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» (Πρώτο μέρος) (06. Vinayālaṅkāra-ṭīkā (paṭhamo bhāgo))

12. Καθοριστική συζήτηση για τη αποδοχή χρημάτων και τα λοιπά (12. Rūpiyādipaṭiggahaṇavinicchayakathā)

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

12. Rūpiyādipaṭiggahaṇavinicchayakathā

**59.** Evaṃ kayavikkayasamāpattivinicchayaṃ kathetvā idāni rūpiyādipaṭiggahaṇavinicchayaṃ kathento ‘‘rūpiyādipaṭiggaho’’tiādimāha. Tattha saññāṇatthāya kataṃ rūpaṃ ettha atthīti rūpiyaṃ, yaṃ kiñci vohārūpagaṃ dhanaṃ. Tena vuttaṃ samantapāsādikāyaṃ ‘‘idha pana yaṃ kiñci vohāragamanīyaṃ kahāpaṇādi adhippeta’’nti. Paṭhamaṃ ādīyatītiādi, kiṃ taṃ? Rūpiyaṃ, rūpiyaṃ ādi yesaṃ teti rūpiyādayo, dāsidāsakhettavatthuādayo, paṭiggahaṇaṃ paṭiggaho, sampaṭicchananti attho. Rūpiyādīnaṃ paṭiggaho rūpiyādipaṭiggaho. Jātasamaye uppannaṃ rūpameva rūpaṃ assa bhavati, na vikāramāpajjatīti jātarūpaṃ, suvaṇṇaṃ. Dhavalasabhāvatāya sattehi rañjiyateti rajataṃ, sajjhu. Jātarūpena kato māsako jātarūpamāsako. Rajatena kato māsako rajatamāsakoti idaṃ catubbidhameva nissaggiyavatthu hoti, na lohamāsakādayoti āha ‘‘tambalohādīhi...pe... saṅgahito’’ti. Tambalohādīhīti ādi-saddena kaṃsalohavaṭṭalohatipusīsādīhi katopi lohamāsakoyevāti dasseti. Kiṃ idameva nissaggiyavatthu hoti, udāhu muttādayopīti āha ‘‘muttā...pe... dukkaṭavatthū’’ti. Imesaṃ dvinnaṃ vatthūnaṃ ko visesoti āha ‘‘tattha nissaggiyavatthuṃ...pe... dukkaṭamevā’’ti. Tattha nissaggiyavatthu attano atthāya nissaggiyaṃ pācittiyaṃ, sesānaṃ atthāya dukkaṭaṃ, dukkaṭavatthu sabbesaṃ atthāya dukkaṭamevāti yojanā.

Idāni tesu vatthūsu kappiyākappiyavinicchayaṃ vitthārato dassetuṃ āha ‘‘tatrāyaṃ vinicchayo’’ti. Tattha sampaṭicchituṃ na vaṭṭati, kasmā? ‘‘Idaṃ saṅghassa dammī’’ti akappiyavohārena dinnattā. Datvā pakkamati, vaṭṭati, kasmā? Saṅghassa hatthe adatvā vaḍḍhakīādīnaṃ hatthe dinnattā. Evampi vaṭṭati gihīnaṃ hatthe ṭhapitattā. Paṭikkhipituṃ na vaṭṭati saṅghagaṇapuggalānaṃ anāmasitattā. ‘‘Na vaṭṭatī’’ti paṭikkhipitabbaṃ ‘‘tumhe gahetvā ṭhapethā’’ti vuttattā. Paṭiggahaṇepi paribhogepi āpattīti ‘‘saṅghassa dammī’’ti vuttattā paṭiggahaṇe pācittiyaṃ, paribhoge dukkaṭaṃ. Sveva sāpattikoti dukkaṭāpattiṃ sandhāya vadati. Vadati, vaṭṭati ‘‘tumhe paccaye paribhuñjathā’’ti kappiyavohārena vuttattā. Cīvaratthāya dinnaṃ cīvareyeva upanetabbaṃ, kasmā? Yathā dāyakā vadanti, tathā paṭipajjitabbattā. Senāsanapaccayassa itarapaccayattayato visesaṃ dassento ‘‘senāsanatthāyā’’tiādimāha. Iminā avissajjiyaavebhaṅgiyabhāvaṃ dasseti. Evaṃ santepi āpadāsu kattabbavidhiṃ dassento ‘‘sace panā’’tiādimāha.

**60.** Evaṃ nissaggiyavatthūsu kattabbavidhiṃ dassetvā idāni dukkaṭavatthūsu kattabbavidhiṃ dassento ‘‘sace koci mayha’’ntyādimāha. Ettha pana paṭiggahaṇepi paribhogepi āpattīti dukkaṭameva sandhāya vuttaṃ. Taḷākassapi khettasaṅgahitattā tassa paṭiggahaṇepi āpatti vuttā. ‘‘Cattāro paccaye paribhuñjathāti detīti ettha ‘bhikkhusaṅghassa cattāro paccaye paribhuñjituṃ taḷākaṃ dammī’ti vā ‘catupaccayaparibhogatthaṃ taḷākaṃ dammī’ti vā vadati, vaṭṭatiyeva. ‘Ito taḷākato uppanne paccaye dammī’ti vutte pana vattabbameva natthī’’ti sāratthadīpaniyaṃ vuttaṃ. Vimativinodaniyampi tatheva vatvā ‘‘idañca saṅghassa dīyamānaññeva sandhāya vuttaṃ, puggalassa pana evampi dinnaṃ taḷākakhettādi na vaṭṭati.

Suddhacittassa pana udakaparibhogatthaṃ kūpapokkharaṇiādayo vaṭṭanti. ‘Saṅghassa taḷākaṃ atthi, taṃ katha’nti hi ādinā sabbattha saṅghavaseneva vutta’’nti vuttaṃ. Hatthe bhavissatīti vase bhavissati.

Kappiyakārakaṃ ṭhapethāti vutteti sāmīcivasena vuttaṃ, avuttepi ṭhapentassa na doso atthi. Tenāha ‘‘udakaṃ vāretuṃ labbhatī’’ti. Yasmā parasantakaṃ bhikkhūnaṃ nāsetuṃ na vaṭṭati, tasmā ‘‘na sassakāle’’ti vuttaṃ. Sassakālepi tāsetvā muñcituṃ vaṭṭati, amuñcato pana bhaṇḍadeyyaṃ. Janapadassa sāmikoti iminā va yo taṃ janapadaṃ vicāreti, tenapi acchinditvā dinnaṃ vaṭṭatiyevāti vadanti. Puna detīti acchinditvā puna deti, evampi vaṭṭatīti sambandho. Iminā yena kenaci issarena ‘‘pariccattamidaṃ bhikkhūhi assāmika’’nti saññāya attano gahetvā dinnaṃ vaṭṭatīti dasseti. Udakavāhakanti udakamātikaṃ. Kappiyavohārepi vinicchayaṃ vakkhāmīti pāṭhaseso. Udakavasenāti udakaparibhogatthaṃ. Suddhacittānanti udakaparibhogatthameva. Idaṃ sahatthena ca akappiyavohārena ca karonte sandhāya vuttaṃ. ‘‘Sassasampādanattha’’nti evaṃ asuddhacittānampi pana sayaṃ akatvā kappiyavohārena āṇāpetuṃ vaṭṭati eva. Kappiyakārakaṃ ṭhapetuṃ na vaṭṭatīti idaṃ sahatthādinā katataḷākattā assāruppanti vuttaṃ. Ṭhapentassa pana taṃ paccayaṃ paribhuñjantassa vā saṅghassa āpatti na paññāyati, aṭṭhakathāpamāṇena vā ettha āpatti gahetabbā. Alajjinā kārāpite vattabbameva natthīti āha ‘‘lajjibhikkhunā’’ti, mattikuddharaṇādīsu kārāpitesūti adhippāyo.

**61.** Navasasseti akatapubbe kedāre. Kahāpaṇeti iminā dhaññuṭṭhāpane tasseva akappiyanti dasseti. Aparicchinnabhāgeti ‘‘ettake bhūmibhāge ettako bhāgo dātabbo’’ti evaṃ aparicchinnabhāge. Dhaññuṭṭhāpane kasati, payogepi dukkaṭameva, na kahāpaṇuṭṭhāpane viya. ‘‘Kasatha vapathā’’ti vacanena sabbesampi akappiyaṃ siyāti āha ‘‘avatvā’’ti. Ettako nāma bhāgoti ettha ettako kahāpaṇoti idampi sandhāya vadati. Tathāvuttepi hi tadā kahāpaṇānaṃ avijjamānattā āyatiṃ uppajjamānaṃ aññesaṃ vaṭṭati eva. Tenāha ‘‘tasseva taṃ akappiya’’nti. Tassa pana sabbapayogesu paribhoge ca dukkaṭaṃ. Keci pana dhaññaparibhoge eva āpatti, na pubbabhāgeti vadanti, taṃ na yuttaṃ, yena minanarakkhaṇādinā payogena pacchā dhaññaparibhoge āpatti hoti tassa payogassa karaṇe anāpattiyā ayuttattā. Pariyāyakathāya pana sabbattha anāpatti. Teneva ‘‘ettakehi vīhīhi idañcidañca āharathā’’ti niyamavacane akappiyaṃ vuttaṃ. Kahāpaṇavicāraṇepi eseva nayo. ‘‘Vatthu ca evarūpaṃ nāma saṃvijjati, kappiyakārako natthīti vattabba’’ntiādivacanañcettha sādhakaṃ. Rajjuyā vā daṇḍena vāti ettha ‘‘pādehipi minituṃ na vaṭṭatī’’ti vadanti. Khale vā ṭhatvā rakkhatīti ettha pana thenetvā gaṇhante disvā ‘‘mā gaṇhathā’’ti nivārento rakkhati nāma, sace pana avicāretvā kevalaṃ tuṇhībhūtova rakkhaṇatthāya olokento tiṭṭhati, vaṭṭati. ‘‘Sacepi tasmiṃ tuṇhībhūte corikāya haranti, ‘mayaṃ bhikkhusaṅghassa ārocessāmā’ti evaṃ vattumpi vaṭṭatī’’ti vadanti. Nīharāpeti paṭisāmetīti etthāpi ‘‘sace pariyāyena vadati, vaṭṭatī’’ti vadanti. Apubbassa anuppāditattā aññesaṃ vaṭṭatīti āha ‘‘tassevetaṃ akappiya’’nti.

