

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

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PaliVerse

07. Commentary on the Vinayaśaṅgaha

18. Kālikavinicchayakathā

89. Kālikānīpi cattārīti ettha yāvakālikam yāmakālikam sattāhakālikam yāvajīvikanti imāni cattārī kālikāni veditabbāni. Tattha purebhattam paṭiggahetvā paribhuñjitabbam yaṃ kiñci khādanīyabhojanīyam yāva majjhanhikasaṅkhato kālo, tāva paribhuñjitabbato yāvakālikam. Saddhiṃ anulomapānehi aṭṭhavidham pānam yāva rattiya pacchimayāmasaṅkhato yāmo, tāva paribhuñjitabbato yāmo kālo assāti yāmakālikam. Sappiādi pañcavidham bhesajjam paṭiggahetvā sattāham nidhetabbato sattāho kālo assāti sattāhakālikam. Ṭhapetvā udakam avasesam sabbampi paṭiggahitam yāvajīvam pariharitvā sati paccaye paribhuñjitabbato yāvajīvikanti vuccati.

90. Tattha yāvakālikesu bhojanīyam nāma odano kummāso sattu maccho maṃsanti. Pañca bhojanāni yāmakālikam sattāhakālikam yāvajīvikañca ṭhapetvā avasesam khādanīyam nāma. Ettha pana yaṃ tāva sakkhalimodakādi pubbaṇṇāparaṇṇamayam khādanīyam, tattha vattabbameva natthi. Yampi vanamūlādippabhedam āmisagatikam hoti. Seyyathidaṃ - mūlakhādanīyam kandakhādanīyam muḷālakhādanīyam matthakakhādanīyam khandhakhādanīyam tacakhādanīyam pattakhādanīyam pupphakhādanīyam phalakhādanīyam aṭṭhikhādanīyam piṭṭhakhādanīyam niyyāsakhādanīyanti, idampi khādanīyasaṅkhyameva gacchati.

Tattha pana āmisagatikasallakkhaṇattham idaṃ mukhamattanidassanam - mūlakhādanīye tāva mūlakamūlam khārakamūlam caccumūlam tambakamūlam taṇḍuleyyakamūlam vatthuleyyakamūlam vajakalimūlam jajjharimūlanti evamādīni sūpeyyapaṇṇamūlāni āmisagatikāni. Ettha ca vajakalimūle jaraṭṭham chinditvā chaḍḍenti, taṃ yāvajīvikam hoti. Aññampi evarūpaṃ eteneva nayena veditabbam. Mūlakakhārakajajjharimūlānam pana jaraṭṭhānīpi āmisagatikānevāti vuttam. Yāni pana pāliyaṃ -

“Anujānāmi, bhikkhave, mūlāni bhesajjāni haliddiṃ siṅgiveraṃ vacaṃ vacattaṃ ativisaṃ kaṭukarohiṇiṃ usīraṃ bhaddamuttakaṃ, yāni vā panaññānīpi atthi mūlāni bhesajjāni neva khādanīye khādanīyattham pharanti, na bhojanīye bhojanīyattham pharanti”ti -

Vuttāni, tāni yāvajīvikāni. Tesam cūḷapañcamūlam mahāpañcamūlantiādinā nayena gaṇiyamānānam gaṇanāya anto natthi, khādanīyatthañca bhojanīyatthañca apharaṇabhāvoyeva panetesam lakkhaṇam. Tasmā yaṃ kiñci mūlam tesu tesu janapadesu pakatiāhāravasena manussānam khādanīyattham bhojanīyatthañca pharati, taṃ yāvakālikam, itaram yāvajīvikanti veditabbam. Subahuṃ vatvāpi hi imasmiṃyeva lakkhaṇe ṭhātabbam. Nāmasaññāsu pana vuccamānāsu taṃ taṃ nāmaṃ ajānantānam sammohoyeva hoti, tasmā nāmasaññāya ādaram akatvā lakkhaṇameva dassitam. Yathā ca mūle, evaṃ kandādīsipi lakkhaṇam dassayissāma, tasseva vasena vinicchayo veditabbo. Yañca taṃ pāliyaṃ haliddādi aṭṭhavidham vuttam, tassa khandhatacapupphaphalādi sabbam yāvajīvikanti vuttam.

Kandakhādānīye duvidho kando dīgho ca bhisakim̐sukakandādi, vaṭṭo ca uppalakaserukakandādi, yaṃ gaṇṭhītipi vadanti. Tattha sabbesaṃ kandānaṃ jīṇṇajaraṭṭhaṭṭhānañca chālī ca sukhumamūlāni ca yāvajīvikāni, taruṇo pana sukhakhādānīyo sālakalyāṇipotakakando kiṃsukapotakakando ambāṭakakando ketakakando māluvakando bhisasaṅkhāto padumapuṇḍarīkakando piṇḍālumasāluādayo ca khīravallikando āluvakando siggukando tālakando nīluppalarattuppalakumudasogandhikānaṃ kandā kadalikando velukando kaserukakandoti evamādayo tesu tesu janapadesu pakatiāhāravasena manussānaṃ khādānīyatthañca bhojanīyatthañca pharaṇakakandā yāvakālīkā. Khīravallikando adhoto yāvajīviko, dhoto yāvakālīko. Khīrakākoliṇīvikausabhakalasunādikandā pana yāvajīvikā. Te pāḷiyaṃ “yāni vā panaññānīpi atthi mūlāni bhesajjānī”ti evaṃ mūlabhesajjasaṅgaheneva saṅgahitā.

Muḷālakhādānīye padumamuḷālaṃ puṇḍarīkamuḷālaṃ mūlasadisam̐yeva. Erakamuḷālaṃ kandulamuḷālanti evamādi tesu tesu janapadesu pakatiāhāravasena manussānaṃ khādānīyatthaṃ bhojanīyatthañca pharaṇakamuḷālaṃ yāvakālīkaṃ, haliddisiṅgiveramakacaturassavalliketakatālahintālakuntālanāḷikerapūgarukkhādīm uḷālaṃ pana yāvajīvikaṃ. Taṃ sabbampi pāḷiyaṃ “yāni vā panaññānīpi atthi mūlāni bhesajjānī”ti evaṃ mūlabhesajjasaṅgaheneva saṅgahitaṃ.

