

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 Vinayaśāṅgaha (07. Vinayaśāṅgaha-aṭṭhakathā)

12. Rūpiyādiṭṭhiggaṇṇaviniṭṭhaya-kathā
(12. Rūpiyādiṭṭhiggaṇṇaviniṭṭhaya-kathā)



PaliVerse

07. Σχόλια για τη Vinayasaṅgaha

12. Rūpiyādipaṭiggahaṇavinicchayakathā

59. Rūpiyādipaṭiggahoti jātārūpādipaṭiggahaṇaṃ. Tattha jātārūpaṃ rajataṃ jātārūpamāsako rajatamāsakoti catubbidhaṃ nissaggiyavatthu. Tambalohādīhi kato lohamāsako. Sāradārunā vā veḷupesikāya vā antamaso tālapaṇṇenapi rūpaṃ chinditvā kato dārumāsako. Lākhāya vā niyyāsena vā rūpaṃ samuṭṭhāpetvā kato jatumāsako. Yo yo yattha yattha janapade yadā yadā vohāraṃ gacchati, antamaso aṭṭhimayopi cammamayopi rukkhaphalabijamayopi samuṭṭhāpitarūpopi asamuṭṭhāpitarūpopīti ayaṃ sabbopi rajatamāsakeneva saṅgahito. Muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ lohitaṅko masāragallaṃ satta dhañṇāni dāsīdāsakhattavatthupupphārāmaphalārāmādayoti idaṃ dukkaṭavatthu. Tattha nissaggiyavatthum attano vā saṅhagaṇapuggalacetiyānaṃ vā atthāya sampaṭicchitum na vaṭṭati. Attano atthāya sampaṭicchato nissaggiyaṃ pācittiyaṃ hoti, sesānaṃ atthāya dukkaṭaṃ. Dukkaṭavatthum sabbesampi atthāya sampaṭicchato dukkaṭameva.

Tatrāyaṃ vinicchayo - sace koci jātārūparajataṃ āharitvā “idaṃ saṅghassa dammi, ārāmaṃ vā karoṭha cetiyaṃ vā bhojanasālādīnaṃ vā aññatara”nti vadati, idaṃ sampaṭicchitum na vaṭṭati. Sace pana “nayidaṃ bhikkhūnaṃ sampaṭicchitum vaṭṭatī”ti paṭikkhitte “vaḍḍhakīnaṃ vā kammakārānaṃ vā hatthe bhavissati, kevalaṃ tumhe sukatadukkaṭaṃ jānāthā”ti vatvā tesāṃ hatthe datvā pakkamati, vaṭṭati. Athāpi “mama manussānaṃ hatthe bhavissati, mayhameva vā hatthe bhavissati, kevalaṃ tumhe yaṃ yassa dātabbaṃ, tadatthāya pesethā”ti vadati, evampi vaṭṭati. Sace pana saṃghaṃ vā gaṇaṃ vā puggalaṃ vā anāmasitvā “idaṃ hiraññasuvaṇṇaṃ cetiyassa dema, vihārassa dema, navakammasa demā”ti vadanti, paṭikkhipitum na vaṭṭati, “ime idaṃ bhaṇantī”ti kappiyakārakānaṃ ācikkhitabbaṃ. “Cetiyaḍīnaṃ atthāya tumhe gahetvā ṭhapetvā”ti vutte pana “amhākaṃ gahetum na vaṭṭatī”ti paṭikkhipitabbaṃ.

Sace pana koci bahuṃ hiraññasuvaṇṇaṃ ānetvā “idaṃ saṃghassa dammi, cattāro paccaye paribhuñjathā”ti vadati, tañce saṃgho sampaṭicchati, paṭiggahaṇepi paribhogepi āpatti. Tatra ceko bhikkhu “nayidaṃ kappatī”ti paṭikkhipati, upāsako ca “yadina kappati, mayhameva bhavissatī”ti taṃ ādāya gacchati. So bhikkhu “tayā saṃghassa lābhantarāyo kato”ti na kenaci kiñci vattabbo. Yo hi taṃ codeti, sveva sāpattiko hoti. Tena panekena bahū anāpattikā katā. Sace pana bhikkhūhi “na vaṭṭatī”ti paṭikkhitte “kappiyakārakānaṃ vā hatthe bhavissati, mama purisānaṃ vā mayhaṃ vā hatthe bhavissati, kevalaṃ tumhe paccaye paribhuñjathā”ti vadati, vaṭṭati.

Catupaccayatthāya ca dinnam yena yena paccayena attho hoti, taṃ tadatthaṃ upanetabbaṃ. Civaratthāya dinnam cīvareyeva upanetabbaṃ. Sace cīvarena tādiso attho natthi, piṇḍapātādīhi saṃgho kilamati, saṃghasuṭṭhutāya apaloketvā tadatthāyapi upanetabbaṃ. Esa nayo piṇḍapātagilānapaccayatthāya dinnepi. Senāsanatthāya dinnam pana senāsanassa garubhaṇḍattā senāsaneyeva

upanetabbam. Sace pana bhikkhūsu senāsanam chaḍḍetvā gatesu senāsanam vinassati, īdise kāle senāsanam vissajjetvāpi bhikkhūnam paribhogo anuññāto, tasmā senāsanajagganattam mūlacchejjam akatvā yāpanamattam paribhuñjitabbam.

