

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

2. Ο Κανόνας της διαγωγής - Σχόλια (2. Vinaya Piṭaka - Aṭṭhakathā)

5. Σχόλια για το παράρτημα (Παριβάρα) (5. Parivāra-aṭṭhakathā)

Η πρώτη συλλογή στίχων (Paṭhamagāthāsāṅgaṇikaṃ)



PaliVerse

5. Σχόλια για το παράρτημα (Παριβάρα)

Paṭhamagāthāsaṅgaṇikaṃ

Sattanagaresu paññattasikkhāpadavaṇṇanā

335. Ekamaṃsaṃ cīvaraṃ katvāti ekasmiṃ aṃsakūṭe cīvaraṃ katvā; sādhukaṃ uttarāsaṅgaṃ katvāti attho. Paggaṇhitvāna añjalinti dasanakhasamodhānasamujjalaṃ añjaliṃ ukkhipitvā. Āsīsamānarūpo vāti paccāsīsamānarūpo viya. Kissa tvaṃ idha māgatoti kena kāraṇena kimatthaṃ patthayamāno tvaṃ idha āgato. Ko evamāha? Sammāsambuddho. Kaṃ evamāha? Āyasmantaṃ upāliṃ. Iti āyasmā upāli bhagavantaṃ upasaṅkamitvā “dvīsu vinayesū”ti imaṃ gāthaṃ pucchi. Athassa bhagavā “bhaddako te ummaṅgo”tiādīni vatvā taṃ vissajjesi. Esa nayo sabbattha. Iti ime sabbapaṇhe buddhakāle upālitthero pucchi. Bhagavā byākāsi. Saṅgītikāle pana mahākassapatthero pucchi. Upālitthero byākāsi.

Tattha bhaddako te ummaṅgoti bhaddakā te pañhā; pañhā hi avijjandhakārato ummujjitvā tthitattā “ummaṅgo”ti vuccati. Tagghāti kāraṇatthe nipāto. Yasmā maṃ pucchasi, tasmā te ahamakkhissanti attho. Sampaṭicchanaṃ vā, “tagghā”ti hi iminā vacanaṃ sampaṭicchitvā akkhissanti āha. “Samādahitvā visibbenti, sāmisenā, sasitthaka”nti imāni tīṇīyeva sikkhāpadāni bhaggesu paññattāni.

Catuvipattivaṇṇanā

336. Yaṃ taṃ pucchimhāti yaṃ tvaṃ apucchimhā. Akittayīti abhāsi. Noti amhākaṃ. Taṃ taṃ byākatanti yaṃ yaṃ puṭṭhaṃ, taṃ tadeva byākataṃ. Anaññathāti aññathā akatvā byākataṃ.

Ye duṭṭhullā sā sīlavipattīti ettha kiñcāpi sīlavipatti nāma pañhe natthi, atha kho duṭṭhullaṃ vissajjetukāmatāyetaṃ vuttaṃ. Catūsu hi vipattīsu duṭṭhullaṃ ekāya vipattiyā saṅgahitaṃ, aduṭṭhullaṃ tīhi vipattīhi saṅgahitaṃ. Tasmā “ye duṭṭhullā sā sīlavipattī”ti vatvā tameva vitthārato dassetuṃ “pārājikaṃ saṅghādiseso sīlavipattīti vuccatī”ti āha.

Idāni tissannaṃ vipattīnaṃ vasena aduṭṭhullaṃ dassetuṃ “thullaccaya”ntiādimāha. Tattha yo cāyaṃ, akkosati hasādhippāyoti idaṃ dubbhāsitaṃ vatthudassanaṃ vuttaṃ.

Abbhācikkhantīti “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmī”ti vadantā abbhācikkhanti.

Ayaṃ sā ājīvavipattisammatāti ayaṃ chahi sikkhāpadehi saṅgahitā ājīvavipatti nāma catutthā vipatti sammatāti ettāvatā “aduṭṭhulla”nti idaṃ vissajjitaṃ hoti.

Idāni “ye ca yāvatatīyakā”ti pañhaṃ vissajjetuṃ “ekādasā”tiādimāha.

