

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

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PaliVerse

07. Commentary on the Vinayaśaṅgaha

11. Kayavikkayasamāpattivinicchayakathā

57. Kayavikkayasamāpattīti kayavikkayasamāpajjanaṃ. “Iminā imaṃ dehī”tiādinā hi nayena parassa kappiyabhaṇḍaṃ gaṇhanto kayaṃ samāpajjati, attano kappiyabhaṇḍaṃ dento vikkayaṃ. Ayaṃ pana kayavikkayo ṭhapetvā pañca sahadhammike avasesehi ghipabbajitehi antamaso mātāpitūhipi saddhiṃ na vaṭṭati.

Tatrāyaṃ vinicchayo - vatthena vā vatthaṃ hotu, bhattena vā bhattaṃ, yaṃ kiñci kappiyaṃ “iminā imaṃ dehī”ti vadati, dukkaṭaṃ. Evaṃ vatvā mātuyāpi attano bhaṇḍaṃ deti, dukkaṭaṃ, “iminā imaṃ dehī”ti vutto vā “imaṃ dehi, imaṃ te dassāmī”ti taṃ vatvā vā mātuyāpi bhaṇḍaṃ attanā gaṇhāti, dukkaṭaṃ, attano bhaṇḍe parahatthaṃ, parabhaṇḍe ca attano hatthaṃ sampatte nissaggiyaṃ pācittiyaṃ. Mātaraṃ vā pana pitaraṃ vā “imaṃ dehī”ti vadato viññatti na hoti, “imaṃ gaṇhāhī”ti dadato saddhādeyyavinipātanaṃ na hoti. Aññātaṃ “imaṃ dehī”ti vadato viññatti, “imaṃ gaṇhāhī”ti dadato saddhādeyyavinipātanaṃ, “iminā imaṃ dehī”ti kayavikkayaṃ āpajjato nissaggiyaṃ. Tasmā kappiyabhaṇḍaṃ parivattantena mātāpitūhipi saddhiṃ kayavikkayaṃ, aññātakehi saddhiṃ tisso āpattiyo mocentena parivattetabbaṃ.

Tatrāyaṃ parivattanavidhi - bhikkhussa pātheyyataṇḍulā honti, so antarāmagge bhattachatthaṃ purisaṃ disvā “amhākaṃ taṇḍulā atthi, na ca no imehi attho, bhattena pana attho”ti vadati, puriso taṇḍule gahetvā bhattaṃ deti, vaṭṭati. Tissopi āpattiyo na honti, antamaso nimittakammamattampi na hoti. Kasmā? Mūlassa atthitāya. Yo pana evaṃ akatvā “iminā imaṃ dehī”ti parivatteti, yathāvatthukameva. Vighāsādaṃ disvā “imaṃ odanaṃ bhuñjivā rajanaṃ vā dārūni vā āharā”ti vadati, rajanachalligaṇanāya dāruṇaṇāya ca nissaggiyāni honti. “Imaṃ odanaṃ bhuñjivā imaṃ nāma karoṭhā”ti dantakārādīhi sippikehi dhammakaraṇādīsu taṃ taṃ parikkhāraṃ kāreti, rajakehi vā vatthaṃ dhovāpeti, yathāvatthukameva. Nahāpitena kese chindāpeti, kammakārehi navakammaṃ kāreti, yathāvatthukameva. Sace pana “idaṃ bhattaṃ bhuñjivā idaṃ karoṭhā”ti na vadati, “idaṃ bhattaṃ bhuñja, bhuttosi, bhuñjissasi, idaṃ nāma karoḥī”ti vadati, vaṭṭati. Ettha ca kiñcāpi vatthadhovane vā kesacchedane vā bhūmisodhanādinavakamme vā parabhaṇḍaṃ attano hatthagataṃ nissajjitabbaṃ nāma natthi, mahāaṭṭhakathāyaṃ pana daḷhaṃ katvā vuttattā na sakkā etaṃ paṭikkhipitum, tasmā yathā nissaggiyavattumhi paribhutte vā naṭṭhe vā pācittiyaṃ deseti, evamidhāpi desetabbaṃ.

Yaṃ kiñci kappiyabhaṇḍaṃ gaṇhitukāmatāya agghaṃ pucchitum vaṭṭati, tasmā “ayaṃ tava patto kiṃ agghatī”ti pucchite “idaṃ nāmā”ti vadati, sace attano kappiyabhaṇḍaṃ mahagghaṃ hoti, evaṃ naṃ paṭivadati “upāsaka mama idaṃ vatthu mahagghaṃ, tava pattaṃ aññassa dehī”ti. Taṃ sutvā itaro “aññaṃ thālakampi dassāmī”ti vadati, gaṇhitum vaṭṭati. Sace so patto mahaggho, bhikkhuno vatthu appagghaṃ, pattasāmiko cassa appagghabhāvaṃ na jānāti, patto na gahetabbo, “mama vatthu appaggha”nti ācikkhitabbaṃ. Mahagghabhāvaṃ ñatvā vañcetvā gaṇhantopi hi bhaṇḍaṃ agghāpetvā kāretabbaṃ āpajjati. Sace

pattasāmiko “hotu, bhante, sesaṃ mama puññaṃ bhavissatī”ti deti, vaṭṭati. Kappiyakāraṇassa pana “iminā imaṃ gahetvā dehī”ti ācikkhituṃ vaṭṭati, tasmā yassa hatthato bhaṇḍaṃ gaṇhāti, taṃ ṭhapetvā aññaṃ antamaso tassa puttabhātikampi kappiyakāraṇaṃ katvā “iminā imaṃ nāma gahetvā dehī”ti ācikkhati, so ce cheko hoti, punappunaṃ apanetvā vivaditvā gaṇhāti, tuṇhībhuṭena ṭhātabbaṃ. No ce cheko hoti, na jānāti gahetuṃ, vāṇijako ca taṃ vañceti, “mā gaṇhāhī”ti vattabbo.

