

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 Vinayaśāṅgha (07. Vinayaśāṅgha-
aṭṭhakathā)

20. Paṭiggahaṇavinicchaya-kathā
(20. Paṭiggahaṇavinicchaya-kathā)



PaliVerse

07. Σχόλια για τη Vinayasaṅgaha

20. Paṭiggahaṇavinicchayakathā

104. Khādanīyādiṭṭhigāhoti ajjhoharitabbassa yassa kassaci khādanīyassa vā bhojanīyassa vā paṭiggahaṇaṃ. Tatrāyaṃ vinicchayo - pañcahi aṅgehi paṭiggahaṇaṃ ruhati, thāmamajjhimaṃ purissa uccāraṇamattaṃ hoti, hatthapāso paññāyati, abhihāro paññāyati, devo vā manusso vā tiracchānagato vā kāyena kāyapaṭibaddhena nissaggiyena vā deti, tañce bhikkhu kāyena vā kāyapaṭibaddhena vā paṭiggaṇhāti. Evaṃ pañcahaṅgehi paṭiggahaṇaṃ ruhati.

Tattha tñitanisinnanipannānaṃ vasena evaṃ hatthapāso veditabbo - sace bhikkhu nisinna hoti, āsanassa pacchimantato paṭṭhāya, sace tñito, pañhiantato paṭṭhāya, sace nipanna, yena passena nipanna, tassa pārimantato paṭṭhāya, dāyakassa nisinnassa vā tñitassa vā nipannassa vā tñapetvā pasāritahatthaṃ yaṃ āsannataraṃ aṅgaṃ, tassa orimantena paricchinditvā aḍḍhateyyahattho hatthapāso nāma.

Sace pana dāyakapaṭiggāhakesu eko ākāse hoti, eko bhūmiyaṃ, bhūmatṭhassa ca sīsena, ākāsaṭṭhassa ca tñapetvā dātuṃ vā gahetuṃ vā pasāritahatthaṃ yaṃ āsannataraṃ aṅgaṃ, tassa orimantena hatthapāsapamāṇaṃ paricchinditabbam. Sacepi eko kūpe hoti, eko kūpataṭe, eko vā pana rukke, eko pathaviyaṃ, vuttanayeneva hatthapāsapamāṇaṃ paricchinditabbam. Evarūpe hatthapāse tñatvā sacepi pakkhī mukhatuṇḍakena vā hatthī vā soṇḍāya gahetvā pupphaṃ vā phalaṃ vā deti, paṭiggahaṇaṃ ruhati. Sace pana aḍḍhatṭhamaratanassapi hatthino khandhe nisinna tena soṇḍāya dīyamānaṃ gaṇhāti, vaṭṭatiyeva. Hatthādīsu yena kenaci sarīrāvayavena antamaso pādaṅguliyaṃ dīyamānaṃ kāyena dinnam nāma hoti. Paṭiggahaṇepi eseva nayo. Yena kenaci hi sarīrāvayavena gahitaṃ kāyena gahitameva hoti. Sacepi natthukaraṇiyaṃ dīyamānaṃ nāsāpuṭena akallako vā mukhena paṭiggaṇhāti, ābhogameva hettha pamāṇaṃ.

105. Kaṭacchuādīsu pana yena kenaci upakaraṇena dinnam kāyapaṭibaddhena dinnam nāma hoti. Paṭiggahaṇepi eseva nayo. Yena kenaci hi sarīrasambaddhena pattathālakādīnā gahitaṃ kāyapaṭibaddhena gahitameva hoti. Kāyato pana kāyapaṭibaddhato ca mocetvā hatthapāse tñitassa kāye vā kāyapaṭibaddhe vā pātiyamānampi nissaggiyena payogena dinnam nāma hoti. Eko bahūni bhattabyañjanabhājanāni sīse katvā bhikkhusa santikaṃ āgantvā tñitakova “gaṇhathā”ti vadati, na tāva abhihāro paññāyati, tasmā na gahetabbam. Sace pana īsakampi onamati, bhikkhunā hatthaṃ pasāretvā heṭṭhimabhājanaṃ ekadesenapi sampaṭicchitabbam. Ettāvatā sabbabhājanāni paṭiggahitāni honti. Tato paṭṭhāya oropetvā ugghāṭetvā vā yaṃ icchati, taṃ gahetuṃ vaṭṭati. Bhattapacchiādimhi pana ekabhājane vattabbameva natthi.