Sabbesaṃ akappiyaṃ, kasmā? Kahāpaṇānaṃ vicāritattāti ettha sāratthadīpaniyaṃ evaṃ vicāraṇā katā - nanu ca dubbicāritamattena tassevetaṃ akappiyaṃ, na sabbesaṃ rūpiyasaṃvohāre catutthapatto viya. Vuttañhi tattha ‘‘yo pana rūpiyaṃ asampaṭicchitvā ‘therassa pattaṃ kiṇitvā dehī’ti pahitakappiyakārakena saddhiṃ kammārakulaṃ gantvā pattaṃ disvā ‘ime kahāpaṇe gahetvā imaṃ dehī’ti kahāpaṇe dāpetvā gahito, ayaṃ patto etasseva bhikkhuno na vaṭṭati dubbicāritattā, aññesaṃ

pana vaṭṭati mūlassa asampaṭicchitattā’’ti, tasmā yaṃ te āharanti, sabbesaṃ akappiyaṃ. Kasmā? Kahāpaṇānaṃ vicāritattāti idaṃ kasmā vuttanti? Ettha keci vadanti ‘‘kahāpaṇe sādiyitvā vicāritaṃ sandhāya evaṃ vutta’’nti, saṅghikattā ca nissajjituṃ na sakkā, tasmā sabbesaṃ na kappatīti tesaṃ adhippāyo. Keci pana ‘‘asādiyitvāpi kahāpaṇānaṃ vicāritattā rūpiyasaṃvohāro kato hoti, saṅghikattā ca nissajjituṃ na sakkā, tasmā sabbesaṃ na kappatī’’ti vadanti. Gaṇṭhipadesu pana tīsupi idaṃ vuttaṃ ‘‘catutthapatto gihisantakānaṃyeva kahāpaṇānaṃ vicāritattā aññesaṃ kappati, idha pana saṅghikānaṃ vicāritattā sabbesaṃ na kappatī’’ti. Sabbesampi vādo tena tena pariyāyena yuttoyevāti.

**62.** Catusāladvāreti bhojanasālaṃ sandhāya vuttaṃ.

**63.** ‘‘Vanaṃ dammi, araññaṃ dammī’’ti vutte pana vaṭṭatīti ettha nivāsaṭṭhānattā puggalassapi suddhacittena gahetuṃ vaṭṭati. Sīmaṃ demāti vihārasīmādisādhāraṇavacanena vuttattā ‘‘vaṭṭatī’’ti vuttaṃ. Pariyāyena kathitattāti ‘‘gaṇhāhī’’ti avatvā ‘‘sīmā gatā’’ti pariyāyena kathitattā. Pakatibhūmikaraṇatthaṃ ‘‘heṭṭhā gahitaṃ paṃsu’’ntiādi vuttaṃ. Dāsaṃ dammīti ettha ‘‘manussaṃ dammīti vutte vaṭṭatī’’ti vadanti. Veyyāvaccakarantiādinā vutte puggalassapi dāsaṃ gahetuṃ vaṭṭati ‘‘anujānāmi bhikkhave ārāmika’’nti visesetvā anuññātattā. Tañca kho pilindavacchena gahitaparibhuttakkamena, na gahaṭṭhānaṃ dāsaparibhogakkamena. Khettādayo pana sabbe saṅghasseva vaṭṭanti pāḷiyaṃ puggalikavasena gahetuṃ ananuññātattāti daṭṭhabbaṃ. Kukkuṭasūkare...pe... vaṭṭatīti ettha kukkuṭasūkaresu dīyamānesu ‘‘imehi amhākaṃ attho natthi, sukhaṃ jīvantu, araññe vissajjethā’’ti vattuṃ vaṭṭati. Vihārassa demāti saṅghikavihāraṃ sandhāya vuttaṃ. ‘‘Khettavatthupaṭiggahaṇā paṭivirato hotī’’tiādinā suttantesu āgatapaṭikkhepo bhagavatā āpattiyāpi hetubhāvena katoti bhagavato adhippāyaṃ jānantehi saṅgītikārakamahātherehi khettapaṭiggahaṇādinissito ayaṃ sabbopi pāḷimuttavinicchayo vuttoti gahetabbo.

**64.** Cīvaracetāpannanti cīvaramūlaṃ. Pahiṇeyyāti peseyya. Cetāpetvāti parivattetvā. Acchādehīti vohāravacanametaṃ, itthannāmassa bhikkhuno dehīti ayaṃ panettha attho. Ābhatanti ānītaṃ.

Imasmiṃ ṭhāne sāratthadīpaniyaṃ evaṃ vicāraṇā katā -ettha ca yaṃ vuttaṃ mātikāṭṭhakathāyaṃ ‘‘iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehīti idaṃ āgamanasuddhiṃ dassetuṃ vuttaṃ. Sace hi ‘idaṃ itthannāmassa bhikkhuno dehī’ti peseyya, āgamanassa asuddhattā akappiyavatthuṃ ārabbha bhikkhunā kappiyakārakopi niddisitabbo na bhaveyyā’’ti, tattha āgamanassa suddhiyā vā asuddhiyā vā visesappayojanaṃ na dissati. Satipi hi āgamanassa asuddhabhāve dūto attano kusalatāya kappiyavohārena vadati, kappiyakārako na niddisitabboti idaṃ natthi, na ca dūtena kappiyavohāravasena vutte dāyakena ‘‘idaṃ kathaṃ pesita’’nti īdisī vicāraṇā upalabbhati, avicāretvā ca taṃ na sakkā jānituṃ. Yadi pana āgamanassa asuddhattā kappiyakārako niddisitabbo na bhaveyya, cīvarānaṃ atthāya dūtassa hatthe akappiyavatthumhi pesite sabbattha dāyakena kathaṃ pesitanti pucchitvāva kappiyakārako niddisitabbo bhaveyya, tasmā asatipi āgamanasuddhiyaṃ sace so dūto attano kusalatāya kappiyavohāravasena vadati, dūtasseva vacanaṃ gahetabbaṃ. Yadi hi āgamanasuddhiyevettha pamāṇaṃ, mūlassāmikena kappiyavohāravasena pesitassa dūtassa akappiyavohāravasena vadatopi kappiyakārako niddisitabbo bhaveyya, tasmā sabbattha dūtavacanameva pamāṇanti gahetabbaṃ. Iminā cīvaracetāpannenātiādinā pana imamatthaṃ dasseti

‘‘kappiyavasena ābhatampi cīvaramūlaṃ īdisena dūtavacanena akappiyaṃ hoti, tasmā taṃ paṭikkhipitabba’’nti. Tenevāha ‘‘tena bhikkhunā so dūto evamassa vacanīyotiādī’’ti.

Vimativinodaniyaṃ pana evaṃ vuttaṃ - yaṃ vuttaṃ mātikāṭṭhakathāyaṃ ‘‘iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehīti idaṃ āgamanasuddhiṃ dassetuṃ vuttaṃ. Sace hi ‘idaṃ itthannāmassa bhikkhuno dehī’ti peseyya, āgamanassa asuddhattā akappiyavatthuṃ ārabbha bhikkhunā kappiyakārakopi niddisitabbo na bhaveyyā’’ti, taṃ nissaggiyavatthudukkaṭavatthubhūtaṃ akappiyacīvaracetāpannaṃ ‘‘asukassa bhikkhuno dehī’’ti evaṃ āgamanasuddhiyā asati, sikkhāpade āgatanayena dūtavacane ca asuddhe sabbathā paṭikkhepoyeva kātuṃ vaṭṭati, na pana ‘‘cīvarañca kho mayaṃ paṭiggaṇhāmā’’ti vattuṃ, tadanusārena veyyāvaccakarañca niddisituṃ āgamanadūtavacanānaṃ ubhinnaṃ asuddhattā, pāḷiyaṃ āgatanayena pana āgamanasuddhiyā sati dūtavacane asuddhepi sikkhāpade āgatanayena sabbaṃ kātuṃ vaṭṭatīti dassanatthaṃ vuttaṃ. Tena ca yathā dūtavacanāsuddhiyampi āgamane suddhe veyyāvaccakaraṃ niddisituṃ vaṭṭati, evaṃ āgamanāsuddhiyampi dūtavacane suddhe vaṭṭati evāti ayamattho atthato siddhova hoti. Ubhayasuddhiyaṃ vattabbameva natthīti ubhayāsuddhipakkhameva sandhāya mātikāṭṭhakathāyaṃ ‘‘kappiyakārakopi niddisitabbo na bhaveyyā’’ti vuttanti veditabbaṃ.

Yaṃ panettha sāratthadīpaniyaṃ ‘‘āgamanassa suddhiyā vā asuddhiyā vā visesappayojanaṃ na dissatī’’tiādi vuttaṃ, taṃ mātikāṭṭhakathāvacanassa adhippāyaṃ asallakkhetvā vuttaṃ yathāvuttanayena āgamanasuddhiādinā sappayojanattā. Yo panettha ‘‘mūlassāmikena kappiyavohāravasena, pesitadūtassa akappiyavohārena vadatopi kappiyakārako niddisitabbo bhaveyyā’’ti aniṭṭhappasaṅgo vutto, so aniṭṭhappasaṅgo eva na hoti abhimatattā. Tathā hi sikkhāpade eva ‘‘paṭiggaṇhatu āyasmā cīvaracetāpanna’’nti akappiyavohārena vadato dūtassa kappiyena kammena veyyāvaccakaro niddisitabbo vutto āgamanassa suddhattā, āgamanassapi asuddhiyaṃ pana kappiyenapi kammena veyyāvaccakaro na niddisitabbovāti attheva āgamanassa suddhiasuddhiyā payojanaṃ. Kathaṃ pana dūtavacanena āgamanasuddhi viññāyatīti? Nāyaṃ bhāro. Dūtena hi akappiyavohārena vutte eva āgamanasuddhi gavesitabbā, na itarattha. Tattha ca tassa vacanakkamena pucchitvā ca yuttiādīhi ca sakkā viññātuṃ. Idhāpi hi sikkhāpade ‘‘cīvaracetāpannaṃ ābhata’’nti dūtavacaneneva cīvaraṃ kiṇitvā dātuṃ pesitabhāvo viññāyati. Yadi hi sabbathā āgamanasuddhi na viññāyati, paṭikkhepo eva kattabboti.

