

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

2. The Canon of Discipline - Subcommentaries
(2. Vinaya Piṭaka - Tīkā)

04. Subcommentary on the Minor Chapter (04. Cūḷavagga-
tīkā)

10. The Section on Nuns (10. Bhikkhunikkhandhakaṃ)

[Kd 20, PTS 2.253-2.283]



PaliVerse

04. Subcommentary on the Minor Chapter

10. Bhikkhunikkhandhakam

Mahāpajāpatigotamīvattukathāvaṇṇanā

402. Bhikkhunikkhandhake sakkesu viharatīti paṭhamagamanena gantvā viharati. Mahāpajāpati gotamīti ettha gotamīti gottam. Nāmakaraṇadivase panassā laddhasakkārā brāhmaṇā lakkhaṇasampattiṃ disvā “sace ayaṃ dhītaraṃ labhissati, cakkavattirañño mahesī bhavissati. Sace puttam labhissati, cakkavattirājā bhavissatīti ubhayathāpi mahatīyevassā pajā bhavissatī”ti byākarimṃsu, tasmā puttapajāya ceva dhītupajāya ca mahantatāya “mahāpajāpati”ti nāmaṃ akaṃsu, idha pana gottena saddhiṃ saṃsanditvā “mahāpajāpati gotamī”ti vuttam. Yena bhagavā tenupasaṅkamīti bhagavā kapilapuraṃ gantvā paṭhamameva nandaṃ pabbājesi, sattame divase rāhulakumāraṃ. Cumbaṭakakalahe pana ubhayanagaravāsikesu yuddhatthāya nikkhantesu satthā gantvā te rājāno saññāpetvā attadaṇḍasuttaṃ kathesi. Rājāno pasīditvā aḍḍhateyyasate aḍḍhateyyasate dārake adaṃsu. Tāni pañca kumārasatāni satthu santike pabbajimṃsu. Atha nesaṃ pajāpatiyo sāsanaṃ pesetvā anabhiratiṃ uppādayimṃsu. Satthā tesam anabhiratiyā uppannabhāvaṃ ñatvā te pañcasate daharabhikkhū kuṇāladahaṃ netvā attano kuṇālakāle nisinnapubbe pāsāṇatale nisīditvā kuṇālaajātakakathāya tesam anabhiratiṃ vinodetvā sabbepi te sotāpattiṃphale patiṭṭhāpesi, puna mahāvanaṃ ānetvā arahattaphale. Tesam cittajānanattham punapi pajāpatiyo sāsanaṃ pahiṇimṃsu. Te “abhabbā mayaṃ gharāvāsassā”ti paṭisāsanaṃ pahiṇimṃsu. Tā “na dāni amhākaṃ paragharaṃ gantum yuttam, mahāpajāpatiyā santikaṃ gantvā pabbajjam anujānāpetvā pabbajissāmā”ti pañcasatāpi mahāpajāpatiṃ upasaṅkamitvā “ayye, amhākaṃ pabbajjam anujānāpethā”ti āhaṃsu. Mahāpajāpati ca tā itthiyo gahetvā yena bhagavā tenupasaṅkami, setacchattassa heṭṭhā rañño parinibbutakāle upasaṅkamītipi vadantiyeva. Pakkāmīti puna kapilapurameva pāvisi.

Yathābhirantaṃ viharitvāti bodhaneyyasattānaṃ upanissayaṃ olokeno yathājjhāsayena viharitvā. Cārikaṃ pakkāmīti mahājanasaṅgahaṃ karonto uttamāya buddhasiriyā anopamena buddhaviḷāsena aturitacārikaṃ pakkāmi. Sambahulāhi sākiyānīhi saddhinti antonivesanasmiṃmyeva dasabalaṃ uddissa pabbajjāvesaṃ gahetvā tāpi pañcasatā sākiyāniyo pabbajjāvesaṃmyeva gāhāpetvā sabbāhipi tāhi sambahulāhi sākiyānīhi saddhiṃ. Pakkāmīti gamanaṃ abhinīhari.

