THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

2. Υποσχόλια στον Κανόνα της μοναστικής διαγωγής
(2. Vinaya Piṭaka - Tīkā)

06. Τα υποσχόλια «Το στολίδι της μοναστικής διαγωγής»
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1. Καθοριστική συζήτηση για τη μεσημεριανή ανάπαυση
(1. Divāseyyavinicchayakathā)

06. Τα υποσχόλια «Το στολίδι της μοναστικής διαγωγής» (Πρώτο μέρος)

1. Divāseyyavinicchayakathā

1. Evaṃ pāḷimuttavinicchayakathānaṃ mātikaṃ ṭhapetvā idāni yathāṭhapitamātikānukkamena niddisanto ‘‘tattha divāseyyāti divānipajjana’’ntiādimāha. Tattha tatthāti tesu mātikāpadesu samabhiniviṭṭhassa ‘‘divāseyyā’’ti padassa ‘‘divānipajjana’’nti attho daṭṭhabboti yojanā. Tattha divā-saddo ahavācako ākāranto nipāto. Vuttañhi abhidhānappadīpikāyaṃ ‘‘ānukūlyetu saddhañca, nattaṃ doso divā tvahe’’ti. Sayanaṃ seyyā, karajakāyagatarūpānaṃ uddhaṃ anuggantvā dīghavasena vitthārato pavattanasaṅkhāto iriyāpathaviseso. Divākālasmiṃ seyyā divāseyyā. Aruṇuggamanato paṭṭhāya yāva sūriyatthaṅgamanā, etasmiṃ kāle sayanairiyāpathakaraṇanti. Tenāha ‘‘divānipajjananti attho’’ti.

Tatrāti tasmiṃ divāsayane ayaṃ vakkhamāno vinicchayo veditabboti yojanā. ‘‘Anujānāmi…pe… vacanato’’ti ayaṃ paṭhamapārājikasikkhāpadassa vinītavatthūsu āgato bhagavatā āhaccabhāsito ñāpakapāṭho. Tattha divā paṭisallīyantenāti divā nipajjantena. Dvāraṃ saṃvaritvā paṭisallīyitunti dvāraṃ pidahitvā nipajjituṃ. ‘‘Divā…pe… nipajjitabbanti ñāpyaṃ. Nanu pāḷiyaṃ ‘‘ayaṃ nāma āpattī’’ti na vuttā, atha kathamettha āpatti viññāyatīti codanaṃ sandhāyāha ‘‘ettha ca kiñcāpī’’tiādi. Tattha etthāti etasmiṃ divānipajjane. Ca-saddo vākyārambhajotako, kiñcāpi-saddo nipātasamudāyo, yadipītyattho. Pāḷiyaṃ ayaṃ nāma āpattīti kiñcāpi na vuttā, pana tathāpi asaṃvaritvā nipajjantassa aṭṭhakathāyaṃ dukkaṭaṃ yasmā vuttaṃ, tasmā ettha āpatti viññāyatīti yojanā. Evaṃ santepi asati bhagavato vacane kathaṃ aṭṭhakathāyaṃ vuttaṃ siyāti āha ‘‘vivaritvā…pe… anuññātattā’’ti. Etena bhagavato anujānanampi taṃ akarontassa āpattikāraṇaṃ hotīti dasseti.

Tattha ‘‘uppanne vatthumhīti itthiyā kataajjhācāravatthusmi’’nti vimativinodaniyaṃ vuttaṃ, sāratthadīpaniyaṃ pana ‘‘methunavatthusmiṃ uppanne’’ti vuttaṃ, porāṇaṭīkāyampi tameva gahetvā ‘‘uppanne methunavatthusmi’’nti vuttaṃ, tadetaṃ vicāretabbaṃ methunalakkhaṇassa abhāvā. Nanu sikkhāpadapaññāpanaṃ nāma buddhavisayo, atha kasmā aṭṭhakathāyaṃ dukkaṭaṃ vuttanti āha ‘‘bhagavato’’tiādi. Na kevalaṃ upālittherādīhi eva aṭṭhakathā ṭhapitā, atha kho pāḷito ca atthato ca buddhena bhagavatā vutto. Na hi bhagavatā abyākataṃ tantipadaṃ nāma atthi, sabbesaṃyeva attho kathito, tasmā sambuddheneva tiṇṇaṃ piṭakānaṃ atthavaṇṇanakkamopi bhāsitoti daṭṭhabbaṃ. Tattha tattha hi bhagavatā pavattitā pakiṇṇakadesanāyeva aṭṭhakathāti.

Kiṃ panettha etaṃ divā dvāraṃ asaṃvaritvā nipajjantassa dukkaṭāpattiāpajjanaṃ aṭṭhakathāyaṃ vuttattā eva siddhaṃ, udāhu aññenapīti āha ‘‘atthāpattī’’tiādi. Etaṃ dukkaṭāpattiāpajjanaṃ na kevalaṃ aṭṭhakathāyaṃ vuttattā eva siddhaṃ, atha kho ‘‘atthāpatti divā āpajjati, no ratti’’nti iminā parivārapāṭhenapi siddhaṃ hotīti yojanā. Katarasmiṃ pana vatthusmiṃ idaṃ sikkhāpadaṃ vuttanti? ‘‘Tena kho pana samayena aññataro bhikkhu vesāliyaṃ mahāvane kūṭāgārasālāyaṃ divā vihāragato dvāraṃ vivaritvā nipanno ahosi. Tassa aṅgamaṅgāni vātupatthaddhāni ahesuṃ. Tena kho pana samayena sambahulā itthiyo gandhañca mālañca ādāya vihāraṃ āgamiṃsu

vihārapekkhikāyo. Atha kho tā itthiyo taṃ bhikkhuṃ passitvā aṅgajāte abhinisīditvā yāvadatthaṃ katvā ‘purisusabho vatāya’nti vatvā gandhañca mālañca āropetvā pakkamiṃsu. Bhikkhū kilinnaṃ passitvā bhagavato etamatthaṃ ārocesuṃ. Pañcahi, bhikkhave, ākārehi aṅgajātaṃ kammaniyaṃ hoti rāgena, vaccena, passāvena, vātena, uccāliṅgapāṇakadaṭṭhena. Imehi kho, bhikkhave, pañcahākārehi aṅgajātaṃ kammaniyaṃ hoti. Aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ tassa bhikkhuno rāgena aṅgajātaṃ kammaniyaṃ assa, arahaṃ so, bhikkhave, bhikkhu, anāpatti bhikkhave tassa bhikkhuno. Anujānāmi bhikkhave divā paṭisallīyantena dvāraṃ saṃvaritvā paṭisallīyitu’’nti etasmiṃ vatthusmiṃ idaṃ vuttanti daṭṭhabbaṃ.

