

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

- 2. Ο Κανόνας της διαγωγής - Σχόλια (2. Vinaya Piṭaka - Aṭṭhakathā)
- 3. Σχόλια για το μεγάλο κεφάλαιο (3. Mahāvagga-aṭṭhakathā)
- 7. Η ενότητα για το Κατρίνα (7. Kathinakkhandhakam)
[Kd 7, PTS 1.253-1.267]



PaliVerse

3. Σχόλια για το μεγάλο κεφάλαιο

7. Kathinakkhandhakaṃ

Kathinānujānanakathā

306. Kathinakkhandhake - pāveyyakāti pāveyyaraṭṭhavāsino. Pāveyyaṃ nāma kosalesu pacchimadisābhāge raṭṭhaṃ; tattha vāsinoti vuttaṃ hoti. Kosalarañño ekapitukabhātūnaṃ bhaddavaggiyattherānaṃ etaṃ adhivacanaṃ. Tesu sabbajeṭṭhako anāgāmī, sabbapacchimako sotāpanno, ekopi arahā vā puthujjano vā natthi. Āraññikāti dhutaṅgasamādānavasena āraññikā; na araññavāsamattena. Piṇḍapātikādibhāvepi tesam eseva nayo. Sīsavasena cetam vuttaṃ. Ime pana terasāpi dhutaṅgāni samādāyeva vattanti. Udakasaṅgaheti udakena saṅgahite ghaṭite saṃsaṭṭhe; thale ca ninne ca ekodakībhūtetī attho.

Udakacikkhalleti akkantaakkantaṭṭhāne udakacikkhallo uṭṭhahitvā yāva ānisadā paharati, īdise cikkhalleti attho. Okapuññehīti udakapuññehi. Tesam kira cīvarāni ghanāni, tesu patitaṃ udakaṃ na paggharati ghanattā puṭabaddhaṃ viya tiṭṭhati. Tena vuttaṃ - “okapuññehi cīvarehī”ti. “Oghapuññehī”tipi pāṭho.

Avivadamānā vassaṃ vasimhāti ettha āgantukaṭṭhāne senāsanaphāsutāya abhāvena ca bhagavato dassanālābhena ukkaṇṭhitatāya ca te bhikkhū phāsuṃ na vasiṃsu, tasmā “avivadamānā phāsukaṃ vassaṃ vasimhā”ti nāvocum. Dhammiṃ kathaṃ katvāti bhagavā tesam bhikkhūnaṃ anamataggiyakathaṃ kathesi. Te sabbepi kathāpariyosāne arahattaṃ pāpuṇitvā nisinnaṭṭhānatoyeva ākāse uppatitvā agamaṃsu, taṃ sandhāya vuttaṃ - “dhammiṃ kathaṃ katvā”ti. Tato bhagavā “sace kathinatthāro paññatto abhavissa, ete bhikkhū ekaṃ cīvaraṃ ṭhapetvā santaruttarena āgacchantā na evaṃ kilantā assu, kathinatthāro ca nāmesa sabbabuddhehi anuññāto”ti cintetvā kathinatthāraṃ anujānitukāmo bhikkhū āmantesi, āmantetvā ca pana “anujānāmi bhikkhave”tiādimāha.

Tattha atthatakathinānaṃ voti nipātamattaṃ vokāro; atthatakathinānanti attho. Evañhi sati parato “so nesam bhavissatī”ti yujjati. Atha vā voti sāmivacanamevetam. So nesanti ettha pana so cīvaruppādo ye atthatakathinā, tesam bhavissatīti attho.

Tattha anāmantacāroti yāva kathinaṃ na uddharyati, tāva anāmantetvā caraṇaṃ kappissati, cārittasikkhāpadena anāpatti bhavissatīti attho. Asamādānacāroti ticīvaraṃ asamādāya caraṇaṃ; cīvaravippavāso kappissatīti attho. Gaṇabhojananti gaṇabhojanampi kappissati. Yāvadatthacīvaranti yāvattakena cīvarena attho, tāvattakaṃ anadhiṭṭhitaṃ avikappitaṃ kappissatīti attho. Yo ca tattha cīvaruppādoti tattha kathinatthatasīmāyaṃ matakacīvaraṃ vā hotu saṅghaṃ uddissa dinnam vā saṅghikena tatruppādena ābhataṃ vā, yena kenaci ākārena yaṃ saṅghikacīvaraṃ uppajjati, taṃ tesam bhavissatīti attho.

