

# THE PALIVERSE PROJECT

*Το σύμπαν της σοφίας του Βούδα*

## Σχόλια (Aṭṭhakathā)

- 2. Ο Κανόνας της διαγωγής - Σχόλια (2. Vinaya Piṭaka - Aṭṭhakathā)
- 2. Σχόλια για την εξιλέωση (2. Pācittiya-aṭṭhakathā)
- 2. Η ενότητα για την αρχική και επακόλουθη σύγκληση της κοινότητας (Σχόλια για την ανάλυση των κανόνων των γυναικών μοναχών) (2. Saṅghādisesakaṇḍaṇṇa (bhikkhunīvibhaṅgavaṇṇanā))



PaliVerse

## 2. Σχόλια για την εξιλέωση

### 2. Saṅghādisesakaṇḍaṃ (bhikkhunīvibhaṅgavaṇṇanā)

#### 1. Paṭhamasaṅghādisesasikkhāpadavaṇṇanā

Pārājikānantarassa, ayaṃ dāni bhavissati;  
Saṅghādisesakaṇḍassa, anuttānatthavaṇṇanā.

**678.** Udositanti bhaṇḍasālā. Māyyo evaṃ avacāti ayyo mā evaṃ avaca. Apināyyāti apinu ayyā. Accāvadathāti atikkamitvā vadatha; akkosathāti vuttaṃ hoti.

**679.** Ussayavādikāti mānussayavasena kodhussayavasena vivadamānā. Yasmā pana sā atthato aṭṭakārikā hoti, tasmā “ussayavādikā nāma aḍḍakārikā vuccatī”ti padabhājane vuttaṃ. Ettha ca aḍḍoti vohārikavinicchayo vuccati, yaṃ pabbajitā “adhikaraṇa”ntipi vadanti. Dutiyāṃ vā pariyesatīti sakkhiṃ vā sahāyaṃ vā pariyesati, dukkaṭaṃ. Gacchati vāti upassayo vā hotu bhikkhācāramaggo vā, yattha t̥hitāya “aḍḍaṃ karissāmī”ti cittaṃ uppajjati, tato vohārikānaṃ santikaṃ gacchantiyā padavāre padavāre dukkaṭaṃ. Ekassa ārocetīti dvīsu janesu yassa kassaci ekassa kathaṃ yo koci vohārikānaṃ āroceti. Dutiyassa ārocetīti etthāpi eseva nayo.

Ayaṃ panettha asammohatthāya vitthārakathā - yattha katthaci antamaso bhikkhunupassayaṃ āgatepi vohārike disvā bhikkhunī attano kathaṃ āroceti, bhikkhuniyā dukkaṭaṃ. Upāsako attano kathaṃ āroceti, bhikkhuniyā thullaccayaṃ. Paṭhamaṃ upāsako attano kathaṃ āroceti, bhikkhuniyā dukkaṭaṃ. Atha sā attano kathaṃ āroceti, thullaccayaṃ. Bhikkhunī upāsakaṃ vadati - “mama ca tava ca kathaṃ tvaṃyeva ārocehī”ti, so attano vā kathaṃ paṭhamaṃ ārocetu bhikkhuniyā vā, paṭhamārocane dukkaṭaṃ, dutiyārocane thullaccayaṃ. Upāsako bhikkhuniṃ vadati - “mama ca tava ca kathaṃ tvaṃyeva ārocehī”ti, etthāpi eseva nayo.

Bhikkhunī kappiyakārakena kathāpeti, tattha kappiyakārako vā bhikkhuniyā kathaṃ paṭhamaṃ ārocetu, itaro vā attano kathaṃ, kappiyakārako vā ubhinnaṃpi kathaṃ, itaro vā ubhinnaṃpi kathaṃ ārocetu, yathā vā tathā vā ārociyamāne paṭhame ārocane bhikkhuniyā dukkaṭaṃ, dutiye thullaccayaṃ. Yathā vā tathā vā ārocitaṃ pana ubhinnaṃpi kathaṃ sutvā vohārikehi vinicchaye kate aḍḍapariyosānaṃ nāma hoti, tasmīṃ aḍḍapariyosāne bhikkhuniyā jayepi parājayepi saṅghādiseso. Sace pana gatigataṃ adhikaraṇaṃ hoti, sutapubbaṃ vohārikehi. Atha te bhikkhuniñca aḍḍakārakañca disvāva “tumahākaṃ kathanakiccaṃ natthi, jānāma mayaṃ ettha pavatti”nti sayameva vinicchinitvā denti, evarūpe aḍḍapariyosānepi bhikkhuniyā anāpatti.