Matthakakhādānīye
tālahintālakuntālaketakanāḷikerapūgarukkhakhajjūrivettaerakakadalīnaṃ kaḷīrasaṅkhātā matthakā, veṇukaḷīro naḷakaḷīro ucchukaḷīro mūlakakaḷīro sāsapakaḷīro satāvrikaḷīro sattannaṃ dhaññānaṃ kaḷīrāti evamādi tesu tesu janapadesu pakatiāhāravasena manussānaṃ khādānīyatthaṃ bhojanīyatthañca pharaṇako rukkhavallīādīnaṃ matthako yāvakālīko, haliddisiṅgiveravacamakacilasunānaṃ kaḷīrā, tālahintālakuntālanāḷikerakaḷīrānañca chinditvā pātito jaraṭṭhabundo yāvajīviko.

Khandhakhādānīye antopathavīgato sālakalyāṇīkhandho ucchukhandho nīluppalarattuppalakumudasogandhikānaṃ daṇḍakakhandhāti evamādi tesu tesu janapadesu pakatiāhāravasena manussānaṃ khādānīyatthaṃ bhojanīyatthañca pharaṇako khandho yāvakālīko, uppalajātīnaṃ paṇṇadaṇḍako padumajātīnaṃ sabbopi daṇḍako karavindadaṇḍādayo ca avasesasabbakhandhā yāvajīvikā.

Tacakhādānīye ucchutacova eko yāvakālīko, sopi saraso, seso sabbo yāvajīviko. Tesam̐ pana matthakakhandhatacānaṃ tiṇṇampi pāḷiyaṃ kasāvabhesajjena saṅgaho veditabbo. Vuttañhetam̐ -

“Anujānāmi, bhikkhave, kasāvāni bhesajjāni nimbakasāvaṃ kuṭajakasāvaṃ paṭolakasāvaṃ phaggavakasāvaṃ nattamālakasāvaṃ, yāni vā panaññānīpi atthi kasāvāni bhesajjāni neva khādānīye khādānīyatthaṃ pharanti, na bhojanīye bhojanīyatthaṃ pharanti”ti.

Ettha hi etesampi saṅgaho sijjhati. Vuttakasāvāni ca sabbakappiyānīti veditabbāni.

Pattakhādānīye mūlakaṃ khārako caccu tambako taṇḍuleyyako papunnāgo vatthuleyyako vajakali jajjhari sellu siggu kāsamaddako ummācīnamuggo māsō rājamāsō ṭhapetvā mahānipphāvaṃ avasesanipphāvo aggimantho sunisannako setavaraṇo nāḷikā bhūmiyaṃ jātaloṇīti etesaṃ pattāni, aññāni ca evarūpāni tesu tesu janapadesu pakatiāhāravasena manussānaṃ khādānīyatthañca bhojanīyatthañca

pharaṇakāni pattāni ekaṃsena yāvakālikāni, yā panaññā
mahānakhapitṭhimattapaṇṇā loṇirukkhe ca gacche ca ārohati, tassā pattam
yāvajjivikaṃ. Brahmipattañca yāvakālikanti dīpavāsino vadanti. Ambapallavaṃ
yāvakālikam, asokapallavaṃ pana yāvajjivikaṃ. Yāni caññāni pāliyaṃ -

“Anujānāmi, bhikkhave, paṇṇāni bhesajjāni nimbapaṇṇam kuṭajapaṇṇam
paṭolapaṇṇam sulasipaṇṇam kappāsapaṇṇam, yāni vā panaññānīpi atthi
paṇṇāni bhesajjāni neva khādanīye khādanīyattham pharanti, na bhojanīye
bhojanīyattham pharantī”ti -

Vuttāni, tāni yāvajjivikāni. Na kevalaṃ paṇṇāni, tesam pupphaphalānīpi.
Yāvajjivikapaṇṇānam pana phaggavapaṇṇam ajjukapaṇṇam phaṇijjakapaṇṇam
tambūlapaṇṇam paduminipaṇṇanti evaṃ gaṇanavasena anto natthi.

Pupphakhādanīye mūlakapuppham khārapuppham caccupuppham
tambakapuppham vajjalipuppham jajjharipuppham cūlanipphāvapuppham
mahānipphāvapuppham kaserukapuppham nāḷikeratālaketakānam taruṇapupphāni
setavaraṇapuppham siggupuppham uppalapadumajātikānam pupphānam
kaṇṇikāmatam agandhipuppham karīrapuppham jīvantī pupphanti evamādi tesu
tesu janapadesu pakatiāhāravasena manussānam khādanīyattham bhojanīyatthañca
pharaṇapuppham yāvakālikam,
asokabakulakuyyakapunnāgacampakajātikaravīrakāṇikārakundanavamālikamallikādī
nam pana puppham yāvajjivikaṃ, tassa gaṇanāya anto natthi. Pāliyaṃ panassa
kasāvabhesajjena saṅgaho veditabbo.

Phalakhādanīye

panasalabujatālanāḷikeraambajambuambāṭakatintiṇikamātuluṅgakaṇṇapitthalābukumbh
aṇḍapussaphalatimbarūsakatipusavātingaṇacocamocamadhukādīnam phalāni, yāni
loke tesu tesu janapadesu pakatiāhāravasena manussānam khādanīyattham
bhojanīyatthañca pharanti, sabbāni tāni yāvakālikāni, nāmagāṇanavasena tesam na
sakkā pariyantaṃ dassetuṃ. Yāni pana pāliyaṃ -

“Anujānāmi, bhikkhave, phalāni bhesajjāni bilaṅgam pippalim marīcam
harītakam vibhītakam āmalakam goṭṭhaphalam, yāni vā panaññānīpi atthi
phalāni bhesajjāni neva khādanīye khādanīyattham pharanti, na bhojanīye
bhojanīyattham pharantī”ti -

Vuttāni, tāni yāvajjivikāni. Tesampi aparipakkāni
acchivabimbavaraṇaketakakāsmarīādīnam phalāni jātiphalam kaṭukaphalam eḷā
takkolanti evaṃ nānavasena na sakkā pariyantaṃ dassetuṃ.