Suvaṇṇaṃ rajataṃ kahāpaṇo māsakoti imāni hi cattāri nissaggiyavatthūni, muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ lohitaṅko masāragallaṃ satta dhaññāni dāsidāsaṃ khettaṃ vatthu pupphārāmaphalārāmādayoti imāni dukkaṭavatthūni ca attano vā cetiyasaṅghagaṇapuggalānaṃ vā atthāya sampaṭicchituṃ na vaṭṭanti, tasmā taṃ sādituṃ na vaṭṭatīti dassanatthaṃ ‘‘na kho mayaṃ āvuso cīvaracetāpannaṃ paṭiggaṇhāmā’’ti vuttaṃ. Cīvarañca kho mayaṃ paṭiggaṇhāmā’’tiādi dūtavacanassa akappiyattepi āgamanasuddhiyā paṭipajjanavidhidassanatthaṃ vuttaṃ. Kālena kappiyanti yuttapattakālena yadā no attho hoti, tadā kappiyaṃ cīvaraṃ paṭiggaṇhāmāti attho. Veyyāvaccakaroti kiccakaro, kappiyakārakoti attho. ‘‘Veyyāvaccakaro niddisitabbo’’ti idaṃ ‘‘atthi panāyasmato koci veyyāvaccakaro’’ti kappiyavacanena vuttattā anuññātaṃ. Sace pana dūto ‘‘ko imaṃ gaṇhāti, kassa vā

demī’’ti vadati, na niddisitabbo. Ārāmiko vā upāsako vāti idaṃ sāruppatāya vuttaṃ, ṭhapetvā pana pañca sahadhammike yo koci kappiyakārako vaṭṭati. Eso kho āvuso bhikkhūnaṃ veyyāvaccakaroti idaṃ dūtena ‘‘atthi panāyasmato koci veyyāvaccakaro’’ti pucchitattā pucchāsabhāgena bhikkhussa kappiyavacanadassanatthaṃ vuttaṃ. Evameva hi bhikkhunā vattabbaṃ, na vattabbaṃ ‘‘tassa dehī’’tiādi. Teneva pāḷiyaṃ ‘‘na vattabbo tassa dehī’’tiādimāha. Vimativinodaniyaṃ pana ‘‘eso kho…pe… na vattabbo tassa dehītiādi akappiyavatthusādiyanaparimocanatthaṃ vutta’’nti vuttaṃ.

Āṇatto so mayāti yathā tumhākaṃ cīvarena atthe sati cīvaraṃ dassati, evaṃ vuttoti attho. Vimativinodaniyaṃ pana ‘‘saññattotiādi evaṃ dūtena puna vutte eva codetuṃ vaṭṭati, na itarathāti dassanatthaṃ vutta’’nti vuttaṃ. Ettha pana pāḷiyaṃ ‘‘saññatto so mayā’’ti āgatattā evaṃ vutto, purimavākye pana vinayasaṅgahappakaraṇe ‘‘āṇatto so mayā’’ti pariyāyavacanena parivattitvā ṭhapitattā tathā vutto, tena ca kappiyakārakassa saññāpitabhāve dūtena bhikkhussa puna ārocite eva bhikkhunā kappiyakārako codetabbo hoti, na anārociteti dasseti.

Attho me āvuso cīvarenāti codanālakkhaṇanidassanametaṃ. Idaṃ vā hi vacanaṃ vattabbaṃ, tassa vā attho yāya kāyaci bhāsāya vattabbo. Dehi me cīvarantiādīni pana na vattabbākāradassanatthaṃ vuttāni. Etāni hi vacanāni, etesaṃ vā attho yāya kāyaci bhāsāya na vattabbo. ‘‘Evaṃ vadanto ca paṭikkhittattā vattabhede dukkaṭaṃ āpajjati, codanā pana hotiyevā’’ti mahāgaṇṭhipade majjhimagaṇṭhipade ca vuttaṃ. Vimativinodaniyaṃ pana ‘‘na vattabbo ‘dehi me cīvaraṃ…pe… cetāpehi me cīvara’nti idaṃ dūtenābhatarūpiyaṃ paṭiggahetuṃ attanā niddiṭṭhakappiyakārakattāva ‘dehi me cīvaraṃ…pe… cetāpehi me cīvara’nti vadanto rūpiyassa pakatattā tena rūpiyena parivattetvā ‘dehi cetāpehī’ti rūpiyasaṃvohāraṃ samāpajjanto nāma hotīti taṃ dosaṃ dūrato parivajjetuṃ vuttaṃ rūpiyapaṭiggāhakena saṅghamajjhe nissaṭṭharūpiye viya. Vuttañhi tattha ‘na vattabbo imaṃ vā imaṃ vā āharā’ti, tasmā na idaṃ viññattidose parivajjetuṃ vuttanti veditabbaṃ ‘attho me āvuso cīvarenā’tipi avattabbatāppasaṅgato. Teneva dūtaniddiṭṭhesu rūpiyasaṃvohārasaṅkābhāvato aññaṃ kappiyakārakaṃ ṭhapetvāpi āharāpetabba’’nti vuttaṃ. Tatthāpi ‘‘dūtena ṭhapitarūpiyena cetāpetvā cīvaraṃ āharāpehī’’ti avatvā kevalaṃ ‘‘cīvaraṃ āharāpehī’’ti evaṃ āharāpetabbanti adhippāyo gahetabboti vuttaṃ.

Iccetaṃ kusalanti evaṃ yāvatatiyaṃ codento taṃ cīvaraṃ abhinipphādetuṃ sakkoti attano paṭilābhavasena, iccetaṃ kusalaṃ sādhu suṭṭhu sundaraṃ. Catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūtena uddissa ṭhātabbanti ṭhānalakkhaṇanidassanametaṃ. Chakkhattuparamanti ca bhāvanapuṃsakavacanametaṃ. Chakkhattuparamanti etena cīvaraṃ uddissa tuṇhībhūteneva ṭhātabbaṃ, na aññaṃ kiñci kātabbanti idaṃ ṭhānalakkhaṇaṃ. Teneva ‘‘na āsanetiādī’’ti aṭṭhakathāyaṃ vuttaṃ. Saddasatthe pana -

> ‘‘Kiriyāvisesanaṃ satthe, vuttaṃ dhātuvisesanaṃ;
> Bhāvanapuṃsakantyeva, sāsane samudīrita’’nti. -
>
> Vacanato kiriyāvisesanameva sāsanavohārena bhāvanapuṃsakaṃ nāma jātaṃ;
> ‘‘Muduṃ pacatiiccatra, pacanaṃ bhavatīti ca;
> Sukhaṃ sayatiiccatra, karoti sayananti cā’’ti. -

Vacanato kiriyāvisesanapadena tulyādhikaraṇabhūtaṃ kiriyāvisesyapadaṃ akammakampi sakammakampi bhūdhātukaradhātūhi sambandhitabbaṃ hotīti iminā ñāyena chakkhattuparamaṃ ṭhānaṃ bhavitabbaṃ, chakkhattuparamaṃ ṭhānaṃ kātabbanti attho. Etena chakkhattuparamaṃ evaṃ ṭhānaṃ bhavitabbaṃ, na tato adhikaṃ, chakkhattuparamaṃ eva ṭhānaṃ kātabbaṃ, na tato uddhanti imamatthaṃ dasseti. Na āsane nisīditabbanti ‘‘idha bhante nisīdathā’’ti vuttepi na nisīditabbaṃ. Na āmisaṃ paṭiggahetabbanti ‘‘yāgukhajjakādibhedaṃ kiñci āmisaṃ gaṇhatha bhante’’ti yāciyamānenapi na gaṇhitabbaṃ. Na dhammo bhāsitabboti ‘‘maṅgalaṃ vā anumodanaṃ vā bhāsathā’’ti yāciyamānenapi kiñci na bhāsitabbaṃ, kevalaṃ ‘‘kiṃkāraṇā āgatosī’’ti pucchiyamānena ‘‘jānāhi āvuso’’ti vattabbo.

Ṭhānaṃ bhañjatīti āgatakāraṇaṃ bhañjati kopeti. Ṭhānanti ṭhitiyā ca kāraṇassa ca nāmaṃ, tasmā āsane nisīdanena ṭhānaṃ kuppati, āgatakāraṇampi, āmisapaṭiggahaṇādīsu pana āgatakāraṇameva bhañjati, na ṭhānaṃ. Tenāha ‘‘āgatakāraṇaṃ bhañjatī’’ti. Keci pana ‘‘āmisapaṭiggahaṇādinā ṭhānampi bhañjatī’’ti vadanti, taṃ aṭṭhakathāya na sameti, ṭīkāyampi nānāvāde dassetvā ṭhānabhañjanaṃ vuttaṃ, taṃ aṭṭhakathāvacanena asaṃsandanato ganthagarubhayena na vadimha. Idāni yā tisso codanā, cha ca ṭhānāni vuttāni, tattha vuddhihāniṃ dassento ‘‘sace catukkhattuṃ codetī’’tiādimāha. Yasmā ca ekacodanāvuddhiyā dvinnaṃ ṭhānānaṃ hāni vuttā, tasmā codanā dviguṇaṃ ṭhānanti lakkhaṇaṃ dassitaṃ hoti. Iti iminā lakkhaṇena tikkhattuṃ codetvā chakkhattuṃ ṭhātabbaṃ, dvikkhattuṃ codetvā aṭṭhakkhattuṃ ṭhātabbaṃ, sakiṃ codetvā dasakkhattuṃ ṭhātabbaṃ.

Tatra tatra ṭhāne tiṭṭhatīti idaṃ codakassa ṭhitaṭṭhānato apakkamma tatra tatra uddissa ṭhānaṃyeva sandhāya vuttaṃ. Ko pana vādo nānādivasesūti nānādivasesu evaṃ karontassa ko pana vādo, vattabbameva natthīti adhippāyo. ‘‘Sāmaṃ vā gantabbaṃ, dūto vā pāhetabboti idaṃ sabhāvato codetuṃ anicchantenapi kātabbamevā’’ti vadanti. Na taṃ tassa bhikkhuno kiñci atthaṃ anubhotīti taṃ cīvaracetāpannaṃ assa bhikkhuno kiñci appamattakampi kammaṃ na nipphādeti. Yuñjantāyasmanto sakanti āyasmanto attano santakaṃ dhanaṃ pāpuṇantu. Vimativinodaniyaṃ pana ‘‘yatassa cīvaracetāpannantiādi yena attanā veyyāvaccakaro niddiṭṭho, cīvarañca anipphāditaṃ, tassa kattabbadassanaṃ. Evaṃ bhikkhunā vatthusāmikānaṃ vutte codetvā denti, vaṭṭati ‘sāmikā codetvā dentī’ti anāpattiyaṃ vuttattā. Teneva so sayaṃ acodetvā upāsakādīhi pariyāyena vatvā codāpeti, tesu satakkhattumpi codetvā cīvaraṃ dāpentesu tassa anāpatti siddhā hoti sikkhāpadassa anāṇattikattā’’ti vuttaṃ.