Gamanābhinīharaṇakāle panassā “sukumārā rājithiyo padasā gantum na sakkhissanti”ti sākiyakoliyarājāno suvaṇṇasivikāyo upaṭṭhāpayimṃsu, tā pana “yāne āruya gacchantīhi satthari agāravo kato hotī”ti ekapaṇṇāsajjanikaṃ maggaṃ padasāva paṭipajjimṃsu. Rājānopi purato ca pacchato ca ārakkhaṃ saṃvidahāpetvā taṇḍulasappitelādīnaṃ sakaṭāni pūretvā “gatagataṭṭhāne āhāraṃ paṭiyādethā”ti purise pesayimṃsu. Sūnehi pādehīti tāsāhi sukhumālattā pādesu eko phoṭo uṭṭheti, eko bhijjati, ubho pādā kaṭakaṭṭhisamparikīṇṇā viya hutvā uddhumātā. Tena vuttam “sūnehi pādehī”ti. Bahidvārakoṭṭhaketi dvārakoṭṭhakassa bahi. Kasmā panevaṃ ṭhitāti? Evaṃ kirassā ahosi “ahaṃ tathāgatena anuññātā sayameva pabbajjāvesaṃ aggahesiṃ, evaṃ gahitabhāvo ca pana me sakalajambudīpe pākaṭo jāto, sace satthā

pabbajjaṃ anujānissati, iccetaṃ kusalaṃ. Sace nānujānissati, mahatī garahā bhavissatī”ti vihāraṃ pavisitum asakkontī rodamaṇā aṭṭhāsī. Kiṃ nu tvaṃ gotamīti kiṃ nu rājakulānaṃ vipatti uppannā, kena nu tvaṃ kāraṇena evaṃ vivaṇṇabhāvaṃ pattā sūnehi pādehi...pe... ʈhitāti.

Aññenapi pariyāyenāti aññenapi kāraṇena. Āpādikāti saṃvaḍḍhikā, tumhākaṃ hatthapādesu hatthapādakiccaṃ asādhentesu hatthe ca pāde ca vaḍḍhetvā paṭijaggikāti attho. Posikāti divasassa dve tayo vāre nahāpetvā bhojetvā pāyetvā tumhe posesi. Thaṇṇaṃ pāyesīti nandakumāro kira bodhisattato katipāheneva daharataro. Tasmim̐ jāte mahāpajāpati attano puttaṃ dhātīnaṃ datvā sayam bodhisattassa dhātikiccaṃ sādhayamānā attano thaṇṇaṃ pāyesi. Taṃ sandhāya thero evamāha. Sādhū bhanteti “bahukārā”tiādīhi tassā guṇaṃ kathetvā puna pabbajjaṃ yācanto evamāha.

Mahāpajāpatigotamīvattukathāvaṇṇanā niṭṭhitā.

Aṭṭhagarudhammakathāvaṇṇanā

403. Satthāpi “itthiyo nāma parittasaddhā, ekāyācitamatteyeva pabbajjāya anuññātāya na mama sāsanaṃ garuṃ katvā gaṇhissantī”ti tikkhattuṃ paṭikkhipitvā idāni garuṃ katvā gāhāpetukāmatāya “sace, ānanda, mahāpajāpati gotamī aṭṭha garudhamme paṭiggaṇhāti, sāvassā hotu upasampadā”tiādīmāha. Tattha sāvassāti sā eva assā pabbajjāpi upasampadāpi hotu.

