

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

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

07. Σχόλια για τη Vinayaśāṅgha (07. Vinayaśāṅgha-
aṭṭhakathā)

26. Vassūpanāyikavinicchaya-kathā
(26. Vassūpanāyikavinicchaya-kathā)



PaliVerse

07. Σχόλια για τη Vinayasaṅgaha

26. Vassūpanāyikavinicchayakathā

179. Vassūpanāyikāti ettha purimikā pacchimikāti duve vassūpanāyikā. Tattha āsāḥīpuṇṇamāya anantare pāṭipadadivase purimikā upagantabbā, pacchimikā pana āsāḥīpuṇṇamato aparāya puṇṇamāya anantare pāṭipadadivase. Upagacchantena ca vihāraṃ paṭijaggitvā pānīyaṃ paribhojanīyaṃ upaṭṭhāpetvā sabbam cetiyavandanādisāmīcikkammaṃ niṭṭhāpetvā “imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemī”ti sakim vā dvattikkhattuṃ vā vācaṃ nicchāretvā vassaṃ upagantabbam. Sacepi “idha vasissāmī”ti ālayo atthi, asatiyā pana vassaṃ na upeti, gahitasenāsaṇaṃ suggahitaṃ, chinnavasso na hoti, pavāretuṃ labhatiyeva. Vināpi hi vacībhedaṃ ālayakaraṇamattenapi vassaṃ upagata meva hoti. “Idha vassaṃ vasissāmī”ti cittuppādayevettha ālayo nāma.

“Na, bhikkhave, tadahuvassūpanāyikāya vassaṃ anupagantukāmena sañcicca āvāso atikkamitabbo, yo atikkameyya, āpatti dukkaṭassā”ti vacanato vassūpanāyikadivase vassaṃ anupagantukāmo vihārasīmaṃ atikkamati, vihāragaṇanāya dukkaṭaṃ. Sace hi taṃ divasaṃ vihārasatassa upacāraṃ okkamitvā atikkamati, sataṃ āpattiyo. Sace pana vihāraṃ atikkamitvā aññassa vihārassa upacāraṃ anokkamitvāva nivattati, ekāva āpatti. Kenaci antarāyena purimikaṃ anupagatena pacchimikā upagantabbā.

“Na, bhikkhave, asenāsanikena vassaṃ upagantabbam, yo upagaccheyya, āpatti dukkaṭassā”ti vacanato yassa pañcannaṃ chadanānaṃ aññatarena channaṃ yojitadvārabandhanaṃ senāsaṇaṃ natthi, tena na upagantabbam. “Na, bhikkhave, chavakuṭikāya vassaṃ upagantabbam, yo upagaccheyya, āpatti dukkaṭassā”ti ādivacanato chavakuṭikāyaṃ chatte cāṭiyañca upagantuṃ na vaṭṭati. Tattha chavakuṭikā nāma ṭaṅkitamañcādibhedā kuṭi. Tattheva upagantuṃ na vaṭṭati, susāne pana aññaṃ kuṭikaṃ katvā upagantuṃ vaṭṭati, chattepi catūsu thambhesu chattaṃ ṭhapetvā āvaraṇaṃ katvā dvāraṃ yojetvā upagantuṃ vaṭṭati, chatta kuṭi nāmesā hoti. Cāṭiyāpi mahantena kapallena chatte vuttanayena kuṭikaṃ katvā upagantuṃ vaṭṭati.

“Na, bhikkhave, rukkhasusire vassaṃ upagantabbam, yo upagaccheyya, āpatti dukkaṭassā”ti vacanato suddhe rukkhasusire upagantuṃ na vaṭṭati, mahantassa pana rukkhasusirassa anto padaracchadanaṃ kuṭikaṃ katvā pavisanadvāraṃ yojetvā upagantuṃ vaṭṭati, rukkhaṃ chinditvā khāṇukamatthake padaracchadanaṃ kuṭikaṃ katvāpi vaṭṭatiyeva. “Na, bhikkhave, rukkhaviṭabhiyā”ti ādivacanato suddhe viṭabhimatte upagantuṃ na vaṭṭati, mahāviṭape pana aṭṭakaṃ bandhitvā tattha padaracchadanaṃ kuṭikaṃ katvā dvāraṃ yojetvā upagantabbam.