Evañca pana bhikkhave kathinaṃ attharitabbanti ettha kathinatthāraṃ ke labhanti, ke na labhantīti? Gaṇanavasena tāva pacchimakoṭiyā pañca janā labhanti, uddhaṃ satasahassampi, pañcannaṃ heṭṭhā na labhanti. Vutthavassavasena purimikāya vassaṃ upagantvā paṭhamapavāraṇāya pavāritā labhanti, chinnavassā vā

pacchimikāya upagatā vā na labhanti, aññasmiṃ vihāre vutthavassāpi na labhanti mahāpaccariyaṃ vuttaṃ. Purimikāya upagatānaṃ pana sabbe gaṇapūrakā honti, ānisaṃsaṃ na labhanti, ānisaṃso itaresaṃyeva hoti. Sace purimikāya upagatā cattāro vā honti tayo vā dve vā eko vā, itare gaṇapūrake katvā kathinaṃ attharitabbaṃ. Atha cattāro bhikkhū upagatā, eko paripuṇṇavasso sāmaṇero, so ce pacchimikāya upasampajjati, gaṇapūrako ceva hoti, ānisaṃsañca labhati. Tayo bhikkhū dve sāmaṇerā, dve bhikkhū tayo sāmaṇerā, eko bhikkhu cattāro sāmaṇerāti etthāpi eseṃ nayo. Sace purimikāya upagatā kathinatthārakusalā na honti, atthārakusalā khandhakabhāṇakatherā pariyesitvā ānetabbā. Kammavācaṃ sāvetaṃ kathinaṃ attharāpetvā dānañca bhuñjitvā gamissanti. Ānisaṃso pana itaresaṃyeva hoti.

Kathinaṃ kena dinnaṃ vaṭṭati? Yena kenaci devena vā manussena vā pañcannaṃ vā sahadhammikānaṃ aññatarena dinnaṃ vaṭṭati. Kathinadāyakassa vattaṃ atthi, sace so taṃ ajānanto pucchati - “bhante kathaṃ kathinaṃ dātabba”nti tassa evaṃ ācikkhitabbaṃ - “tiṇṇaṃ cīvarānaṃ aññatarappahonakaṃ sūriyuggamanasamaye vatthaṃ ‘kathinacīvaraṃ demā’ti dātuṃ vaṭṭati, tassa parikammaṃ ettakā nāma sūciyo, ettakaṃ suttaṃ, ettakaṃ rajanaṃ, parikammaṃ karontānaṃ ettakānaṃ bhikkhūnaṃ yāgubhattaṃ dātuṃ vaṭṭati”ti.

Kathinatthārakenāpi dhammena samena uppannaṃ kathinaṃ attharantena vattaṃ jānitabbaṃ. Tantavāyagehato hi ābhataśāntāneva khalimakkhitasāṭako na vaṭṭati, malīnasāṭakopi na vaṭṭati, tasmā kathinatthārasāṭakaṃ labhitvā suṭṭhu dhovitvā sūciādīni cīvarakammūpakaraṇāni sajjitvā bahūhi bhikkhūhi saddhiṃ tadaheva sibbitvā niṭṭhitasūcikkammaṃ rajitvā kappabinduṃ datvā kathinaṃ attharitabbaṃ. Sace tasmīṃ anattahateyeva aññaṃ kathinasāṭakaṃ āharati, aññāni ca bahūni kathinānisaṃsavatthāni deti, yo ānisaṃsaṃ bahuṃ deti, tassa santakeneva attharitabbaṃ. Itaro yathā tathā ovaditvā saññāpetabbo.