60. Sace koci “mayham tisassasampādanakam mahātaḷākam atthi, tam saṃghassa dammī”ti vadati, tañce saṃgho sampatiḥchatī, paṭiggahaṇepi paribhogepi āpattiyeva. Yo pana tam paṭikkhipati, so purimanayeneva na kenaci kiñci vattabbo. Yo hi tam codeti, sveva sāpattiko hoti. Tena panekena bahū anāpattikā katā. Yo pana “tādisamyeva taḷākam dammī”ti vatvā bhikkhūhi “na vaṭṭatī”ti paṭikkhitto vadati “asukañca asukañca saṃghassa taḷākam atthi, tam katham vaṭṭatī”ti. So vattabbo “kappiyam katvā dinnam bhavissatī”ti. Katham dinnam kappiyam hotīti. “Cattāro paccaye paribhuñjathā”ti vatvā dinnanti. So sace “sādhū, bhante cattāro paccaye paribhuñjathā”ti deti, vaṭṭati. Athāpi “taḷākam gaṇhathā”ti vatvā “na vaṭṭatī”ti paṭikkhitto “kappiyakārako atthī”ti pucchitvā “natthī”ti vutte “idaṃ asuko nāma vicāressati, asukassa vā hatthe mayham vā hatthe bhavissati, saṃgho kappiyabhaṇḍam paribhuñjatū”ti vadati, vaṭṭati. Sacepi “na vaṭṭatī”ti paṭikkhitto “udakam paribhuñjissati, bhaṇḍakam dhovissati, migapakkhino pivissantī”ti vadati, evampi vaṭṭati. Athāpi “na vaṭṭatī”ti paṭikkhitto vadati “kappiyasīsenā gaṇhathā”ti. “Sādhū upāsaka, saṃgho pāṇīyam pivissati, bhaṇḍakam dhovissati, migapakkhino pivissantī”ti vatvā paribhuñjitum vaṭṭati. Athāpi “mama taḷākam vā pokkharāṇi vā saṃghassa dammī”ti vutte “sādhū upāsaka, saṃgho pāṇīyam pivissati”tiādini vatvā paribhuñjitum vaṭṭatiyeva.

Yadi pana bhikkhūhi hatthakammaṃ yācitvā sahatthena ca kappiyapathaviṃ khaṇitvā udakaparihogatthāya taḷākam kāritam hoti, tañce nissāya sassam nipphādetvā manussā vihāre kappiyabhaṇḍam denti, vaṭṭati. Atha manussā eva saṃghassa upakāratthāya saṃghikabhūmiṃ khaṇitvā tam nissāya nipphannasassato kappiyabhaṇḍam denti, etampi vaṭṭati. “Amhākam ekam kappiyakārakam ṭhapethā”ti vutte ca ṭhapetumpi labbhati. Atha te manussā rājabalinā upaddutā pakkamanti, aññe paṭipajjanti, na ca bhikkhūnam kiñci denti, udakam vāretum labbhati, tañca kho kasikammakāleyeva, na sassakāle. Sace te vadanti “nanu, bhante, pubbepi manussā imaṃ nissāya sassam akaṃsū”ti, tato vattabbā “te saṃghassa imañca imañca upakāram akaṃsu, idaṃcidañca kappiyabhaṇḍakam adaṃsū”ti. Sace te vadanti “mayampi dassāmā”ti, evampi vaṭṭati.

Sace pana koci abyatto akappiyavohārena taḷākam paṭiggahaṇhāti vā kāreti vā, tam bhikkhūhi na paribhuñjitabbam, tam nissāya laddhakappiyabhaṇḍampi akappiyameva. Sace bhikkhūhi pariccattabhāvaṃ ṇatvā sāmiko vā tassa puttadhītaro vā añño vā koci vaṃse uppanno puna kappiyavohārena deti, vaṭṭati. Pacchinne kulavaṃse yo tassa janapadassa sāmiko, so acchinditvā kappiyavohārena puna deti cittalapabbate bhikkhunā nīhaṭaudakavāhakaṃ aḷanāgarājamahesī viya, evampi vaṭṭati. Kappiyavohārepi udakavasena paṭiggahitatalāke suddhacittānam mattikuddharaṇapāḷibandhanādīni ca kātum vaṭṭati. Tam nissāya pana sassam karonte disvā kappiyakārakam ṭhapetum na vaṭṭati. Yadi te sayameva kappiyabhaṇḍam denti, gahetabbam. No ce denti, na codetabbam. Paccayavasena paṭiggahitatalāke kappiyakārakam ṭhapetum vaṭṭati, mattikuddharaṇapāḷibandhanādīni kāretum na vaṭṭati. Sace kappiyakārakā sayameva karonti, vaṭṭati. Abyattena pana lajjibhikkhunā kārāpitesu kiñcāpi paṭiggahaṇam

kappiyam, bhikkhussa pana payogapaccayā uppannena missattā visagatapiṇḍapāto viya akappiyamaṃsarasamissabhoganaṃ viya ca dubbinibhogaṃ hoti, sabbesaṃ akappiyameva.

61. Sace pana udakassa okāso atthi, taḷākassa pāḷi thirā, “yathā bahum udakaṃ gaṇhāti, evaṃ karohi, tīrasamīpe udakaṃ karohī”ti evaṃ udakameva vicāreti, vaṭṭati. Uddhane aggiṃ na pātentī, “udakakammaṃ labbhatu upāsakā”ti vattum vaṭṭati, “sassaṃ katvā āharathā”ti vattum pana na vaṭṭati. Sace pana taḷāke atibahum udakaṃ disvā passato vā piṭṭhito vā mātikaṃ nīharāpeti, vanaṃ chindāpetvā kedāre kārāpeti, porāṇakedāresu vā pakatibhāgaṃ aggahetvā atirekaṃ gaṇhāti, navasasse vā aparicchinnabhāge “ettake kahāpaṇe dethā”ti kahāpaṇe utthāpeti, sabbesaṃ akappiyam.