“Anujānāmi, bhikkhave, vaje vassaṃ upagantu”nti ādivacanato vaje satthe nāvāyañca upagantuṃ vaṭṭati. Tattha vajoti gopālakānaṃ nivāsaṭṭhānaṃ. Vaje vuṭṭhite vajena saddhiṃ gatassa vassacchede anāpatti “anujānāmi, bhikkhave, yena vajo, tena gantu”nti vuttattā. Satthe vassaṃ upagacchantena pana vassūpanāyikadivase upāsakā vattabbā “kuṭikā laddhuṃ vaṭṭati”ti. Sace karitvā denti, tattha pavisitvā “idha vassaṃ upemī”ti tikkhattuṃ vattabbam. No ce denti, sālāsankhepena ṭhitasakaṭassa heṭṭhā upagantabbam. Tampi alabhantena ālayo

kātabbo, satthe pana vassaṃ upagantum na vaṭṭati. Ālayo nāma “idha vassaṃ vasissāmi”ti cittuppādamattam. Sace maggappaṭipanneyeve satthe pavāraṇādivaso hoti, tattheva pavāretabbam. Atha sattho antovasseyeva bhikkhunā patthitaṭṭhānam patvā atikkamati, patthitaṭṭhāne vasitvā tattha bhikkhūhi saddhiṃ pavāretabbam. Athāpi sattho antovasseyeva antarā ekasmiṃ gāme tiṭṭhati vā vippakirati vā, tasmiṃyeve gāme bhikkhūhi saddhiṃ vasitvā pavāretabbam, appavāretvā tato param gantum na vaṭṭati. Nāvāya vassaṃ upagacchantenapi kuṭiyamyeve upagantabbam, pariyesitvā alabhantena ālayo kātabbo. Sace antotemāsaṃ nāvā samuddeyeve hoti, tattheva pavāretabbam. Atha nāvā kūlam labhati, ayañca parato gantukāmo hoti, gantum na vaṭṭati, nāvāya laddhagāmeyeve vasitvā bhikkhūhi saddhiṃ pavāretabbam. Sacepi nāvā anutīrameve aññattha gacchati, bhikkhu ca paṭhamam laddhagāmeyeve vasitukāmo, nāvā gacchatu, bhikkhunā tattheva vasitvā bhikkhūhi saddhiṃ pavāretabbam. Iti vaje satthe nāvāyanti tisu ṭhānesu natthi vassacchede āpatti, pavāretuñca labhati.

“Na, bhikkhave, vassaṃ upagantvā purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā, yo pakkameyya, āpatti dukkaṭassā”ti vacanato purimikāya vassaṃ upagatena purimaṃ temāsaṃ, pacchimikāya upagatena pacchimaṃ temāsaṃ avasitvā cārikā na pakkamitabbā, vassaṃ upagantvā pana aruṇam anuṭṭhāpetvāpi tadaheva sattāhakaraṇīyena pakkamantassapi antosattāhe nivattantassa anāpatti, ko pana vādo dvīhatīham vasitvā sattāhakaraṇīyena pakkamantassa antosattāhe nivattantassa.

180. “Anujānāmi, bhikkhave, sattannaṃ sattāhakaraṇīyena pahite gantum, na tveva appahite. Bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā upāsakassa upāsikāyā”ti vacanato pañcannaṃ sahadhammikānaṃ aññatarena saṅghagaṇapuggale uddissa attano vā atthāya vihāram aḍḍhayogaṃ pāsādam hammiyaṃ guhaṃ pariveṇaṃ koṭṭhakaṃ upaṭṭhānasālam aggisālam kappiyakuṭiṃ vaccakuṭiṃ caṅkamaṃ caṅkamasālam udapānaṃ udapānasālam jantāgharaṃ jantāgharasālam pokkharāṇiṃ maṇḍapaṃ ārāmaṃ ārāmavatthum vā kāretvā “āgacchantu bhikkhū, icchāmi dānañca dātuṃ dhammañca sotuṃ bhikkhū ca passitu”nti evaṃ niddisitvā pesite gantabbam sattāhakaraṇīyena, na tveva appahite. Upāsako vā upāsikā vā tatheva saṅghagaṇapuggale uddissa vihārādīsu aññataraṃ kāretvā attano vā atthāya nivesanasayanigharādīsu aññataraṃ kārapetvā aññaṃ vā kiccakaraṇīyaṃ niddisitvā gilāno vā hutvā bhikkhūnaṃ santike dūtaṃ paṇeṃyā “āgacchantu bhadantā, icchāmi dānañca dātuṃ dhammañca sotuṃ bhikkhū ca passitu”nti, gantabbam sattāhakaraṇīyena, na tveva appahite.