Aṭṭhikhādanīye labujatṭhi panasatṭhi ambāṭakatṭhi sālatṭhi
khajjūrīketakatimbarūsakānam taruṇaphalatṭhi tintiṇikatṭhi bimbaphalatṭhi
uppalapadumajātīnam pokkharatṭhīti evamādīni tesu tesu janapadesu manussānam
pakatiāhāravasena khādanīyattham bhojanīyatthañca pharaṇakāni aṭṭhīni
yāvakālikāni, madhukatṭhi punnāgatṭhi harītakādīnam aṭṭhīni siddhatthakatṭhi
rājikatṭhīti evamādīni aṭṭhīni yāvajjivikāni. Tesam pāliyaṃ phalabhesajjeneva saṅgaho
veditabbo.

Piṭṭhakhādanīye sattannaṃ tāva dhaññānaṃ dhaññānulomānaṃ aparappaṇānañca piṭṭhaṃ panasapiṭṭhaṃ labujapiṭṭhaṃ ambāṭakapiṭṭhaṃ sālapiṭṭhaṃ dhotakatālapīṭṭhaṃ khīravallipiṭṭhañcāti evamādīni tesu tesu janapadesu pakatiāhāravasena manussānaṃ khādanīyatthaṃ bhojanīyatthañca pharaṇakāni piṭṭhāni yāvakālikāni, adhotakaṃ tālapīṭṭhaṃ khīravallipiṭṭhaṃ assagandhādipiṭṭhāni ca yāvajīvikāni. Tesam pāliyaṃ kasāvehi mūlaphalehi ca saṅgaho veditabbo.

Niyyāsakhādanīye - eko ucchuniyyāsova sattāhakāliko, sesā -

“Anujānāmi, bhikkhave, jatūni bhesajjāni hiṅguṃ hiṅgujatuṃ hiṅgusipāṭikaṃ takam takapattim takapaṇṇim sajjulasam, yāni vā panaññānīpi atthi jatūni bhesajjānī”ti -

Evam pāliyaṃ vuttā niyyāsā yāvajīvikā. Tattha yevāpanakavasena saṅgahitānaṃ ambaniyyāso kaṇikāraṇiyyāsoti evam nānavasena na sakkā pariyantaṃ dassetuṃ. Evam imesu mūlakhādanīyādīsu yaṃ kiñci yāvakālikaṃ, sabbampi imasmiṃ atthe avasesam khādanīyaṃ nāmāti saṅgahitaṃ.

91. Yāmakālikesu pana aṭṭha pānāni nāma ambapānaṃ jambupānaṃ cocapānaṃ mocapānaṃ madhukapānaṃ muddikapānaṃ sālūkapānaṃ phārusakapānanti imāni aṭṭha pānāni. Tattha ambapānanti āmehi vā pakkehi vā ambehi katapānaṃ. Tattha āmehi karontena ambataruṇāni bhinditvā udaye pakkhipitvā ātape ādiccapākena pacitvā parissāvetvā tadahupaṭiggahitakehi madhusakkārakappūrādīhi yojetvā kātabbam, evam kataṃ purebhattameva kappati. Anupasampannehi kataṃ labhitvā pana purebhattaṃ paṭiggahitaṃ purebhattaṃ sāmisa-paribhogena-pi vaṭṭati, pacchābhattaṃ nirāmisaparibhogena yāva aruṇuggamanā vaṭṭati. Esa nayo sabbapānesu. Jambupānanti jambuphalehi katapānaṃ. Cocapānanti aṭṭhikakadaliphalehi katapānaṃ. Mocapānanti anaṭṭhikehi kadaliphalehi katapānaṃ. Madhukapānanti madhukānaṃ jātirasena katapānaṃ. Taṃ pana udakasambhinnaṃ vaṭṭati, suddhaṃ na vaṭṭati. Muddikapānanti muddikā udaye madditvā ambapānaṃ viya katapānaṃ. Sālūkapānanti rattuppalanīluppālādīnaṃ sālūke madditvā katapānaṃ. Phārusakapānanti phārusakaphalehi ambapānaṃ viya katapānaṃ. Imāni aṭṭha pānāni sītānīpi ādiccapākānīpi vaṭṭanti, aggipākāni na vaṭṭanti.

Avasesāni

vettatintiṇīkamātuluṅgaka-piṭṭhako-sambakaramandādikhuddakaphalapānāni aṭṭhapānagaakāneva. Tāni kiñcāpi pāliyaṃ na vuttāni, atha kho kappiyaṃ anulomenti, tasmā kappanti. “Anujānāmi, bhikkhave, sabbam phalarasaṃ ṭhapetvā dhaññaphalarasa”nti vuttattā ṭhapetvā sānulomadhaññaphalarasaṃ aññaṃ phalapānaṃ nāma akappiyaṃ natthi, sabbam yāmakālikameva. Tattha sānulomadhaññaphalaraso nāma sattannañceva dhaññānaṃ tālanāḷikerapanasalabujaalābukumbhaṇḍapussaphalatipusaeḷālukāti navannañca mahāphalānaṃ sabbesañca pubbaṇṇāparaṇṇānaṃ anulomadhaññānaṃ raso yāvakāliko, tasmā pacchābhattaṃ na vaṭṭati. “Anujānāmi, bhikkhave, sabbam pattarasaṃ ṭhapetvā dākarasa”nti vuttattā pakkaḍākarasaṃ ṭhapetvā yāvakālikapattānampi sītodakena madditvā kataraso vā ādiccapāko vā vaṭṭati. “Anujānāmi, bhikkhave, sabbam puppharasaṃ ṭhapetvā madhukapuppharasa”nti vuttattā madhukapuppharasaṃ ṭhapetvā sabbopi puppharaso vaṭṭati.