**65.** Kenaci aniddiṭṭho attano mukheneva byāvaṭabhāvaṃ veyyāvaccakarattaṃ patto mukhavevaṭiko, avicāretukāmatāyāti iminā vijjamānampi dātuṃ anicchantā ariyāpi vañcanādhippāyaṃ vinā vohārato natthīti vadantīti dasseti. Sāratthadīpaniyaṃ pana ‘‘avicāretukāmatāyāti imasmiṃ pakkhe ‘natthamhākaṃ kappiyakārako’ti idaṃ tādisaṃ karonto kappiyakārako natthīti iminā adhippāyena vutta’’nti vuttaṃ. Bhesajjakkhandhake meṇḍakasetṭhivatthumhi vuttaṃ ‘‘santi bhikkhave’’tiādivacanameva meṇḍakasikkhāpadaṃ nāma. Tattha hi meṇḍakena nāma seṭṭhinā ‘‘santi hi bhante maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantuṃ, sādhu bhante bhagavā bhikkhūnaṃ pātheyyaṃ anujānātū’’ti yācitena bhagavatā ‘‘anujānāmi bhikkhave pātheyyaṃ pariyesituṃ. Taṇḍulo taṇḍulatthikena, muggo muggatthikena, māso māsatthikena, loṇaṃ loṇatthikena, guḷo guḷatthikena, telaṃ telatthikena, sappi sappitthikenā’’ti vatvā idaṃ vuttaṃ

‘‘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 sāditabbaṃ pariyesitabbanti vadāmī’’ti. ‘‘Kappiyakārakānaṃ hatthe hiraññaṃ nikkhipantī’’ti etthāpi bhikkhussa ārocanaṃ atthiyeva, aññathā aniddiṭṭhakappiyakārakapakkhaṃ bhajatīti na codetabbo siyā, idaṃ pana dūtena niddiṭṭhakappiyakārake sandhāya vuttaṃ, na pana bhikkhunā niddiṭṭhe vā aniddiṭṭhe vā. Tenevāha ‘‘ettha codanāya parimāṇaṃ natthī’’tiādi. Yadi mūlaṃ sandhāya codeti, taṃ sāditameva siyāti āha ‘‘mūlaṃ asādiyantenā’’ti.

Aññātakaappavāritesu viya paṭipajjitabbanti idaṃ attanā codanāṭṭhānañca na kātabbanti dassanatthaṃ vuttaṃ. Piṇḍapātādīnaṃ atthāyāti iminā cīvaratthāyeva na hotīti dasseti. Eseva nayoti iminā vatthusāminā niddiṭṭhakappiyakārakesupi piṇḍapātādīnampi atthāya dinne ca ṭhānacodanādisabbaṃ heṭṭhā vuttanayeneva kātabbanti dasseti.

**66.** Upanikkhittasādiyane panātiādīsu ‘‘idaṃ ayyassa hotū’’ti evaṃ sammukhā vā ‘‘amukasmiṃ nāma ṭhāne mama hiraññasuvaṇṇaṃ atthi, taṃ tuyhaṃ hotū’’ti evaṃ parammukhā vā ṭhitassa kevalaṃ vācāya vā hatthamuddāya vā ‘‘tuyha’’nti vatvā pariccattassa kāyavācāhi appaṭikkhipitvā cittena sādiyanaṃ upanikkhittasādiyanaṃ nāma. Sādiyatīti vuttamevatthaṃ vibhāveti ‘‘gaṇhitukāmo hotī’’ti.

Idaṃ guttaṭṭhānanti ācikkhitabbanti paccayaparibhogaṃyeva sandhāya ācikkhitabbaṃ. ‘‘Idha nikkhipā’’ti vutte ‘‘uggaṇhāpeyya vā’’ti vuttalakkhaṇena nissaggiyaṃ hotīti āha ‘‘idha nikkhipāhīti na vattabba’’nti. Atha vā ‘‘idaṃ guttaṭṭhāna’’nti ācikkhanto ṭhānassa guttabhāvameva dasseti, na vatthuṃ parāmasati, tasmā ācikkhitabbaṃ. ‘‘Idha nikkhipāhī’’ti pana vadanto nikkhipitabbaṃ vatthuṃ nikkhipāhīti vatthuṃ parāmasati nāma, tasmā na vattabbaṃ. Parato idaṃ gaṇhāti etthāpi eseva nayo. Kappiyañca akappiyañca nissāya ṭhitaṃ hotīti yasmā tato uppannapaccayaparibhogo kappati, tasmā kappiyaṃ nissāya ṭhitaṃ, yasmā pana dubbicāraṇāya tato uppannapaccayaparibhogo na kappati, tasmā akappiyaṃ nissāya ṭhitanti veditabbaṃ. Atha vā idaṃ dhanaṃ yasmā ‘‘nayidaṃ kappatī’’ti paṭikkhittaṃ, tasmā kappiyaṃ nissāya ṭhitaṃ, yasmā pana sabbaso avissajjitaṃ, tasmā akappiyaṃ nissāya ṭhitaṃ. Atha vā taṃ dhanaṃ yasmā pacchā suṭṭhuvicāraṇāya satiyā kappiyaṃ bhavissati, dubbicāraṇāya satiyā akappiyaṃ bhavissati, tasmā kappiyañca akappiyañca nissāya ṭhitaṃ hotīti. Vimativinodaniyaṃ pana ‘‘eko sataṃ vā sahassaṃ vātiādi rūpiye heṭṭhimakoṭiyā pavattanākāraṃ dassetuṃ vutta’’nti ca ‘‘na pana evaṃ paṭipajjitabbamevāti dassetuṃ, ‘idha nikkhipāhī’ti vutte uggaṇhāpanaṃ hotīti āha ‘idha nikkhipāhī’ti na vattabba’’nti ca ‘‘kappiyañca…pe… hotīti yasmā asāditattā tato uppannapaccayā vaṭṭanti, tasmā kappiyaṃ nissāya ṭhitaṃ, yasmā pana dubbicāraṇāya sati tato uppannaṃ na kappati, tasmā akappiyaṃ nissāya ṭhitanti veditabba’’nti ca vuttaṃ.

**67.** Saṅghamajjhe nissajjitabbanti yasmā rūpiyaṃ nāma akappiyaṃ, tasmā saṅghassa vā gaṇassa vā puggalassa vā nissajjitabbanti na vuttaṃ. Yasmā pana taṃ paṭiggahitamattameva hoti, na tena kiñci kappiyabhaṇḍaṃ cetāpitaṃ, tasmā upāyena paribhogadassanatthaṃ ‘‘saṅghamajjhe nissajjitabba’’nti vuttaṃ. Na tena kiñci kappiyabhaṇḍaṃ cetāpitanti iminā cetāpitañce, natthi paribhogūpāyo uggahetvā anissaṭṭharūpiyena cetāpitattā. Īdisañhi saṅghamajjhe nissajjanaṃ katvāva chaḍḍetvā pācittiyaṃ desāpetabbanti dasseti. Keci pana ‘‘yasmā

nissaggiyavatthuṃ paṭiggahetvāpi cetāpitaṃ kappiyabhaṇḍaṃ saṅghe nissaṭṭhaṃ kappiyakārakehi nissaṭṭharūpiyena parivattetvā ānītakappiyabhaṇḍasadisaṃ hoti, tasmā vināva upāyaṃ bhājetvā paribhuñjituṃ vaṭṭatī’’ti vadanti, taṃ pattacatukkādikathāya na sameti. Tattha hi rūpiyena parivattitapattassa aparibhogova dassito, na nissajjanavicāroti. Kappiyaṃ ācikkhitabbanti pabbajitānaṃ sappi vā telaṃ vā vaṭṭati upāsakāti evaṃ ācikkhitabbaṃ.

Ārāmikānaṃ vā pattabhāganti idaṃ gihīnaṃ hatthagatopi soyeva bhāgoti katvā vuttaṃ. Sace pana tena aññaṃ parivattetvā ārāmikā denti, paribhuñjituṃ vaṭṭatīti majjhimagaṇṭhipade cūḷagaṇṭhipade ca vuttaṃ. Tato haritvāti aññesaṃ pattabhāgato haritvā. Kasiṇaparikammanti ālokakasiṇaparikammaṃ. Mañcapīṭhādīni vāti ettha tato gahitamañcapīṭhādīni parivattetvā aññaṃ ce gahitaṃ, vaṭṭatīti vadanti. Chāyāpīti bhojanasālādīnaṃ chāyāpi. Paricchedātikkantāti gehaparicchedaṃ atikkantā, chāyāya gatagataṭṭhānaṃ gehaṃ na hotīti adhippāyo. Maggenapīti ettha sace añño maggo natthi, maggaṃ adhiṭṭhahitvā gantuṃ vaṭṭatīti vadanti. Kītāyāti tena vatthunā kītāya. Upanikkhepaṃ ṭhapetvā saṅgho paccaye paribhuñjatīti sace upāsako ‘‘atibahu etaṃ hiraññaṃ, idaṃ bhante ajjeva na vināsetabba’’nti vatvā sayaṃ upanikkhepaṃ ṭhapeti, aññena vā ṭhapāpeti, evaṃ upanikkhepaṃ ṭhapetvā tato uppannapaccayaṃ paribhuñjanto saṅgho paccaye paribhuñjati, tena vatthunā gahitattā ‘‘akappiya’’nti vuttaṃ. Vimativinodaniyaṃ pana ‘‘upanikkhepaṃ ṭhapetvāti kappiyakārakehi vaḍḍhiyā payojanaṃ sandhāya vuttaṃ. Akappiyanti tena vatthunā gahitattā vutta’’nti vuttaṃ.

Sace so chaḍḍetīti yattha katthaci khipati, athāpi na chaḍḍeti, sayaṃ gahetvā gacchati, na vāretabbo. No ce chaḍḍetīti atha neva gahetvā gacchati, na chaḍḍeti, ‘‘kiṃ mayhaṃ iminā byāpārenā’’ti yenakāmaṃ pakkamati, tato yathāvuttalakkhaṇo rūpiyachaḍḍako samannitabbo. Yo na chandāgatintiādīsu lobhavasena taṃ vatthuṃ attano vā karonto attānaṃ vā ukkaṃsento chandāgatiṃ nāma gacchati. Dosavasena ‘‘nevāyaṃ mātikaṃ jānāti, na vinaya’’nti paraṃ apasādento dosāgatiṃ nāma gacchati. Mohavasena pamuṭṭho pamuṭṭhassatibhāvaṃ āpajjanto mohāgatiṃ nāma gacchati. Rūpiyapaṭiggāhakassa bhayena chaḍḍetuṃ avisahanto bhayāgatiṃ nāma gacchati. Evaṃ akaronto na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati nāmāti veditabbo.