“Anujānāmi, bhikkhave, sattannaṃ sattāhakaraṇīyena appahitepi gantum, pageva pahite. Bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā mātuyā ca pitussa cā”ti vacanato “gilānānaṃ etesaṃ bhikkhuādīnaṃ sahadhammikānaṃ mātāpitūnañca gilānānaṃyeve gilānabhattaṃ vā gilānupaṭṭhākabhattaṃ vā bhesajjaṃ vā pariyesissāmi, pucchissāmi vā upaṭṭhahissāmi vā”ti iminā kāraṇena appahitepi gantabbam, pageva pahite. Andhakaṭṭhakathāyaṃ pana “ye mātāpitūnaṃ upaṭṭhākā ñātakā vā aññātakā vā, tesampi appahite gantum vaṭṭatī”ti vuttaṃ, taṃ neva aṭṭhakathāyaṃ, na pāliyaṃ vuttaṃ, tasmā na gahetabbam.

Sace pana bhikkhuno bhātā vā añño vā ñātakā gilāno hoti, so ce bhikkhussa santike dūtaṃ paṇeṃyā “aḥam gilāno, āgacchatu bhadanto, icchāmi bhadantassa āgata”nti, gantabbam sattāhakaraṇīyena, na tveva appahite. Sace ekasmiṃ vihāre

bhikkhūhi saddhiṃ vasanto bhikkhubhattiko gilāno hoti, so ce bhikkhūnaṃ santike dūtaṃ paṇeṃya “ahaṃ gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgata”nti, gantabbaṃ sattāhakaraṇīyena, na tveva appahite.

Sace bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā anabhirati vā kukkuccaṃ vā diṭṭhigataṃ vā uppannaṃ hoti, gantabbaṃ sattāhakaraṇīyena appahitepi “anabhiratiṃ vūpakāsessāmi vā vūpakāsāpessāmi vā kumkuccaṃ vinodessāmi vā vinodāpessāmi vā diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā dhammakathaṃ vā karissāmi”ti, pageva pahite. Sace koci bhikkhu garudhammaṃ ajjhāpanno hoti parivāsāraho mūlāyapaṭikassanāraho mānattāraho abbhānāraho vā, appahitepi gantabbaṃ “parivāsādānādīsu ussukkaṃ āpajjissāmi, anussāvēssāmi, gaṇapūraṃ vā bhavissāmi”ti, pageva pahite. Bhikkhuniyāpi mānattārahāya mūlāyapaṭikassanārahāya abbhānārahāya vā eseṃ nayo. Sace sāmaṇero upasampajjitukāmo hoti, vassaṃ vā pucchitukāmo, sikkhamānā vā upasampajjitukāmā hoti, sikkhā vāssā kupitā, sāmaṇerī vā sikkhā samādiyitukāmā hoti, vassaṃ vā pucchitukāmā, appahitepi gantabbaṃ, pageva pahite.

Sace bhikkhussa bhikkhuniyā vā saṅgho kammaṃ kātukāmo hoti, tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, appahitepi gantabbaṃ, pageva pahite “kiṃ nu kho saṅgho kammaṃ na kareyya, lahukāya vā pariṇāmeyyā”ti. Sacepi kataṃyeṃva hoti kammaṃ, appahitepi gantabbaṃ “kiṃ nu kho sammā vatteyya, lomaṃ pāteyya, netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭipassambheyyā”ti.