2. Idāni dvāravisesaṃ dassetuṃ ‘‘kīdisa’’ntiādimāha. Tattha parivattakadvāramevāti saṃvaraṇavivaraṇavasena ito cito ca parivattanayoggadvārameva. Rukkhasūcikaṇṭakadvāranti rukkhasūcidvāraṃ kaṇṭakadvārañca. ‘‘Rukkhasūcidvārakaṇṭakadvāra’’micceva vā pāṭho. Yaṃ ubhosu passesu rukkhatthambhe nikhanitvā tattha vijjhitvā majjhe dve tisso rukkhasūciyo pavesetvā karonti, taṃ rukkhasūcidvāraṃ nāma. Pavesananikkhamanakāle apanetvā thakanayoggaṃ ekāya, bahūhi vā kaṇṭakasākhāhi kataṃ kaṇṭakadvāraṃ nāma. Gāmadvārassa pidhānatthaṃ padarena vā kaṇṭakasākhādīhi vā katassa kavāṭassa udukkhalapāsakarahitatāya ekena saṃvarituṃ vivarituñca asakkuṇeyyassa heṭṭhā ekaṃ cakkaṃ yojenti, yena parivattamānakakavāṭaṃ sukhathakanakaṃ hoti, taṃ sandhāya vuttaṃ ‘‘cakkalakayuttadvāra’’nti. Cakkameva hi lātabbatthena saṃvaraṇavivaraṇatthāya gahetabbatthena cakkalakaṃ, tena yuttakavāṭampi cakkalakaṃ nāma, tena yuttadvāraṃ cakkalakayuttadvāraṃ.

Mahādvāresu pana dve tīṇi cakkalakāni yojetīti āha ‘‘phalakesū’’tiādi. Kiṭikāsūti veḷupesikādīhi kaṇṭakasākhādīhi ca katathakanakesu. Saṃsaraṇakiṭikadvāranti cakkalakayantena saṃsaraṇakiṭikāyuttamahādvāraṃ. Gopphetvāti āvuṇitvā, rajjūhi ganthetvā vā. Ekaṃ dussasāṇidvāramevāti ettha kilañjasāṇidvārampi saṅgahaṃ gacchati. Vajirabuddhiṭīkāyaṃ pana ‘‘dussadvāraṃ sāṇidvārañca dussasāṇidvāraṃ. Dussasāṇi kilañjasāṇītiādinā vuttaṃ sabbampi dussasāṇiyameva saṅgahetvā vuttaṃ, ekasadisattā ekanti vutta’’nti vuttaṃ.

3. Evaṃ dvāravisesaṃ dassetvā idāni yattakena dvāraṃ saṃvutaṃ hoti, taṃ pamāṇaṃ dassetuṃ ‘‘kittakena’’tyādimāha. Tattha sūcīti majjhe chiddaṃ katvā pavesitā. Ghaṭikāti upari yojitā. Idāni yattha dvāraṃ saṃvaritvā nipajjituṃ na sakkā hoti, tattha kātabbavidhiṃ dassetuṃ ‘‘sace bahūnaṃ vaḷañjanaṭṭhānaṃ hotī’’tiādi vuttaṃ. Bahūnaṃ avaḷañjanaṭṭhānepi ekaṃ āpucchitvā nipajjituṃ vaṭṭatiyeva. Atha bhikkhū…pe… nisinnā hontīti idaṃ tattha bhikkhūnaṃ sannihitabhāvadassanatthaṃ vuttaṃ, na sesairiyāpathasamaṅgitānivattanatthaṃ, tasmā nipannepi ābhogaṃ kātuṃ vaṭṭati. Nipajjitvā niddāyante pana ābhogaṃ kātuṃ na vaṭṭati. Asantapakkhe ṭhitattā raho nisajjāya viya dvārasaṃvaraṇaṃ nāma mātugāmānaṃ pavesanivāraṇatthaṃ anuññātanti āha ‘‘kevalaṃ bhikkhuniṃ vā’’tiādi.

Ettha ca taṃ yuttaṃ, evaṃ sabbatthapi yo yo theravādo vā aṭṭhakathāvādo vā pacchā vuccati, so sova pamāṇanti gahetabbanti idaṃ aṭṭhakathāvacanato atirekaṃ ācariyassa vacanaṃ. Ito pubbāparavacanaṃ aṭṭhakathāvacanameva. Tattha taṃ yuttanti ‘‘kurundaṭṭhakathāyaṃ pana…pe… na vattatī’’ti yaṃ vacanaṃ aṭṭhakathācariyehi vuttaṃ, taṃ vacanaṃ yuttanti attho. Evaṃ…pe… gahetabbanti yathā cettha kurundiyaṃ vuttavacanaṃ yuttaṃ, evaṃ sabbatthapi vinicchaye yo yo theravādo vā aṭṭhakathāvādo vā pacchā vuccati, so sova pamāṇanti gahetabbaṃ,

pure vutto theravādo vā aṭṭhakathāvādo vā pamāṇanti na gahetabbanti adhippāyo. Idaṃ vacanaṃ aṭṭhāne vuttaṃ viya dissati. Kathaṃ? Yaṃ tāva vuttaṃ, taṃ yuttanti. Taṃ imasmiṃ āpucchanaābhogakaraṇavinicchaye aññassa ayuttassa aṭṭhakathāvādassa vā theravādassa vā abhāvā vattuṃ na sakkā. Na hi pubbavākye ‘‘bhikkhū evā’’ti avadhāraṇaṃ kataṃ, atha kho āsannavasena vā paṭṭhānavasena vā ‘‘bhikkhū cīvarakammaṃ’’iccādikaṃyeva vuttaṃ. Yampi vuttaṃ ‘‘evaṃ sabbatthapī’’tyādi, tampi anokāsaṃ. Imasmiṃ vinicchaye aññassa aṭṭhakathāvādassa vā ācariyavādassa vā avacanato pure pacchābhāvo ca na dissati, ayaṃ ‘‘pamāṇa’’nti gahetabbo, ayaṃ ‘‘na gahetabbo’’ti vattabbabhāvo ca.