Tadahupasampannassāti taṃ divasampi upasampannassa. Abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ kātābanti mānātimānaṃ akatvā pañcapaṭiṭṭhitaṃ abhivādanaṃ, āsanā uṭṭhāya paccuggamanavasena paccuṭṭhānaṃ, dasanakhe samodhānetvā añjalikammaṃ, āsanapaññāpanabījanādikam̐ anucchavikakammasaṅkhātāṃ sāmīcikkammaṇca kattabbaṃ. Abhikkhuke āvāseti yattha vasantiyā anantarāyena ovādatthāya upasaṅkamanārahe ʈhāne ovādadāyako ācariyo natthi, ayaṃ abhikkhuko āvāso nāma, evarūpe āvāse vassaṃ na upagantabbaṃ. Anvaddhamāsanti anuposathikaṃ. Ovādūpasaṅkamananti ovādatthāya upasaṅkamaṇaṃ. Diṭṭhenāti cakkhunā diṭṭhena. Sutenāti sotena sutena. Parisaṅkāyāti diṭṭhasutavasena parisāṅkitaṃ. Garudhammanti garukaṃ saṅghādisesāpattiṃ. Pakkhamānattanti anūnāni pannarasa divasāni mānattaṃ. Chasu dhammesūti vikālabhojanacchaṭṭhesu sikkhāpadesu. Sikkhitasikkhāyāti ekasikkhampi akhaṇḍaṃ katvā pūritasikkhāya.

Na akkositabbo na paribhāsitaḥḥoti dasannaṃ akkosavatthūnaṃ aññatarena akkosavatthunā na akkositabbo, bhayupadaṃsaṇāya kāyaci paribhāsāya na paribhāsitaḥḥoti. Ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapathoti ovādānusāsanidhammakathāsaṅkhāto vacanapatho bhikkhunīnaṃ bhikkhūsu ovaṭo pihito, na bhikkhuniyā koci bhikkhu ovaditabbo vā anusāsitaḥḥoti vā, “bhante porāṇakattherā idaṇcīdaṇca vattaṃ pūrayiṃsū”ti evaṃ pana pavenivasena kathetum vaṭṭati. Anovaṭo bhikkhūnaṃ bhikkhunīsūti bhikkhūnaṃ pana bhikkhunīsū vacanapatho anivārito, yathāruciyaṃ ovadantu anusāsantu dhammakathaṃ kathentūti ayamettha saṅkhepo, vitthārato panesā garudhammakathā mahāvibhaṅge vuttanayeneva veditabbā.

Ime pana aṭṭha garudhamme satthu santike uggahetvā therena attano ārociyamāne sutvā mahāpajāpatiyā tāvamahantaṃ domanassaṃ khaṇena paṭippassambhi. Anotattadahato āhaṇena sītudakassa ghaṭasatena matthake parisittā viya vigatapariḷāhā attamanā hutvā garudhammapaṭiggahaṇena uppannapītipāmojjaṃ āvi karonti “seyyathāpi, bhante”tiādikam udānaṃ udānesi. Tattha daharoti taruṇo. Yuvāti yobbaññabhāve ṭhito. Maṇḍanakajātikoti alaṅkārasabhāvo. Tattha koci taruṇopi yuvā na hoti yathā atitaruṇo. Koci yuvāpi maṇḍanakajātikoti na hoti yathā upasantasabhāvo ālasiyabyasanādīhi vā abhibhūto, idha pana daharo ceva yuvā ca maṇḍanakajātikoti ca adhippeto, tasmā evamāha. Uppalādīni lokasammatattā vuttāni. Ito paraṃ yaṃ yaṃ vattabbaṃ, taṃ taṃ aṭṭhakathāyaṃ dassitameva.

Tattha mātugāmassa pabbajitattāti idaṃ pañcavassasatato uddham aṭṭhatvā pañcasuyeva vassasatesu saddhammaṭṭhitiyā kāraṇanidassanaṃ. Paṭisambhidāpabhedappattakhīṇāsavavaseneva vuttanti ettha “paṭisambhidāpattakhīṇāsavaggahaṇena jhānāni gahitāneva honti. Na hi nijjhānakānaṃ sabbappakārasampatti ijjhātī”ti gaṇṭhipadesu vuttaṃ. Sukkhavipassakakhīṇāsavavasena vassasahassantiādinā ca yaṃ vuttaṃ. Taṃ khandhakabhāṇakānaṃ matena vuttanti veditabbaṃ. Dīghanikāyaṭṭhakathāyaṃ pana evaṃ vuttaṃ -

“Paṭisambhidāpattehi vassasahassaṃ aṭṭhāsi, chaḷabhiññehi vassasahassaṃ, tevijjehi vassasahassaṃ, sukkhavipassakehi vassasahassaṃ, pātimokkheṇa vassasahassaṃ aṭṭhāsi”ti.