**68.** Patitokāsaṃ asamannārahantena chaḍḍetabbanti idaṃ nirapekkhabhāvadassanaparanti veditabbaṃ, tasmā patitaṭṭhāne ñātepi tassa gūthaṃ chaḍḍentassa viya nirapekkhabhāvoyevettha pamāṇanti veditabbaṃ. Asantasambhāvanāyāti attani avijjamānauttarimanussadhammārocanaṃ sandhāya vuttaṃ. Theyyaparibhogo nāma anarahassa paribhogo. Bhagavatā hi attano sāsane sīlavato paccayā anuññātā, na dussīlassa. Dāyakānampi sīlavato eva pariccāgo, na dussīlassa attano kārānaṃ mahapphalabhāvassa paccāsīsanato. Iti satthārā ananuññātattā dāyakehi ca apariccattattā dussīlassa paribhogo theyyaparibhogo. Iṇavasena paribhogo iṇaparibhogo, paṭiggāhakato dakkhiṇāvisuddhiyā abhāvato iṇaṃ gahetvā paribhogo viyāti attho. Tasmāti ‘‘sīlavato’’tiādinā vuttamevatthaṃ kāraṇabhāvena paccāmasati. Cīvaraṃ paribhoge paribhogeti kāyato mocetvā paribhoge paribhoge. Purebhatta…pe… pacchimayāmesu paccavekkhitabbanti sambandho. Tathā asakkontena yathāvuttakālavisesavasena ekasmiṃ divase catukkhattuṃ tikkhattuṃ dvikkhattuṃ sakiṃyeva vā paccavekkhitabbaṃ.

Sacassa appaccavekkhatova aruṇo uggacchati, iṇaparibhogaṭṭhāne tiṭṭhatīti ettha

hiyyo yaṃ mayā cīvaraṃ paribhuttaṃ, taṃ yāvadeva sītassa paṭighātāya…pe… hirikopinapaṭicchādanatthaṃ. Hiyyo yo mayā piṇḍapāto paribhutto, so neva davāyātiādinā sace atītaparibhogapaccavekkhaṇaṃ na kareyya, iṇaparibhogaṭṭhāne tiṭṭhatīti vadanti, taṃ vīmaṃsitabbaṃ. Senāsanampi paribhoge paribhogeti pavese pavese. Evaṃ pana asakkontena purebhattādīsu paccavekkhitabbaṃ, taṃ heṭṭhā vuttanayeneva sakkā viññātunti idha visuṃ na vuttaṃ. Satipaccayatāti satiyā paccayabhāvo. Paṭiggahaṇassa paribhogassa ca paccavekkhaṇasatiyā paccayabhāvo yujjati, paccavekkhitvāva paṭiggahetabbaṃ paribhuñjitabbañcāti attho. Tenevāha ‘‘satiṃ katvā’’tiādi. Evaṃ santepīti yadipi dvīsupi ṭhānesu paccavekkhaṇā yuttā, evaṃ santepi. Apare panāhu ‘‘satipaccayatāti sati bhesajjaparibhogassa paccayabhāve, paccayeti attho. Evaṃ santepīti paccaye satipī’’ti, taṃ tesaṃ matimattaṃ. Tathā hi paccayasannissitasīlaṃ paccavekkhaṇāya visujjhati, na paccayasabbhāvamattena.

Nanu ca ‘‘paribhoge karontassa anāpattī’’ti iminā pātimokkhasaṃvarasīlaṃ vuttaṃ, tasmā paccayasannissitasīlassa pātimokkhasaṃvarasīlassa ca ko visesoti? Vuccate - purimesu tāva tīsu paccayesu viseso pākaṭoyeva, gilānapaccaye pana yathā vatiṃ katvā rukkhamūle gopite tassa phalānipi rakkhitāneva honti, evameva paccavekkhaṇāya paccayasannissitasīle rakkhite tappaṭibaddhaṃ pātimokkhasaṃvarasīlampi nipphannaṃ nāma hoti. Gilānapaccayaṃ appaccavekkhitvā paribhuñjantassa sīlaṃ bhijjamānaṃ pātimokkhasaṃvarasīlameva bhijjati, paccayasannissitasīlaṃ pana pacchābhattapurimayāmādīsu yāva aruṇuggamanā appaccavekkhantasseva bhijjati. Purebhattañhi appaccavekkhitvāpi gilānapaccayaṃ paribhuñjantassa anāpatti, idametesaṃ nānākaraṇanti sāratthadīpaniyaṃ āgataṃ.

Vimativinodaniyaṃ pana ‘‘theyyaparibhogoti paccayassāminā bhagavatā ananuññātattā vuttaṃ. Iṇaparibhogoti bhagavatā anuññātampi kattabbaṃ akatvā paribhuñjanato vuttaṃ. Tena ca paccayasannissitasīlaṃ vipajjatīti dasseti. Paribhoge paribhogeti kāyato mocetvā mocetvā paribhoge. Pacchimayāmesu paccavekkhitabbanti yojanā. Iṇaparibhogaṭṭhāne tiṭṭhatīti ettha ‘hiyyo yaṃ mayā cīvaraṃ paribhutta’ntiādināpi atītapaccavekkhaṇā vaṭṭatīti vadanti. Paribhoge paribhogeti udakapatanaṭṭhānato antopavesanesu nisīdanasayanesu ca. Satipaccayatā vaṭṭatīti paccavekkhaṇasatiyā paccayattaṃ laddhuṃ vaṭṭati. Paṭiggahaṇe ca paribhoge ca paccavekkhaṇāsati avassaṃ laddhabbāti dasseti. Tenāha ‘satiṃ katvā’tiādi. Keci pana ‘satipaccayatā paccaye sati bhesajjaparibhogassa kāraṇe satī’ti evampi atthaṃ vadanti, tesampi paccaye satīti paccayasabbhāvasallakkhaṇe satīti evamattho gahetabbo paccayasabbhāvamattena sīlassa asujjhanato. Paribhoge akarontasseva āpattīti iminā pātimokkhasaṃvarasīlassa bhedo dassito, na paccayasannissitasīlassa tassa atītapaccavekkhaṇāya visujjhanato. Etasmiṃ pana sesapaccayesu ca iṇaparibhogādivacanena paccayasannissitasīlasseva bhedoti evamimesaṃ nānākaraṇaṃ veditabba’’nti āgataṃ.

Etesu dvīsu pakaraṇesu ‘‘iṇaparibhogaṭṭhāne tiṭṭhatī’’ti ettha hiyyo yaṃ mayā cīvaraṃ paribhuttanti…pe… vadantīti āgataṃ. Imaṃ pana nayaṃ nissāya idāni ekacce paṇḍitā ‘‘ajjapāto paribhuttaṃ sāyaṃ paccavekkhantena ajja yaṃ mayā cīvaraṃ paribhuttantiādinā atītavasena paccavekkhaṇā kātabbā’’ti vadanti. Keci ‘‘hiyyo paribhuttameva atītavasena paccavekkhaṇā kātabbā, na ajja paribhuttaṃ,

taṃ pana paccuppannavasena paccavekkhaṇāyevā’’ti vadanti. Tattha mūlavacane evaṃ vicāraṇā kātabbā. Kathaṃ? Idaṃ hiyyotyādivacanaṃ suttaṃ vā suttānulomaṃ vā ācariyavādo vā attanomati vāti. Tattha na tāva suttaṃ hoti ‘‘suttaṃ nāma sakale vinayapiṭake pāḷī’’ti vuttattā imassa ca vacanassa na pāḷibhūtattā. Na ca suttānulomaṃ ‘‘suttānulomaṃ nāma cattāro mahāpadesā’’ti vuttattā imassa ca mahāpadesabhāvābhāvato. Na ca ācariyavādo ‘‘ācariyavādo nāma dhammasaṅgāhakehi pañcahi arahantasatehi ṭhapitā pāḷivinimuttā okkantavinicchayappavattā aṭṭhakathātantī’’ti vacanato imassa ca aṭṭhakathāpāṭhabhāvābhāvato. Na ca attanomati ‘‘attanomati nāma suttasuttānulomaācariyavāde muñcitvā anumānena attano buddhiyā nayaggāhena upaṭṭhitākārakathanaṃ, apica suttantābhidhammavinayaṭṭhakathāsu āgato sabbopi theravādo attanomati nāmā’’ti vuttattā imassa ca aṭṭhakathāsu āgatattheravādabhāvābhāvato.

Iti -

> ‘‘Catubbidhañhi vinayaṃ, mahātherā mahiddhikā;
> Nīharitvā pakāsesuṃ, dhammasaṅgāhakā purā’’ti. -

Vuttesu catubbidhavinayesu anantogadhattā idaṃ vacanaṃ vicāretabbaṃ. Tena vuttaṃ sāratthadīpaniyaṃ ṭīkācariyena ‘‘taṃ vīmaṃsitabba’’nti. Atha vā ‘‘nayaggāhena upaṭṭhitākārakathana’’nti iminā lakkhaṇena tesaṃ tesaṃ ācariyānaṃ upaṭṭhitākāravasena kathanaṃ attanomati siyā, evampi vicāretabbameva. ‘‘Attanomati ācariyavāde otāretabbā. Sace tattha otarati ceva sameti ca, gahetabbā. Sace neva otarati na sameti, na gahetabbā. Ayañhi attanomati nāma sabbadubbalā’’ti vacanato imassa ca vacanassa aṭṭhakathāvacane anotaraṇato appavisanato. Vuttañhi aṭṭhakathāyaṃ ‘‘sacassa appaccavekkhatova aruṇo uggacchati, iṇaparibhogaṭṭhāne tiṭṭhatī’’ti.