Upari pana ‘‘ko muccati, ko na muccatī’’ti imassa pañhassa vissajjane mahāpaccarivādo ca kurundivādo ca mahāaṭṭhakathāvādo cāti tayo aṭṭhakathāvādā āgatā, eko mahāpadumattheravādo, tasmā tattheva yuttāyuttabhāvo ca pamāṇāpamāṇabhāvo ca gahetabbāgahetabbabhāvo ca dissati, tasmā tasmiṃyeva ṭhāne vattabbaṃ siyā, suvimalavipulapaññāveyyattiyasamannāgatena pana ācariyāsabhena avattabbaṭṭhāne vuttaṃ na siyā, tasmā upari aṭṭhakathāvādasaṃsandanāvasāne mahāpadumattherena vuttanti imassa vacanassa pacchato vuttaṃ siyā, taṃ pacchā lekhakehi parivattetvā likhitaṃ bhaveyya, pārājikakaṇḍaṭṭhakathāyañca idaṃ vacanaṃ vuttaṃ. Ṭīkāyañca imasmiṃ ṭhāne na vuttaṃ, upariyeva vuttaṃ, ‘‘yo ca yakkhagahitako, yo ca bandhitvā nipajjāpito’’ti imassa aṭṭhakathāvādassa pacchimattā soyeva pamāṇato gahetabbo. Tathā ca vakkhati ‘‘sabbattha yo yo aṭṭhakathāvādo vā theravādo vā pacchā vuccati, so soyeva pamāṇato daṭṭhabbo’’ti, tasmā idamettha vicāretvā gahetabbaṃ.

4. Idāni dvāraṃ saṃvaraṇassa antarāye sati asaṃvaritvāpi nipajjituṃ vaṭṭatīti dassetuṃ ‘‘atha dvārassa’’tyādimāha. Nisseṇiṃ āropetvāti uparimatalaṃ āropetvā visaṅkharitvā bhūmiyaṃ pātetvā, chaḍḍetvā vā nipajjituṃ vaṭṭati. Idaṃ ekābaddhatāya vuttaṃ. Dvepi dvārāni jaggitabbānīti ettha sace ekasmiṃ dvāre kavāṭaṃ vā natthi, heṭṭhā vuttanayena saṃvarituṃ vā na sakkā, itaraṃ dvāraṃ asaṃvaritvā nipajjituṃ vaṭṭati. Dvārapālassāti dvārakoṭṭhake mahādvāre, nisseṇimūle vā ṭhatvā dvārajagganakassa. Pacchimānaṃ bhāroti ekābaddhavasena āgacchante sandhāya vuttaṃ. Asaṃvutadvāre antogabbhe vāti yojetabbaṃ. Bahi vāti gabbhato bahi. Nipajjanakālepi...pe... vaṭṭatiyevāti ettha dvārajagganakassa tadadhīnattā tadā tassa tattha sannihitāsannihitabhāvaṃ anupadhāretvāpi ābhogaṃ kātuṃ vaṭṭatiyevāti vadanti.

Yena kenaci parikkhitteti ettha parikkhepassa ubbedhato pamāṇaṃ sahaseyyappahonake vuttasadisameva. Vuttañhi samantapāsādikāyaṃ ‘‘yañhi senāsanaṃ upari pañcahi chadanehi aññena vā kenaci sabbameva paṭicchannaṃ, ayaṃ sabbacchannā nāma seyyā...pe... yaṃ pana senāsanaṃ bhūmito paṭṭhāya yāva chadanaṃ āhacca pākārena vā aññena vā kenaci antamaso vatthenapi parikkhittaṃ, ayaṃ sabbaparicchannā nāma seyyā. Chadanaṃ anāhacca sabbantimena pariyāyena diyaḍḍhahatthubbedhena pākārādinā parikkhittāpi sabbaparicchannāyevāti kurundaṭṭhakathāyaṃ vutta’’nti. ‘‘Diyaḍḍhahatthubbedho vaḍḍhakihatthena gahetabbo’’ti sāratthadīpaniyaṃ vimativinodaniyañca vuttaṃ. Mahāpariveṇanti mahantaṃ aṅgaṇaṃ. Tena bahujanasañcaraṇaṭṭhānaṃ dasseti. Tenāha ‘‘mahābodhī’’tiādi.

Aruṇe uggate vuṭṭhāti, anāpatti anāpattikhettabhūtāya rattiyā suddhacittena nipannattā. Pabujjhitvā puna supati, āpattīti aruṇe uggate pabujjhitvā

aruṇuggamanaṃ ñatvā vā añatvā vā anuṭṭhahitvā sayitasantānena supati, uṭṭhahitvā kattabbassa dvārasaṃvaraṇādino akatattā akiriyasamuṭṭhānā āpatti hoti anāpattikhette katanipajjanakiriyāya anaṅgattā. Ayañhi āpatti īdise ṭhāne akiriyā, divā dvāraṃ asaṃvaritvā nipajjanakkhaṇe kiriyākiriyā ca acittakā cāti veditabbā. Purāruṇā pabujjhitvāpi yāva aruṇuggamanā sayantassapi purimanayena āpattiyeva.