Aṅguttaranikāyaṭṭhakathāyaṃ -

“Buddhānañhi parinibbānato vassasahassameva paṭisambhidā nibbattetuṃ sakkonti, tato paraṃ cha abhiññā, tato tāpi nibbattetuṃ asakkontā tisso vijjā nibbattenti, gacchante gacchante kāle tāpi nibbattetuṃ asakkontā sukkhavipassakā honti. Eteneva upāyena anāgāmino sakadāgāmino sotāpannā”ti -

Vuttaṃ.

Samyuttanikāyaṭṭhakathāyaṃ pana -

“Paṭhamabodhiyañhi bhikkhū paṭisambhidāpattā ahesuṃ. Atha kāle gacchante paṭisambhidā pāpuṇituṃ na sakkhiṃsu, chaḷabhiññā ahesuṃ, tato cha abhiññā pattuṃ asakkontā tisso vijjā pāpuṇiṃsu. Idāni kāle gacchante tisso vijjā pāpuṇituṃ asakkontā āsavakkhayamattaṃ pāpuṇissanti, tampi asakkontā anāgāmiphalaṃ, tampi asakkontā sakadāgāmiphalaṃ, tampi asakkontā sotāpattiphalaṃ, gacchante kāle sotāpattiphalaṃ pattuṃ na sakkhissantī”ti -

Vuttaṃ.

Yasmā cetaṃ sabbaṃ aññamaññapaṭiviruddhaṃ, tasmā tesam tesam bhāṇakānaṃ matameva ācariyena tattha tattha dassitanti gahetabbaṃ. Aññathā hi ācariyasappaṃ pubbāparavirodhappasaṅgo siyāti.

Tānīyevāti tānīyeva pañca vassasahassāni. Pariyattimūlakam sāsanaṃ āha “na hi pariyattiyā asati paṭivedho atthī”tiādi. Pariyattiyā hi antarahitāya paṭipatti

antaradhāyati, paṭipattiyā antarahitāya adhigamo antaradhāyati. Kiṃkāraṇā? Ayañhi pariyatti paṭipattiyā paccayo hoti, paṭipatti adhigamassa, iti paṭipattitopi pariyattiveva pamāṇaṃ. Tattha paṭivedho ca paṭipatti ca hotipi na hotipi. Ekasmiñhi kāle paṭivedhakarā bhikkhū bahū honti, “esa bhikkhu puthujjano”ti aṅgulim pasāretvā dassetabbo hoti, imasmiṃyeva dīpe ekavāraṃ puthujjanabhikkhu nāma nāhosi. Paṭipattipūrakāpi kadāci bahū honti, kadāci appā, iti paṭivedho ca paṭipatti ca hotipi na hotipi. Sāsanaṭṭhitiyā pana pariyattiveva pamāṇaṃ. Paṇḍito hi tepiṭakaṃ sutvā dvepi pūreti. Yathā amhākaṃ bodhisatto ālārassa santike pañcābhiññā satta ca samāpattiyo nibbattetvā nevasaññānāsaññāyatanasamāpattiyā parikammaṃ pucchi, so “na jānāmī”ti āha, tato udakassa santikaṃ gantvā adhigatavisesaṃ saṃsanditvā nevasaññānāsaññāyatanassa parikammaṃ pucchi, so ācikkhi, tassa vacanasamanantameva mahāsatto taṃ sampādesi, evameva paññavā bhikkhu pariyattim sutvā dvepi pūreti, tasmā pariyattiyā ṭhitāya sāsanaṃ ṭhitaṃ hoti. Yathāpi mahato taḷākassa pāliyā thirāya udakaṃ na ṭhassatīti na vattabbaṃ, udae sati padumādīni pupphāni na pupphissantīti na vattabbaṃ, evameva mahātaḷākassa thirapālisadise tepiṭake buddhavadāne sati mahātaḷāke udakasadisā paṭipattipūrakā kulaputtā natthīti na vattabbaṃ, tesu sati mahātaḷāke padumādīni pupphāni viya sotāpannādayo ariyapuggalā natthīti na vattabbaṃ. Evaṃ ekantato pariyattiveva pamāṇaṃ.