Aparo nayo - kiṃ idaṃ vacanaṃ pāḷivacanaṃ vā aṭṭhakathāvacanaṃ vā ṭīkāvacanaṃ vā ganthantaravacanaṃ vāti. Tattha na tāva pāḷivacanaṃ, na aṭṭhakathāvacanaṃ, na ganthantaravacanaṃ, atha kho ṭīkāvacananti. Hotu ṭīkāvacanaṃ, sakavacanaṃ vā paravacanaṃ vā adhippetavacanaṃ vā anadhippetavacanaṃ vāti. Tattha na sakavacanaṃ hoti, atha kho paravacanaṃ. Tenāha ‘‘vadantī’’ti. Na ṭīkācariyena adhippetavacanaṃ hoti, atha kho anadhippetavacanaṃ. Tenāha ‘‘taṃ vīmaṃsitabba’’nti. Tehi pana ācariyehi atītaparibhogapaccavekkhaṇāti idaṃ atītapaabhogavasena paccavekkhaṇā atītaparibhogapaccavekkhaṇāti parikappetvā atītavācakena saddena yojetvā kataṃ bhaveyya. Atīte paribhogo atītaparibhogo, atītaparibhogassa paccavekkhaṇā atītaparibhogapaccavekkhaṇāti evaṃ pana kate atītaparibhogassa paccuppannasamīpattā paccuppannavācakena saddena kathanaṃ hoti yathā taṃ nagarato āgantvā nisinnaṃ purisaṃ ‘‘kuto āgacchasī’’ti vutte ‘‘nagarato āgacchāmī’’ti paccuppannavācakasaddena kathanaṃ.

Vinayasuttantavisuddhimaggādīsu ca ‘‘paṭisaṅkhā yoniso cīvaraṃ paṭisevatī’’ti vattamānavacaneneva pāṭho hoti, na atītavacanena, atītaparibhogoti ca imasmiṃyeva divase pacchābhattādikālaṃ upādāya purebhattādīsu paribhogo icchitabbo, na hiyyo paribhogo. Kathaṃ viññāyatīti ce? Aṭṭhakathāpamāṇena. Vuttañhi aṭṭhakathāyaṃ ‘‘piṇḍapāto ālope ālope, tathā asakkontena purebhattapacchābhattapurimayāmapacchimayāmesu. Sacassa appaccavekkhatova aruṇo uggacchati, iṇaparibhogaṭṭhāne tiṭṭhatī’’ti. Etena piṇḍapātaṃ ālope ālope

paccavekkhanto bhojanakiriyāya apariniṭṭhitattā mukhyato paccuppannapaccavekkhaṇā hoti, purebhattādīsu catūsu koṭṭhāsesu paccavekkhanto bhojanakiriyāya pariniṭṭhitattā atītapaccavekkhaṇā hotīti dasseti. Sā pana paccuppannasamīpattā vattamānavacanena vidhīyati. Yadi hi hiyyo paribhuttāni atītapaccavekkhaṇena paccavekkhitabbāni siyuṃ, atītadutiyadivasatatiyadivasādimāsasaṃvaccharādiparibhuttānipi paccavekkhitabbāni siyuṃ, evañca sati yathāvuttaaṭṭhakathāvacanaṃ niratthakaṃ siyā, tasmā aṭṭhakathāvacanameva pamāṇaṃ kātabbaṃ. Yathāha -

‘‘Buddhena dhammo vinayo ca vutto;
Yo tassa puttehi tatheva ñāto;
So yehi tesaṃ matimaccajantā;
Yasmā pure aṭṭhakathā akaṃsu.

‘‘Tasmā hi yaṃ aṭṭhakathāsu vuttaṃ;
Taṃ vajjayitvāna pamādalekhaṃ;
Sabbampi sikkhāsu sagāravānaṃ;
Yasmā pamāṇaṃ idha paṇḍitāna’’nti.

Yasmā ca sabbāsavasuttādīsu bhagavatā desitakāle bhikkhukattukattā nāmayogattā vattamānapaṭhamapurisavasena ‘‘paṭisaṅkhā yoniso cīvaraṃ paṭisevatī’’ti desitā, tadanukaraṇena bhikkhūnaṃ paccavekkhaṇakāle attakattukattā amhayogattā vattamānauttamapurisavasena ‘‘paṭisaṅkhā yoniso cīvaraṃ paṭisevāmī’’ti paccavekkhitabbā hoti, ‘‘sītassa paṭighātāyā’’tiādīni tadatthasampadānapadāni ca ‘‘paṭisevati, paṭisevāmī’’ti vuttapaṭisevanakiriyāyameva sambandhitabbāni honti, tāni ca kiriyāpadāni paccuppannavasena vā paccuppannasamīpaatītavasena vā vattamānavibhattiyuttāni honti, tasmā paccuppannaparibhuttānaṃ vā atītaparibhuttānaṃ vā paccayānaṃ paccavekkhaṇakāle ‘‘paṭisevāmī’’ti vacanaṃ bhagavato vacanassa anugatattā upapannamevāti daṭṭhabbaṃ.

Anuvacanepi evaṃ vicāraṇā kātabbā -‘‘ajja pāto paribhuttaṃ sāyaṃ paccavekkhantena ajja yaṃ mayā cīvaraṃ paribhuttantiādinā atītavasena paccavekkhaṇā kātabbā’’ti ye vadanti, te evaṃ pucchitabbā - kiṃ bhavanto bhagavatā atītaparibhuttesu atītavasena paccavekkhaṇā desitāti? Na desitā. Kathaṃ desitāti? ‘‘Paccavekkhatī’’ti paccuppannavaseneva desitāti. Kiṃ bhonto bhagavato kāle atītaparibhuttesu paccavekkhaṇā natthīti? Atthi. Atha kasmā bhagavatā paccuppannavaseneva paccavekkhaṇā desitāti? Paccuppannasamīpavasena vā sāmaññavasena vā desitāti. Evaṃ sante bhagavato anukaraṇena idānipi atītaparibhuttānaṃ paccayānaṃ paccuppannavasena paccavekkhaṇā kātabbāti. Ye pana evaṃ vadanti ‘‘hiyyo paribhuttānameva atītapaccavekkhaṇā kātabbā, na ajja paribhuttānaṃ, tesaṃ pana paccuppannapaccavekkhaṇāyevā’’ti, te evaṃ vattabbā - kiṃ bhonto yathā tumhe vadanti, evaṃ pāḷiyaṃ atthīti? Natthi. Aṭṭhakathāyaṃ atthīti? Natthi. Evaṃ sante sāṭṭhakathesu tepiṭakesu buddhavacanesu asaṃvijjamānaṃ tumhākaṃ vacanaṃ kathaṃ paccetabbanti? Ācariyaparamparāvasena. Hotu tumhākaṃ ācariyaladdhivasena kathanaṃ, kālo nāma tividho atīto anāgato paccuppannoti. Tattha pariniṭṭhitakiriyā atīto nāma, abhimukhakiriyā anāgato nāma, āraddhaaniṭṭhitakiriyā paccuppanno nāma. Tenāhu porāṇā -

‘‘Āraddhāniṭṭhito bhāvo, paccuppanno suniṭṭhito;

Atītānāgatuppāda-mappattābhimukhā kiriyā’’ti.

Tattha ajja vā hotu hiyyo vā tato pubbe vā, paribhuttapaccayo supariniṭṭhitabhuñjanakiriyattā atīto nāma. Tattha hiyyo vā tato pubbe vā paribhuttapaccayo atikkantaaruṇuggamanattā na paccavekkhaṇāraho, paccavekkhitopi appaccavekkhitoyeva hoti, iṇaparibhogaṭṭhāne tiṭṭhati. Vuttañhi aṭṭhakathāyaṃ ‘‘sacassa appaccavekkhatova aruṇo uggacchati, iṇaparibhogaṭṭhāne tiṭṭhatī’’ti. Ajjeva pana cīvarañca senāsanañca paribhoge paribhoge, piṇḍapātaṃ ālope ālope, bhesajjaṃ paṭiggahaṇe paribhoge ca paccavekkhato apariniṭṭhitabhuñjanakiriyattā paccuppannaparibhuttapaccavekkhaṇā nāma hoti. Pure paribhuttaṃ tato pacchā catūsu koṭṭhāsesu paccavekkhato supariniṭṭhitabhuñjanakiriyattā atītaparibhuttapaccavekkhaṇā nāma hoti. Ettakaṃ paccavekkhaṇāya khettaṃ, na tato pubbe pacchā vā. Yathāha aṭṭhakathāyaṃ ‘‘sīlavato appaccavekkhitaparibhogo iṇaparibhogo nāma. Tasmā cīvaraṃ paribhoge paribhoge...pe... bhesajjassa paṭiggahaṇepi paribhogepi satipaccayatā vaṭṭatī’’ti, tasmā hiyyo paribhuttassa iṇaparibhogattā taṃ anāmasitvā ajja paribhuttesu atītapaccuppannesu bhagavato vacanassa anukaraṇena vattamānavibhattiyuttena ‘‘paṭisevāmī’’ti kiriyāpadena paccavekkhaṇā sūpapannā hotīti daṭṭhabbā. Īdisapaccavekkhaṇameva sandhāya vimativinodaniyādīsu ‘‘paccayasannissitasīlassa atītapaccavekkhaṇāya visujjhanato’’ti vuttaṃ.

Evaṃ paccayasannissitasīlassa suddhiṃ dassetvā idāni teneva pasaṅgena sabbāpi suddhiyo dassetuṃ ‘‘catubbidhā hi suddhī’’tiādimāha. Tattha sujjhati etāyāti suddhi, yathādhammaṃ desanāva suddhi desanāsuddhi. Vuṭṭhānassapi cettha desanāya eva saṅgaho daṭṭhabbo. Chinnamūlāpattīnaṃ pana abhikkhutāpaṭiññāyeva desanā. Adhiṭṭhānavisiṭṭho saṃvarova suddhi saṃvarasuddhi. Dhammena samena paccayānaṃ pariyeṭṭhi eva suddhi pariyeṭṭhisuddhi. Catūsu paccayesu vuttavidhinā paccavekkhaṇāva suddhi paccavekkhaṇasuddhi. Esa tāva suddhīsu samāsanayo. Suddhimantesu sīlesu pana desanā suddhi etassāti desanāsuddhi. Sesesupi eseva nayo. Na punevaṃ karissāmīti ettha evanti saṃvarabhedaṃ sandhāyāha. Pahāyāti vajjetvā, akatvāti attho. Vimativinodaniyaṃ pana ‘‘sujjhati desanādīhi, sodhīyatīti vā suddhi, catubbidhasīlaṃ. Tenāha ‘desanāya sujjhanato’tiādi. Ettha desanāggahaṇena vuṭṭhānampi chinnamūlānaṃ abhikkhutāpaṭiññāpi saṅgahitā. Chinnamūlāpattīnampi hi pārājikāpattivuṭṭhānena heṭṭhāparirakkhitaṃ bhikkhusīlaṃ visuddhaṃ nāma hoti. Tena tesaṃ maggapaṭilābhopi sampajjatī’’ti vuttaṃ.