181. “Anujānāmi, bhikkhave, saṅghakaraṇīyena gantu”nti vacanato senāsanapaṭibaddhasaṅghakaraṇīyenapi gantuṃ vaṭṭati. Ettha hi yaṃ kiñci uposathāgārādīsu senāsanesu cetiyachattavedikādīsu vā kattabbaṃ, antamaso bhikkhuno puggalikasenāsanampi sabbaṃ saṅghakaraṇīyamevāti adhippettaṃ, tasmā tassa nipphādanatthaṃ dabbasambhārādīni vā āharitūṃ vaḍḍhakīpabhutīnaṃ bhattavetanādīni vā dātuṃ gantabbaṃ. Apicettha ayampi pālimuttakanayo veditabbo - dhammassavanatthāya animantitena gantuṃ na vaṭṭati, sace ekasmiṃ mahāvāse paṭhamāṃyeṃva katikā katā hoti “asukadivasaṃ nāma sannipatitabba”nti, nimantitoyeṃva nāma hoti, gantuṃ vaṭṭati. “Bhaṇḍakaṃ dhovissāmi”ti gantuṃ na vaṭṭati. Sace pana ācariyupajjhāyā paṇṇanti, vaṭṭati. Nātidūre vihāro hoti, “tattha gantvā ajjeṃvā āgamiṃssāmi”ti sampāpuṇitūṃ na sakkoti, vaṭṭati. Uddesaparipucchādīnaṃ atthāyapi gantuṃ na labhati, “ācariyaṃ pana paṇṇissāmi”ti gantuṃ labhati. Sace naṃ ācariyo “ajja mā gacchā”ti vadati, vaṭṭati, upaṭṭhākakulaṃ vā ñātikulaṃ vā dassanāya gantuṃ na labhati.

Sace bhikkhūsu vassūpagatesu gāmo corehi vuṭṭhāti, tattha kiṃ kātābanti? Yena gāmo, tena gantabbaṃ. Sace gāmo dvidhā bhijjati, yattha bahutarā manussā, tattha gantabbaṃ. Sace bahutarā assaddhā honti appasannā, yattha saddhā pasannā, tattha gantabbaṃ. Ettha ca sace gāmo avidūragato hoti, tattha piṇḍāya caritvā vihārameṃvā āgantvā vasitabbaṃ. Sace dūraṃ gato, sattāhavārena aruṇo uṭṭhāpetabbo, na sakkā ce hoti, tattheṃvā sabhāgaṭṭhāne vasitabbaṃ. Sace manussā yathāpavattāni salākabhattādīni denti, “na mayaṃ tasmīṃ vihāre vasimhā”ti vattabbā. “Mayaṃ vihārassa vā pāsādassa vā na dema, tumhākaṃ dema, yattha katthaci vasitvā bhuñjathā”ti vutte pana yathāsukhaṃ bhuñjitabbaṃ, tesāṃyeṃvā taṃ pāpuṇāti. “Tumhākaṃ vasanaṭṭhāne pāpuṇāpetvā bhuñjathā”ti vutte pana yattha vasanti, tattha netvā vassaggena pāpuṇāpetvā bhuñjitabbaṃ. Sace pavāritakāle

vassāvāsikaṃ denti, yadi sattāhavārena aruṇaṃ uṭṭhāpayiṃsu, gaḥetabbaṃ.
Chinnavassehi pana “na mayaṃ tattha vasimha, chinnavassā maya”nti vattabbaṃ.
Yadi “yesaṃ amhākaṃ senāsaṇaṃ pāpitaṃ, te gaṇhantū”ti vadanti, gaḥetabbaṃ.
Yaṃ pana “vihāre upanikkhittakaṃ mā vinassī”ti idha āhaṭaṃ
cīvarādivabhaṇḍiyaḥaṇḍaṃ, taṃ tattheva gantvā apaloketvā bhājetabbaṃ. “Ito
ayyānaṃ cattāro paccaye dethā”ti kappiyakāraṇaṃ dinne khetṭavattṭhūdiḥe
tatrappādepi eseḥa nayo. Saṅghikaṇḥi vebhaṇḍiyaḥaṇḍaṃ antovihāre vā
bahisīmāya vā hotu, bahisīmāya ṭhitānaṃ apaloketvā bhājetuṃ na vaṭṭati.
Ubhayattha ṭhitampi pana antosīmāya ṭhitānaṃ apaloketvā bhājetuṃ vaṭṭatiyeḥa.