92. Sattāhakālikam nāma sappi navanītam telam madhu phāṇitanti imāni pañca bhesajjāni. Tattha sappi nāma gosappi vā ajikāsappi vā mahimsasappi vā yesam maṃsam kappati, tesam sappi. Navanītam nāma tesamyeva navanītam. Telam nāma tilatelam sāsapatelam madhukatelam eraṇḍatelam vasātelam. Madhu nāma makkhikāmadhu. Phāṇitam nāma ucchumhā nibbattam. Yāvajīvikam pana heṭṭhā yāvakālike mūlakhādānīyādīsu vuttanayeneva veditabbam.

93. Tattha aruṇodaye paṭiggahitam yāvakālikam satakkhattumpi nidahitvā yāva kālo nātikkamati, tāva paribhuñjitum vaṭṭati, yāmakālikam ekam ahorattam, sattāhakālikam sattarattam, itaram sati paccaye yāvajīvampi paribhuñjitum vaṭṭati. Paṭiggahetvā ekarattam vītināmitam pana yaṃ kiñci yāvakālikam vā yāmakālikam vā ajjhoharītukāmatāya gaṇhantassa paṭiggahaṇe tāva dukkaṭam, ajjhoharato pana ekamekasmim ajjhohāre sannidhipaccayā pācittiyam. Sacepi patto duddhoto hoti, yaṃ aṅguliyaṃ ghaṃsantassa lekhā paññāyati, gaṇṭhikapattassa vā gaṇṭhikantare sneho pavitṭho hoti, so uṇhe otāpentassa paggharati, uṇhayāguyā vā gahitāya sandissati, tādise pattepi punadivase bhuñjantassa pācittiyam, tasmā pattam dhovitvā puna tattha acchodakam vā āsiñcitvā aṅguliyaṃ vā ghaṃsitvā nisnehabhāvo jānitabbo. Sace hi uduke vā snehabhāvo, patte vā aṅgulilekhā paññāyati, duddhoto hoti, telavaṇṇapatte pana aṅgulilekhā paññāyati, sā abbohārikā. Yampi bhikkhū nirapekkhā sāmaṇerānam pariccajanti, tañce sāmaṇerā nidahitvā denti, sabbam vaṭṭati. Sayam paṭiggahetvā apariccattameva hi dutiyadivase na vaṭṭati. Tato hi ekasitthampi ajjhoharato pācittiyameva. Akappiyamaṃsesu manussamaṃse thullaccayena saddhim pācittiyam, avasesesu dukkaṭena saddhim.

Yāmakālikam sati paccaye ajjhoharato pācittiyam, āhāratthāya ajjhoharato dukkaṭena saddhim pācittiyam. Sace pavārito hutvā anatirittakatam ajjhoharati, pakatiāmise dve pācittiyāni, manussamaṃse thullaccayena saddhim dve, sesaakappiyamaṃse dukkaṭena saddhim. Yāmakālikam sati paccaye sāmisenā mukhena ajjhoharato dve, nirāmisena ekameva. Āhāratthāya ajjhoharato vikappadvayepi dukkaṭam vaḍḍhati. Sace vikāle ajjhoharati, pakatibhojane sannidhipaccayā ca vikālabhojanapaccayā ca dve pācittiyāni, akappiyamaṃse thullaccayam dukkaṭaṇca vaḍḍhati. Yāvakālike vikālapaccayā anāpatti. Anatirittapaccayā pana vikāle sabbavikappesu anāpatti.

Sattāhakālikam pana yāvajīvikaṇca āhāratthāya paṭiggaṇhato paṭiggaṇhanapaccayā tāva dukkaṭam, ajjhoharato pana sace nirāmisam hoti, ajjhohāre dukkaṭam. Atha āmisasamsaṭṭham paṭiggahetvā ṭhapitam hoti, yathāvatthukam pācittiyameva.

94. Sattāhakālikesu pana sappiādīsu ayam vinicchayo - sappi tāva purebhattam paṭiggahitam tadahupurebhattam sāmīsampi nirāmisampi paribhuñjitum vaṭṭati, pacchābhattato paṭṭhāya sattāham nirāmisam paribhuñjitabbam. Sattāhātikkame sace ekabhājane ṭhapitam, ekam nissaggiyam. Sace bahūsu, vatthugaṇanāya nissaggiyāni. Pacchābhattam paṭiggahitam nirāmisameva vaṭṭati, purebhattam vā pacchābhattam vā uggahitakam katvā nikkhittam ajjhoharītum na vaṭṭati, abbañjanādīsu upanetabbam. Sattāhātikkamepi anāpatti anajjhoharaṇīyatam āpannattā. Sace anupasampanno purebhattam paṭiggahitanavanītena sappim katvā deti, purebhattam sāmīsampi vaṭṭati, sace sayam karoti, sattāhampi nirāmisameva vaṭṭati. Pacchābhattam paṭiggahitanavanītena yena kenaci katasappi sattāhampi nirāmisameva vaṭṭati, uggahitakena kate pubbe vuttasuddhasappinayeneva vinicchayo veditabbo. Purebhattam paṭiggahitakhīrena vā dadhinā vā katasappi anupasampanna kataṃ sāmīsampi tadahupurebhattam vaṭṭati, sayamkataṃ

nirāmisameva vaṭṭati.