Aruṇe uggate vuṭṭhahissāmīti...pe... āpattiyevāti ettha kadā assa āpattīti? Vuccate - na tāva rattiyaṃ, ‘‘divā āpajjati, no ratti’’nti vuttattā anādariyadukkaṭā na muccatīti vuttadukkaṭaṃ pana divāsayanadukkaṭameva na hoti anādariyadukkaṭattā eva. ‘‘Aruṇuggamane pana acittakaṃ akiriyasamuṭṭhānaṃ āpattiṃ āpajjatīti veditabba’’nti vimativinodaniyaṃ vuttaṃ, sāratthadīpaniyampi ‘‘yathāpariccheda meva vuṭṭhātīti aruṇe uggateyeva uṭṭhahati. Tassa āpattīti asuddhacitteneva nipannattā niddāyantassapi aruṇe uggate divāpaṭisallānamūlikā āpatti. ‘Evaṃ nipajjanto anādariyadukkaṭāpi na muccatī’ti vuttattā asuddhacittena nipajjanto aruṇuggamanato puretaraṃ uṭṭhahantopi anuṭṭhahantopi nipajjanakāleyeva anādariyadukkaṭaṃ āpajjati, divāpaṭisallānamūlikaṃ pana dukkaṭaṃ aruṇeyeva āpajjatī’’ti vuttaṃ, tasmā evaṃ nipajjantassa dve dukkaṭāni āpajjantīti veditabbaṃ.

Sace dvāraṃ saṃvaritvā aruṇe uggate uṭṭhahissāmīti nipajjati, dvāre ca aññehi aruṇuggamanakāle vivaṭepi tassa anāpattiyeva dvārapidahanassa rattidivābhāgesu visesābhāvā. Āpattiāpajjanasseva kālaviseso icchitabbo, na tapparihārassāti gahetabbaṃ. ‘‘Dvāraṃ saṃvaritvā rattiṃ nipajjatī’’ti hi vuttaṃ. Divā saṃvaritvā nipannassa kenaci vivaṭepi dvāre anāpattiyeva, attanāpi anuṭṭhahitvāva sati paccaye vivaṭepi anāpattīti vadanti, idampi vimativinodaniyameva vuttaṃ.

Yathāpariccheda meva vuṭṭhātīti aruṇe uggateyeva vuṭṭhāti, āpattiyevāti mūlāpattiṃ sandhāya vuttaṃ. Anādariyaāpatti pana purāruṇā uṭṭhitassapi tassa hoteva ‘‘dukkaṭā na muccatī’’ti vuttattā. Dukkaṭā na muccatīti ca purāruṇā uṭṭhahitvā mūlāpattiyā muttopi anādariyadukkaṭā na muccatīti adhippāyo.

5. Niddāvasena nipajjatīti niddābhibhūtatāya ekapassena nipajjati. ‘‘Niddāvasena nipajjatī’’ti vohāravasena vuttaṃ, pādānaṃ pana bhūmito amocitattā ayaṃ nipanno nāma hotīti teneva anāpatti vuttā. Apassāya supantassāti kaṭiṭṭhito uddhaṃ piṭṭhikaṇṭake appamattakaṃ padesaṃ bhūmiṃ aphusāpetvā supantassa. Kaṭiṭṭhiṃ pana bhūmiṃ phusāpentassa sayanaṃ nāma na hoti. Piṭṭhipasāraṇalakkhaṇā hi seyyā dīghā, vandanādīsupi tiriyaṃ piṭṭhikaṇṭakānaṃ pasāritattā nipajjanamevāti āpatti pariharitabbāva. Vandanāpi hi pādamūle nipajjatītiādīsu nipajjanameva vuttā. Sahasā vuṭṭhātīti pakkhalitā patito viya sahasā vuṭṭhāti, tassapi anāpatti patanakkhaṇe avisayattā, visaye jāte sahasā vuṭṭhitattā ca. Yassa pana visaññitāya pacchāpi avisayo eva, tassa anāpattiyeva patanakkhaṇe viya. Tattheva sayati, na vuṭṭhātīti iminā visayepi akaraṇaṃ dasseti, teneva tassa āpattīti vuttaṃ.

Idāni aṭṭhakathāvādasaṃsandanaṃ kātuṃ ‘‘ko muccati, ko na muccatī’’tiādimāha. Tattha mahāpaccariyantiādīsu paccarīti uḷumpaṃ vuccati, tasmiṃ nisīditvā katattā tameva nāmaṃ jātaṃ. Kurundivallivihāro nāma atthi, tattha katattā kurundīti nāmaṃ jātaṃ. Mahāaṭṭhakathā nāma saṅgītittayamāruḷhā tepiṭakassa buddhavacanassa aṭṭhakathā. Yā mahāmahindattherena tambapaṇṇidīpaṃ ābhatā, tambapaṇṇiyehi therehi pacchā sīhaḷabhāsāya abhisaṅkhatā ca hoti. Ekabhaṅgenāti ekapassabhañjanena pāde bhūmito amocetvā ekapassena sarīraṃ bhañjitvā nipannoti vuttaṃ hoti. Mahāaṭṭhakathāyaṃ pana mahāpadumattherena vuttanti

sambandho. Tena mahāaṭṭhakathāya likhitamahāpadumattheravāde ‘‘aya’’nti dasseti. ‘‘Mucchitvā patitattā avisayattā āpatti na dissatī’’ti therena vuttaṃ.Ācariyā pana yathā yakkhagahitako bandhitvā nipajjāpito ca paravaso hoti, evaṃ aparavasattā mucchitvā patito kañcikālaṃ jānitvā nipajjatīti anāpattiṃ na vadanti, visaññite pana sati anāpattiyeva.