Pariyattiyā antarahitāyāti ettha pariyattīti tepiṭakaṃ buddhavadānaṃ sātṭhakathā pāḷi. Yāva sā tiṭṭhati, tāva pariyatti paripuṇṇā nāma hoti. Gacchante gacchante kāle kaliyugarājāno adhammikā honti, tesu adhammikesu tesampi amaccādayo adhammikā honti, tato raṭṭhajanapadavāsinoti tesam adhammikatāya na devo sammā vassati, tato sassāni na sampajjanti, tesu asampajjantesu paccayadāyakā bhikkhusaṅghassa paccaye dātuṃ na sakkonti, bhikkhū paccayehi kilamantā antevāsike saṅgahetuṃ na sakkonti. Gacchante gacchante kāle pariyatti parihāyati, atthavasena dhāretuṃ na sakkonti, pāḷivaseneva dhārenti. Tato kāle gacchante pāḷimpi sakalaṃ dhāretuṃ na sakkonti, paṭhamaṃ abhidhammapiṭakaṃ parihāyati, parihāyamānaṃ matthakato paṭṭhāya parihāyati. Paṭhamameva hi mahāpakaraṇaṃ parihāyati, tasmim parihīne yamakaṃ, kathāvatthu, puggalapaññatti, dhātukathā, vibhaṅgo, dhammasaṅgahoti.

Evaṃ abhidhammapiṭake parihīne matthakato paṭṭhāya suttantapiṭakaṃ parihāyati. Paṭhamañhi aṅguttaranikāyo parihāyati, tasmimpi paṭhamaṃ ekādasakanipāto...pe... tato ekakanipātoti. Evaṃ aṅguttaranikāye parihīne matthakato paṭṭhāya saṃyuttanikāyo parihāyati. Paṭhamañhi mahāvaggo parihāyati, tato saḷāyatanavaggo, khandhakavaggo, nidānavaggo, sagāthāvaggoti. Evaṃ saṃyuttanikāye parihīne matthakato paṭṭhāya majjhimanikāyo parihāyati. Paṭhamañhi uparipaṇṇāsako parihāyati, tato majjhimaṇṇāsako, tato mūlapaṇṇāsakoti. Evaṃ majjhimanikāye parihīne matthakato paṭṭhāya dīghanikāyo parihāyati. Paṭhamañhi pāthikavaggo parihāyati, tato mahāvaggo, tato sīlakkhandhavaggoti. Evaṃ dīghanikāye parihīne suttantapiṭakaṃ parihīnaṃ nāma hoti. Vinayapiṭakena saddhim jātakameva dhārenti. Vinayapiṭakañhi lajjino dhārenti, lābhakāmā pana “suttante kathitepi sallakkhentā natthī”ti jātakameva dhārenti. Gacchante kāle jātakampi dhāretuṃ na sakkonti. Atha nesaṃ paṭhamaṃ vessantarajātakam parihāyati, tato paṭilomakkamena puṇṇakajātakam, mahānāradaajātakanti pariyosāne apanṇakajātakam parihāyati, vinayapiṭakameva dhārenti.

Gacchante kâle tampi matthakato paṭṭhāya parihāyati. Paṭhamañhi parivāro parihāyati, tato khandhako, bhikkhunīvibhaṅgo, mahāvibhaṅgoti anukkamena uposathakkhandhakamattameva dhārenti. Tadāpi pariyatti anantarahitāva hoti. Yāva pana manussesu catuppadikagāthāpi pavattati, tāva pariyatti anantarahitāva hoti. Yadā saddho pasanno rājā hatthikkhandhe suvaṇṇacaṅkoṭakamhi saḥassatthavikaṃ ṭhapāpetvā “buddhehi kathitaṃ catuppadikaṃ gāthaṃ jānanto imaṃ saḥassaṃ gaṇhatū”ti nagare bheriṃ carāpetvā gaṇhanakaṃ alabhitvā “ekavāraṃ carāpite nāmaṃ suṇantāpi honti asuṇantāpi”ti yāvatatiyaṃ carāpetvā gaṇhanakaṃ alabhitvā rājapurisā saḥassatthavikaṃ puna rājakulaṃ pavesenti, tadā pariyatti antarahitā nāma hoti.