Kathinaṃ pana kena attharitabbaṃ? Yassa saṅgho kathinacīvaraṃ deti. Saṅghena pana kassa dātabbaṃ? Yo jiṇṇacīvaro hoti. Sace bahū jiṇṇacīvarā honti, vuḍḍhassa dātabbaṃ. Vuḍḍhesupi yo mahāpariso tadaheva cīvaraṃ katvā attharituṃ sakkoti, tassa dātabbaṃ. Sace vuḍḍho na sakkoti navakataro sakkoti, tassa dātabbaṃ. Apica saṅghena mahātherassa saṅghaṃ kātuṃ vaṭṭati, tasmā “tumhe bhante gaṇhatha, mayaṃ katvā dassāmā”ti vattabbaṃ. Tīsu cīvaresu yaṃ jiṇṇaṃ hoti, tadatthāya dātabbaṃ. Pakatiyā dupaṭṭacīvarassa dupaṭṭatthāyeva dātabbaṃ. Sacepissa ekapaṭṭacīvaraṃ ghaṇaṃ hoti, kathinasāṭako ca pelavo, sārappatthāya dupaṭṭappahonakameva dātabbaṃ, “ahaṃ alabhanto ekapaṭṭaṃ pārupāmī”ti vadantassāpi dupaṭṭaṃ dātuṃ vaṭṭati. Yo pana lobhapakatiko hoti, tassa na dātabbaṃ. Tenāpi “kathinaṃ attharitvā pacchā sibbitvā dve cīvarāni karissāmī”ti na gahetabbaṃ. Yassa pana dīyati, tassa yena vidhinā dātabbaṃ, taṃ dassetuṃ “evañca pana bhikkhave kathinaṃ attharitabba”nti ārabhitvā suṇātu me bhantetiādikā dānakammavācā tāva vuttā.

Evaṃ dinne pana kathine sace taṃ kathinadussaṃ niṭṭhitaparikkammameva hoti, iccetaṃ kusalaṃ. No ce niṭṭhitaparikkammaṃ hoti, “ahaṃ thero”ti vā “bahussuto”ti vā ekenāpi akātuṃ na labbhati, sabbeheva sannipatitvā dhovanasibbanarajanāni niṭṭhāpetabbāni. Idañhi kathinavattaṃ nāma buddhappasatthaṃ. Atīte padumuttaropi bhagavā kathinavattaṃ akāsi. Tassa kira aggasāvako sujātatthero nāma kathinaṃ gaṇhi, taṃ satthā aṭṭhasaṭṭhiyā bhikkhusatasahashehi saddhiṃ nisīditvā akāsi.

Katapariyositaṃ pana kathinaṃ gahetvā atthārakena bhikkhunā “sace saṅghāṭiyā kathinaṃ attharitikāmo hoti, porāṇikā saṅghāṭi paccuddharitabbā, navā saṅghāṭi adhiṭṭhātabbā. ‘Imāya saṅghāṭiyā kathinaṃ attharāmī’ti vācā bhinditabbā”tiādinaṃ parivāre vuttavidhānena kathinaṃ attharitabbam. Attharitvā ca pana “tena kathinatthārakena bhikkhunā saṅghaṃ upasaṅkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā añjaliṃ paggaḥetvā evamassa vacanīyo - ‘atthataṃ bhante saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodathā’ti tehi anumodakehi bhikkhūhi ekamsaṃ uttarāsaṅgaṃ karitvā añjaliṃ paggaḥetvā evamassa vacanīyo - ‘atthataṃ āvuso saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodāmā’ti evamādinā parivāre vuttavidhānena anumodāpetabbam, itarehi ca anumoditabbam. Evaṃ sabbesaṃ atthataṃ hoti kathinaṃ. Vuttañhetam parivāre “dvinnam puggalānaṃ atthataṃ hoti kathinaṃ - atthārakassa ca anumodakassa cā”ti. Punapi vuttaṃ - “na saṅgho kathinaṃ attharati, na gaṇo kathinaṃ attharati, puggalo kathinaṃ attharati, saṅghassa anumodanā gaṇassa anumodanā puggalassa atthārā saṅghassa atthataṃ hoti kathinaṃ, gaṇassa atthataṃ hoti kathinaṃ, puggalassa atthataṃ hoti kathinaṃ”ti.