Dve janātiādi mahāaṭṭhakathāyameva vacanaṃ, tadeva pacchā vuttattā pamāṇaṃ. Yakkhagahitaggahaṇeneva cettha visaññibhūtopi saṅgahito, ekabhaṅgena nipanno pana anipannattā āpattito muccatiyevāti gahetabbaṃ. Sāratthadīpaniyañca ‘‘yo ca yakkhagahitako, yo ca bandhitvā nipajjāpito’’ti imassa aṭṭhakathāvādassa pacchimattā soyeva pamāṇato gahetabbo, tathā ca vakkhati ‘‘sabbattha yo yo aṭṭhakathāvādo vā pacchā vuccati, so soyeva pamāṇato gahetabbo’’ti. Imasmiṃ ṭhāne imassa aṭṭhakathāpāṭhassa ānītattā imasmiṃ vinayasaṅgahappakaraṇepi imasmiṃyeva ṭhāne so pāṭho vattabboti no khanti. Ettha ca ‘‘rattiṃ dvāraṃ vivaritvā nipanno aruṇe uggate uṭṭhāti, anāpattī’’tiādivacanato aruṇuggamane saṃsayavinodanatthaṃ aruṇakathā vattabbā. Tatridaṃ vuccati -

‘‘Ko esa aruṇo nāma;
Kena so aruṇo bhave;
Kīdiso tassa vaṇṇā tu;
Saṇṭhānaṃ kīdisaṃ bhave.

‘‘Kismiṃ kāle ca dese ca, aruṇo samugacchati;
Kiṃ paccakkhasiddho eso, udāhu anumānato’’ti.

Tattha ko esa aruṇo nāmāti ettha esa aruṇo nāma sūriyassa pabhāviseso. Vuttañhetaṃ abhidhānappadīpikāyaṃ -

‘‘Sūrassodayato pubbuṭṭhitaraṃsi siyāruṇo’’ti;

Taṭṭīkāyañca ‘‘sūrassa udayato pubbe uṭṭhitaraṃsi aruṇo nāma siyā’’ti. Vimativinodanīnāmikāyaṃ vinayaṭīkāyañca ‘‘aruṇoti cettha sūriyuggamanassa purecaro vaḍḍhanaghanaratto pabhāvisesoti daṭṭhabbo’’ti vuttaṃ, tasmā sūriyappabhāyeva aruṇo nāma, na aññoti daṭṭhabbaṃ. Kena so aruṇo bhaveti ettha aruṇo vaṇṇo assāti aruṇo, kiñcirattavaṇṇasamannāgatoti attho. Atha vā arati gacchati rattavaṇṇabhāvena pavattatīti aruṇo. Vuttañhetaṃ abhidhānappadīpikāṭīkāyaṃ ‘‘aruṇavaṇṇatāya arati gacchatīti aruṇo’’ti. Kīdiso tassa vaṇṇoti ettha abyattarattavaṇṇo tassa vaṇṇo bhave. Vuttañhi abhidhānappadīpikāyaṃ ‘‘aruṇo kiñcirattothā’’ti. Taṭṭīkāyañca ‘‘kiñciratto abyattarattavaṇṇo aruṇo nāma yathā macchassa akkhī’’ti. Vimativinodaniyañca ‘‘vaḍḍhanaghanaratto pabhāviseso’’ti, tasmā sūriyassa rattappabhāyeva aruṇo nāma, na setappabhādayoti daṭṭhabbaṃ. Yadi evaṃ pātimokkhaṭṭhapanakkhandhakavaṇṇanāya vimativinodaniyaṃ ‘‘pāḷiyaṃ pana nandimukhiyāti odātadisāmukhatāya tuṭṭhamukhiyā’’ti vuttaṃ, taṃ kathaṃ yujjeyyāti, no na yujjeyya. Tattha hi aruṇuggatakāle aruṇobhāsena odātadisāmukhabhāvo vutto, na aruṇobhāsassa odātabhāvo. Vuttañhetaṃ udānaṭṭhakathāyaṃ ‘‘nandimukhiyāti aruṇassa uggatattā eva aruṇobhāya sūriyālokūpajīvino satte nandāpanamukhiyā rattiyā jātāya vibhāyamānāyāti attho’’ti.

Jātakaṭṭhakathāyañca -

‘‘Jighañ ñarattiṃ aruṇasmimuhate;
Yā dissati uttamarūpavaṇṇinī;
Tathūpamā maṃ paṭibhāsi devate;
Ācikkha me taṃ katamāsi accharā’’ti.

Imassa gāthāya atthavaṇṇanāyaṃ ‘‘tattha jighañ ñarattinti pacchimarattiṃ, rattipariyosāneti attho. Uhateti aruṇe uggate. Yāti yā puratthimā disā rattavaṇṇatāya uttamarūpadharā hutvā dissatī’’ti. Evaṃ aruṇuggatasamaye puratthimadisāya rattavaṇṇatā vuttā, tasmā tasmiṃ samaye aruṇassa uṭṭhitattā puratthimāya disāya rattabhāgo sūriyālokassa patthaṭattā sesadisānaṃ odātabhāvo viññāyati.

Saṇṭhānaṃ kīdisaṃ bhaveti ettha aruṇassa pāṭekkaṃ saṇṭhānaṃ nāma natthi rasmimattattā. Yattakaṃ padesaṃ pharati, tattakaṃ tassa saṇṭhānanti daṭṭhabbaṃ. Atha vā puratthimadisāsaṇṭhānaṃ. Vuttañhi jātakaṭṭhakathāyaṃ ‘‘puratthimadisā rattavaṇṇatāya uttamarūpadharā hutvā dissatī’’ti.

Kismiṃ kāle ca dese ca, aruṇo samugacchatīti ettha esa aruṇo sūriyuggamanassa pure kāle puratthimadisāyaṃ uggacchati. Vuttañhetaṃ udānaṭṭhakathāyaṃ ‘‘uddhaste aruṇeti uggate aruṇe, aruṇo nāma puratthimadisāyaṃ sūriyodayato puretarameva uṭṭhitobhāso’’ti. Abhidhānappadīpikāyañca ‘‘sūrassodayato pubbuṭṭhitaraṃsī’’ti.