Yo pana “kasatha vapathā”ti avatvā “ettakāya bhūmiyā ettako nāma bhāgo”ti evaṃ bhūmiṃ vā paṭiṭṭhāpeti, “ettake bhūmibhāge amhehi sassaṃ kataṃ, ettakaṃ nāma bhāgaṃ gaṇhathā”ti vadantesu kassakesu bhūmippamaṇagahaṇatthaṃ rajjuyā vā daṇḍena vā mināti, khale vā ṭhatvā rakkhati, khalato vā nīharāpeti, koṭṭhāgāre vā paṭisāmeti, tasseva taṃ akappiyam. Sace kassakā kahāpaṇe āharitvā “ime saṅghassa āhaṭā”ti vadanti, aññataro ca bhikkhu “na saṅgho kahāpaṇe khādatī”ti saññāya “ettakehi kahāpaṇehi sāṭake āharatha, ettakehi yāguādīni sampādetthā”ti vadati, yaṃ te āharanti, taṃ sabbesaṃ akappiyam. Kasmā? Kahāpaṇānaṃ vicāritattā. Sace dhaññaṃ āharitvā “idaṃ saṅghassa āhaṭa”nti vadanti, aññataro ca bhikkhu purimanayeneva “ettakehi vīhīhi idaṃcidaṇca āharathā”ti vadati, yaṃ te āharanti, taṃ tasseva akappiyam. Kasmā? Dhaññaṃ vicāritattā. Sace taṇḍulaṃ vā aparāṇṇaṃ vā āharitvā “idaṃ saṅghassa āhaṭa”nti vadanti, aññataro ca bhikkhu purimanayeneva “ettakehi taṇḍulehi idaṃcidaṇca āharathā”ti vadati, yaṃ te āharanti, taṃ sabbesaṃ kappiyam. Kasmā? Kappiyānaṃ taṇḍulādīnaṃ vicāritattā. Kayavikkayepi anāpatti kappiyakārakassa ācikkhitattā.

62. Pubbe pana cittalapabbate eko bhikkhu catusāladvāre “aho vata sve saṅghassa ettakappamaṇe pūve paceyyu”nti ārāmikānaṃ saññājananatthaṃ bhūmiyaṃ maṇḍalaṃ akāsi. Taṃ disvā cheko ārāmiko tatheva katvā dutiyadivase bheriyā ākoṭitāya sannipatite saṅghe pūvaṃ gahetvā saṅghattheraṃ āha - “bhante, amhehi ito pubbe neva pitūnaṃ, na pitāmahānaṃ evarūpaṃ sutapubbaṃ, ekena ayyena catusāladvāre pūvatthāya saññā katā, ito dāni pabhuti ayyā attano attano cittānurūpaṃ vadantu, amhākampi phāsuvihāro bhavissatī”ti. Mahāthero tatova nivatti, ekabhikkhunāpi pūvo na gahito. Evaṃ pubbe tatrappādaṃ na paribhuñjimsu. Tasmā -

Sallekhaṃ accajantena, appamattena bhikkhunā;
Kappiyepi na kātabbā, āmisatthāya lolatāti.

Yo cāyaṃ taḷāke vutto, pokkharaṇīudakavāhakamātikādīsipi eseva nayo.

63. Pubbaṇṇāparaṇṇaucchuphalāphalādīnaṃ viruhanaṭṭhānaṃ yaṃ kiñci khettaṃ vā vatthum vā “dammi”ti vuttepi “na vaṭṭatī”ti paṭikkhipitvā taḷāke vuttanayeneva yadā kappiyavohārena “catupaccayaparibhogatthāya dammi”ti vadati, tadā sampāṭicchitabbaṃ, “vanaṃ dammi araññaṃ dammi”ti vutte pana vaṭṭati. Sace manussā bhikkhūhi anāṇattāyeva tattha rukkhe chinditvā aparāṇṇādīni sampādetvā bhikkhūnaṃ bhāgaṃ denti, vaṭṭati, adentā na codetabbā. Sace kenacideva

antarāyena tesu pakkantesu aññe karonti, na ca bhikkhūnaṃ kiñci denti, te vāreṭabbā. Sace vadanti “nanu, bhante, pubbe manussā idha sassāni akaṃsū”ti, tato vattabbā “te saṅghassa idaṇcidaṇca kappiyabhaṇḍaṃ adāṃsū”ti. Sace vadanti “mayampi dassāmā”ti, evaṃ vaṭṭati.

Kiñci sassuṭṭhānaṃ bhūmippadesaṃ sandhāya “sīmaṃ demā”ti vadanti, vaṭṭati. Sīmaparicchedanattaṃ pana thambhā vā pāsāṇā vā sayamaṃ na ṭhapetabbā, bhūmi nāma anagghā, appakenapi pārājiko bhaveyya. Ārāmaṇaṃ pana vattabbaṃ “iminā ṭhānena amhākaṃ sīmā gatā”ti. Sacepi hi te adhiṃkaṃ gaṇhanti, pariyāyena kathitattā anāpatti. Yadi pana rājarājamahāmatṭādayo sayameva thambhe ṭhapāpetvā “cattāro paccaye paribhuñjathā”ti denti, vaṭṭatiyeva.

Sace koci antosīmāyaṃ taḷākaṃ vā khaṇati, vihāramajjhena vā mātikaṃ neti, cetiyaṇaṇabodhiyaṇaṇādīni dussanti, vāreṭabbo. Sace saṅgho kiñci labhitvā āmisagarukatāya na vāreti, eko bhikkhu vāreti, sova bhikkhu issaro. Sace eko bhikkhu na vāreti “netha tumhe”ti, tesameva pakkho hoti. Saṅgho vāreti, saṅghova issaro. Saṅghikesu hi kammesu yo dhammakammaṃ karoti, sova issaro. Sace vāriyamānopi karoti, heṭṭhā gahitaṃ paṃsum heṭṭhā pakkhipitvā, upari gahitaṃ paṃsum upari pakkhipitvā pūreṭabbā.