Sace pana vassūpagatā bhikkhū vāḥeḥi ubbāḥḥaṇḥi honti, gaṇhantipi paripātentipi,
sarīsapeḥi vā ubbāḥḥaṇḥi honti, ḍaṃsantipi paripātentipi, coreḥi vā ubbāḥḥaṇḥi honti,
vilumpantipi ākoṭentipi, pisāceḥi vā ubbāḥḥaṇḥi honti, āvisantipi hanantipi, “eseḥa
antarāyo”ti pakkamitabbaṃ, natthi vassaccheḥe āpatti. Sace gāmo agginā vā ḍaḍḍho
hoti, udakena vā vuḥḥo. Bhikkhū piṇḍakena kilamanti, “eseḥa antarāyo”ti
pakkamitabbaṃ, vassaccheḥe anāpatti. Senāsaṇaṃ agginā vā ḍaḍḍhaṃ hoti,
udakena vā vuḥḥaṃ, bhikkhū senāsaṇena kilamanti, “eseḥa antarāyo”ti
pakkamitabbaṃ, vassaccheḥe anāpatti. Sace vassūpagatā bhikkhū na labhanti
lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, “eseḥa antarāyo”ti
pakkamitabbaṃ. Sace labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ
pāripūriṃ, na labhanti sappāyāni bhojanāni, “eseḥa antarāyo”ti pakkamitabbaṃ.
Sacepi labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ,
labhanti sappāyāni bhojanāni, na labhanti sappāyāni bhesajjāni, “eseḥa antarāyo”ti
pakkamitabbaṃ. Sace labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ
pāripūriṃ, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti
patirūpaṃ upaṭṭhākaṃ, “eseḥa antarāyo”ti pakkamitabbaṃ, sabbattha vassaccheḥe
anāpatti.

Sace pana vassūpagataṃ bhikkhuṃ itthī nimanteti “eḥi, bhante, hiraṇṇaṃ vā te
demi, suvaṇṇaṃ vā khetṭaṃ vā vatthūṃ vā gāvuṃ vā gāviṃ vā dāsaṃ vā dāsiṃ vā
te demi, dhītaraṃ vā te demi bhariyatthāya, aḥaṃ vā te bhariyā homi, añṇaṃ vā te
bhariyaṃ ānemī”ti, tatra ce bhikkhuno eḥaṃ hoti “lahuparivattaṃ kho cittaṃ vuttaṃ
bhagavatā, siyāpime brahmacariyassa antarāyo”ti, pakkamitabbaṃ, natthi
vassaccheḥe āpatti. Vuttanayeneḥa vesī vā nimanteti, thullakumārī vā nimanteti,
paṇḍako vā nimanteti, ṇātakā vā nimanteti, rājāno vā nimanteti, corā vā
nimanteti, dhuttā vā nimanteti, eseḥa nayo. Sace vassūpagato bhikkhu passati
asāmikaṃ nidhiṃ, tatra ce bhikkhuno eḥaṃ hoti “lahuparivattaṃ kho cittaṃ vuttaṃ
bhagavatā, siyāpi me brahmacariyassa antarāyo”ti, pakkamitabbaṃ, anāpatti
vassaccheḥe.

Sace vassūpagato bhikkhu passati sambahule bhikkhū saṅghabhedāya
parakkamante, suṇāti vā “sambahulā bhikkhū saṅghabhedāya parakkamantī”ti, tatra
ce bhikkhuno eḥaṃ hoti “garuko kho saṅghabhedo vutto bhagavatā, mā mayi
sammukhībhūte saṅgho bhijjī”ti, pakkamitabbaṃ, anāpatti vassaccheḥe. Sace
vassūpagato bhikkhu suṇāti “asukasmiṃ kira āvāse sambahulā bhikkhū
saṅghabhedāya parakkamantī”ti, tatra ce bhikkhuno eḥaṃ hoti “te ca kho me
bhikkhū mittā, tyāhaṃ vakkhāmi ‘garuko kho, āvuso, saṅghabhedo vutto bhagavatā,

mā āyasmantānaṃ saṅghabhedo ruccitthā'ti, karissanti me vacanaṃ sussūsissanti, sotaṃ odahissanti'ti, pakkamitabbāṃ, anāpatti vassacchede, bhinne pana saṅghe gantvā karaṇīyaṃ natthi.

Sace pana koci bhikkhu "imaṃ temāsaṃ idha vassaṃ vasathā'ti vutte paṭissuṇitvā visaṃvādeti, dukkaṭaṃ. Na kevalaṃ tasseva paṭissavassa visaṃvāde dukkaṭaṃ, "imaṃ temāsaṃ bhikkhaṃ gaṇhatha, ubhopi mayaṃ idha vassaṃ vasissāma, ekato uddisāpessāmā'ti evamādināpi tassa tassa paṭissavassa visaṃvāde dukkaṭaṃ. Tañca kho paṭhamāṃ suddhacittassa pacchā visaṃvādanapaccayā, paṭhamampi asuddhacittassa pana paṭissave pācittiyaṃ. Visaṃvāde dukkaṭanti pācittiyena saddhiṃ dukkaṭaṃ yujjati.