Paṭhamaṃ āpatti etassāti paṭhamāpattiko; vītikkamakkaṇḍe yaṃ āpajjitabboti attho, taṃ paṭhamāpattikaṃ. Padabhājane pana adhippāyamattaṃ dassetuṃ “saha vatthujjhācārā āpajjati asamanubhāsanāyā”ti vuttaṃ. Ayañhettha attho - saha vatthujjhācārā yaṃ bhikkhunī āpajjati, na tatiyāya samanubhāsanāya, ayaṃ

paṭhamameva saha vatthujjhācārena āpajjitabbattā paṭhamāpattikoti.  
Bhikkhunisaṅghato nissāretīti nissāraṇīyo; taṃ nissāraṇīyaṃ. Padabhājane pana adhippāyamattaṃ dassetuṃ “saṅghamhā nissāriyatīti vuttaṃ. Tattha yaṃ āpannā bhikkhunī saṅghato nissāriyati, so nissāraṇīyoti evamattho daṭṭhabbo. Na hi so eva dhammo saṅghamhā kenaci nissāriyati. Tena pana dhammena bhikkhunī nissāriyati, tasmā so nissāretīti nissāraṇīyo.

Ākaḍḍhiyamānā gacchatīti aḍḍakārakamanussehi sayam vā āgantvā dūtaṃ vā pesetvā ehīti vuccamānā vohārikānaṃ santikaṃ gacchati, tato aḍḍakārako attano vā kathaṃ paṭhamam ārocetu bhikkhuniyā vā, neva paṭhamārocane dukkaṭam, na dutiyārocane thullaccayaṃ. Amaccehi vinicchinitvā kate aḍḍapariyosānepi anāpattiyeva. Sacepi aḍḍakārako bhikkhuniṃ vadati “mama ca tava ca kathaṃ tvameva kathehi”ti; kathentiyāpi kathaṃ sutvā kate aḍḍapariyosānepi anāpattiyeva.

Rakkhaṃ yācatīti dhammikaṃ rakkhaṃ yācati, anāpatti. Idāni yathāyācitā rakkhā dhammikā hoti, taṃ dassetuṃ anodissa ācikkhatīti āha. Tattha atītaṃ ārabbha atthi odissaācikkhanā, atthi anodissaācikkhanā, anāgataṃ ārabbhāpi atthi odissaācikkhanā, atthi anodissaācikkhanā.

Kathaṃ atītaṃ ārabbha odissaācikkhanā hoti? Bhikkhunupassaye gāmadārakā dhuttādayo vā ye keci anācāraṃ vā ācaranti, rukkhaṃ vā chindanti, phalāphalaṃ vā haranti, parikkhāre vā acchindanti. Bhikkhunī vohārike upasaṅkamitvā “amhākaṃ upassaye idaṃ nāma kata”nti vadati. “Kenā”ti vutte “asukena ca asukena cā”ti ācikkhati. Evaṃ atītaṃ ārabbha odissaācikkhanā hoti, sā na vaṭṭati. Tañce sutvā te vohārikā tesam daṇḍam karonti, sabbaṃ bhikkhuniyā gīvā hoti. Daṇḍam gaṇhissantīti adhippāyepi sati gīvāyeva hoti. Sace pana tassa daṇḍam gaṇhathāti vadati, pañcamāsakamatte gahite pārājikaṃ hoti.

“Kenā”ti vutte pana “asukenāti vattum amhākaṃ na vaṭṭati, tumheyyeva jānissatha. Kevalaṇhi mayaṃ rakkhaṃ yācāma, taṃ no detha, avahaṭabhaṇḍaṇca āharāpethā”ti vattabbaṃ. Evaṃ anodissa ācikkhanā hoti, sā vaṭṭati. Evaṃ vutte sacepi te vohārikā kārake gavesitvā tesam daṇḍam karonti, sabbaṃ sāpateyyampi gahitaṃ bhikkhuniyā, neva gīvā na āpatti.

Parikkhāraṃ harante disvā tesam anattakāmatāya coro coroti vattumpi na vaṭṭati. Evaṃ vuttepi hi yaṃ tesam daṇḍam karonti, sabbampi bhikkhuniyā gīvā hoti. Attano vacanakaraṃ pana “iminā me parikkhāro gahito, taṃ āharāpehi, mā cassa daṇḍam karohī”ti vattum vaṭṭati. Dāsadāsivāpiādīnaṃ atthāya aḍḍam karonti, ayaṃ akappiyaadḍo nāma, na vaṭṭati.