Sace koci yathājātaṃ ucchuṃ vā aparāṇṇaṃ vā alābukumbhaṇḍādikaṃ vā valliphalāṃ dātukāmo “etaṃ sabbaṃ ucchukhettaṃ aparāṇṇavatthum valliphalāvāṭaṃ dammī”ti vadati, saha vatthunā parāmatṭhattā na vaṭṭatīti mahāsumatthero āha. Mahāpadumatthero pana “abhiḷāpamattametaṃ, sāmikānaṃyeva hi so bhūmibhāgo, tasmā vaṭṭatī”ti āha. “Dāsaṃ dammī”ti vadati, na vaṭṭati. “Ārāmaṇaṃ dammi, veyyāvaccakaraṃ dammi, kappiyakāraṃ dammī”ti vutte vaṭṭati. Sace ārāmaṇo purebhattampi pacchābhattampi saṅghasseva kammaṃ karoti, sāmaṇerassa viya sabbaṃ bhesajjaṃ paṭijagganampi tassa kātabbāṃ. Sace purebhattameva saṅghassa kammaṃ karoti, pacchābhattaṃ attano karoti, sāyaṃ nivāpo na dātabbo. Yepi pañcadivasavārena vā pakkhavārena vā saṅghassa kammaṃ katvā sesakāle attano kammaṃ karonti, tesampi karaṇakāleyeva bhattaṇca nivāpo ca dātabbo. Sace saṅghassa kammaṃ natthi, attanoyeva kammaṃ katvā jīvanti, te ce hatthakammamūlaṃ ānetvā denti, gahetabbāṃ. No ce denti, na kiñci vattabbā. Yaṃ kiñci rajakadāsampi pesakāradāsampi ārāmaṇāmena sampaṭicchitum vaṭṭati.

Sace “gāvo demā”ti vadanti, “na vaṭṭatī”ti paṭikkhipitabbā. Imā gāvo kutoti. Paṇḍitehi pañcagorasaparibhogatthāya dinnāti. “Mayampi pañcagorasaparibhogatthāya demā”ti vutte vaṭṭanti. Ajikādīsopi eseṃ nayo. “Hatthiṃ dema, assaṃ, mahiṃsaṃ, kukkuṭaṃ, sūkaraṃ demā”ti vadanti, sampaṭicchitum na vaṭṭati. Sace keci manussā “appossukkā, bhante, tumhe hotha, mayaṃ ime gahetvā tumhākaṃ kappiyabhaṇḍaṃ dassāmā”ti gaṇhanti, vaṭṭati. Kukkuṭasūkare “sukhaṃ jīvanti”ti araṇñe vissajjāpetum vaṭṭati. “Imaṃ taḷākaṃ, imaṃ khettaṃ, imaṃ vatthum viharassa demā”ti vutte paṭikkhipitum na labbhati.

64. Sace koci bhikkhuṃ uddissa dūtena hiraṇṇasuvaṇṇādicīvaracetāpannaṃ paṇiṇeyya “iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehi”ti, so ce dūto taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya “idaṃ kho, bhante, āyasmantaṃ uddissa cīvaracetāpannaṃ ābhattaṃ, paṭiggaṇhatu āyasmā cīvaracetāpanna”nti, tena bhikkhunā so dūto evamassa vacanīyo “na kho

mayam, āvuso, cīvaracetāpannam paṭiggaṇhāma, cīvaraṇca kho mayam paṭiggaṇhāma kālena kappiya”nti. So ce dūto tam bhikkhum evam vadeyya “atthi panāyasmato koci veyyāvaccakaro”ti, cīvaratthikena bhikkhunā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā “eso kho, āvuso, bhikkhūnam veyyāvaccakaro”ti. Na vattabbo “tassa dehi”ti vā “so vā nikkhipissati, so vā parivattessati, so vā cetāpessati”ti. So ce dūto tam veyyāvaccakaram saññāpetvā tam bhikkhum upasaṅkamitvā evam vadeyya “yam kho, bhante, āyasmā veyyāvaccakaram niddisi, āṇatto so mayā, upasaṅkamatū āyasmā kālena, cīvarena tam acchādessati”ti. Cīvaratthikena bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattum codetabbo sāretabbo “attho me, āvuso, cīvarenā”ti. Na vattabbo “dehi me cīvaram, āhara me cīvaram, parivatthehi me cīvaram, cetāpehi me cīvara”nti. Sace dvattikkhattum codayamāno sārāyamāno tam cīvaram abhinipphādeti, iccetam kusalam. No ce abhinipphādeti, tattha gantvā catukkhattum pañcakkhattum chakkhattuparamam tuṇhībhūtena uddissa ṭhātabbam, na āsane nisīditabbam, na āmisam paṭiggahetabbam, na dhammo bhāsitaḥ. “Kiṃ kāraṇā āgatosī”ti pucchiamānena “jānāhi, āvuso”ti ettakameva vattabbam.

Sace āsane vā nisīdati, āmisam vā paṭiggaṇhāti, dhammam vā bhāsati, ṭhānam bhaṇjati. Sace catukkhattum codeti, catukkhattum ṭhātabbam. Pañcakkhattum codeti, dvikkhattum ṭhātabbam. Chakkhattum codeti, na ṭhātabbam. Ekāya hi codanāya ṭhānadvayam bhaṇjati. Yathā chakkhattum codetvā na ṭhātabbam, evam dvādasakkhattum ṭhatvā na codetabbam. Tasmā sace codetiyeva na tiṭṭhati, cha codanā labbhanti. Sace tiṭṭhatiyeva na codeti, dvādasā ṭhānāni labbhanti. Sace codetipi tiṭṭhatipi, ekāya codanāya dve ṭhānāni hāpetabbāni. Tattha yo ekadivasameva punappunam gantvā chakkhattum codeti, sakimyeva vā gantvā “attho me, āvuso, cīvarenā”ti chakkhattum vadati, tattha ekadivasameva punappunam gantvā dvādasakkhattum tiṭṭhati, sakimeva vā gantvā tatra tatra ṭhāne tiṭṭhati, sopi sabbacodanāyo sabbatṭhānāni ca bhaṇjati, ko pana vādo nānādivasesu. Tato ce uttari vāyamamāno tam cīvaram abhinipphādeti, payoge dukkaṭam, paṭilābhena nissaggiyam hoti. No ce sakkoti tam abhinipphādetum, yato rājato rājamahāmattato vā assa bhikkhuno tam cīvaracetāpannam ānītam, tassa santikam sāmam vā gantabbam, dūto vā pāhetabbo “yam kho tumhe āyasmanto bhikkhum uddissa cīvaracetāpannam paṇiṇṭha, na tam tassa bhikkhuno kiñci attham anubhoti, yuñjantāyasmanto sakam, mā tumhākam santakam vinassatū”ti. Ayam tattha sāmīci. Yo pana neva sāmam gacchati, na dūtam pāheti, vattabhede dukkaṭam āpajjati.