95. Navanītaṃ tāpentassa hi sāmampāko na hoti, sāmampakkena pana tena saddhiṃ āmisam na vaṭṭati, pacchābhattato paṭṭhāya ca na vaṭṭatiyeva. Sattāhātikkamepi anāpatti savatthukassa paṭiggahitattā. Pacchābhattaṃ paṭiggahitakehi kataṃ pana abbhañjanādīsu upanetabbam. Purebhattampi ca uggahitakehi kataṃ, ubhayesampi sattāhātikkame anāpatti. Esa nayo akappiyamaṃsasappimhi. Ayaṃ pana viseso - yattha pāliyaṃ āgatasappinā nissaggiyaṃ, tattha iminā dukkaṃ. Andhakaṭṭhakathāyaṃ kāraṇapatirūpakam vatvā manussasappi ca navanītañca paṭikkhittaṃ, taṃ duppaṭikkhittaṃ sabbaaṭṭhakathāsu anuññātattā. Parato cassa vinicchayopi āgacchissati. Pāliyaṃ āgatanavanītaṃ purebhattaṃ paṭiggahitaṃ tadahupurebhattaṃ sāmisaṃpi vaṭṭati, pacchābhattato paṭṭhāya nirāmisameva. Sattāhātikkame nānābhājanesu ṭhapite bhājanagaṇanāya, ekabhājanepi amissetvā piṇḍapiṇḍavasena ṭhapite piṇḍagaṇanāya nissaggiyāni. Pacchābhattaṃ paṭiggahitaṃ sappinayena veditabbam. Ettha pana dadhigulīkāyopi takkabindūnipi honti, tasmā dhotam vaṭṭatīti upaḍḍhattherā āhaṃsu. Mahāsivatthero pana “bhagavatā anuññātakālato paṭṭhāya takkato uddhaṭamattameva khādiṃsū”ti āha. Tasmā navanītaṃ paribhuñjantena dhovivā dadhitakkamakkhikākipillikādīni apanetvā paribhuñjitabbam. Pacitvā sappiṃ katvā paribhuñjitukāmena adhotampi paribhuñjituṃ vaṭṭati. Yaṃ tattha dadhigataṃ vā takkagataṃ vā, taṃ khayam gamissati. Ettāvatā hi savatthukapaṭiggahitaṃ nāma na hotīti ayamettha adhippāyo. Āmisena saddhiṃ pakkattā pana tasmimpi kukkuccāyanti kukkucakā. Idāni uggahetvā ṭhapitanavanīte ca purebhattaṃ khīradadhīni paṭiggahetvā katanavanīte ca pacchābhattaṃ tāni paṭiggahetvā katanavanīte ca uggahitakehi katanavanīte ca akappiyamaṃsanavanīte ca sabbo āpattānāpattiparibhogāparibhoganayo sappimhi vuttakkameneva gahetabbo. Telabhikkhāya pavitṭhānaṃ pana bhikkhūnaṃ tattheva sappimpi navanītaṃ pakkatelampi apakkatelampi ākiranti. Tattha takkadadhibindūnipi bhattasitthānipi taṇḍulakaṇāpi makkhikādayopi honti, ādiccapākaṃ katvā parissāvetvā gahitaṃ sattāhakālikaṃ hoti. Paṭiggahetvā ca ṭhapitabhesajjeḥi saddhiṃ pacitvā natthupānampi kātuṃ vaṭṭati. Sace vaddalisamaye lajjī sāmaṇero yathā tattha patitatanḍulakaṇādayo na paccanti, evaṃ aggimhi vilīyāpetvā parissāvetvā puna pacitvā deti, purimanayeneva sattāhaṃ vaṭṭati.

96. Telesu tilatelaṃ tāva purebhattaṃ paṭiggahitaṃ purebhattaṃ sāmisaṃpi vaṭṭati, pacchābhattato paṭṭhāya nirāmisameva vaṭṭati. Sattāhātikkame tassa bhājanagaṇanāya nissaggiyabhāvo veditabbo. Pacchābhattaṃ paṭiggahitaṃ sattāhaṃ nirāmisameva vaṭṭati, uggahitakaṃ katvā nikkhittaṃ ajjhoharituṃ na vaṭṭati, sīsamakkhanādīsu upanetabbam, sattāhātikkamepi anāpatti. Purebhattaṃ tile paṭiggahetvā katatelaṃ purebhattaṃ sāmisaṃpi vaṭṭati, pacchābhattato paṭṭhāya anajjhoharaṇīyaṃ hoti, sīsamakkhanādīsu upanetabbam, sattāhātikkamepi anāpatti. Pacchābhattaṃ tile paṭiggahetvā katatelaṃ anajjhoharaṇīyameva savatthukapaṭiggahitattā. Sattāhātikkamepi anāpatti, sīsamakkhanādīsu upanetabbam. Purebhattaṃ vā pacchābhattaṃ vā uggahitakatilehi katatelepi eseva nayo. Purebhattaṃ paṭiggahitatile bhajjitvā vā tilapiṭṭhaṃ vā sedetvā uṇhodakena vā temetvā katatelaṃ sace anupasampannena kataṃ, purebhattaṃ sāmisaṃpi vaṭṭati, attanā kataṃ nibbaṭṭitattā purebhattaṃ nirāmisam vaṭṭati, sāmampakkattā sāmisaṃ na vaṭṭati. Savatthukapaṭiggahitattā pana pacchābhattato paṭṭhāya ubhayampi anajjhoharaṇīyaṃ, sīsamakkhanādīsu upanetabbam, sattāhātikkamepi anāpatti. Yadi

pana appaṃ uṇhodakaṃ hoti abbhukkiraṇamattaṃ, abbohārikaṃ hoti sāmampākagaṇaṇaṃ na gacchati. Sāsapatelādīsupi avatthukapaṭiggahitesu avatthukatilatele vuttasadisova vinicchayo.