Chedanakādivaṇṇanā

337. Yasmā pana “ye ca yāvatatīyakā”ti ayaṃ pañho “ekādasa yāvatatīyakā”ti evaṃ saṅkhāvasena vissajjito, tasmā saṅkhānusandhivaseneva “kati chedanakānī”tiādike aññe antarāpañhe pucchi. Tesāṃ vissajjanatthaṃ “cha chedanakānī”tiādi vuttaṃ. Tattha “ekaṃ bhedanakaṃ, ekaṃ uddālanakaṃ, sodasa jānanti paññattā”ti idameva apubbaṃ. Sesāṃ mahāvagge vibhattameva. Yaṃ panetaṃ apubbaṃ tattha ekaṃ bhedanakanti sūcigharaṃ. Ekaṃ uddālanakanti tūlonaddhamañcapīṭhaṃ. Sodasāti soḷasa. Jānanti paññattāti “jāna”nti evaṃ vatvā paññattā, te evaṃ veditabbā - “jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya, jānaṃ pubbupagataṃ bhikkhuṃ anupakhajja nisajjaṃ kappeyya, jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, jānaṃ bhikkhuniparipācītaṃ piṇḍapātaṃ bhuñjeyya, jānaṃ āsādanāpekkho bhuttasmiṃ pācittiyaṃ, jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya, jānaṃ yathādhammaṃ nihatādhikaraṇaṃ, jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya, jānaṃ ūnavīsativassaṃ puggalaṃ upasampādeyya, jānaṃ theyyasatthena saddhiṃ, jānaṃ tathāvādinā bhikkhunā akatānudhammena, jānaṃ tathānāsitaṃ samaṇuddesaṃ, jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, jānaṃ pārājikaṃ dhammaṃ ajjhāpannaṃ bhikkhuniṃ neva attanā paṭicodeyya, jānaṃ coriṃ vajjhaṃ veditaṃ anapaloketvā, jānaṃ sabhikkhukaṃ ārāmaṃ anāpucchā paviseyyā”ti.

Asādhāraṇādivaṇṇanā

338. Idāni “sādhāraṇaṃ asādhāraṇa”nti imaṃ purimapañhaṃ vissajjento “vīsaṃ dve satānī”tiādimāha. Tattha bhikkhunīhi asādhāraṇesu cha saṅghādisesāti vissatṭhi, kāyasamsaggo, duṭṭhullaṃ, attakāma, kuṭi, vihāroti. Dve aniyatehi atṭhāti dvīhi aniyatehi saddhiṃ atṭha ime.

Nissaggiyāni dvādasāti -

Dhovanañca paṭiggaho, koseyyasuddhadvebhāgā;
Chabbassāni nisīdanaṃ, dve lomā paṭhamo patto;
Vassikā āraññakena cāti - ime dvādasā.

Dvevīsati khuddakāti -

Sakalo bhikkhunīvaggo, paramparañca bhojanaṃ;
Anatirittaṃ abhihaṭaṃ, paṇītañca acelakaṃ;
Ūnaṃ duṭṭhullachādanaṃ.

Mātugāmena saddhiñca, yā ca anikkhantarājake;
Santaṃ bhikkhuṃ anāpucchā, vikāle gāmappavesanā.

Nisīdane ca yā sikkhā, vassikā yā ca sātīkā;
Dvāvīsati imā sikkhā, khuddakesu pakāsītāti.

Bhikkhūhi asādhāraṇesupi saṅghamhā dasa nissareti “saṅghamhā nissārīyatī”ti evaṃ vibhaṅge vuttā, mātīkāyaṃ pana “nissāraṇīyaṃ saṅghādisesa”nti evaṃ āgatā dasa. Nissaggiyāni dvādasāti bhikkhunivibhaṅge vibhattāni nissaggiyāneva. Khuddakāpi tattha vibhattakhuddakā eva. Tathā cattāro pāṭidesanīyā, iti satañceva tiṃsañca sikkhā vibhaṅge bhikkhunīnaṃ bhikkhūhi asādhāraṇā. Sesāṃ imasmiṃ sādharmaṇāsādhārānavissajjane uttānameva.