Kiṃ paccakkhasiddho eso, udāhu anumānatoti ettha ayaṃ aruṇo nāma paccakkhasiddho eva, na anumānasiddho. Kasmā viññāyatīti ce? Cakkhuviññāṇagocaravaṇṇāyatanabhāvato. Akkhassa patīti paccakkhaṃ, cakkhurūpānaṃ abhimukhabhāvena āpāthagatattā cakkhuviññāṇaṃ hoti. Vuttañhetaṃ bhagavatā ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’nti, tasmā ayaṃ aruṇavaṇṇo cakkhunā disvā jānitabbato paccakkhasiddhoyeva hoti, na evaṃ sati evaṃ bhaveyyāti anumānena punappunaṃ cintanena siddhoti. Imaṃ pañhavissajjanaṃ sādhukaṃ manasi karitvā paṇḍitehi rattobhāsoyeva aruṇoti paccetabbo sallakkhetabboti.

Kasmā pana imasmiṃ ṭhāne aruṇakathā vuttāti? Imissā aruṇakathāya mahāvisayabhāvato. Kathaṃ? Uposathikā upāsakā ca upāsikāyo ca aruṇuggamanaṃ tathato ajānantā anuggateyeva aruṇe uggatasaññāya khādanīyaṃ vā khādanti, bhojanīyaṃ vā bhuñjanti, mālāgandhādīni vā dhārenti, tato tesaṃ sīlaṃ bhijjati. Sāmaṇerā tatheva vikālabhojanaṃ bhuñjitvā sīlavināsaṃ pāpuṇanti. Nissayapaṭipannakā bhikkhū ācariyupajjhāyehi vinā bahisīme carantā nissayappassambhanaṃ pāpuṇanti, antovasse bhikkhū upacārasīmato bahigacchantā vassacchedaṃ, tecīvarikā bhikkhū abaddhasīmāyaṃ cīvarena vippavasantā nissaggiyapācittiyaṃ, tathā sattabbhantarasīmāyaṃ, sahaseyyappahonakaṭṭhāne anupasampannamātugāmehi saha sayantā pācittiyaṃ, tathā yāvakālikaṃ bhuñjantā bhikkhū, pārivāsikādayo vattaṃ nikkhipantā ratticchedaṃ. Evamādianekādīnavasambhavato lajjipesalānaṃ bhikkhūnaṃ tathato aruṇuggamanassa jānanatthaṃ vuttāti daṭṭhabbā.

Keci pana bhikkhū aḍḍharattisamaye ghaṭisuññattā aḍḍharattikālaṃ atikkamma aññadivaso hoti, tasmā tasmiṃ kāle aruṇaṃ uṭṭhitaṃ nāma hotīti maññamānā aḍḍharattiṃ atikkamma khādanīyabhojanīyādīni bhuñjanti, te pana buddhasamayaṃ ajānantā vedasamayameva manasi karontā evaṃ karonti, tasmā tesaṃ taṃkaraṇaṃ

pamāṇaṃ na hoti. Bahavo pana bhikkhū aruṇassa paccakkhabhāvaṃ ajānantā anumānavasena cintituñca asakkontā anussavavaseneva paravacanaṃ saddahantā amhākaṃ ācariyā aruṇuggamanavelāyaṃ uṭṭhāya gacchantā sūriyuggamanavelāyaṃ dvisahassadaṇḍappamāṇaṃ ṭhānaṃ pāpuṇanti, tisahassadaṇḍappamāṇaṃ ṭhānaṃ pāpuṇantīti ca vadanti. Imamhā vihārā asukaṃ nāma vihāraṃ asukaṃ nāma cetiyaṃ asukaṃ nāma gāmaṃ pāpuṇantītiādīni ca vadantīti evaṃ anussavavacanaṃ vadanti, tampi appamāṇaṃ. Kasmā? Addhānaṃ nāma balavantassa javasampannassa ca rassaṃ hoti, dubbalassa santassa ca dīghaṃ hoti. Vuttañhi bhagavatā -

> ‘‘Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ;
> Dīgho bālāna saṃsāro, saddhammaṃ avijānata’’nti.

Tasmā addhānaṃ nāma sabbesaṃ ekasadisaṃ na hotīti aruṇuggamanassa lakkhaṇaṃ bhavituṃ na sakkā, na ca te āyasmanto piṭakattayato kiñci sādhakabhūtaṃ vacanaṃ āharanti, asakkhikaṃ aḍḍaṃ karonti viya yathājjhāsayameva vadantīti pamāṇaṃ na hoti.

Aññe pana -

> ‘‘Atītarattiyā yāmo;
> Pacchimoḍḍhamamussa vā;
> Bhāviniyādippahāro;
> Tadaḍḍhaṃ vājjatehya hoti -

Kaccāyanasārappakaraṇāgataṃ gāthaṃ vatvā atītarattiyā pacchimo yāmo ajja pariyāpanno, tasmā pacchimayāmassa ādito paṭṭhāya aruṇaṃ uggacchatī’’ti vadanti. Ayaṃ vādo sakāraṇasaññāpakattā purimehi balavā hoti, evaṃ santepi ayuttoyeva. Kasmā? Ayañhi gāthā bāhirasaddasatthe jaṅgadāsappakaraṇe vuttanayena ajja bhavā ajjatanīti vuttaajjavohārassa pavattanakālaṃ dassetuṃ vuttā, na piṭakattaye vuttassa aruṇuggamanassa kālaṃ dassetuṃ, tasmā aññasādhyassa aññasādhakena sādhitattā ayuttoyeva.