Kāyena bhattaṃ harantopi sace kājaṃ onametvā deti, vaṭṭati. Timsahattho veṇu hoti, ekasmiṃ ante guḷakumbho baddho, ekasmiṃ sappikumbho, tañce paṭiggaṇhāti, sabbam paṭiggahitameva. Ucchuyantadoṇito paggharantameva “rasaṃ gaṇhathā”ti vadati, abhihāro na paññāyatīti na gahetabbo. Sace pana kasaṭaṃ chaḍḍetvā hatthena ussiñcitvā deti, vaṭṭati. Bahū pattā mañce vā piṭṭhe vā kaṭasāre vā doṇiyaṃ

vā phalake vā ṭhapitā honti, yattha ṭhitassa dāyako hatthapāse hoti, tattha ṭhatvā paṭiggahaṇasaññāya mañcādīni aṅguliyāpi phusitvā ṭhitena vā nisinnena vā nipannena vā yaṃ tesu pottesu dīyati, taṃ sabbaṃ paṭiggahitaṃ hoti. Sacepi “paṭiggahessāmī”ti mañcādīni abhiruhitvā nisīdati, vaṭṭatiyeva.

Pathaviyaṃ pana sacepi kucchiyā kucchiṃ āhacca ṭhitā honti, yaṃ yaṃ aṅguliyā vā sūciyā vā phusitvā nisinno hoti, tattha tattha dīyamānameva paṭiggahitaṃ hoti. Yattha katthaci mahākaṭasārahatthatharaṇādīsu ṭhapitapatte paṭiggahaṇaṃ na ruhatīti vuttaṃ, taṃ hatthapāsātikkaṃ sandhāya vuttanti veditabbaṃ, hatthapāse pana sati yattha katthaci vaṭṭati aññatra tatthajātakā. Tatthajātake pana paduminipaṇṇe vā kiṃsukapaṇṇādīmhi vā na vaṭṭati. Na hi taṃ kāyapaṭibaddhasaṅkhaṃ gacchati. Yathā ca tatthajātake, evaṃ khāṇuke bandhitvā ṭhapitamañcādīmhi asaṃhārime phalake vā pāsāṇe vā na ruhatiyeva. Tepi hi tatthajātakasaṅkhyupagā honti. Bhūmiyaṃ atthatesu sukhumesu tintiṇikādipaṇṇesu paṭiggahaṇaṃ na ruhati. Na hi tāni sandhāretuṃ samatthānīti. Mahantesu pana paduminipaṇṇādīsu ruhati. Sace hatthapāsaṃ atikkammaṭhito dīghadaṇḍakena uḷuṅkena deti, “āgantvā dehī”ti vattabbo. Vacanaṃ asutvā vā anādiyitvā vā patte ākiratiyeva, puna paṭiggahetabbaṃ. Dūre ṭhatvā bhattapiṇḍaṃ khipantepi eseva nayo.

106. Sace pattathavikato nīhariyamāne patte rajanacuṇṇāni honti, sati uduke dhovitaḥ, asati rajanacuṇṇaṃ puñchitvā paṭiggahetvā vā piṇḍāya caritabbaṃ. Sace piṇḍāya carantassa patte rajaṃ patati, paṭiggahetvā bhikkhā gaṇhitabbā, appaṭiggahetvā gaṇhato vinayadukkaṭaṃ, taṃ pana puna paṭiggahetvā bhuñjato anāpatti. Sace pana “paṭiggahetvā dethā”ti vutte vacanaṃ asutvā vā anādiyitvā vā bhikkhaṃ dentiyeve, vinayadukkaṭaṃ natthi, puna paṭiggahetvā aññā bhikkhā gahetabbā. Sace mahāvāto tato tato rajaṃ pāpeti, na sakkā hoti bhikkhaṃ gahetuṃ, “anupasampannassa dassāmī”ti suddhacittena ābhogaṃ katvā gaṇhituṃ vaṭṭati. Evaṃ piṇḍāya caritvā vihāraṃ vā āsanasālaṃ vā gantvā taṃ anupasampannassa datvā puna tena dīnaṃ vā tassa vissāseṇa vā paṭiggahetvā bhuñjituṃ vaṭṭati. Sace bhikkhācāre sarajaṃ pattaṃ bhikkhussa deti, so vattabbo “imaṃ paṭiggahetvā bhikkhaṃ vā gaṇheyyāsi paribhuñjeyyāsi vā”ti, tena tathā katabbaṃ. Sace rajaṃ upari uppilavati, kaṇṇikaṃ pavāhetvā sesaṃ bhuñjitabbaṃ. Sace antopaviṭṭhaṃ hoti, paṭiggahetabbaṃ. Anupasampanne asati hatthato amocenteneva yattha anupasampanno atthi, tattha netvā paṭiggahetabbaṃ. Sukkhabhatte patitarajaṃ apanetvā bhuñjituṃ vaṭṭati. Sace atisukhumaṃ hoti, upari bhattena saddhiṃ apanetabbaṃ, paṭiggahetvā vā bhuñjitabbaṃ. Yāguṃ vā sūpaṃ vā purato ṭhapetvā ālulentaṃ bhājanato phusitāni uggantvā patte patanti, patto paṭiggahetabbo.