Ciraṃ pavattissatīti pariyattiyā antarahitāyapi liṅgamattaṃ addhānaṃ pavattissati. Kathaṃ? Gacchante gacchante hi kâle cīvaraggahaṇaṃ pattaggahaṇaṃ samiñjanapasāraṇaṃ ālokitavilokitaṃ na pāsādikaṃ hoti, nigaṇṭhasamaṇā viya alābupattaṃ bhikkhū pattaṃ aggabāhāya parikkhipitvā ādāya vicaranti, ettāvatāpi liṅgaṃ anantarahitameva hoti. Gacchante pana kâle aggabāhato otāretvā hatthena vā sikkāya vā olambetvā vicaranti, cīvarampi rajanasārappaṃ akatvā oṭṭhatṭhivaṇṇaṃ katvā rajanti. Gacchante kâle rajanampi na hoti, dasacchindanaṃ ovaṭṭikāvijjhaṇaṃ kappamattañca katvā vaḷaṇṇanti, puna ovaṭṭikaṃ vijjhivā kappaṃ na karonti. Tato ubhayampi akatvā dasā chetvā paribbājakā viya caranti. Gacchante kâle “ko iminā amhākaṃ attho”ti khuddakaṃ kāsāvakhaṇḍaṃ hatthe vā gīvāyaṃ vā bandhanti, kesesu vā allīyāpentī, dārabharaṇaṃ karontā kasitvā vapitvā jīvikaṃ kappetvā vicaranti, tadā dakkhiṇaṃ dento jano saṅghaṃ uddissa etesampi deti. Imaṃ sandhāya bhagavatā vuttaṃ “bhavissanti kho paṇānanda, anāgatamaddhānaṃ gotrabhuno kāsāvakaṇṭhā dussilā pāpadhammā, tesu dussīlesu saṅghaṃ uddissa dānaṃ dassanti, tadāpāhaṃ, ānanda, saṅghagataṃ dakkhiṇaṃ asaṅkhyeyyaṃ appameyyaṃ vadāmi”ti. Tato gacchante kâle nānāvidhāni kammāni karontā “papañco esa, kiṃ iminā amhāka”nti kāsāvakhaṇḍaṃ chinditvā araññe khipanti, tasmīṃ kâle liṅgaṃ antarahitaṃ nāma hoti. Kassapadasabalassa kira kâlato paṭṭhāya yonakānaṃ setavatthāni pārūpitvā caraṇacārittaṃ jātaṃ. Evaṃ pariyattiyā antarahitāyapi liṅgamattaṃ ciraṃ pavattissatīti veditabbaṃ.

Aṭṭhagarudhammakathāvaṇṇanā nīṭṭhitā.

Bhikkhunīupasampannānujānanakathāvaṇṇanā

404-405. Yadaggenāti yaṃ divasaṃ ādiṃ katvā. Tadevāti tasmiññeva divase. Anuññattiyāti anuññāya. Ekāhaṃ, bhante ānanda, bhagavantaṃ varaṃ yācāmīti “evameva kho ahaṃ, bhante ānanda, ime aṭṭha garudhamme paṭiggaṇhāmi yāvajīvaṃ anatikkamanīye”ti paṭijānitvā idāni kasmā varaṃ yācatīti ce? Parūpavādavivajjanatthaṃ. Evañhi keci vadeyyuṃ “mahāpajāpatiyā paṭhamāṃ sampaṭicchitattā bhikkhūnaṃ bhikkhunīnañca yathāvuḍḍhaṃ abhivādanaṃ nāhosi, sā ce varaṃ yāceyya, bhagavā anujāneyyā”ti.