Sace pana purebhattaṃ paṭiggahitānaṃ sāsapādīnaṃ cuṇṇehi ādiccapākena sakkā telaṃ kātuṃ, taṃ purebhattaṃ sāmisaṃpi vaṭṭati, pacchābhataṭo paṭṭhāya nirāmisameva vaṭṭati, sattāhātikkame nissaggiyaṃ. Yasmā pana sāsapamadhukacuṇṇāni sedetvā eraṇḍakaṭṭhīni ca bhajjitvā eva telaṃ karonti, tasmā etesaṃ telaṃ anupasampannehi kataṃ purebhattaṃ sāmisaṃpi vaṭṭati, vatthūnaṃ yāvajjivikattā pana savatthukapaṭiggahaṇe doso natthi. Attanā kataṃ sattāhaṃ nirāmisaparibhogeneva paribhuñjitabbaṃ. Uggahitakehi kataṃ anajjhoharaṇīyaṃ, bāhiraparibhoge vaṭṭati, sattāhātikkamepi anāpatti. Telakaraṇatthāya sāsapamadhukaeraṇḍakaṭṭhīni paṭiggahetvā katatelaṃ sattāhakālikāṃ, dutiyadivase kataṃ chāhaṃ vaṭṭati, tatiyadivase kataṃ pañcāhaṃ vaṭṭati, catuttha, pañcama, chaṭṭha, sattamadivase kataṃ tadaheva vaṭṭati. Sace yāva aruṇassa uggamanā tiṭṭhati, nissaggiyaṃ, aṭṭhamadivase kataṃ anajjhoharaṇīyaṃ, anissaggiyattā pana bāhiraparibhoge vaṭṭati. Sacepi na karoti, telatthāya gahitasāsapādīnaṃ sattāhātikkame dukkaṭameva. Pāliyaṃ pana anāgatāni aññānīpi nāḷikeranimbakosambakaramandādīnaṃ telāni atthi, tāni paṭiggahetvā sattāhaṃ atikkāmayato dukkaṭaṃ hoti. Ayametesu viseso - sesaṃ yāvakālikavatthum yāvajjivikavatthuṇca sallakkhetvā sāmampākasa vatthukapurebhataṭapacchābhataṭapaṭiggahitauggahitavatthuvidhānaṃ sabbaṃ vuttanayeneva veditabbaṃ.

Vasātelāṃ nāma “anuñāmi, bhikkhave, pañca vasāni acchavaṣaṃ macchavaṣaṃ susukāvaṣaṃ sūkaravaṣaṃ gadrabhavaṣa”nti evaṃ anuññātasānaṃ telaṃ. Ettha ca “acchavaṣa”nti vacanena ṭhapetvā manussavaṣaṃ sabbesaṃ akappiyamaṃsānaṃ vasā anuññātā. Macchaggahaṇena ca susukāpi gahitā honti, vāḷamacchattā pana visum vuttaṃ. Macchādiggahaṇena cettha sabbesaṃpi kappiyamaṃsānaṃ vasā anuññātā. Maṃsesu hi dasa manussahatthiassasunakhaahisīhabyagghadīpacchataracchānaṃ maṃsāni akappiyāni, vasāsu ekā manussavasā. Khīrādīsū akappiyaṃ nāma natthi. Anupasampannehi kataṃ nibbaṭṭitaṃ vasātelāṃ purebhattaṃ paṭiggahitaṃ purebhattaṃ sāmisaṃpi vaṭṭati, pacchābhataṭo paṭṭhāya sattāhaṃ nirāmisameva vaṭṭati. Yaṃ pana tattha sukhumarajasadisāṃ maṃsaṃ vā nhāru vā aṭṭhi vā lohitāṃ vā hoti, taṃ abbohārikaṃ. Sace pana vaṣaṃ paṭiggahetvā sayaṃ karoti, purebhattaṃ paṭiggahetvā pacitvā parissāvetvā sattāhaṃ nirāmisaparibhogena paribhuñjitabbaṃ. Nirāmisaparibhogañhi sandhāya idaṃ vuttaṃ “kāle paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭhaṃ telaparibhogena paribhuñjitu”nti. Tatrāpi abbohārikaṃ abbohārikameva, pacchābhataṭaṃ pana paṭiggahetum vā kātuṃ vā na vaṭṭatiyeva. Vuttañhetā -

“Vikāle ce, bhikkhave, paṭiggahitaṃ vikāle nippakkaṃ vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti tiṇṇaṃ dukkaṭānaṃ. Kāle ce, bhikkhave, paṭiggahitaṃ vikāle nippakkaṃ vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti dvinnāṃ dukkaṭānaṃ. Kāle ce, bhikkhave, paṭiggahitaṃ kāle nippakkaṃ vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti dukkaṭassa. Kāle ce, bhikkhave, paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, anāpatti”ti.

Upatisattheraṃ pana antevāsikā pucchimsu “bhante, sappinavanītavasāni ekato pacitvā nibbaṭṭitāni vaṭṭanti, na vaṭṭanti”ti? “Na vaṭṭanti, āvuso”ti. Thero kirettha pakkatelakasaṭe viya kukkucāyati. Tato naṃ uttari pucchimsu “bhante, navanīte dadhigulikā vā takkabindu vā hoti, etaṃ vaṭṭatī”ti? “Etampi, āvuso, na vaṭṭatī”ti. Tato naṃ āhaṃsu “bhante, ekato pacitvā ekato saṃsaṭṭhāni tejavantāni honti, rogaṃ niggaṇṇhantī”ti. “Sādhāvuso”ti thero sampaṭicchī. Mahāsumatthero panāha “kappiyamaṃsavasāva sāmisaṃparibhogeva vaṭṭati, itarā nirāmisapaṃparibhogeva vaṭṭatī”ti. Mahāpadumatthero pana “idaṃ ki”nti paṭikkhipitvā “nanu vātābhādhikā bhikkhū pañcamūlakasāvayāguyāṃ acchasūkaratelādīni pakkhipitvā yāguṃ pivanti, sā tejjusadattā rogaṃ niggaṇṇhātī”ti vatvā “vaṭṭatī”ti āha.