65. Kiṃ pana sabbakappiyakārakesu evam paṭipajjitabbanti? Na paṭipajjitabbam. Ayañhi kappiyakārako nāma saṅkhepato duvidho niddiṭṭho aniddiṭṭho ca. Tattha niddiṭṭho duvidho bhikkhunā niddiṭṭho dūtena niddiṭṭhoti. Aniddiṭṭhopi duvidho mukhavevaṭīkakappiyakārako parammukhakappiyakārakoti. Tesu bhikkhunā niddiṭṭho sammukhāsammukhavasena catubbidho hoti, tathā dūtena niddiṭṭhopi. Katham? Idhekacco bhikkhusa cīvaratthāya dūtena akappiyavatthum paṇiṇati, dūto tam bhikkhum upasaṅkamitvā “idaṃ, bhante, itthannāmena tumhākam cīvaratthāya pahitam, gaṇhatha na”nti vadati, bhikkhu “nayidaṃ kappatī”ti paṭikkhipati, dūto “atthi pana te, bhante, veyyāvaccakaro”ti pucchati, puññatthikehi ca upāsakehi “bhikkhūnam veyyāvaccam karoṭhā”ti āṇattā vā, bhikkhūnam vā sandiṭṭhasambhattā keci veyyāvaccakarā honti, tesam aññataro tasmim khaṇe

bhikkhussa santike nisinno hoti, bhikkhu taṃ niddisati “ayaṃ bhikkhūnaṃ veyyāvaccakaro”ti, dūto tassa hatthe akappiyavattthūṃ datvā “therassa cīvaraṃ kiṇitvā dehī”ti gacchati, ayaṃ bhikkhunā sammukhāniddiṭṭho.

No ce bhikkhussa santike nisinno hoti, apica kho bhikkhu niddisati “asukasmim nāma gāme itthannāmo bhikkhūnaṃ veyyāvaccakaro”ti, so gantvā tassa hatthe akappiyavattthūṃ datvā “therassa cīvaraṃ kiṇitvā dadeyyāsī”ti āgantvā bhikkhussa ārocetvā gacchati, ayameko bhikkhunā asammukhāniddiṭṭho.

Na heva kho so dūto attanā āgantvā āroceti, apica kho aññaṃ pahiṇati “dinnam mayā, bhante, tassa hatthe cīvaracetāpannaṃ, tumhe cīvaraṃ gaṇheyyāthā”ti, ayaṃ dutiyo bhikkhunā asammukhāniddiṭṭho.

Na heva kho aññaṃ pahiṇati, apica gacchantova bhikkhūṃ vadati “aham tassa hatthe cīvaracetāpannaṃ dassāmi, tumhe cīvaraṃ gaṇheyyāthā”ti, ayaṃ tatiyo bhikkhunā asammukhāniddiṭṭhoti evaṃ eko sammukhāniddiṭṭho tayo asammukhāniddiṭṭhāti ime cattāro bhikkhunā niddiṭṭhaveyyāvaccakarā nāma. Etesu idha vuttanayeneva paṭipajjitabbaṃ.

Aparo bhikkhu purimanayeneva dūtena pucchito natthitāya vā avicāretukāmatāya vā “natthamhākaṃ kappiyakārako”ti vadati, tasmim khaṇe koci manusso āgacchati, dūto tassa hatthe akappiyavattthūṃ datvā “imassa hatthato cīvaraṃ gaṇheyyāthā”ti vatvā gacchati, ayaṃ dūtena sammukhāniddiṭṭhoti evaṃ eko sammukhāniddiṭṭho.

Aparo dūto gāmaṃ pavisitvā attanā abhirucitassa kassaci hatthe akappiyavattthūṃ datvā purimanayeneva āgantvā vā āroceti, aññaṃ vā pahiṇati “aham asukassa nāma hatthe cīvaracetāpannaṃ dassāmi, tumhe cīvaraṃ gaṇheyyāthā”ti vatvā vā gacchati, ayaṃ tatiyo dūtena asammukhāniddiṭṭhoti evaṃ eko sammukhāniddiṭṭho tayo asammukhāniddiṭṭhāti ime cattāro dūtena niddiṭṭhaveyyāvaccakarā nāma. Etesu meṇḍakasikkhāpade vuttanayeneva paṭipajjitabbaṃ. Vuttañhetam -

“Santi, bhikkhave, manussā saddhā pasannā, te kappiyakārakānaṃ hatthe hiraññaṃ upanikkhipanti ‘iminā yaṃ ayyassa kappiyaṃ, taṃ dethā’ti. Anujānāmi, bhikkhave, yaṃ tato kappiyaṃ, taṃ sādituṃ, na tvevāhaṃ, bhikkhave, ‘kenaci pariyāyena jātarūparajataṃ sāditaṃ pariyesitaṃ’nti vadāmi”ti.