“Idaṃ paṭiggahitaṃ telaṃ vā sappi vā amhākaṃ atthi, amhākañca aññaṃ appaṭiggahitakena attho”ti vutte pana sace so taṃ gahetvā aññaṃ deti, paṭhamam attano telaṃ na mināpetabbaṃ. Kasmā? Nāliyañhi avasiṭṭhatelaṃ hoti, taṃ pacchā minantassa appaṭiggahitaṃ dūseyya. Ayañca kayavikkayo nāma kappiyabhaṇḍavasena vutto. Kappiyena hi kappiyaṃ parivattentassa kayavikkayasikkhāpadena nissaggiyaṃ vuttaṃ, akappiyena pana akappiyaṃ parivattentassa, kappiyena vā akappiyaṃ akappiyena vā kappiyaṃ parivattentassa rūpiyaṃvohārasikkhāpadena nissaggiyaṃ, tasmā ubhosu vā ekasmiṃ vā akappiye sati rūpiyaṃvohāro nāma hoti.

58. Rūpiyaṃvohāraṇa ca garubhāvadīpanatthaṃ idaṃ pattacatukkaṃ veditabbaṃ. Yo hi rūpiyaṃ uggaṇhitvā tena ayabījaṃ samuṭṭhāpeti, taṃ koṭṭāpetvā tena lohena pattaṃ kāreti, ayaṃ patto mahāakappiyo nāma, na sakkā kenaci upāyena kappiyo kātuṃ. Sacepi taṃ vināsetvā thālakam kāreti, tampi akappiyaṃ. Vāsiṃ kāreti, tāya chinnadantakaṭṭhampi akappiyaṃ. Baḷisaṃ kāreti, tena māritā macchāpi akappiyā. Vāsiṃ tāpetvā udakaṃ vā khīraṃ vā uṇhāpeti, tampi akappiameva.

Yo pana rūpiyaṃ uggaṇhitvā tena pattaṃ kiṇāti, ayampi patto akappiyo. “Pañcannampi sahadhammikānaṃ na kappatī”ti mahāpaccariyaṃ vuttaṃ. Sakkā pana kappiyo kātuṃ. So hi mūle mūlasāmikānaṃ, patte ca pattasāmikānaṃ dinne kappiyo hoti, kappiyabhaṇḍaṃ datvā gahetvā paribhuñjitum vaṭṭati.

Yopi rūpiyaṃ uggaṇhāpetvā kappiyakāraṇena saddhiṃ kammāraṇaṃ gantvā pattaṃ disvā “ayaṃ mayhaṃ ruccatī”ti vadati, kappiyakāraṇaṃ ca taṃ rūpiyaṃ datvā kammāraṃ saññāpeti, ayampi patto kappiyavohārena gahitopi dutiyapattasadisoyeva, mūlassa sampatichitattā akappiyo. Kasmā sesānaṃ na kappatīti? Mūlassa anissatṭhattā.

Yo pana rūpiyaṃ asampatichitvā “therassa pattaṃ kiṇitvā dehī”ti pahitakappiyakāraṇena saddhiṃ kammāraṇaṃ gantvā pattaṃ disvā “ime kahāpaṇe gahetvā imaṃ dehī”ti kahāpaṇe dāpetvā gahito, ayaṃ patto etasseva bhikkhuno na vaṭṭati dubbicāritattā, aññaṃ pana vaṭṭati mūlassa asampatichitattā. Mahāsumattherassa kira upajjhāyo anuruddhatthero nāma ahosi. So attano evarūpaṃ pattaṃ sappissa pūretvā saṅghassa nissajji. Tipiṭakacūḷānāgattherassa saddhivihārikānaṃ evarūpo patto ahosi. Taṃ theropi sappissa pūretvā saṅghassa nissajjāpesīti. Idaṃ akappiyapattacatukkaṃ.

Sace pana rūpiyaṃ asampatichitvā “therassa pattaṃ kiṇitvā dehī”ti pahitakappiyakāraṇena saddhiṃ kammāraṇaṃ gantvā pattaṃ disvā “ayaṃ mayhaṃ ruccatī”ti vā “imāhaṃ gahessāmī”ti vā vadati, kappiyakāraṇaṃ ca taṃ rūpiyaṃ datvā kammāraṃ saññāpeti, ayaṃ patto sabbakappiyo buddhānampi paribhogāraho. Imaṃ pana rūpiyaṃvohāraṃ karontena “iminā imaṃ gahetvā dehī”ti kappiyakāraṇampi ācikkhitum na vaṭṭati.

Iti pāḷimuttakavinayavinicchayaśaṅgahe
Kayavikkayasamāpattivinicchayaśaṅkathā samattā.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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