Idāni vipattiyo ca “yehi samatthehi sammantī”ti idaṃ pañhaṃ vissajjento aṭṭheva pārājikātiādimāha. Tattha durāsadāti iminā tesam sappatibhayataṃ dasseti. Kaṇhasappādayo viya hi ete durāsadā durūpagamanā durāsajjanā, āpajjiyamānā mūlacchedāya saṃvattanti. Tālavatthusamūpamāti sabbaṃ tālaṃ uddharitvā tālassa vatthumattakaraṇena samūpamā. Yathā vatthumattakato tālo na puna pākatiko hoti, evaṃ na puna pākatikā honti.

Evaṃ sādharmaṇaṃ upamaṃ dassetvā puna ekekassa vuttaṃ upamaṃ dassento paṇḍupalāsotiādimāha. Aviruḷhī bhavanti teti yathā ete paṇḍupalāsādayo punaharitādibhāvena aviruḷhidhammā honti; evaṃ pārājikāpi puna pakatisīlābhāvena aviruḷhidhammā hontīti attho. Ettāvatā “vipattiyo ca yehi samatthehi sammantī”ti ettha imā tāva aṭṭha pārājikavipattiyo kehici samatthehi na sammantīti evaṃ dassitaṃ hoti. Yā pana vipattiyo sammanti, tā dassetuṃ tevīsati saṅghādisesātiādi vuttaṃ. Tattha tīhi samatthehīti sabbasaṅghāhikavacanamaṃ. Saṅghādisesā hi dvīhi samatthehi sammanti, na tiṇavatthārakena. Sesā tīhipi sammanti.

Dve uposathā dve pavāraṇāti idaṃ bhikkhūnañca bhikkhunīnañca vasena vuttaṃ. Vibhattimattadassaneneva cetāṃ vuttaṃ, na samatthehi vūpasamanavasena. Bhikkhuuposatho, bhikkhuniuposatho, bhikkhupavāraṇā, bhikkhunipavāraṇāti imāpi hi catasso vibhattiyo; vibhajanānīti attho. Cattāri kammānīti adhammenavaggādīni uposathakammāni. Pañceva uddesā caturo bhavanti anaññathāti bhikkhūnaṃ pañca uddesā bhikkhunīnaṃ caturo bhavanti, aññathā na bhavanti; imā aparāpi vibhattiyo. Āpattikkhandhā ca bhavanti satta, adhikaraṇāni cattārīti imā pana vibhattiyo samatthehi sammanti, tasmā sattahi samatthehītiādimāha. Atha vā “dve uposathā dve pavāraṇā cattāri kammāni pañceva uddesā caturo bhavanti, anaññathā”ti imāpi catasso vibhattiyo nissāya “nassantete vinassantete”tiādinā nayena yā āpattiyo āpajjanti, tā yasmā vuttappakāreheva samatthehi sammanti, tasmā taṃmūlakānaṃ āpattīnaṃ samathadassanattampi tā vibhattiyo vuttāti veditabbā. Kiccaṃ ekenāti kiccādhikaraṇaṃ ekena samathena sammati.

Pārājikādiāpattivaṇṇanā

339. Evaṃ pucchānukkamena sabbapañhe vissajjetvā idāni “āpattikkhandhā ca bhavanti sattā”ti ettha saṅgahitaāpattikkhandhānaṃ paccekaṃ nibbacanamattaṃ dassento pārājikantiādimāha. Tattha pārājikanti gāthāya ayamatto - yadidaṃ puggalāpattisikkhāpadapārājikesu āpattipārājikaṃ nāma vuttaṃ, taṃ āpajjanto puggalo yasmā parājito parājayamāpanno saddhammā cuto paraddho bhaṭṭho niraṅkato ca hoti, anihate tasmīṃ puggale puna uposathappavāraṇādibhedo saṃvāso natthi. Tenetaṃ iti vuccatīti tena kāraṇena etaṃ āpattipārājikanti vuccati. Ayañhettha saṅkhepattho - yasmā parājito hoti tena, tasmā etaṃ pārājikanti vuccati.