Ettha codanāya parimāṇaṃ natthi, mūlaṃ asādiyantena saḥassakkhattumpi codanāya vā ṭhānena vā kappiyabhaṇḍaṃ sādituṃ vaṭṭati. No ce deti, aññaṃ kappiyakārakaṃ ṭhapetvāpi āharāpetabbaṃ. Sace icchati, mūlasāmikānampi kathetabbaṃ. No ce icchati, na kathetabbaṃ.

Aparo bhikkhu purimanayeneva dūtena pucchito “natthamhākaṃ kappiyakārako”ti vadati, tadañño samīpe ṭhito sutvā “āhara bho, ahaṃ ayyassa cīvaraṃ cetāpetvā dassāmi”ti vadati. Dūto “handa bho dadeyyāsī”ti tassa hatthe datvā bhikkhussa anārocetvā vā gacchati, ayaṃ mukhavevaṭṭikakappiyakārako. Aparo bhikkhuno upaṭṭhākassa vā aññassa vā hatthe akappiyavattthūṃ datvā “therassa cīvaraṃ dadeyyāsī”ti ettova pakkamati, ayaṃ parammukhākappiyakārakoti ime dve aniddiṭṭhakappiyakārakā nāma. Etesu aññātakaappavāritesu viya paṭipajjitabbaṃ. Sace sayameva cīvaraṃ ānetvā dadanti, gaḥetabbaṃ. No ce, na kiñci vattabbā.

Yathā ca dūtassa hatthe cīvaratthāya akappiyavatthumhi pesite vinicchayo vutto, evaṃ piṇḍapātādīnampi atthāya pesite sayam āgantvā dīyamāne ca vinicchayo veditabbo.

66. Upanikkhittasādiyane pana ayaṃ vinicchayo - kiñci akappiyavatthum pādamūle ṭhapetvā “idaṃ ayyassa hotū”ti vutte saccepi cittaena sādiyati, gaṇhitukāmo hoti, kāyena vā vācāya vā “nayidaṃ kappatī”ti paṭikkhipati, anāpatti. Kāyavācāhi vā appaṭikkhipitvāpi suddhacitto hutvā “nayidaṃ amhākaṃ kappatī”ti na sādiyati, anāpattiyeva. Tīsu dvāresu hi yena kenaci paṭikkhittam paṭikkhittameva hoti. Sace pana kāyavācāhi appaṭikkhipitvā cittaena adhvāseti, kāyavācāhi kattabbassa paṭikkhepassa akaraṇato akiriyasamuṭṭhānam kāyadvāre ca vacīdvāre ca āpattim āpajjati, manodvāre pana āpatti nāma natthi.

Eko satam vā sahasam vā pādamūle ṭhapeti “tuyhidaṃ hotū”ti, bhikkhu “nayidaṃ kappatī”ti paṭikkhipati, upāsako “pariccattam mayā tumhāka”nti gato, añño tattha āgantvā pucchati “kiṃ, bhante, ida”nti, yaṃ tena ca attanā ca vuttam, tam ācikkhitabbaṃ. So ce vadati “gopayissāmahaṃ, bhante, guttaṭṭhānam dassethā”ti, sattabhūmikampi pāsādam abhiruhitvā “idaṃ guttaṭṭhāna”nti ācikkhitabbaṃ, “idha nikkhipāhī”ti na vattabbaṃ. Ettāvatā kappiyañca akappiyañca nissāya ṭhitam hoti, dvāram pidahitvā rakkhantena vasitabbaṃ. Sace kiñci vikkāyikabhaṇḍam pattam vā cīvaram vā gahetvā āgacchati, “idaṃ gahessatha, bhante”ti vutte “upāsaka, atthi amhākaṃ iminā attho, vatthu ca evarūpaṃ nāma samvijjati, kappiyakārako natthī”ti vattabbaṃ. Sace so vadati “ahaṃ kappiyakārako bhavissāmi, dvāram vivaritvā dethā”ti, dvāram vivaritvā “imasmim okāse ṭhapita”nti vattabbaṃ, “idaṃ gaṇhā”ti na vattabbaṃ. Evampi kappiyañca akappiyañca nissāya ṭhitameva hoti. So ce tam gahetvā tassa kappiyabhaṇḍam deti, vaṭṭati. Sace adhikaṃ gaṇhāti, “na mayaṃ tava bhaṇḍam gaṇhāma, nikkhamāhī”ti vattabbo.

67. Yena pana jātarūpādicatubbidham nissaggiyavatthu paṭiggahitam, tena kiṃ kātābbanti? Saṅghamajjhe nissajjitabbaṃ. Kathaṃ? Tena bhikkhunā saṅgham upasaṅkamitvā ekaṃsam uttarāsaṅgam karitvā vuḍḍhānam bhikkhūnam pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo “ahaṃ, bhante, rūpiyaṃ paṭiggahesiṃ, idaṃ me nissaggiyaṃ, imāhaṃ nissajjāmī”ti nissajjitvā āpatti desetabbā. Byattena bhikkhunā paṭibaleṇa āpatti paṭiggahetabbā. Sace tattha āgacchati ārāmiko vā upāsako vā, so vattabbo “āvuso, idaṃ jānāhī”ti. Sace so bhaṇati “iminā kiṃ āharissāmī”ti, na vattabbo “imaṃ vā imaṃ vā āharā”ti, kappiyaṃ ācikkhitabbaṃ sappiṃ vā telam vā madhum vā phāṇitam vā. Ācikkhantena ca “iminā sappiṃ vā telam vā madhum vā phāṇitam vā āharā”ti na vattabbaṃ, “idañcidañca saṅghassa kappiya”nti ettakameva vattabbaṃ. Sace so tena parivattetvā kappiyaṃ āharati, rūpiyapaṭiggāhakaṃ ṭhapetvā sabbeheva bhājetvā paribhuñjitabbaṃ, rūpiyapaṭiggāhakena bhāgo na gahetabbo.