Evaṃ atthate pana kathine sace kathinacīvarena saddhiṃ ābhataṃ ānisaṃsaṃ dāyakā “yena amhākaṃ kathinaṃ gahitaṃ, tasseva demā”ti denti, bhikkhusaṅgho anissaro. Atha avicāretvā datvā gacchanti, bhikkhusaṅgho issaro. Tasmā sace kathinatthārakassa sesacīvarānipi dubbalāni honti, saṅghena apaloketvā tesampi atthāya vatthāni dātabbāni. Kammavācā pana ekāyeva vaṭṭati. Avasese kathinānisaṃse balavavatthāni vassāvāsikaṭṭhitikāya dātabbāni, ṭhitikāya abhāve therāsanato paṭṭhāya dātabbāni, garubhaṇḍaṃ na bhājetabbam. Sace pana ekasīmāya bahū viharā honti, sabbe bhikkhū sannipātetvā ekattha kathinaṃ attharitabbam, visuṃ visuṃ attharituṃ na vaṭṭati.

308. Idāni yathā ca kathinaṃ atthataṃ hoti, yathā ca anatthataṃ, taṃ vidhiṃ vitthārato dassetuṃ evaṃca pana bhikkhave atthataṃ hoti kathinaṃ evaṃ anatthatanti vatvā akaraṇīyañceva mahābhūmikañca anatthatalakkhaṇaṃ tāva dassento na ullikhitamattenātiādike catuvīsati ākāre dassesi. Tato paraṃ atthatalakkhaṇaṃ dassento ahatena atthatantiādike sattarasa ākāre dassesi. Parivārepi hi “catuvīsatiyā ākārehi anatthataṃ hoti kathinaṃ, sattarasahi ākārehi atthataṃ hoti kathina”nti idameva lakkhaṇaṃ vuttaṃ.

Tattha ullikhitamattenāti dīghato ca puthulato ca pamāṇaggahaṇamattena. Pamāṇaṇhi gaṇhanto tassa tassa padesassa sañjānanatthaṃ nakhādīhi vā paricchedaṃ dassento ullikhati, nalāṭādīsu vā ghaṃsati, tasmā taṃ pamāṇaggahaṇaṃ “ullikhitamatta”nti vuccati. Dhovanamattenāti kathinadussadhovanamattena. Cīvaravicāraṇamattenāti “pañcakaṃ vā sattakaṃ vā navakaṃ vā ekādasakaṃ vā hotū”ti evaṃ vicāritamattena. Chedanamattenāti yathāvicāritassa vatthassa chedanamattena. Bandhanamattenāti moghasuttakāropanamattena. Ovaṭṭiyakaraṇamattenāti moghasuttakānusārena dīghasibbitamattena. Kaṇḍusakaraṇamattenāti muddhiyapattabandhanamattena. Daḷhīkammakaraṇamattenāti dve cimilikāyo ekato katvā sibbitamattena. Atha vā paṭhamacimilikā ghaṭetvā ṭhapitā hoti, kathinasāṭakaṃ tassā kucchicimilikam katvā sibbitamattenāti pi attho. Mahāpaccariyaṃ “pakaticīvarassa upassayadānenā”ti vuttaṃ. Kurundiyaṃ pana “pakatipattabaddhacīvaraṃ dupaṭṭaṃ kātuṃ kucchicimilikam allyiāpanamattenā”ti vuttaṃ. Anuvātakaraṇamattenāti

piṭṭhianuvātāropanamattena. Paribhaṇḍakaraṇamattenāti
kucchianauvātāropanamattena. Ovaddheyyakaraṇamattenāti
āgantukapattāropanamattena. Kathinacīvarato vā pattam gahetvā aññasmiṃ
akathinacīvare pattāropanamattena.