Dutiyagāthāyapi byañjanaṃ anādiyitvā atthamattameva dassetuṃ saṅghova deti parivāsantiādi vuttaṃ. Ayaṃ panettha attho - imaṃ āpattiṃ āpajjitvā vuṭṭhātukāmassa yaṃ taṃ āpattivuṭṭhānaṃ tassa ādimhi ceva parivāsādānatthāya ādito sese majjhe mānattadānatthāya mūlāyapaṭikassanena vā saha mānattadānatthāya, avasāne abbhānatthāya ca saṅgho icchitabbo, na hettha ekampi kammaṃ vinā saṅghena sakkā kātunti saṅgho, ādimhi ceva sese ca icchitabbo assāti saṅghādiseso.

Tatiyagāthāya aniyato na niyatoti yasmā na niyato, tasmā aniyato ayamāpattikkhandhoti attho. Kiṃ kāraṇā na niyatoti? Anekaṃsikataṃ padaṃ, yasmā

idaṃ sikkhāpadaṃ anekamaṣṇa katanti attho. Kathaṃ anekamaṣṇa?

Tiṇṇamaññataraṃ ṭhānaṃ, tiṇṇaṃ dhammānaṃ aññatarena kāretabboti hi tattha vuttaṃ, tasmā “aniyato”ti pavuccati, so āpattikkhandho aniyatoti vuccati. Yathā ca tiṇṇaṃ aññataraṃ ṭhānaṃ, evaṃ dvinnaṃ dhammānaṃ aññataraṃ ṭhānaṃ yattha vuttaṃ, sopi aniyato eva.

Catutthagāthāya accayo tena samo natthīti desanāgāminīsu accayesu tena samo thūlo accayo natthi, tenetaṃ iti vuccati; thūlattā accayassa etaṃ thullaccayanti vuccatīti attho.

Pañcamagāthāya nissajjitvāna deseti tenetanti nissajjitvā desetabbato nissaggiyanti vuccatīti attho.

Chaṭṭhagāthāya pātetī kusalaṃ dhammanti sañcicca āpajjantassa kusalahammasaṅkhātāṃ kusalcittaṃ pātetī, tasmā pātetī cittanti pācittiyaṃ. Yaṃ pana cittaṃ pātetī, taṃ yasmā ariyamaggaṃ aparajjhati, cittasammohakāraṇaṃ hoti, tasmā “ariyamaggaṃ aparajjhati, cittasammohanaṭṭhāna”nti ca vuttaṃ.

Pāṭidesanīyagāthāsu “gārayhaṃ āvuso dhammaṃ āpajji”nti vuttagārayhabhāvakāraṇadassanattameva bhikkhu aññātaṃ santotiādi vuttaṃ. Paṭidesetabbato pana sā āpatti pāṭidesanīyāti vuccati.

Dukkaṭagāthāya aparaddhaṃ viraddhaṃ khalitanti sabbametaṃ “yañca dukkaṭa”nti ettha vuttassa dukkaṭassa pariyāyavacanaṃ. Yañhi duṭṭhu kataṃ virūpaṃ vā kataṃ, taṃ dukkaṭaṃ. Taṃ panetaṃ yathā satthārā vuttaṃ; evaṃ akatattā aparaddhaṃ, kusalaṃ virajjhivā pavattattā viraddhaṃ, ariyavattaṭṭhapaṭipadaṃ anāruḥhattā khalitaṃ. Yaṃ manusso kareti idaṃ panassa opammanidassanaṃ. Tassattho - yathā hi yaṃ loke manusso āvi vā yadi vā raho pāpaṃ karoti, taṃ dukkaṭanti pavedenti; evamidampi buddhappaṭikuṭṭhena lāmakabhāvena pāpaṃ, tasmā dukkaṭanti veditabbaṃ.

Dubbhāsitaṃ gāthāya dubbhāsitaṃ durābhaṭṭhanti duṭṭhu ābhaṭṭhaṃ bhāsitaṃ lapitanti durābhaṭṭhaṃ. Yaṃ durābhaṭṭhaṃ, taṃ dubbhāsitanti attho. Kiñca bhiyyo? Saṃkiliṭṭhaṃ yaṃ padaṃ, saṃkiliṭṭhaṃ yasmā taṃ padaṃ hotīti attho. Tathā yañca viññū garahanti, yasmā ca naṃ viññū garahantīti attho. Tenetaṃ iti vuccatīti tena saṃkiliṭṭhabhāvena ca viññūgarahanenāpi ca etaṃ iti vuccati; “dubbhāsita”nti evaṃ vuccatīti attho.