182. Vassūpagatehi antovasse nibaddhavattaṃ ṭhapetvā vassūpagatā bhikkhū "sammuñjaniyo bandhathā'ti vattabbā. Sulabhā ce daṇḍakā ceva salākāyo ca honti, ekakena cha pañca muṭṭhisammumuñjaniyo dve tisso yaṭṭhisammumuñjaniyo vā bandhitabbā. Dullabhā honti, dve tisso muṭṭhisammumuñjaniyo ekā yaṭṭhisammumuñjani bandhitabbā. Sāmaṇerehi pañca pañca ukkā vā koṭṭetabbā, vasanaṭṭhānesu kasāvaparibhaṇḍaṃ kātabbāṃ. Vattaṃ karontehi ca na uddisitabbāṃ na uddisāpetabbāṃ, na sajjhāyo kātabbo, na pabbājetabbāṃ na upasampādetabbāṃ, na nissayo dātabbo, na dhammassavanaṃ kātabbāṃ. Sabbeva hi ete papañcā, nippapañcā hutvā samaṇadhammameva karissāmāti vā sabbe terasa dhutaṅgāni samādiyantu, seyyaṃ akappetvā ṭhānacaṅkamehi vītināmentu, mūgabbataṃ gaṇhantu, sattāhakarāṇīyena gatāpi bhājanīyabhaṇḍaṃ labhantūti vā evarūpaṃ adhammikavattaṃ na kātabbāṃ. Evaṃ pana kātabbāṃ - pariyattidhammo nāma tividhampi saddhammaṃ patitṭhāpeti, tasmā sakkaccaṃ uddisatha uddisāpetha, sajjhāyaṃ karotha, padhānaghare vasantānaṃ saṅghaṭṭanaṃ akatvā antovihāre nisīditvā uddisatha uddisāpetha, sajjhāyaṃ karotha, dhammassavanaṃ samiddhaṃ karotha, pabbājentā sodhetvā pabbājetha, sodhetvā upasampādetha, sodhetvā nissayaṃ detha. Ekopi hi kulaputto pabbajjañca upasampadañca labhitvā sakalaṃ sāsanaṃ patitṭhāpeti, attano thāmena yattakāni sakkotha, tattakāni dhutaṅgāni samādiyatha, antovassaṃ nāmetaṃ sakaladivasaṃ rattiyaṃ ca paṭhamayāmapacchimayāmesu appamattehi bhavitabbāṃ, vīriyaṃ ārabhitabbāṃ. Porāṇakamahātherāpi sabbapalibodhe chinditvā antovasse ekacāriyavattaṃ pūrayiṃsu, bhasse mattaṃ jānitvā dasavatthukathaṃ dasaasubhadasānussatiyaṭṭhatimśārammaṇakathaṃ kātuṃ vaṭṭati, āgantukānaṃ vattaṃ kātuṃ, sattāhakarāṇīyena gatānaṃ apaloketvā dātuṃ vaṭṭatīti evarūpaṃ vattaṃ kātabbāṃ.

Apica bhikkhū ovaditabbā "viggāhikapisuṇapharusavacanāni mā vadatha, divase divase sīlāni āvajjentā caturārakkhaṃ ahāpentā manasikārabahulā viharathā'ti. Dantakaṭṭhakhādanavattaṃ ācikkhitabbāṃ, cetiyaṃ vā bodhiṃ vā vandantena gandhamālaṃ vā pūjentena pattaṃ vā thavikāya pakkhipantena na kathetabbāṃ, bhikkhācāravattaṃ ācikkhitabbāṃ, antogāme manussehi saddhiṃ paccayasaññuttakathā vā visabhāgākathā vā na kathetabbā, rakkhindriyehi bhavitabbāṃ, khandhakavattañca sekhiyavattañca pūretabbanti evarūpā bahukāpi niyyānikakathā ācikkhitabbāti.

Iti pāḷimuttakavinayavinicchayasaṅgahe

Vassūpanāyikavinicchayakathā samattā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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