Kambalamaddanamattenāti ekavāraṃyeva rajane pakkhittena dantavaṇṇena
paṇḍupalāsavaṇṇena vā. Sace pana sakim vā dvikkhattum vā rattampi sārūppam
hoti, vaṭṭati. Nimittakatenāti “iminā dussena kathinam attharissāmī”ti evaṃ
nimittakatenā. Ettakameva hi parivāre vuttam. Aṭṭhakathāsu pana “ayaṃ sātako
sundaro, sakkā iminā kathinam attharitu’nti evaṃ nimittakammam katvā laddhenā”ti
vuttam. Parikathākatenāti “kathinam nāma dātum vaṭṭati, kathinadāyako bahum
puññaṃ pasavatī”ti evaṃ parikathāya uppāditenā. Kathinam nāma atiukkaṭṭham
vaṭṭati, mātarampi viññāpetum na vaṭṭati, ākāsato otiṇṇasadisameva vaṭṭatīti.
Kukkukatenāti tāvakālikena. Sannidhikatenāti ettha duvidho sannidhi karaṇasannidhi
ca nicayasannidhi ca. Tattha tadaheva akatvā ṭhapetvā karaṇam karaṇasannidhi.
Saṅgho ajja kathinadussam labhitvā punadivase deti, ayaṃ nicayasannidhi.

Nissaggiyenāti rattinissaggiyena. Parivārepi vuttam - “nissaggiyam nāma kariyamāne
aruṇam uṭṭhahatī”ti. Akappakatenāti anādinnaakappabindunā. Aññaṭṭa
saṅghāṭiyātiādisu ṭhapetvā saṅghāṭiuttarāsāṅgaantaravāsake aññaṇa
paccattharaṇādinā atthataṃ anattataṃ hotīti. Aññaṭṭa pañcakena vā
atirekapañcakena vāti pañca vā atirekāni vā khaṇḍāni katvā
mahāmaṇḍalaadḍhamāṇḍalāni dassetvā kateneva vaṭṭati. Evañhi samaṇḍalikataṃ
hoti, tam ṭhapetvā aññaṇa acchinnakena vā dvatticatukhaṇḍena vā na vaṭṭati.
Aññaṭṭa puggalassa atthārāti puggalassa atthāram ṭhapetvā na aññaṇa saṅghassa vā
gaṇassa vā atthārena atthataṃ hoti. Nissīmaṭṭho anumodatīti bahiupacārasīmāya
ṭhito anumodati.

309. Ahatenāti aparibhuttana. Ahatakappenāti ahasadisena ekavāram vā
dvikkhattum vā dhotena. Pilotikāyāti hatavattakassāṭakena. Paṃsukūlenāti tevīsatiyā
khettesu uppannapaṃsukūlena. Paṃsukūlikabhikkhunā coḷakabhikkham āhiṇḍitvā
laddhacoḷakehi katacīvarenāti kurundimahāpaccaṇḍisu vuttam. Pāpaṇikenāti
āpaṇadvāre patitapilotikaṃ gahetvā kathinatthāya deti, tenāpi vaṭṭatīti attho. Sesam
vuttavipallāseneva veditabbaṃ. Imasmiṃ pana ṭhāne “saha kathinassa atthārā kati
dhammā jāyanti”tiādi bahuatṭhakathāsu vuttam, tam sabbaṃ parivāre
pālīārūḷhameva, tasmā tattha āgatanayeneva veditabbaṃ. Na hi tena idha
avuccamānena kathinatthārakassa kiñci parihāyati.

310. Evaṃ kathinatthāram dassetvā idāni ubbhāram dassetum kathaṇca bhikkhave
ubbhataṃ hoti kathinantiādimāha. Tattha mātikāti mātaro; janettiyoti attho.
Kathinubbhārañhi etā aṭṭha janettiyoti. Tāsu pakkamanam anto assāti
pakkamanantikā. Evaṃ sesāpi veditabbā.

Ādāyasattakakathā

311. Na paccessanti na puna āgamiṣsam. Etasmiṃ pana pakkamanantike
kathinuddhāre paṭhamam cīvarapalibodho chijjati, pacchā āvāsapalibodho. Evaṃ
pakkamato hi cīvarapalibodho antosīmāyameva chijjati, āvāsapalibodho sīmātikkame.
Vuttampi cetam parivāre -

“Pakkamanantiko kathinuddhāro, vutto ādiccabandhunā;

Etañca tāhaṃ vissajjissam, cīvarapalibodho paṭhamam chijjati;
Pacchā āvāsapalibodho chijjati”ti.

