

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 dehi”tiādinā hi nayena parassa kappiyabhaṇḍaṃ gaṇhanto kayam samāpajjati, attano kappiyabhaṇḍaṃ dento vikkayaṃ. Ayaṃ pana kayavikkayo t̥hapetvā pañca sahadhammike avasesehi ghipabbajitehi antamaso mātāpitūhipi saddhiṃ na vaṭṭati.

Tatrāyaṃ vinicchayo - vatthena vā vatthaṃ hotu, bhattena vā bhattaṃ, yaṃ kiñci kappiyaṃ “iminā imaṃ dehi”ti vadati, dukkaṭaṃ. Evaṃ vatvā mātuyāpi attano bhaṇḍaṃ deti, dukkaṭaṃ, “iminā imaṃ dehi”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 dehi”ti vadato viññatti na hoti, “imaṃ gaṇhāhi”ti dadato saddhādeyyavinipātanaṃ na hoti. Aññātaṃ “imaṃ dehi”ti vadato viññatti, “imaṃ gaṇhāhi”ti dadato saddhādeyyavinipātanaṃ, “iminā imaṃ dehi”ti kayavikkayaṃ āpajjato nissaggiyaṃ. Tasmā kappiyabhaṇḍaṃ parivattantena mātāpitūhipi saddhiṃ kayavikkayaṃ, aññātakehi saddhiṃ tisso āpattiyo mocentena parivattetabbaṃ.

Tatrāyaṃ parivattanaṇḍī - bhikkhusa 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 dehi”ti parivatteti, yathāvatthukameva. Vighāsādaṃ disvā “imaṃ odanaṃ bhuñjitvā rajanaṃ vā dārūni vā āharā”ti vadati, rajanachalligaṇanāya dāruṇaṇāya ca nissaggiyāni honti. “Imaṃ odanaṃ bhuñjitvā 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 bhuñjitvā idaṃ karoṭhā”ti na vadati, “idaṃ bhattaṃ bhuñja, bhuttosi, bhuñjissasi, idaṃ nāma karoṭhā”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 nissaggiyavatthumhi paribhutte vā natṭhe 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 dehi”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.

Kappiyakārakassa pana “iminā imaṃ gahetvā dehī”ti ācikkhituṃ vaṭṭati, tasmā yassa hatthato bhaṇḍaṃ gaṇhāti, taṃ ṭhapetvā aññaṃ antamaso tassa puttabhātikampi kappiyakāraṃ katvā “iminā imaṃ nāma gahetvā dehī”ti ācikkhati, so ce cheko hoti, punappunaṃ apanetvā vivaditvā gaṇhāti, tuṇhībhūtena ṭhātabbaṃ. No ce cheko hoti, na jānāti gahetuṃ, vāṇijako ca taṃ vañceti, “mā gaṇhāhi”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. Rūpiyaṃvohārassa 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 mārītā 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 kappiyakāraṃ saddhiṃ kammāraṃ gantvā pattaṃ disvā “ayaṃ mayhaṃ rucati”ti vadati, kappiyakāraṃ ca taṃ rūpiyaṃ datvā kammāraṃ saññāpeti, ayampi patto kappiyavohārena gahitopi dutiyapattasadisoyeva, mūlassa sampāṭicchitattā akappiyo. Kasmā sesānaṃ na kappatīti? Mūlassa anissatṭhattā.

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

Sace pana rūpiyaṃ asampāṭicchitvā “therassa pattaṃ kiṇitvā dehī”ti pahitakappiyakāraṃ saddhiṃ kammāraṃ gantvā pattaṃ disvā “ayaṃ mayhaṃ rucati”ti vā “imāhaṃ gahessāmī”ti vā vadati, kappiyakāraṃ ca taṃ rūpiyaṃ datvā kammāraṃ saññāpeti, ayaṃ patto sabbakappiyo buddhānampi paribhogāraho. Imaṃ pana rūpiyaṃvohāraṃ karontena “iminā imaṃ gahetvā dehī”ti kappiyakāraṃ ācikkhitum na vaṭṭati.

Iti pāḷimuttakavinayavinicchayaśaṅgahe
Kayavikkayasamāpattivinicchayaśaṅgahe 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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