Sekhiyagāthāya “ādi cetaṃ caraṇaṃcā”tiādinā nayena sekhaṃ santakabhāvaṃ dīpeti. Tasmā sekhaṃ idaṃ sekhiyanti ayamettha saṅkhepattho. Idaṃ “garukalahukaṇcāpi”tiādipaṇhehi saṅgahitassa “handa vākyam suṇoma te”ti iminā pana āyācanavacanena saṅgahitassa atthassa dīpanatthaṃ vuttanti veditabbaṃ.

Channamativassatītiādimhipi eseṃ nayo. Tattha channamativassatīti gehaṃ tāva tiṇṇādīhi acchannaṃ ativassati. Idaṃ pana āpattisaṅkhātāṃ gehaṃ channaṃ ativassati; mūlāpattiñhi chādentā aññaṃ navaṃ āpattiṃ āpajjati. Vivaṭaṃ nātivassatīti gehaṃ tāva avivaṭaṃ succhannaṃ nātivassati. Idaṃ pana āpattisaṅkhātāṃ gehaṃ vivaṭaṃ nātivassati; mūlāpattiñhi vivarantaṃ desanāgāminiṃ desetvā vuṭṭhānagāminito vuṭṭhahitvā suddhante patitṭhāti. Āyatim saṃvaranto

aññaṃ āpattiṃ nāpajjati. Tasmā channaṃ vivarethāti tena kāraṇena desanāgāminiṃ desento vuṭṭhānagāminito ca vuṭṭhahanto channaṃ vivaretha. Evaṃ taṃ nātivassatīti evañcetaṃ vivaṭaṃ nātivassatīti attho.

Gati migānaṃ pavananti ajjhokāse byagghādīhi paripātiyamānānaṃ migānaṃ pavanaṃ rukkhādigahanaṃ araññaṃ gati paṭisaraṇaṃ hoti, taṃ patvā te assāsanti. Eteneva nayena ākāso pakkhīnaṃ gati. Avassaṃ upagamanaṭṭhena pana vibhavo gati dhammānaṃ, sabbesampi saṅkhatadhammānaṃ vināsova tesaṃ gati. Na hi te vināsaṃ agacchantā ṭhātuṃ sakkonti. Sucirampi ṭhatvā pana nibbānaṃ arahato gati, khīṇāsavassa arahato anupādisesanibbānadhātu ekaṃsena gatīti attho.

Paṭhamagāthāsaṅgaṇikavaṇṇanā niṭṭhitā.

ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

Η παρούσα μετάφραση αποτελεί μέρος του PaliVerse Project, της πρώτης πλήρους και ενιαίας αγγλικής μετάφρασης του Κανόνα Πάλι, μαζί με τα Σχόλια (Aṭṭhakathā) και τα Υποσχόλια (Tīkā) και συνοδεύεται από διαδραστικά εργαλεία μελέτης. Το PaliVerse είναι ένα έργο σε εξέλιξη. Οι μεταφράσεις που δημιουργούνται με τεχνητή νοημοσύνη βελτιώνονται συνεχώς μέσω αναθεωρήσεων και σχολίων από ειδικούς. Το παρόν κείμενο αποτελεί την πιο πρόσφατη μετάφραση κατά την ημερομηνία λήψης.

Ημερομηνία δημιουργίας PDF: 14 Σεπτεμβρίου 2026

ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

PaliVerse (2026). Σχόλια. 2. Ο Κανόνας της διαγωγής - Σχόλια. 5. Σχόλια για το παράρτημα (Παριβάρα). Η πρώτη συλλογή στίχων έχει ανακτηθεί από το paliverse.org

© 2026 The PaliVerse Project · Με επιφύλαξη παντός δικαιώματος
Κέντρο Μελέτης και Πρακτικής Βουδισμού Τεραβάδα
Αστική Μη Κερδοσκοπική Εταιρεία εγγεγραμμένη στην Ελλάδα
Το παρόν PDF μπορεί να διανέμεται ελεύθερα για σκοπούς μελέτης και πρακτικής.

PaliVerse.org