Tattha desīyati uccārīyatīti desanā, disī uccāraṇeti dhātu, desīyati ñāpīyati etāyāti vā desanā, disa pekkhaneti dhātu. Ubhayathāpi viratipadhānakusalacittasamuṭṭhito desanāvacībhedasaddo. Saṃvaraṇaṃ saṃvaro, saṃ-pubba vara saṃvaraṇeti dhātu, satipadhāno cittuppādo. Pariyesanā pariyeṭṭhi, pari-pubba isa pariyesaneti dhātu, vīriyapadhāno cittuppādo. Paṭi punappunaṃ ogāhetvā ikkhanā paccavekkhaṇā, paṭi-pubba ava-pubba ikkha dassanaṅkesūti dhātu, paññāpadhāno cittuppādo. Tesu desanāya vacībhedasaddabhāvato vacībhedaṃ kātuṃ asakkontassa ca dutiyakaṃ alabhantassa ca na sampajjati, sesā pana cittuppādamattabhāvato vacībhedaṃ kātuṃ asakkontassapi dutiyakaṃ alabhantassapi sampajjanti eva, tasmā gilānādikālesu paccavekkhaṇāpāṭhaṃ paṭhitumasakkontenapi atthaṃ manasi katvā citteneva paccavekkhaṇā kātabbāti.

Dātabbaṭṭhena dāyaṃ, taṃ ādiyantīti dāyādā, ananuññātesu sabbena sabbaṃ paribhogābhāvato anuññātesuyeva ca paribhogasabbhāvabhāvato bhikkhūhi paribhuñjitabbapaccayā bhagavato santakā. Dhammadāyādasuttañcettha sādhakanti ‘‘dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā, atthi me tumhesu anukampā, kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādā’’ti evaṃ pavattaṃ dhammadāyādasuttañca ettha etasmiṃ atthe sādhakaṃ. Avītarāgānaṃ taṇhāvasīkatāya paccayaparibhoge sāmibhāvo natthi, tadabhāvena vītarāgānaṃ tattha sāmibhāvo yathāruci paribhogasabbhāvato. Tathā hi te paṭikūlampi appaṭikūlākārena appaṭikūlampi paṭikūlākārena tadubhayampi vajjetvā ajjhupekkhaṇākārena paccaye paribhuñjanti, dāyakānañca manorathaṃ paripūrenti. Tenāha ‘‘te hi taṇhāya dāsabyaṃ atītattā sāmino hutvā paribhuñjantī’’ti. Yo panāyaṃ sīlavato puthujjanassa paccavekkhitaparibhogo, so iṇaparibhogassa paccanīkattā ānaṇyaparibhogo nāma hoti. Yathā pana iṇāyiko attano ruciyā icchitaṃ desaṃ gantuṃ na labhati, evaṃ iṇaparibhogayutto lokato nissarituṃ na labhatīti tappaṭipakkhattā sīlavato paccavekkhitaparibhogo ānaṇyaparibhogoti vuccati, tasmā nippariyāyato catuparibhogavinimutto visuṃyevāyaṃ paribhogoti veditabbo, so idha visuṃ na vutto, dāyajjaparibhogeyeva vā saṅgahaṃ gacchatīti. Sīlavāpi hi imāya sikkhāya samannāgatattā sekkhotveva vuccati.

Sabbesanti ariyānaṃ puthujjanānañca. Kathaṃ puthujjanānaṃ ime paribhogā sambhavantīti? Upacāravasena. Yo hi puthujjanassapi sallekhapaṭipattiyaṃ ṭhitassa paccayagedhaṃ pahāya tattha anupalittena cittena paribhogo, so sāmiparibhogo viya hoti. Sīlavato pana paccavekkhitaparibhogo dāyajjaparibhogo viya hoti dāyakānaṃ manorathassāvirādhanato. Tena vuttaṃ ‘‘dāyajjaparibhogeyeva vā saṅgahaṃ gacchatī’’ti. Kalyāṇaputhujjanassa paribhoge vattabbameva natthi tassa sekkhasaṅgahato. Sekkhasutta ñhetassa atthassa sādhakaṃ.

Vimativinodaniyaṃ pana ‘‘dātabbaṭṭhena dāyaṃ, taṃ ādiyantīti dāyādā. Sattannaṃ sekkhānanti ettha kalyāṇaputhujjanāpi saṅgahitā tesaṃ ānaṇyaparibhogassa dāyajjaparibhoge saṅgahitattāti veditabbaṃ. Dhammadāyādasuttanti ‘‘dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā’’tiādinā pavattaṃ suttaṃ. Tattha ‘‘mā me āmisadāyādāti evaṃ me-saddaṃ ānetvā attho veditabbo. Evañhi yathāvuttatthasādhakaṃ hotī’’ti vuttaṃ. Tattha me mama āmisadāyādā catupaccayabhuñjakāti bhagavato sambandhabhūtassa sambandhībhūtā paccayā vuttā, tasmā dāyakehi dinnāpi paccayā bhagavatā anuññātattā bhagavato paccayāyeva hontīti etassa atthassa dhammadāyādasuttaṃ sādhakaṃ hotīti atthoti vuttaṃ.

Lajjinā saddhiṃ paribhogo nāma lajjissa santakaṃ gahetvā paribhogo. Alajjinā saddhinti etthāpi eseva nayo. Ādito paṭṭhāya hi alajjī nāma natthīti iminā diṭṭhadiṭṭhesuyeva āsaṅkā na kātabbāti dasseti. Attano bhārabhūtā saddhivihārikādayo. Tepi nivāretabbāti yo passati, tena nivāretabbāti pāṭho. Aṭṭhakathāyaṃ pana ‘‘yopi attano bhārabhūtena alajjinā saddhiṃ paribhogaṃ karoti, sopi nivāretabbo’’ti pāṭho dissati, tathāpi atthato ubhayathāpi yujjati. Attano saddhivihārikādayopi alajjibhāvato nivāretabbā. Alajjīhi saddhivihārikādīhi ekasambhogaṃ karontā aññepi nivāretabbāva. Sace na oramati, ayampi alajjīyeva hotīti ettha evaṃ nivārito so puggalo alajjinā saddhiṃ paribhogato oramati viramati, iccetaṃ kusalaṃ. No ce oramati, ayampi alajjīyeva hoti, tena saddhiṃ paribhogaṃ

karonto sopi alajjīyeva hotīti attho. Tena vuttaṃ ‘‘evaṃ eko alajjī alajjisatampi karotī’’ti. Adhammiyoti anesanādīhi uppanno. Dhammiyoti bhikkhācariyādīhi uppanno. Saṅghasseva detīti bhattaṃ aggahetvā attanā laddhasalākaṃyeva deti.

Vimativinodaniyaṃ pana ‘‘lajjinā saddhiṃ paribhogoti dhammāmisavasena missībhāvo. Alajjinā saddhinti etthāpi eseva nayo. Ādito paṭṭhāya hi alajjī nāma natthīti iminā diṭṭhadiṭṭhesu āsaṅkā nāma na kātabbā, diṭṭhasutādikāraṇe sati eva kātabbāti dasseti. Attano bhārabhūtā saddhivihārikādayo. Sace na oramatīti agatigamanavasena dhammāmisaparibhogato na oramati. Āpatti nāma natthīti idaṃ alajjīnaṃ dhammenuppannapaccayaṃ dhammakammañca sandhāya vuttaṃ. Tesampi hi kuladūsanādisamuppannaṃ paccayaṃ paribhuñjantānaṃ vaggakammādīni karontānañca āpatti eva. ‘Dhammiyādhammiyaparibhogo paccayavaseneva veditabbo’ti vuttattā heṭṭhā lajjiparibhogālajjiparibhogā paccayavasena ekakammādivasena ca vuttā evāti veditabbaṃ. Teneva duṭṭhadosasikkhāpadaṭṭhakathāyaṃ codakacuditakabhāve ṭhitā dve alajjino dhammaparibhogampi sandhāya ‘ekasambhogaparibhogā hutvā jīvathā’ti vuttā tesaṃ aññamaññaṃ dhammāmisāparibhoge virodhābhāvā. Lajjīnameva hi alajjinā saha tadubhayaparibhogo na vaṭṭatī’’ti vuttaṃ.

Sace pana lajjī alajjiṃ paggaṇhāti…pe… antaradhāpetīti ettha kevalaṃ paggaṇhitukāmatāya evaṃ kātuṃ na vaṭṭati, dhammassa pana sāsanassa sotūnañca anuggahatthāya vaṭṭatīti veditabbaṃ. Purimanayena ‘‘so āpattiyā kāretabbo’’ti vuttattā imassa āpattiyevāti vadanti. Uddesaggahaṇādinā dhammassa paribhogo dhammaparibhogo. Dhammānuggahena gaṇhantassa āpattiyā abhāvepi thero tassa alajjibhāvaṃyeva sandhāya ‘‘pāpo kirāya’’ntiādimāha. Tassa pana santiketi mahārakkhitattherassa santike.

Vimativinodaniyaṃ pana imasmiṃ ṭhāne vitthārato vinicchitaṃ. Kathaṃ? Dhammaparibhogoti ‘‘ekakammaṃ ekuddeso’’tiādinā vuttasaṃvāso ceva nissayaggahaṇādiko sabbo nirāmisaparibhogo ca veditabbo. ‘‘Na so āpattiyā kāretabbo’’ti vuttattā lajjino alajjipaggahe āpattīti veditabbaṃ. Itaropīti lajjīpi. Tassāpi attānaṃ paggaṇhantassa alajjino, iminā ca lajjino vaṇṇabhaṇanādilābhaṃ paṭicca āmisagarukatāya vā gehassitapemena vā taṃ alajjiṃ paggaṇhanto lajjī sāsanaṃ antaradhāpeti nāmāti dasseti. Evaṃ gahaṭṭhādīsu upatthambhito alajjī balaṃ labhitvā pesale abhibhavitvā na cirasseva sāsanaṃ uddhammaṃ ubbinayaṃ karotīti.

Dhammaparibhogopi tattha vaṭṭatīti iminā āmisaparibhogato dhammaparibhogova garuko, tasmā ativiya alajjīvivekena kātabboti dasseti. ‘‘Dhammānuggahena uggaṇhituṃ vaṭṭatī’’ti vuttattā alajjussannatāyasāsane osakkante, lajjīsu ca appahontesu alajjiṃ pakatattaṃ gaṇapūrakaṃ gahetvā upasampadādikaraṇena ceva keci alajjino dhammāmisaparibhogena saṅgahetvā sesālajjigaṇassa niggahena ca sāsanaṃ paggaṇhitumpi vaṭṭati eva.