97. Madhu nāma madhukarīhi madhumakkhikāhi khuddakamakkhikāhi bhamaramakkhikāhi ca kataṃ madhu. Taṃ purebhattaṃ paṭiggahitaṃ purebhattaṃ sāmisaṃparibhogampi vaṭṭati, pacchābhattato paṭṭhāya sattāhaṃ nirāmisapaṃparibhogameva vaṭṭati, sattāhātikkame nissaggiyaṃ. Sace silesasadisāṃ mahāmadhuṃ khaṇḍaṃ katvā ṭhapitaṃ, itaraṃ vā nānābhājanesu, vatthugaṇanāya nissaggiyāni. Sace ekameva khaṇḍaṃ, ekabhājane vā itaraṃ, ekameva nissaggiyaṃ. Uggahitakaṃ vuttanayeneva veditabbaṃ, arumakkhanādīsu upanetabbaṃ. Madhupaṭalaṃ vā madhusitthakaṃ vā sace madhunā amakkhitaṃ parisuddhaṃ, yāvajjivikaṃ, madhumakkhitaṃ pana madhugatikameva. Cīrikā nāma sapakkhā dīghamakkhikā tumbaḷanāmikā ca aṭṭhipakkhikā kālamahābhamarā honti, tesāṃ āsayesu niyyāsasadisāṃ madhu hoti, taṃ yāvajjivikaṃ.

98. Phāṇitaṃ nāma ucchurasāṃ upādāya apakkā vā avatthukapakkā vā sabbāpi avatthukā ucchuvikati. Taṃ phāṇitaṃ purebhattaṃ paṭiggahitaṃ purebhattaṃ sāmisaṃparibhogampi vaṭṭati, pacchābhattato paṭṭhāya sattāhaṃ nirāmisameva vaṭṭati, sattāhātikkame vatthugaṇanāya nissaggiyaṃ. Bahū piṇḍā cuṇṇe katvā ekabhājane pakkhittā honti ghanasannivesā, ekameva nissaggiyaṃ. Uggahitakaṃ vuttanayeneva veditabbaṃ, gharadhūpanādīsu upanetabbaṃ. Purebhattaṃ paṭiggahitena aparissāvitauccurasena kataphāṇitaṃ sace anupasaṃpannena kataṃ, sāmisaṃparibhogampi vaṭṭati, sayamkataṃ nirāmisameva vaṭṭati, pacchābhattato paṭṭhāya pana savatthukapaṭiggahitattā anajjhoharaṇīyaṃ, sattāhātikkamepi anāpatti. Pacchābhattaṃ aparissāvitapaṭiggahitena katampi anajjhoharaṇīyameva, sattāhātikkamepi anāpatti. Esa nayo ucchuṃ paṭiggahetvā kataphāṇitepi. Purebhattaṃ pana parissāvitapaṭiggahitena kataṃ sace anupasaṃpannena kataṃ, purebhattaṃ sāmisaṃparibhogampi vaṭṭati, pacchābhattato paṭṭhāya sattāhaṃ nirāmisameva. Sayamkataṃ purebhattampi nirāmisameva, pacchābhattaṃ parissāvitapaṭiggahitena kataṃ pana nirāmisameva sattāhaṃ vaṭṭati. Uggahitakataṃ vuttanayameva. “Jhāmaucchuphāṇitaṃ vā koṭṭitauccuphāṇitaṃ vā purebhattameva vaṭṭatī”ti mahāaṭṭhakathāyaṃ vuttaṃ. Mahāpaccariyaṃ pana “etaṃ savatthukapakkāṃ vaṭṭati, no vaṭṭatī”ti pucchaṃ katvā “ucchuphāṇitaṃ pacchābhattaṃ no vaṭṭanakaṃ nāma natthī”ti vuttaṃ, taṃ yuttaṃ. Sītodakena kataṃ madhukapupphaphāṇitaṃ purebhattaṃ sāmisaṃparibhogampi vaṭṭati, pacchābhattato paṭṭhāya sattāhaṃ nirāmisameva vaṭṭati, sattāhātikkame vatthugaṇanāya dukkaṭaṃ, khīraṃ pakkhipitvā kataṃ madhukaphāṇitaṃ yāvakālikaṃ. Khaṇḍasakkharaṃ pana khīrajallikaṃ apanetvā sodhenti, tasmā vaṭṭati.

99. Madhukapuppham̐ pana purebhattampi allam̐ vaṭṭati. Bhajjitampi vaṭṭati, bhajjitvā tilādīhi missam̐ vā amissam̐ vā katvā koṭṭitam̐ vaṭṭati. Yadi pana tam̐ gahetvā merayatthāya yojenti, yojitam̐ bījato paṭṭhāya na vaṭṭati. Kadalīkhajjūrīambalabujapanasaciñcādīnam̐ sabbesam̐ yāvakālikaphalānam̐ phāṇitam̐ yāvakālikameva. Maricapakkehi phāṇitam̐ karonti, tam̐ yāvajjivikam̐. Evaṃ yathāvuttāni sattāhakālikāni sappiādīni pañca “anujānāmi, bhikkhave, pañca bhesajjānī”ti bhesajjanāmena anuññātattā bhesajjakiccam̐ karontu vā mā vā, āhārattham̐ pharitum̐ samatthānīpi paṭiggahetvā tadahupurebhattam̐ yathāsukham̐, pacchābhattato paṭṭhāya sati paccaye vuttanayena sattāham̐ paribhuñjitabbāni, sattāhātikkame pana bhesajjasikkhāpadena nissaggiyam̐ pācittiyam̐. Sacepi sāsapamattam̐ hoti, sakim̐ vā aṅguliyā gahetvā jivhāya sāyanamattam̐, nissajjitabbameva pācittiyañca desetabbam̐. Nissatṭham̐ paṭilabhitvā na ajjhoharitabbam̐, na kāyikena paribhogena paribhuñjitabbam̐, kāyo vā kāye aru vā na makkhetabbam̐. Tehi makkhitāni kāsāvakattarayatṭhiupāhanapādakaṭhalikamañcapīṭhādīnīpi aparibhogāni. “Dvāravātapānakavāṭesupi hatthena gahaṇatṭhānam̐ na makkhetabba”nti mahāpaccariyam̐ vuttam̐. “Kasāve pana pakkipitvā dvāravātapānakavāṭāni makkhetabbāni”ti mahāatṭhakathāyam̐ vuttam̐. Padīpe vā kāḷavaṇṇe vā upanetum̐ vaṭṭati. Aññena pana bhikkhunā kāyikena paribhogena paribhuñjitabbam̐, na ajjhoharitabbam̐. “Anāpatti antosattāham̐ adhiṭṭhetī”ti vacanato pana sattāhabbhantare sappiñca telañca vasañca muddhani telam̐ vā abbhañjanam̐ vā madhum̐ arumakkhanam̐ phāṇitam̐ gharadhūpanam̐ adhiṭṭheti anāpatti, neva nissaggiyam̐ hoti. Sace adhiṭṭhitatelam̐ anadhiṭṭhitatelabhājane ākiritukāmo hoti, bhājane ce sukhumam̐ chiddam̐, pavitṭham̐ pavitṭham̐ telam̐ purāṇatelena ajjhottharīyati, puna adhiṭṭhātabbam̐. Atha mahāmukham̐ hoti, sahasāva bahu telam̐ pavisitvā purāṇatelam̐ ajjhottharati, puna adhiṭṭhānakiccam̐ natthi. Adhiṭṭhitagatikameva hi tam̐ hoti. Etena nayena adhiṭṭhitatelabhājane anadhiṭṭhitelaākiraṇampi veditabbam̐.