Kathaṃ anāgataṃ ārabbha odissaācikkhanā hoti? Vuttanayeneva parehi anācārādīsu katesu bhikkhunī vohārike evaṃ vadati “amhākaṃ upassaye idaṇcidaṇca karonti, rakkhaṃ no detha āyatim akaraṇatthāyā”ti. “Kena evaṃ kata”nti vutte ca “asukena asukena cā”ti ācikkhati. Evaṃ anāgataṃ ārabbha odissaācikkhanā hoti, sāpi na vaṭṭati. Tesaṇhi daṇḍe kate purimanayeneva sabbaṃ bhikkhuniyā gīvā. Sesam purimasadisameva.

Sace pana vohārikā “bhikkhunupassaye evarūpaṃ anācāraṃ karontānaṃ imaṃ nāma daṇḍam karomā”ti bherim carāpetvā āṇāya atitṭhamāne pariyesitvā daṇḍam karonti, bhikkhuniyā neva gīvā na āpatti.

Yo cāyaṃ bhikkhunīnaṃ vutto, bhikkhūnampi eseva nayo. Bhikkhunopi hi

odissaācikkhanā na vaṭṭati. Yaṃ tathā ācikkhite daṇḍaṃ karonti, sabbaṃ gīvā hoti. Vuttanayeneva daṇḍaṃ gaṇhāpentassa pārājikaṃ. Yo pana “daṇḍaṃ karissanti”ti jānantopi anodissa katheti, te ca pariyesitvā daṇḍaṃ karontiyeva, na doso. Vihārasīmāya rukkhādīni chindantānaṃ vāsipharasuādīni gahetvā pāsāṇehi koṭṭenti, na vaṭṭati. Sace dhārā bhijjati, kārāpetvā dātabbā. Upadhāvitvā tesāṃ parikkhāre gaṇhanti, tampi na kātabbaṃ, lahuparivattañhi cittaṃ, theyyacetanāya uppannāya mūlacchejjampi gaccheyya. Sesāṃ uttānameva.

Kathinasamuṭṭhānaṃ - kiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

*Sattarasake paṭhamasikkhāpadaṃ.*

## 2. Dutiyasaṅghādisesasikkhāpadavaṇṇanā

**682.** Dutiye - varabhaṇḍanti muttāmaṇiveḷuriyādi mahagghabhaṇḍaṃ.

**683.** Anapaloketvāti anāpucchitvā. Gaṇaṃ vāti mallagaṇabhaṭṭiputtagaṇādikaṃ. Pūganti dhammagāṇaṃ. Seṇinti gandhikaseṇidussikaseṇiādikaṃ. Yattha yattha hi rājāno gaṇādīnaṃ gāmanigame niyyātenti “tumheva ettha anusāsathā”ti, tattha tattha te eva issarā honti. Tasmā te sandhāya idaṃ vuttaṃ. Ettha ca rājānaṃ vā gaṇādiḷe vā āpucchitvāpi bhikkhunisaṅgho āpucchitabbova. Ṭhapetvā kappanti titthiyesu vā aññabhikkhunīsu vā pabbajitapubbaṃ kappagatikaṃ ṭhapetvāti. Sesāṃ uttānameva.

Corīvuṭṭhāpanasamuṭṭhānaṃ - kenaci karaṇīyena pakkantāsu bhikkhunīsu agantvā khaṇḍasīmaṃ yathānisinnaṭṭhāneyeva attano nissitakaparisāya saddhiṃ vuṭṭhāpentiyā vācācittato samuṭṭhāti, khaṇḍasīmaṃ vā nadiṃ vā gantvā vuṭṭhāpentiyā kāyavācācittato samuṭṭhāti, anāpucchā vuṭṭhāpanavasena kiriyākiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, vacīkammaṃ, ticittaṃ, tivedananti.