406. Sarāgāyāti sarāgabhāvāya kāmārāgabhavarāgaparibrūhanāya. Saññogāyāti vaṭṭe saṃyojanatthāya. Ācayāyāti vaṭṭassa vaḍḍhanatthāya. Mahicchātāyāti mahicchabhāvāya. Asantuṭṭhiyāti asantuṭṭhibhāvāya. Saṅgaṇikāyāti kilesasaṅgaṇagaṇasaṅgaṇavihārāya. Kosajjāyāti kusītabhāvāya. Dubbharatāyāti dupposatāya. Virāgāyāti sakalavaṭṭato virajjanatthāya. Visaññogāyāti kāmārāgādīhi viṣaṃyujjanatthāya. Apacayāyāti sabbassapi vaṭṭassa apacayatthāya, nibbānāyāti

attho. Appicchatāyāti paccayappicchatādivasena sabbaso icchāpagamāya. Santuṭṭhiyāti dvādasavidhasantuṭṭhibhāvāya. Pavivekāyāti pavivittabhāvāya kāyavivekāditadaṅgavivekādivivekasiddhiyā. Vīriyārambhāyāti kāyikassa ceva cetasikassa ca vīriyassa paggaṇhanatthāya. Subharatāyāti sukhaposanatthāya. Evaṃ yo pariyattidhammo uggahaṇadhāraṇaparipucchāmanasikāravasena yoniso paṭipajjantassa sarāgādibhāvaparivajjanassa kāraṇaṃ hutvā virāgādibhāvāya saṃvattati, ekaṃsato eso dhammo, eso vinayo sammadeva apāyādīsu apatanavasena dhāraṇato kilesānaṃ vinayanato, satthu sammāsambuddhassa ovādānusiṭṭhibhāvato etaṃ satthusāsananti dhāreyyāsi jāneyyāsi, avabujjheyyāsīti attho. Imasmiṃ sutte paṭhamavārena vaṭṭaṃ, dutiyavārena vivaṭṭaṃ kathitaṃ.

409-410. Vimānetvāti aparajjhivā. Kammappattāyopīti kammārahāpi. Āpattigāminiyopīti āpattiāpannāyopi. Vuttanayeneva kāretabbataṃ āpajjantīti tathākaraṇassa paṭikkhittattā dukkaṭṭena kāretabbataṃ āpajjanti.

413-415. Dve tisso bhikkhuniyoti dvīhi tīhi bhikkhunīhi. Na ārocentīti pātimokkhuddesakassa na ārocenti. Na paccāharantīti bhikkhunīnaṃ na paccāharanti. Visesakanti vattabhaṅgaṃ.

420. Tena ca bhikkhu nimantetabboti sāmīcidassanametaṃ, na pana animantiyā āpatti.

425. Tayo nissayeti senāsanānissayaṃ apānetvā apare tayo nissaye. Rukkhamūlasenāsanañhi sā na labhati.

428. Anuvādaṃ paṭṭhapentīti issariyaṃ pavattenti.

430. Bhikkhudūtena upasampādentīti bhikkhuyeva dūto bhikkhudūto, tena bhikkhudūtena, bhikkhudūtaṃ katvā upasampādentīti attho.

431. Na sammatīti nappahoti. Navakammanti navakammaṃ katvā “ettakāni vassāni vasatū”ti apaloketvā saṅghikabhūmidānaṃ.

432. Sannisinnaḡabbhāti paṭiṭṭhitagabbhā.

434. Pabbajjampi na labhatīti titthāyatanasaṅkantāya abhabbhābhāvūpagamanato na labhati. Idaṃ odissa anuññātaṃ vaṭṭatīti ekato vā ubhato vā avassave satīpi odissa anuññātattā vaṭṭati. Sesamettha pālito aṭṭhakathāto ca suviññeyyamevāti.

Bhikkhunīupasampannānujānanakathāvaṇṇanā niṭṭhitā.

Bhikkhunikkhandhakavaṇṇanā niṭṭhitā.



ABOUT THIS TRANSLATION

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