Sace pana sattāhātikkantam̐ anupasampannassa pariccajivā deti, puna tena attano santakam̐ katvā dinnam̐ paribhuñjitum̐ vaṭṭati. Sace hi so abhisāṅkharitvā vā anabhisāṅkharitvā vā tassa bhikkhuno natthukammattam̐ dadeyya, gahetvā natthukammam̐ kātabbam̐. Sace bālo hoti, dātum̐ na jānāti, aññena bhikkhunā vattabbo “atthi te sāmaṇera tela”nti? “Āma, bhante, atthi”ti. Āhara therassa bhesajjam̐ karissāmāti. Evampi vaṭṭati. Sace dvinnam̐ santakam̐ ekena paṭiggahitam̐ avibhattam̐ hoti, sattāhātikkame dvinnampi anāpatti, paribhuñjitum̐ pana na vaṭṭati. Sace yena paṭiggahitam̐, so itaram̐ bhaṇati “āvuso, imam̐ telam̐ sattāhamattam̐ paribhuñjitum̐ vaṭṭatī”ti, so ca paribhogam̐ na karoti, kassa āpatti? Na kassaci. Kasmā? Yena paṭiggahitam̐, tena vissajjitattā, itarassa appaṭiggahitattā.

100. Imesu pana catūsu kālikesu yāvakālikam̐ yāmakālikanti idameva dvayam̐ antovutthakañceva sannidhikārakañca hoti, sattāhakālikañca yāvajjivikañca akappiyakuṭiyam̐ nikkipitumpi vaṭṭati, sannidhimpī na janeti. Yāvakālikam̐ pana attanā saddhim̐ sambhinnarasāni tīṇīpi yāmakālikādīni attano sabhāvam̐ upaneti. Yāmakālikam̐ dvepi sattāhakālikādīni attano sabhāvam̐ upaneti, sattāhakālikampi attanā saddhim̐ saṃsaṭṭham̐ yāvajjivikam̐ attano sabhāvaññeva upaneti, tasmā yāvakālikena tadahupaṭiggahitena saddhim̐ saṃsaṭṭham̐ sambhinnarasam̐ sesakālikattayam̐ tadahupurebhattameva vaṭṭati. Yāmakālikena saṃsaṭṭham̐ pana itaradvayam̐ tadahupaṭiggahitam̐ yāva aruṇuggamanā vaṭṭati. Sattāhakālikena pana

tadahupaṭiggahitena saddhiṃ saṃsaṭṭhaṃ tadahupaṭiggahitaṃ vā purepaṭiggahitaṃ
vā yāvajīvikaṃ sattāhaṃ kappati. Dvīhapaṭiggahitena chāhaṃ. Tīhapaṭiggahitena
pañcāhaṃ...pe... sattāhapaṭiggahitena tadaheva kappatīti veditabbaṃ.
Kālayāmasattāhātikkamesu cettha vikālabhojanasannidhibhesajjasikkhāpadānaṃ
vasena āpattiyo veditabbā.

Sace pana ekato paṭiggahitānipi cattāri kālikāni sambhinnarasāni na honti, tassa
tasseva kālassa vasena paribhuñjitum vaṭṭanti. Sace hi challimpi anapanetvā
sakaleneva nāḷikeraphalena saddhiṃ ambapānādipānakaṃ paṭiggahitaṃ hoti,
nāḷikeraṃ apanetvā taṃ vikālepi kappati. Upari sappipiṇḍaṃ ṭhapetvā sītalapāyāsaṃ
denti, yaṃ pāyāsena asaṃsaṭṭhaṃ sappi, taṃ apanetvā sattāhaṃ paribhuñjitum
vaṭṭati. Thaddhamadhuphāṇitādīsupi eseva nayo. Takkolajātiphalādīhi alaṅkaritvā
piṇḍapātaṃ denti, tāni uddharitvā dhovitvā yāvajīvaṃ paribhuñjitabbāni. Yāguyaṃ
pakkhipitvā dinnasiṅgiverādīsupi telādīsu pakkhipitvā dinnalaṭṭhimadhukādīsupi
eseva nayo. Evaṃ yaṃ yaṃ asaṃbhinnarasam hoti, taṃ taṃ ekato paṭiggahitampi
yathā suddhaṃ hoti, tathā dhovitvā tacchetvā vā tassa tassa kālassa vasena
paribhuñjitum vaṭṭati. Sace sambhinnarasam hoti saṃsaṭṭhaṃ, na vaṭṭati.

Iti pāḷimuttakavinayavinicchayasaṅgahe

Kālikavinicchayakathā samattā.



ABOUT THIS TRANSLATION

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