*Dutiyasikkhāpadaṃ.*

## 3. Tatiyasaṅghādisesasikkhāpadavaṇṇanā

**692.** Tatiye - parikkhepaṃ atikkāmentiyāti ettha ekaṃ pādaṃ atikkāmentiyā thullaccayaṃ, dutiyena atikkantamatte saṅghādiseso. Aparikkhittassa gāmassa upacāranti ettha parikkhepārahaṭṭhānaṃ ekena pādena atikkamati thullaccayaṃ, dutiyena atikkantamatte saṅghādiseso. Apicettha sakagāmato nikkhamantiyā gāmantarapaccayā anāpatti, nikkhamitvā pana gāmantaraṃ gacchantiyā padavāre padavāre dukkaṭaṃ, ekena pādena itarassa gāmassa parikkhepe vā upacāre vā atikkantamatte thullaccayaṃ, dutiyena atikkantamatte saṅghādiseso. Tato nikkhamitvā puna sakagāmaṃ pavisantiyāpi eseva nayo. Sace pana khaṇḍapākārena vā vatichiddena vā bhikkhunivihārabhūmiyeva sakkā hoti pavisitum, evaṃ pavisamānāya kappiyabhūmiṃ nāma pavitṭhā hoti, tasmā vaṭṭati. Sacepi hatthipitṭhiādīhi vā iddhiyā vā pavisati, vaṭṭatiyeva. Padasā gamanameva hi idhādhippetaṃ. Teneva “paṭhamāṃ pādaṃ atikkāmentiyā”tiādimāha.

Dve gāmā bhikkhunivihārena sambaddhavatikā honti, yasmiṃ gāme bhikkhunivihāro, tattha piṇḍāya caritvā puna vihāraṃ pavisitvā sace vihāramajjhena itarassa gāmassa maggo atthi, gantum vaṭṭati. Tato pana gāmato teneva maggena paccāgantabbaṃ.

Sace gāmadvārena nikkhamitvā āgacchati, purimanayeneva āpattibhedo veditabbo. Sakagāmato kenaci karaṇīyena bhikkhunīhi saddhiṃ nikkhantāya puna pavisanakāle hatthi vā muccati, ussāraṇā vā hoti, itarā bhikkhuniyo sahasā gāmaṃ pavisanti, yāva añña bhikkhunī āgacchati, tāva bahigāmadvāre tḥātabbaṃ. Sace na āgacchati, dutiyikā bhikkhunī pakkantā nāma hoti, pavisitum vaṭṭati.

Pubbe mahāgāmo hoti, majjhe bhikkhunivihāro. Pacchā taṃ gāmaṃ cattāro janā labhitvā visum visum vatiparikkhepaṃ katvā vibhajitvā bhuñjanti, vihārato ekaṃ gāmaṃ gantum vaṭṭati. Tato aparaṃ gāmaṃ dvārena vā vatichiddena vā pavisitum na vaṭṭati. Puna vihārameva paccāgantum vaṭṭati. Kasmā? Vihārassa catugāmasādhāraṇattā.

Antaravāsako temiyatīti yattha yathā timaṇḍalapaṭicchādanaṃ hoti; evaṃ nivatthāya bhikkhuniyā vassakāle titthena vā atitthena vā otaritvā yattha katthaci uttarantiyā ekadvaṇḍulamattampi antaravāsako temiyati. Sesaṃ nadīlakkhaṇaṃ nadīnimittakathāya āvi bhavissati. Evarūpaṃ nadiṃ titthena vā atitthena vā otaritvā uttaraṇakāle paṭthamaṃ pādaṃ uddharitvā tīre tḥapentiyā thullaccayaṃ, dutiyapāduddhāre saṅghādiseso. Setunā gacchati, anāpatti. Padasā otaritvā uttaraṇakāle setum ārohitvā uttarantiyāpi anāpatti. Setunā pana gantvā uttaraṇakāle padasā gacchantiyā āpattiyeva. Yānanāvāākāsagamanādīsipi ese va nayo. Orimatīrato pana paratīrameva akkamantiyā anāpatti. Rajanakammatthaṃ gantvā dārusaṅkaḍḍhanādikiccena dve tisso ubhayatīresu vicaranti, vaṭṭati. Sace panettha kāci kalahaṃ katvā itaraṃ tīraṃ gacchati, āpatti. Dve ekato uttaranti, ekā majjhe nadiyā kalahaṃ katvā nivattitvā orimatīrameva āgacchati, āpatti. Itarissā pana ayaṃ pakkantaṭṭhāne tḥitā hoti, tasmā paratīraṃ gacchantiyāpi anāpatti. Nhāyitum vā pātum vā otiṇṇā tameva tīraṃ paccuttarati, anāpatti.