Cīvaram ādāyāti akatacīvaram ādāya. Bahisīmagatassāti aññaṃ sāmantavihāram gatassa. Evaṃ hotīti tasmīṃ vihāre senāsanaphāsukaṃ vā sahāyasampattiṃ vā disvā evaṃ hoti. Etasmīṃ pana niṭṭhānantike kathinuddhāre āvāsapalibodho paṭhamam chijjati, so hi “na paccessa”nti citte uppannamatteyeva chijjati. Vuttampi cetam -

“Niṭṭhānantiko kathinuddhāro, vutto ādiccabandhunā;
Etañca tāhaṃ vissajjissam, āvāsapalibodho paṭhamam chijjati;
Cīvare niṭṭhite cīvarapalibodho chijjati”ti.

Etena nayena sesamātikāvibhajanepi attho veditabbo. Ayaṃ pana viseso -
“sanniṭṭhānantike dvepi palibodhā nevimaṃ cīvaram kāressam, na paccessanti citte uppannamatteyeva ekato chijjantīti. Vuttañhetam -

“Sanniṭṭhānantiko kathinuddhāro, vutto ādiccabandhunā;
Etañca tāhaṃ vissajjissam, dve palibodhā apubbaṃ acarimaṃ chijjantī”ti.

Evaṃ sabbakathinuddhāresu palibodhupacchedo veditabbo. So pana yasmā iminā ca vuttanayena parivāre ca āgatabhāvena sakkā jānitum, tasmā vitthārato na vutto. Ayaṃ panettha sañkhepo - nāsanantike āvāsapalibodho paṭhamam chijjati, cīvare naṭṭhe cīvarapalibodho chijjati. Yasmā cīvare naṭṭhe cīvarapalibodho chijjati, tasmā “nāsanantiko”ti vuttaṃ.

Savanantike cīvarapalibodho paṭhamam chijjati, tasmā tassa saha savanena āvāsapalibodho chijjati.

Āsāvacchedike āvāsapalibodho paṭhamam chijjati. Cīvarāsāya upacchinnāya cīvarapalibodho chijjati. Ayaṃ pana yasmā “anāsāya labhati; āsāya na labhati; tassa evaṃ hoti ‘idhevimaṃ cīvaram kāressam, na paccessa’”ntiādinā nayena itarehi uddhārehi saddhiṃ vomissakadesano anakappabhedo hoti, tasmā parato visum vitthāretvā vutto, idha na vutto. Idha pana savanantikassa anantaram sīmātikkantiko vutto. Tattha cīvarapalibodho paṭhamam chijjati, tassa bahisīme āvāsapalibodho chijjati. Sahubbhāre dve palibodhā apubbaṃ acarimaṃ chijjantīti.

316-325. Evaṃ ādāyavāre sattakathinuddhāre dassetvā puna samādāyavārepi vipakatacīvarassa ādāyasamādāyavāresupi yathāsambhavaṃ teyeva dassitā. Tato param antosīmāyaṃ “paccessam na paccessa”nti imaṃ vidhiṃ anāmasitvāva “na paccessa”nti imameva āmasitvā anadhiṭṭhitenā”tiādinā nayena ca ye ye yujjanti, te te dassitā. Tato param “cīvarāsāya pakkamatī”tiādinā nayena itarehi saddhiṃ vomissakanayena anakakkhattum āsāvacchedikaṃ dassetvā puna disaṃgamiyavasena ca phāsuvihārikavasena ca niṭṭhānantikesu yujjamānā kathinuddhārā dassitā. Evaṃ pabhedato kathinuddhāram dassetvā idāni ye tena tena kathinuddhārena palibodhā chijjantīti vuttā, tesam paṭipakkhe dassento dveme bhikkhave kathinassa palibodhātiādimāha. Tattha cattenāti yena cittena so āvāso catto hoti, taṃ cattaṃ nāma, tena cattenā. Vantamuttesupi eseva nayo. Sesam sabbattha uttānamevāti.

Kathinakkhandhakavaṇṇanā niṭṭhitā.

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