

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

2. Ο Κανόνας της διαγωγής - Υποσχόλια (2. Vinaya
Piṭaka - Tīkā)

04. Υποσχόλια για το μικρό κεφάλαιο (04. Cūḷavagga-tīkā)

10. Η ενότητα για τις μοναχές
(10. Bhikkhunikkhandhakaṃ)

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PaliVerse

04. Υποσχόλια για το μικρό κεφάλαιο

10. Bhikkhunikkhandaṃ

Mahāpajāpatigotamīvattukathāvaṇṇanā

402. Bhikkhunikkhandaṃ 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 byākariṃsu, tasmā puttapajāya ceva dhītupajāya ca mahantatāya “mahāpajāpatī”ti nāmaṃ akaṃsu, idha pana gottena saddhiṃ saṃsanditvā “mahāpajāpati gotamī”ti vuttaṃ. 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 pabbajiṃsu. Atha nesaṃ pajāpatiyo sāsanaṃ pesetvā anabhiratiṃ uppādayiṃsu. Satthā tesam anabhiratiyā uppannabhāvaṃ ñatvā te pañcasate daharabhikkhū kuṇḍaladaḥaṃ netvā attano kuṇḍalakāle nisinnapubbe pāsāṇatale nisīditvā kuṇḍalajātakakathāya tesam anabhiratiṃ vinodetvā sabbepi te sotāpattiphale patitṭhāpesi, puna mahāvanaṃ ānetvā arahattaphale. Tesam cittaḥānantaṃ punapi pajāpatiyo sāsanaṃ pahīniṃsu. Te “abhabbā mayaṃ gharāvāsassā”ti paṭisāsanaṃ pahīniṃsu. Tā “na dāni amhākaṃ paragharaṃ gantuṃ yuttaṃ, mahāpajāpatiyo santikaṃ gantvā pabbajjaṃ anujānāpetvā pabbajissāmā”ti pañcasatāpi mahāpajāpatiṃ upasaṅkamitvā “ayye, amhākaṃ pabbajjaṃ 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 mahājanasaṅghaṃ karonto uttamāya buddhasiriyā anopamena buddhaviḥāsaṃ aturitacārikaṃ pakkāmi. Sambahulāhi sākiyānīhi saddhinti antonivesanasmimyeva dasabalaṃ uddissa pabbajjāvesaṃ gahetvā tāpi pañcasatā sākiyāniyo pabbajjāvesaṃyeva gāhāpetvā sabbāhipi tāhi sambahulāhi sākiyānīhi saddhiṃ. Pakkāmīti gamanaṃ abhinīhari.

Gamanābhinīharaṇakāle panassā “sukumārā rājithiyo padasā gantuṃ na sakkhissanti”ti sākiyakoliyarājāno suvaṇṇasivikāyo upaṭṭhāpayiṃsu, tā pana “yāne āruya gacchantīhi satthari agāravo kato hotī”ti ekapaṇṇāsayaṃjanikaṃ maggaṃ padasāva paṭipajjiṃsu. Rājānopi purato ca pacchato ca ārakkhaṃ saṃvidahāpetvā taṇḍulasappitelādīnaṃ sakaṭāni pūretvā “gatagataṭṭhāne āhāraṃ paṭiyādethā”ti purise pesayiṃsu. Sūnehi pādehīti tāsāhi sukhumālattā pādesu eko phoṭo utṭheti, eko bhijjati, ubho pādā kaṭakaṭṭhisamparikīṇṇā viya hutvā uddhumātā. Tena vuttaṃ “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 rodamanā aṭṭhāsi. Kiṃ nu tvaṃ gotamīti kiṃ nu rājakulānaṃ vipatti uppannā, kena nu tvaṃ kāraṇena evaṃ vivaṇṇabhāvaṃ pattā sūnehi pādehi...pe... ṭhitāti.

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 dhātinaṃ 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 pañcapatitṭhiteṇa abhivādanaṃ, āsanā utṭhāya paccuggamanavasena paccuṭṭhānaṃ, dasanakhe samodhānetvā añjalikammaṃ, āsanapaññāpanabījanādikam̐ anucchavikakammasaṅkhātāṃ sāmīcikkammaṇca kattabbaṃ. Abhikkhuke āvāseti yattha vasantiyā anantarāyena ovādatthāya upasaṅkamanārahe ṭhāne 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 parisākitena. Garudhammanti garukaṃ saṅghādisesāpattiṃ. Pakkhamānattanti anūnāni pannarasa divasāni mānattaṃ. Chasu dhammesūti vikālabhojanacchatṭhesu sikkhāpadesu. Sikkhitasikkhāyāti ekasikkhampi akhaṇḍaṃ katvā pūritasikkhāya.

Na akkositabbo na paribhāsittabboti dasannaṃ akkosavatthūnaṃ aññatarena akkosavatthunā na akkositabbo, bhayupadaṃsanāya kāyaci paribhāsāya na paribhāsittabbo. Ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapathoti ovādānusāsaniḍhammakathāsaṅkhāto vacanapatho bhikkhunīnaṃ bhikkhūsu ovaṭo pihito, na bhikkhuniyā koci bhikkhu ovaditabbo vā anusāsittabbo 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 tepīṭakaṃ sutvā dvepi pūreti. Yathā amhākaṃ bodhisatto ālārassa santike pañcābhiññā satta ca samāpattiyo nibbattetvā nevasaññānāsaññāyatanaśamāpattiyā parikammaṃ pucchi, so “na jānāmī”ti āha, tato udakassa santikaṃ gantvā adhigatavisesaṃ saṃsanditvā nevasaññānāsaññāyatanaśamāpattiyā 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, udaye sati padumādīni pupphāni na pupphissantīti na vattabbaṃ, evameva mahātaḷākassa thirapālisadise tepīṭake buddhavadāsaṃ 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 tepīṭakaṃ buddhavadāsaṃ sātṭhakathā pāli. Yāva sā tiṭṭhati, tāva pariyatti paripuṇṇā nāma hoti. Gacchante gacchante kāle kaliyugarājāno adhammikā honti, tesu adhammikesu tesampi amaccādayo adhammikā honti, tato raṭṭhajanapadavāsīnoti tesam adhammikātāya na devo sammā vassati, tato sassāni na sampajjanti, tesu asampajjantesu paccayadāyaka 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, paṭhamam 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 paṭhamam 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 nesam paṭhamam 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 pattaḡgahaṇaṃ 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 allīyāpenti, 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 vadāmī”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 niṭṭhitā.

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 paṭhamaṃ 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.

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