Aññesaṃ bhikkhūnam vā ārāmikānam vā pattabhāgampi labhitvā paribhuñjitum na vaṭṭati, antamaso makkaṭādīhi tato haritvā araññe ṭhapitam vā tesam hatthato gaḷitam vā tiracchānapaṭiggahitampi paṃsukūlampi na vaṭṭatiyeva. Tato āhaṭena phāṇitena senāsanadhūpanampi na vaṭṭati. Sappinā vā telena vā padīpaṃ katvā dīpāloke nipajjitum, kasiṇaparikkammaṃ kātum, potthakampi vācetuṃ na vaṭṭati. Telamadhuphāṇitehi pana sarīre vaṇaṃ makkhetum na vaṭṭatiyeva. Tena vatthunā mañcapīṭhādīni vā gaṇhanti, uposathāgāraṃ vā bhojanasālaṃ vā karonti, paribhuñjitum na vaṭṭati. Chāyāpi gehaparicchadena ṭhitāva na vaṭṭati,

paricchedātikkantā āgantukattā vaṭṭati. Taṃ vatthum vissajjetvā katena maggenapi setunāpi nāvāyapi ulumpenāpi gantum na vaṭṭati. Tena vatthunā khaṇāpitāya pokkharāṇiyā ubbhidadakam pātum vā paribhuñjitum vā na vaṭṭati. Anto udae pana asati aññaṃ āgantukam udakam vā vassodakam vā pavittam vaṭṭati. Kītāya yena saddhim kītā, taṃ āgantukampi na vaṭṭati. Taṃ vatthum upanikkhepam thapetvā saṅgho paccaye paribhuñjati, tepi paccayā tassa na vaṭṭanti. Ārāmo gahito hoti, sopi paribhuñjitum na vaṭṭati. Yadi bhūmipi bījampi akappiyam, neva bhūmim, na phalam paribhuñjitum vaṭṭati. Sace bhūmimyeva kiṇitvā aññāni bījāni ropitāni, phalam vaṭṭati. Atha bījāni kiṇitvā kappiyabhūmiam ropitāni, phalam na vaṭṭati, bhūmiam nisīditum vā nipajjitum vā vaṭṭati.

Sace pana tattha āgato kappiyakārako taṃ parivattetvā saṅghassa kappiam sappitelādim āharitum na jānāti, so vattabbo “āvuso, imam chaḍḍehi”ti. Sace so chaḍḍeti, iccetam kusalam. No ce chaḍḍeti, pañcahaṅgehi samannāgato bhikkhu rūpiyachaḍḍako sammannitabbo yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, chaḍḍitāchaḍḍitaṅca jāneyya. Evañca pana sammannitabbo, paṭhamam bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo -

“Suṇātu me, bhante, saṅgho, yadi saṅghassa pattakalam, saṅgho itthannāmam bhikkhum rūpiyachaḍḍakam sammanneyya, esā ñatti. Suṇātu me, bhante, saṅgho, saṅgho itthannāmam bhikkhum rūpiyachaḍḍakam sammannati, yassāyasmato khamati itthannāmassa bhikkhuno rūpiyachaḍḍakassa sammuti, so tuṇhassa. Yassa nakkhamati, so bhāseyya. Sammato saṅghena itthannāmo bhikkhu rūpiyachaḍḍako, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmi”ti.

68. Tena sammatena bhikkhunā nimittam akatvā akkhini nimiletvā nadiyā vā papāte vā vanagahane vā gūtham viya anapekkhena patitokāsam asamannārahantena chaḍḍetabbam. Sace nimittam katvā pātetī, dukkaṭam āpajjati. Evaṃ jigucchitabbepi rūpiye bhagavā pariyāyena bhikkhūnam paribhogam ācikkhi. Rūpiyapaṭiggāhakassa pana kenaci pariyāyena tato uppannapaccayaparibhogo na vaṭṭati. Yathā cāyam etassa na vaṭṭati, evam asantasambhāvanāya vā kuladūsakakammena vā kuhanādīhi vāuppannapaccayā neva tassa, na aññassa vaṭṭanti, dhammena samena uppannāpi apaccavekkhitvā paribhuñjitum na vaṭṭanti. Cattāro hi paribhogā - theyyaparibhogo iṇaparibhogo dāyajjaparibhogo sāmiparibhogoti. Tattha saṅghamajjhepi nisīditvā paribhuñjantassa dussīlassa paribhogo theyyaparibhogo nāma. Sīlavato apaccavekkhitaparibhogo iṇaparibhogo nāma. Tasmā cīvaram paribhoge paribhoge paccavekkhitabbam, piṇḍapāto ālope ālope, tathā asakkontena purebhattapacchābhattapurimayāmamajjhimayāmapacchimayāmesu. Sacassa apaccavekkhato aruṇo uggacchati, iṇaparibhogatṭhāne tiṭṭhati. Senāsanampi paribhoge paribhoge paccavekkhitabbam. Bhesajjassa paṭiggahaṇepi paribhogepi satipaccayatā vaṭṭati, evam santepi paṭiggahaṇe satim katvā paribhoge akarontasseva āpatti, paṭiggahaṇe pana satim akatvā paribhoge karontassa anāpatti. Catubbidhā hi suddhi - desanāsuddhi samvarasuddhi pariyetṭhisuddhi paccavekkhaṇasuddhīti.