Apare pana ‘‘pahāro yāmasaññito’’ti abhidhānappadīpikāyaṃ vuttattā pahārayāmasaddānaṃ ekatthattā tattheva ‘‘tiyāmā saṃvarī bhave’’ti vuttattā rattiyā ca tiyāmabhāvato pāḷiyañca ‘‘abhikkantā, bhante, ratti, nikkhanto pacchimo yāmo, uddhasto aruṇo’’ti āgatattā idāni rattiyā catūsu pahāresu tatiyappahārassa avasāne aruṇo uggato, tasmā avasesaekappahāramatto kālo divasabhāgaṃ bhajatīti vadeyyuṃ, ayaṃ vādo tatiyavādatopi balavataro. Kasmā? Ñāpakañāpyānaṃ anurūpabhāvato. Tathā hi ‘‘pahāro yāmasaññito’’ti ayaṃ ñāpako pahārayāmānaṃ ekatthabhāvassa anurūpo, ‘‘tiyāmā saṃvarībhave’’ti ayaṃ rattiyā tiyāmabhāvassa, ‘‘pāḷiyañcā’’tiādi tatiyappahārassa avasāne aruṇuggamanassa, tathāpi ayuttoyeva hoti. Kasmā? ‘‘Avasesaekappahāramatto kālo divasabhāgaṃ bhajatī’’ti vacanassa viruddhattā. Majjhimadese hi dasaghaṭikāpamāṇassa kālassa ekappahārattā sabbā ratti tiyāmāva hoti, na catuyāmā, idāni pana paccantavisayesu sattaṭṭhaghaṭikāmattassa kālassa ekappahārakatattā catuppahārā bhavati, tasmā majjhimadesavohāraṃ gahetvā abhidhānappadīpikāyañca ‘‘tiyāmā saṃvarī bhave’’ti vuttaṃ, pāḷiyañca ‘‘nikkhanto pacchimo yāmo, uddhasto aruṇo’’ti, tasmā rattipariyosāneyeva aruṇo uggatoti daṭṭhabbo. Tathā hi vuttaṃ vimativinodaniyaṃ ‘‘tathā pārivāsikādīnampi aruṇaṃ anuṭṭhāpetvā vattaṃ nikkhipantānaṃ ratticchedo vutto, uggate aruṇe nikkhipitabbanti hi vutta’’nti.

Sahaseyyasikkhāpadepi ‘‘anupasampannehi saha nivutthabhāvaparimocanatthaṃ purāruṇā nikkhamitvā’’tiādi vuttaṃ. Evaṃ cīvaravippavāsādīsu ca sabbattha rattipariyosāne āgamanavasena aruṇuggamanaṃ dassitaṃ, na atītāruṇavasenāti. Jātakaṭṭhakathāyampi ‘‘rattipariyosāneti attho’’ti. Na kevalaṃ majjhimadesesu rattiyāyeva tippahārabhāvo hoti, atha kho divasassapi. Tathā hi vuttaṃ aṭṭhasāliniyaṃ ‘‘sammāsambuddhassa abhidhammadesanāpariyosānañca tesaṃ bhikkhūnaṃ sattappakaraṇauggahaṇañca ekappahāreneva hotī’’ti, mūlaṭīkāyañca ‘‘ekappahārenāti ettha pahāroti divasassa tatiyabhāgo vuccatī’’ti, tasmā eko rattidivo chappahāro hotīti viññāyati. Evaṃ majjhimadesavohārena tiyāmasaṅkhātassa tippahārassa avasāne sabbarattipariyosāne uṭṭhitaṃ aruṇaṃ paccantadesavohārena tippahārassa avasāneti gahetvā ekappahārāvasesakāle aruṇo uggatoti vuttattā ayampi vādo ayuttoyeva hotīti daṭṭhabbo.

Bahavo pana paṇḍitā ‘‘khuddasikkhānissaye vuttaṃ -

> ‘Setaruṇañca paṭhamaṃ, dutiyaṃ nandiyāvaṭṭaṃ;
> Tatiyaṃ tambavaṇṇañca, catutthaṃ gadrabhaṃ mukha’nti. -

Imaṃ gāthaṃ nissāya ekarattiyaṃ aruṇo catukkhattuṃ uṭṭhahati, tattha paṭhamaṃ setavaṇṇaṃ hoti, dutiyaṃ nandiyāvaṭṭapupphavaṇṇaṃ hoti, tatiyaṃ tambavaṇṇaṃ hoti, catutthaṃ gadrabhamukhavaṇṇaṃ hotī’’ti vatvā rattobhāsato puretaraṃ atītarattikāleyeva vattanikkhipanādikammaṃ karonti. Tesaṃ taṃ karaṇaṃ anisammakāritaṃ āpajjati. Ayañhi gāthā neva pāḷiyaṃ dissati, na aṭṭhakathāyaṃ, na ṭīkāsu, kevalaṃ nissaye eva, nissayesu ca ekasmiṃyeva khuddasikkhānissaye dissati, na aññanissayesu, tatthāpi neva pubbāparasambandho dissati, na hetuphalādibhāvo, na ca liṅganiyamoti na nissayakārācariyena ṭhapitā bhaveyya, atha kho pacchā aññehi lekhakehi vā attano icchānurūpaṃ likhitā bhaveyya, tasmā ayaṃ gāthā kuto ābhatā pāḷito vā aṭṭhakathāto vā ṭīkāto vā vinayato vā suttantato vā abhidhammato vāti pabhavaṃ apariyesitvā nissaye diṭṭhamattameva sārato gahetvā pāḷiyaṭṭhakathāṭīkāsu vuttavacanaṃ anisāmetvā katattā anisammakāritaṃ āpajjati.

Tatrāyaṃ pāḷi ‘‘tena kho pana samayena buddho bhagavā sītāsu hemantikāsu rattīsu antaraṭṭhakāsu himapātasamaye rattiṃ ajjhokāse ekacīvaro nisīdi, na bhagavantaṃ sītaṃ ahosi. Nikkhante paṭhame yāme sītaṃ bhagavantaṃ ahosi, dutiyaṃ bhagavā cīvaraṃ pārupi, na bhagavantaṃ sītaṃ ahosi. Nikkhante majjhime yāme sītaṃ bhagavantaṃ ahosi, tatiyaṃ bhagavā cīvaraṃ pārupi, na bhagavantaṃ sītaṃ ahosi. Nikkhante pacchime yāme uddhaste aruṇe nandimukhiyā rattiyā sītaṃ bhagavantaṃ ahosi, catutthaṃ bhagavā cīvaraṃ pārupi, na bhagavantaṃ sītaṃ ahosī’’ti. Ayaṃ mahāvagge cīvarakkhandhakāgatā vinayapāḷi. Pāḷiyaṃ nandimukhiyāti tuṭṭhimukhiyā, pasannadisāmukhāyāti attho. Ayaṃ taṃsaṃvaṇṇanāya vimativinodanīpāṭho.