Saha aruṇuggamanāti ettha sace sajjhāyaṃ vā padhānaṃ vā aññaṃ vā kiñci kammaṃ kurumānā purearuṇeyeva dutiyikāya santikaṃ gamissāmīti ābhogaṃ karoti, ajānantiyā eva cassā aruṇo uggacchati, anāpatti. Atha pana “yāva aruṇuggamanā idheva bhavissāmī”ti vā anābhogena vā vihārassa ekadese acchati, dutiyikāya hatthapāsāṃ na otarati, aruṇuggamane saṅghādiseso. Hatthapāsoyeva hi idha pamāṇaṃ, hatthapāsātikame ekagabbhopi na rakkhati.

Agāmake araṇṇeti ettha “nikkhamitvā bahi indakhīlā sabbametaṃ araṇṇa”nti evaṃ vuttalakkhaṇameva araṇṇaṃ. Taṃ panetaṃ kevalaṃ gāmābhāvena “agāmaka”nti vuttaṃ, na viñjhāṭavisadisatāya. Tādise araṇṇe okkante dassanūpacāre vijahite sacepi savanūpacāro atthi, āpatti. Teneva vuttaṃ aṭṭhakathāyaṃ “sace bhikkhunīsu mahābodhiaṅgaṇaṃ pavisantīsu ekā bahi tiṭṭhati, tassāpi āpatti. Lohapāsādaṃ pavisantīsupi pariveṇaṃ pavisantīsupi ese va nayo. Mahācetiyaṃ vandamānāsu ekā uttaradvārena nikkhamitvā gacchati, tassāpi āpatti. Thūpārāmaṃ pavisantīsu ekā bahi tiṭṭhati, tassāpi āpatti”ti. Ettha ca dassanūpacāro nāma yattha tḥitaṃ dutiyikā passati. Sace pana sāṇipākārantarikāpi hoti, dassanūpacāraṃ vijahati nāma. Savanūpacāro nāma yattha tḥitā maggamūlhasaddena viya dhammasavanārocanaśaddena viya ca “ayye”ti saddāyantiyā saddaṃ suṇāti. Ajjhokāse dūrepi dassanūpacāro nāma hoti. So evarūpe savanūpacāre vijahite na rakkhati, vijahitamatteva āpatti saṅghādisesassa.

Ekā maggaṃ gacchantī ohīyati. Saussāhā ce hutvā idāni pāpuṇissāmīti anubandhati, anāpatti. Sace purimāyo añña maggena gacchanti, pakkantā nāma honti, anāpattiyeva. Dvinnaṃ gacchantīnaṃ ekā anubandhituṃ asakkonti “gacchatu aya”nti ohīyati, itarāpi “ohīyatu aya”nti, gacchati, dvinnampi āpatti. Sace pana gacchantīsu purimāpi aññaṃ maggaṃ gaṇhāti, pacchimāpi aññaṃ, ekā ekissā pakkantaṭṭhāne tiṭṭhati, dvinnampi anāpatti.

**693.** Pakkhasaṅkantā vāti titthāyatanaṃ saṅkantā, sesaṃ uttānameva. Paṭhamapārājikasamuṭṭhānaṃ - kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, paṇṇattivajjaṃ, kāyakammaṃ, ticittaṃ, tivedananti.

*Tatīyasikkhāpadaṃ.*

#### 4. Catutthasaṅghādisesasikkhāpadavaṇṇanā

**694-698.** Catutthe - pādapīṭhaṃ nāma dhotapādaṭṭhapanakaṃ. Pādakaṭṭhalikā nāma adhotapādaṭṭhapanakaṃ. Anaññaṃ gaṇassa chandanti tasseva kārakagaṇassa chandaṃ ajānitvā. Vatte vattantinti tecattālīsappabhede netthāravatte vattamānaṃ. Sesaṃ uttānameva.

Dhuranikkhepasamuṭṭhānaṃ - kāyavācācittato samuṭṭhāti, kiriyākiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedananti.

*Catutthasikkhāpadaṃ.*

#### 5. Pañcamasaṅghādisesasikkhāpadavaṇṇanā

**701.** Pañcame - ekato avassuteti ettha “bhikkhuniyā avassutabhāvo daṭṭhabbo”ti mahāpaccariyaṃ vuttaṃ. Mahāaṭṭhakathāyaṃ panetaṃ na vuttaṃ, taṃ pāliyaṃ sameti. Sesaṃ uttānameva.

Paṭhamapārājikasamuṭṭhānaṃ - kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, akusalacittaṃ, dvivedananti.

