti, kiṃ te sāvakassāpi etā paropariyattiyo atthīti.

Atthi sāvakassa khandhapaññattītiādīnīpi “yadi te sāvakassa buddhānaṃ viya phale ñāṇaṃ atthi, imā hi pissa paññattīhi bhavitabbaṃ. Kimassa tā atthi, sakkoti so etā paññattiyo attano balena jānitum vā paññāpetum vā”ti codanatthaṃ vuttāni. Sāvako jīnotiādi “yadi sāvakassa buddhānaṃ viya phale ñāṇaṃ atthi, evaṃ sante sveva jīno”ti codanatthaṃ vuttaṃ. Sāvako anuppannassāti pañhepi ayameva nayo. Aññāṇīti pañhe avijjāsaṅkhātassa aññāṇassa vihatattā paṭikkhitto, na panassa buddhānaṃ viya phale ñāṇaṃ atthi. Tasmā appaṭiṭṭhitova paravādīvādoti.

Phalaññāṇakathāvaṇṇanā.

Pañcama vaggo.

Mahāpaṇṇāsako samatto.

ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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Ημερομηνία δημιουργίας PDF: 14 Σεπτεμβρίου 2026

ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

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