‘‘Tena kho pana samayena buddho bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho āyasmā ānando abhikkantāya rattiyā nikkhante paṭhame yāme uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca - abhikkantā, bhante ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho, uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkhanti. Evaṃ vutte bhagavā tuṇhī ahosi. Dutiyampi kho āyasmā ānando abhikkantāya rattiyā nikkhante majjhime yāme uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ

karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca - abhikkantā, bhante, ratti, nikkhanto majjhimo yāmo, ciranisinno bhikkhusaṅgho, uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkhanti. Dutiyampi bhagavā tuṇhī ahosi. Tatiyampi kho āyasmā ānando abhikkantāya rattiyā nikkhante pacchime yāme uddhaste aruṇe nandimukhiyā rattiyā uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca - abhikkantā, bhante, ratti, nikkhanto pacchimo yāmo, uddhastaṃ aruṇaṃ, nandimukhī ratti, ciranisinno bhikkhusaṅgho, uddisatu bhante bhagavā bhikkhūnaṃ pātimokkhanti. Aparisuddhā, ānanda, parisā''ti. Ayaṃ cūḷavagge pātimokkhaṭṭhapanakkhandhakāgatā aparāpi vinayapāḷi.

Nandimukhiyā rattiyāti aruṇuṭṭhitakāle pītimukhā viya ratti khāyati.Tenāha ''nandimukhiyā''ti ayaṃ taṃsaṃvaṇṇanābhūtasamantapāsādikaṭṭhakathāpāṭho. Abhikkantāti parikkhīṇā. Uddhaste aruṇeti uggate aruṇasīse. Nandimukhiyāti tuṭṭhimukhiyā. Ayaṃ taṃsaṃvaṇṇanābhūtasāratthadīpanīpāṭho. Pāḷiyaṃ nandimukhiyāti odātadisāmukhitāya tuṭṭhamukhiyā. Ayaṃ taṃsaṃvaṇṇanāya vimativinodanīpāṭho.

''Tatiyampi kho āyasmā ānando abhikkantāyarattiyā nikkhante pacchime yāme uddhaste aruṇe nandimukhiyā rattiyā uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca - abhikkantā, bhante, ratti, nikkhanto pacchimo yāmo, uddhasto aruṇo, nandimukhī ratti, ciranisinnā āgantukā bhikkhū, paṭisammodatu, bhante, bhagavā āgantuke bhikkhū''ti. Ayaṃ udānāgatā suttantapāḷi. Uddhaste aruṇeti uggate aruṇe. Aruṇo nāma puratthimadisāyaṃ sūriyodayato puretarameva uṭṭhitobhāso. Nandimukhiyā rattiyāti aruṇassa uggatattā eva aruṇobhāya sūriyālokūpajīvino satte nandāpanamukhiyā rattiyā jātāya, vibhāyamānāyāti attho. Ayaṃ taṃsaṃvaṇṇanābhūtā udānaṭṭhakathā.

Iti ettakāsu vinayasuttantāgatāsu pāḷiyaṭṭhakathāṭīkāsu ekasmimpiṭhāne aruṇo catukkhattuṃ uggatoti natthi, ekavārameva vutto. Catubbidhavaṇṇasamannāgatotipi natthi, ekavaṇṇo eva vutto. Jātakaṭṭhakathāyampi rattavaṇṇo eva vutto, na setavaṇṇādiko. Nandimukhīti ca satte nandāpanadisāmukhī ratti eva vuttā, na aruṇassa nandiyāvaṭṭapupphasadisavaṇṇatā. Tenāha ''satte nandāpanamukhiyā rattiyā''ti. Evaṃ abhidhānappadīpikāpakaraṇavacanena viruddhattā pāḷiyaṭṭhakathādīhi asaṃsandanato dubbalasādhakattā ca ayampi vādo ayuttoyevāti daṭṭhabbo, tasmā sammāsambuddhassa āṇaṃ anatikkantena lajjibhikkhunā yadi kenaci appaṭicchanne vivaṭokāse hoti, macchakkhisamānaabyattarattobhāsassa paññāyamānakālato paṭṭhāya vattanikkhipanādikammaṃ kātabbaṃ.

Yadi pana pabbatādinā paṭicchannaṭṭhānaṃ hoti, yattakena kālena vivaṭaṭṭhāne rattobhāso paññāyati, sūriyamaṇḍalassa dissanakālato ekaghaṭikāmattena vā dvighaṭikāmattena vā tattakaṃ kālaṃ sallakkhetvā imasmiṃ kāle aruṇo uggato bhaveyyāti takketvā kātabbaṃ, saṃsayaṃ anicchantena tatopi kañcikālaṃ adhivāsetvā nissaṃsayakāle kattabbaṃ, ayaṃ tattha sāmīci. Ayaṃ pana vādo yathāvuttappakaraṇavacanehi suṭṭhu saṃsandati yathā gaṅgodakena yamunodakaṃ, tasmā paṇḍitehi punappunaṃ pubbāparaṃ āloḷentena manasi kātabbo. Evaṃ manasi karitvā aruṇapaṭisaṃyuttesu ṭhānesu saṃsayo chinditabbo, saṃsayaṃ chinditvā visāradena hutvā taṃ taṃ kammaṃ kātabbanti.

Visuddhatthāya sīlassa, bhikkhūnaṃ piyasīlinaṃ;

Katāruṇakathā esā, na sārambhādikāraṇā.

Tasmā suṭṭhūpadhāretvā, yuttaṃ gaṇhantu sādhavo;
Ayuttañce chaḍḍayantu, mā hontu dummanādayoti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Divāseyyavinicchayakathālaṅkāro nāma

Paṭhamo paricchedo.

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