Tattha desanāsuddhi nāma pātimokkhasaṃvarasīlaṃ. Tañhi desanāya sujjanato “desanāsuddhī”ti vuccati. Saṃvarasuddhi nāma indriyasamvarasīlaṃ. Tañhi “na punevaṃ karissāmī”ti cittādhiṭṭhānasamvareneva sujjanato “saṃvarasuddhī”ti vuccati. Pariyeṭṭhisuddhi nāma ājīvapārisuddhisīlaṃ. Tañhi anesanaṃ pahāya dhammena samena paccaye uppādentassa pariyesanāya suddhattā “pariyeṭṭhisuddhī”ti vuccati. Paccavekkhaṇasuddhi nāma paccayaparibhogasannissitasīlaṃ. Tañhi “paṭisaṅkhā yoniso cīvaraṃ paṭisevāmī”tiādinā nayena vuttana paccavekkhaṇena sujjanato “paccavekkhaṇasuddhī”ti vuccati, tena vuttaṃ “paṭiggahaṇe pana satim akatvā paribhoge karontassa anāpatti”ti.

Sattannaṃ sekkhānaṃ paccayaparibhogo dāyajjaparibhogo nāma. Te hi bhagavato puttā, tasmā pitusantakānaṃ paccayānaṃ dāyādā hutvā te paccaye paribhuñjanti. Kiṃ pana te bhagavato paccaye paribhuñjanti, gihīnaṃ paccaye paribhuñjantīti? Gihīhi dinnāpi bhagavatā anuññātattā bhagavato santakā honti, tasmā bhagavato paccaye paribhuñjantīti veditabbaṃ. Dhammadāyādasutta ṇīcettha sādhaṃ. Khīṇāsavānaṃ paribhogo sāmiparibhogo nāma. Te hi taṇhāya dāsabyaṃ atītattā sāmīno hutvā paribhuñjanti. Iti imesu paribhogesu sāmiparibhogo ca dāyajjaparibhogo ca sabbesampi vaṭṭati, iṇaparibhogo na vaṭṭati, theyyaparibhoge kathāyeva natthi.

Aparepi cattāro paribhogā - lajjiparibhogo alajjiparibhogo dhammiyaparibhogo adhammiyaparibhogoti. Tattha alajjino lajjinā saddhiṃ paribhogo vaṭṭati, āpattiyā na kāretabbo. Lajjino alajjinā saddhiṃ yāva na jānāti, tāva vaṭṭati. Ādito paṭṭhāya hi alajjī nāma natthi, tasmā yadāssa alajjibhāvaṃ jānāti, tadā vattabbo “tumhe kāyadvāre vacīdvāre ca vītikkamaṃ karotha, taṃ appatirūpaṃ, mā evamakathā”ti. Sace anādiyitvā karotiyeva, yadi tena saddhiṃ paribhogaṃ karoti, sopi alajjīyeveva hoti. Yopi attano bhārabhūtena alajjinā saddhiṃ paribhogaṃ karoti, sopi nivāretabbo. Sace na oramati, ayampi alajjīyeveva hoti. Evaṃ eko alajjī alajjisatampi karoti. Alajjino pana alajjināva saddhiṃ paribhoge āpatti nāma natthi. Lajjino lajjinā saddhiṃ paribhogo dvinnāṃ khattiyakumārānaṃ suvaṇṇapātiyaṃ bhojanasadiṣo.

Dhammiyādhhammiyaparibhogo paccayavaseneva veditabbo. Tattha sace puggalopi alajjī, piṇḍapātopi adhammiyo, ubho jegucchā. Puggalo alajjī, piṇḍapāto dhammiyo, puggalaṃ jigucchitvā piṇḍapāto na gahetabbo. Mahāpaccariyaṃ pana “dussīlo saṅghato uddesabhaddādīni labhitvā saṅghasseva deti, etāni yathādānameva gahitattā vaṭṭantī”ti vuttaṃ. Puggalo lajjī, piṇḍapāto adhammiyo, piṇḍapāto jeguccho na gahetabbo. Puggalo lajjī, piṇḍapātopi dhammiyo, vaṭṭati.

Apare dve paggaḥā dve ca paribhogā - lajjipaggaho alajjipaggaho, dhammaparibhogo āmisaparibhogoti. Tattha alajjino lajjim paggaḥetuṃ vaṭṭati, na so āpattiyā kāretabbo. Sace pana lajjī alajjim paggaṇhāti, anumodanāya ajjhesati, dhammakathāya ajjhesati, kulesu upatthambheti, itaropi “amhākaṃ ācariyo īdiso ca īdiso cā”ti tassa parisati vaṇṇaṃ bhāsati, ayaṃ sāsanaṃ osakkāpeti antaradhāpetīti veditabbo. Dhammaparibhogaāmisaparibhogesu pana yattha āmisaparibhogo vaṭṭati, dhammaparibhogopi tattha vaṭṭati. Yo pana koṭiyaṃ ṭhito, gantho tassa puggalassa accayena nassissati, taṃ dhammānuggahena uggaṇhituṃ vaṭṭatīti vuttaṃ. Tatridaṃ vatthu - mahābhaye kira ekasseva bhikkhuno mahāniddeṣo paguṇo ahoṣi. Atha catunīkāyikatissattherassa upajjhāyo mahātipiṭakatthero nāma mahārakkhitattheraṃ āha “āvuso mahārakkhita, etassa santike mahāniddeṣaṃ gaṇhāhī”ti. “Pāpo kirāyaṃ,

bhante, na gaṇhāmī”ti. “Gaṇhāvuso, ahaṃ te santike nisīdissāmī”ti. “Sādhu, bhante, tumhesu nisinnesu gaṇhissāmī”ti paṭṭhapetvā rattindivaṃ nirantaraṃ pariyāpuṇanto osānadivase heṭṭhāmañce itthiṃ disvā “bhante, sutamyeva me pubbe, sacāhaṃ evaṃ jāneyyaṃ, na īdisassa santike dhammaṃ pariyāpuṇeyya”nti āha. Tassa pana santike bahū mahātherā uggaṇhitvā mahāniddeṣaṃ patitṭhāpesunti.

Iti pāḷimuttakavinayavinicchayaśaṅgahe

Rūpiyādīpaṭiggahaṇavinicchayaśakathā samattā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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