Keci pana ‘‘koṭiyaṃ ṭhito ganthoti vuttattā ganthapariyāpuṇanameva dhammaparibhogo, na ekakammādi, tasmā alajjīhi saddhiṃ uposathādikaṃ kammaṃ kātuṃ vaṭṭati, āpatti natthī’’ti vadanti, taṃ na yuttaṃ, ekakammādīsu bahūsu dhammaparibhogesu alajjināpi saddhiṃ kattabbāvatthāyattaṃ dhammaparibhogaṃ dassetuṃ idha nidassanavasena ganthasseva samuddhaṭattā. Na hi ekakammādiko vidhi dhammaparibhogo na hotīti sakkā vattuṃ anāmisattā dhammāmisesu apariyāpannassa ca kassaci abhāvā. Teneva aṭṭhasāliniyaṃ

dhammapaṭisanthārakathāyaṃ ‘‘kammaṭṭhānaṃ kathetabbaṃ, dhammo vācetabbo…pe… abbhānavuṭṭhānamānattaparivāsā dātabbā, pabbajjāraho pabbājetabbo, upasampadāraho upasampādetabbo…pe… ayaṃ dhammapaṭisanthāro nāmā’’ti evaṃ saṅghakammādipi dhammakoṭṭhāse dassitaṃ. Tesu pana dhammakoṭṭhāsesu yaṃ gaṇapūrakādivasena alajjino apekkhitvā uposathādi vā tesaṃ santikā dhammuggahaṇanissayaggahaṇādi vā karīyati, taṃ dhammo ceva paribhogo cāti dhammaparibhogoti vuccati, etaṃ tathārūpapaccayaṃ vinā kātuṃ na vaṭṭati, karontassa alajjiparibhogo ca hoti dukkaṭañca. Yaṃ pana alajjisataṃ anapekkhitvā tajjanīyādiniggahakammaṃ vā parivāsādiupakārakammaṃ vā uggahaparipucchādānādi vā karīyati, taṃ dhammo eva, no paribhogo, etaṃ anurūpānaṃ kātuṃ vaṭṭati, āmisadāne viya āpatti natthi. Nissayadānampi terasasammutidānādi ca vattapaṭipattisādiyanādiparibhogassapi hetuttā na vaṭṭati.

Yo pana mahāalajjī uddhammaṃ ubbinayaṃ satthusāsanaṃ karoti, tassa saddhivihārikādīnaṃ upasampadādi upakārakammampi uggahaparipucchādānādi ca kātuṃ na vaṭṭati, āpatti eva hoti, niggahakammameva kātabbaṃ. Teneva alajjipaggahopi paṭikkhitto. Dhammāmisaparibhogavivajjanenapi hi dummaṅkūnaṃ puggalānaṃ niggahova adhippeto, so ca pesalānaṃ phāsuvihārasaddhammaṭṭhitivinayānuggahādiatthāya etadatthattā sikkhāpadapaññattiyā, tasmā yaṃ yaṃ dummaṅkūnaṃ upatthambhāya, pesalānaṃ aphāsuvihārāya, saddhammaparihānādiatthāya hoti, taṃ sabbampi paribhogo vā hotu aparibhogo vā kātuṃ na vaṭṭati, evaṃ karontā sāsanaṃ antaradhāpenti, āpattiñca āpajjanti, dhammāmisaparibhogesu cettha alajjīhi ekakammādidhammaparibhogo eva pesalānaṃ aphāsuvihārāya saddhammaparihānādiatthāya hoti, na tathā āmisaparibhogo. Na hi alajjīnaṃ paccayaparibhogamattena pesalānaṃ aphāsuvihārādi hoti, yathāvuttadhammaparibhogena pana hoti. Tapparivajjanena ca phāsuvihārādayo. Tathā hi katasikkhāpadavītikkamā alajjipuggalā uposathādīsu paviṭṭhā ‘‘tumhe kāyadvāre ceva vacīdvāre ca vītikkamaṃ karothā’’tiādinā bhikkhūhi vattabbā honti. Yathā vinayañca atiṭṭhantā saṅghato bahikaraṇādivasena suṭṭhu niggahetabbā, tathā akatvā tehi saha saṃvasantāpi alajjinova honti ‘‘ekopi alajjī alajjisatampi karotī’’tiādivacanato. Yadi hi te evaṃ aniggahitā siyuṃ, saṅghe kalahādiṃ vaḍḍhetvā uposathādisāmaggikammapaṭibāhanādinā pesalānaṃ aphāsuṃ katvā kamena te devadattavajjiputtakādayo viya parisaṃ vaḍḍhetvā attano vippaṭipattiṃ dhammato vinayato dīpentā saṅghabhedādimpi katvā na cirasseva sāsanaṃ antaradhāpeyyuṃ. Tesu pana saṅghato bahikaraṇādivasena niggahitesu sabbopi ayaṃ upaddavo na hoti. Vuttañhi ‘‘dussīlapuggale nissāya uposatho na tiṭṭhati, pavāraṇā na tiṭṭhati, saṅghakammāni na pavattanti, sāmaggī na hoti…pe… dussīlesu pana niggahitesu sabbopi ayaṃ upaddavo na hoti, tato pesalā bhikkhū phāsu viharantī’’ti, tasmā ekakammādidhammaparibhogova āmisaparibhogatopi ativiya alajjīvivekena kātabbo, āpattikaro ca saddhammaparihānihetuttāti veditabbaṃ.

Apica ‘‘uposatho na tiṭṭhati, pavāraṇā na tiṭṭhati, saṅghakammāni na pavattantī’’ti evaṃ alajjīhi saddhiṃ saṅghakammākaraṇassa aṭṭhakathāyaṃ pakāsitattāpi cetaṃ sijjhati. Tathā parivattaliṅgassa bhikkhuno bhikkhunupassayaṃ gacchantassa paṭipattikathāyaṃ ‘‘ārādhikā ca honti saṅgāhikā lajjiniyo, tā kopetvā aññattha na gantabbaṃ. Gacchati ce, gāmantaranadīpārarattivippavāsagaṇamhā ohīyanāpattīhi na muccati…pe… alajjiniyo honti, saṅgahaṃ pana karonti, tāpi pariccajitvā aññattha gantuṃ labhatī’’ti evaṃ alajjinīsu dutiyikāgahaṇādīsu saṃvāsāpattiparihārāya

nadīpārāgamanādigarukāpattiṭṭhānānaṃ anuññātattā tatopi alajjisaṃvāsāpatti eva saddhammaparihāniyā hetubhūto garukatarāti viññāyati. Na hi lahukāpattiṭṭhānaṃ vā anāpattiṭṭhānaṃ vā pariharituṃ garukāpattiṭṭhānavītikkamaṃ ācariyā anujānanti. Tathā asaṃvāsapadassa aṭṭhakathāyaṃ ‘‘sabbehipi lajjipuggalehi samaṃ sikkhitabbabhāvato samasikkhātā nāma. Ettha yasmā sabbepi lajjino etesu kammādīsu saha vasanti, na ekopi tato bahiddhā sandissati, tasmā tāni sabbānipi gahetvā eso saṃvāso nāmā’’ti evaṃ lajjīheva ekakammādisaṃvāso vaṭṭatīti pakāsito.

Yadi evaṃ kasmā asaṃvāsikesu alajjī na gahitoti? Nāyaṃ virodho, ye gaṇapūrake katvā kataṃ kammaṃ kuppati, tesaṃ pārājikādiapakatattānaññeva asaṃvāsikattena gahitattā. Alajjino pana pakatattabhūtāpi santi, te ce gaṇapūrakā hutvā kammaṃ sādhenti, kevalaṃ katvā agatigamanena karontānaṃ āpattikarā honti sabhāgāpattiāpannā viya aññamaññaṃ. Yasmā alajjitañca lajjitañca puthujjanānaṃ cittakkhaṇapaṭibaddhaṃ, na sabbakālikaṃ. Sañcicca hi vītikkamacitte uppanne alajjino ‘‘na puna īdisaṃ karissāmī’’ti cittena lajjino honti.

Tesu ca ye pesalehi ovadiyamānāpi na oramanti, punappunaṃ karonti, te eva asaṃvasitabbā, na itare lajjidhamme okkantattā, tasmāpi alajjino asaṃvāsikesu agaṇetvā tapparivajjanatthaṃ sodhetvāva uposathādikaraṇaṃ anaññātaṃ. Tathā hi ‘‘pārisuddhiṃ āyasmanto ārocetha, pātimokkhaṃ uddisissāmī’’tiādinā aparisuddhāya parisāya uposathakaraṇassa ayuttatā pakāsitā, ‘‘yassa siyā āpatti, so āvikareyya...pe... phāsu hotī’’ti evaṃ alajjimpi lajjidhamme patiṭṭhāpetvā uposathakaraṇappakāro ca vutto, ‘‘kaccittha parisuddhā...pe... parisuddhetthāyasmanto’’ti ca pārisuddhiuposathe ‘‘parisuddho ahaṃ, bhante, parisuddhoti maṃ dhārethā’’ti ca evaṃ uposathaṃ karontānaṃ parisuddhatā ca pakāsitā, vacanamattena anoramantānañca uposathapavāraṇaṭṭhapanavidhi ca vutto, sabbathā lajjidhammaṃ anokkamantehi saṃvāsassa ayuttatāya nissayadānaggahaṇapaṭikkhepo, tajjanīyādiniggahakammakaraṇaukkhepanīyakammakaraṇena sānuvattakaparisassa alajjissa asaṃvāsikattapāpanavidhi ca vutto, tasmā yathāvuttehi suttantanayehi, aṭṭhakathāvacanehi ca pakatattehipi apakatattehipi sabbehi alajjīhi ekakammādisaṃvāso na vaṭṭati, karontānaṃ āpatti eva dummaṅkūnaṃ puggalānaṃ niggahatthāyeva sabbasikkhāpadānaṃ paññattattāti niṭṭhamettha gantabbaṃ. Teneva dutiyasaṅgītiyaṃ pakatattāpi alajjino vajjiputtakā yasattherādīhi mahantena vāyāmena saṅghato viyojitā. Na hi tesu pārājikādiasaṃvāsikāpatti atthi, tehi dīpitānaṃ dasannaṃ vatthūnaṃ lahukāpattivisayattāti vuttaṃ.

*Tassa santiketi mahārakkhitattherassa santike.*

*Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre*

*Rūpiyādipaṭiggahaṇavinicchayakathālaṅkāro nāma*

*Dvādasamo paricchedo.*

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