*Pañcamasikkhāpadaṃ.*

#### 6. Chaṭṭhasaṅghādisesasikkhāpadavaṇṇanā

**705-706.** Chaṭṭhe - yato tvanti yasmā tvaṃ. Uyyojeti āpatti dukkaṭassātiādikā saṅghādisesapariyosānā āpattiyo kassā hontīti? Uyyojikāya. Vuttañcetaṃ parivārepi -

“Na deti na paṭiggaṇhāti, paṭiggaho tena na vijjati;  
Āpajjati garukaṃ na lahukaṃ, tañca paribhogapaccayā;  
Pañhā mesā kusalehi cintitā”ti.

Ayañhi gāthā imaṃ uyyojikaṃ sandhāya vuttā. Itarissā pana āpattibhedo paṭhamasikkhāpade vibhattoti. Sesaṃ uttānameva.

Tisamuṭṭhānaṃ - kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, tivedananti.

*Chaṭṭhasikkhāpadaṃ.*

#### 7. Sattamasāṅghādisesasikkhāpadavaṇṇanā

**709.** Sattame - yāvatatīyakapadattho mahāvibhaṅge vuttanayeneva veditabbo. Sesam uttānamevāti.

Samanubhāsanāsamutthānam - kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedananti.

*Sattamasikkhāpadaṃ.*

## 8. Aṭṭhamasaṅghādisesāsikkhāpadavaṇṇanā

**715.** Aṭṭhame - kismiñcīdeva adhikaraṇeti catunnam aññatarasmim. Padabhājane pana kevalaṃ adhikaraṇavibhāgaṃ dassetuṃ “adhikaraṇaṃ nāma cattāri adhikaraṇānī”tiādi vuttaṃ. Sesam uttānameva saddhiṃ samutthānādīhīti.

*Aṭṭhamasikkhāpadaṃ.*

## 9. Navamasāṅghādisesāsikkhāpadavaṇṇanā

**723.** Navame - saṃsaṭṭhāti missībhūtā. Ananulomikenāti pabbajitānaṃ ananulomena kāyikavācasikena. Saṃsaṭṭhāti gihīnaṃ koṭṭanapacanagandhapisanamālāganthanādinā kāyikena sāsanaṇaṇasāṇaṇasaṇcarittādinā vācasikena ca saṃsaṭṭhā. Pāpo kittisaddo etāsanti pāpasaddā. Pāpo ājīvasaṅkhāto siloko etāsanti pāpasilokā. Sesam uttānameva saddhiṃ samutthānādīhīti.

*Navamasikkhāpadaṃ.*

## 10. Dasamasāṅghādisesāsikkhāpadavaṇṇanā

**727.** Dasame - evācārāti evaṃācārā. Yādiso tumhākaṃ ācāro, tādisā ācārāti attho. Esa nayo sabbattha. Uññāyāti avaññāya nīcaṃ katvā jānaṇāya. Paribhavenāti kiṃ imā karissanti evaṃ paribhavitvā jānaṇena. Akkhantiyāti asahanatāya; kodhenāti attho. Vebhassiyāti balavabhassabhāvena; attano balappakāsanena samutrāsanaṇāti attho. Dubbalyāti tumhākaṃ dubbalabhāvena. Sabbattha uññāya ca paribhavena cāti evaṃ samuccayattho daṭṭhabbo. Viviccathāti vinā hotha. Sesam uttānameva saddhiṃ samutthānādīhīti.

*Dasamasikkhāpadaṃ.*

Uddiṭṭhā kho ayyāyo sattarasa saṅghādisesāti ettha channaṃ paṭhamāpattikānaṃ anantarā saṇcarittaṃ, dve duṭṭhadosāti imāni tīṇi sikkhāpadāni mahāvibhaṅgato pakkhipitvā nava paṭhamāpattikā, catunnam yāvatatīyakānaṃ anantarā mahāvibhaṅgatopi cattāro yāvatatīyake pakkhipitvā aṭṭha yāvatatīyakā veditabbā. Evaṃ sabbepi pātimokkhuḍdesamaggena uddiṭṭhā kho ayyāyo sattarasa saṅghādisesā dhammāti evamettha attho daṭṭhabbo. Sesam uttānameva aññatra pakkhamānattā. Taṃ pana khandhake vitthārena vaṇṇayissāmāti.

*Samantapāsādikāya vinayaṣaṇvaṇṇanāya bhikkhunīvibhaṅge*

*Sattarasakavaṇṇanā niṭṭhitā.*

*Saṅghādisesakaṇḍaṃ niṭṭhitaṃ.*



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