107. Uḷuṅkena āharitvā dentānaṃ paṭhamataraṃ uḷuṅkato thevā patte patanti, supatitā, abhihaṭattā doso natthi. Sacepi carukena bhatte ākiriyaṃ carukato masi vā chārikā vā patati, abhihaṭattā nevatti doso. Anantarassa bhikkhuno dīyamānaṃ pattato uppatitvā itarassa patte patati, supatitaṃ. Paṭiggahitameva hi taṃ hoti. Sace jajjharisākhādiṃ phāletvā ekassa bhikkhuno dentānaṃ sākhaṭo phusitāni aññassa patte patanti, patto paṭiggahetabbo, yassa pattassa upari phāleti, tassa patte patitesu dātukāmatāya abhihaṭattā doso natthi. Pāyāsassa pūretvā pattaṃ denti, uṇhattā heṭṭhā gahetuṃ na sakkoti, mukhavaṭṭiyāpi gahetuṃ vaṭṭati. Sace tathāpi na sakkoti, ādhāraṇa gahetabbo. Āsanasālāya pattaṃ gahetvā nisinno bhikkhu niddaṃ okkanto hoti, neva āhariyamānaṃ, na dīyamānaṃ jānāti, appaṭiggahitaṃ

hoti. Sace pana ābhogaṃ katvā nisinno hoti, vaṭṭati. Sacepi so hatthena ādhāraṃ muñcitvā pādena pelletvā niddāyati, vaṭṭatiyeva. Pādena ādhāraṃ akkamitvā paṭiggaṇhantassa pana jāgarantassapi anādarapaṭiggahaṇaṃ hoti, tasmā na kattabbaṃ. Keci “evaṃ ādhāraṃ paṭiggahaṇaṃ kāyapaṭibaddhapaṭibaddhena paṭiggahaṇaṃ nāma hoti, tasmā na vaṭṭatī”ti vadanti, taṃ vacanamattameva, atthato pana sabbampetaṃ kāyapaṭibaddhameva hoti. Kāyasaṃsaggepi cesa nayo dassito. Yampi bhikkhussa dīyamānaṃ patati, tampi sāmaṃ gahetvā paribhuñjitum vaṭṭati.

Tatridaṃ suttaṃ -

“Anujānāmi, bhikkhave, yaṃ dīyamānaṃ patati, taṃ sāmaṃ gahetvā paribhuñjitum, pariccattaṃ taṃ, bhikkhave, dāyakehī”ti.

Idaṃca pana suttaṃ neyyatthaṃ, tasmā evamettha adhippāyo veditabbo - yaṃ dīyamānaṃ dāyakassa hatthato parigaḷitvā suddhāya vā bhūmiyā paduminipaṇṇe vā vatthakaṭṭasāraṇādīsu vā patati, taṃ sāmaṃ gahetvā paribhuñjitum vaṭṭati. Yaṃ pana sarajāya bhūmiyaṃ patati, taṃ rajaṃ puñchitvā vā dhovitvā vā paṭiggahetvā vā paribhuñjitabbaṃ. Sace pavaṭṭantaṃ aññassa bhikkhuno santikaṃ gacchati, tena āharāpetumpi vaṭṭati. Sace taṃ bhikkhuṃ vadati “tvameva khādā”ti, tassa paṭiggahetvā vaṭṭati, anāñattena pana tena na gahetabbaṃ. “Anāñattenapi itarassa dassāmīti gahetum vaṭṭatī”ti kurundiyaṃ vuttaṃ. Kasmā panetaṃ itarassa bhikkhuno gahetum na vaṭṭatī? Bhagavatā ananuññātattā. Bhagavatā hi “sāmaṃ gahetvā paribhuñjitu”nti vadantena yasseva taṃ dīyamānaṃ patati, tassa appaṭiggahitakampi taṃ gahetvā paribhogo anuññāto. “Pariccattaṃ taṃ, bhikkhave, dāyakehī”ti vacanena panettha parasantakabhāvo dīpito, tasmā aññassa sāmaṃ gahetvā paribhuñjitum na vaṭṭati, tassa pana āñattiyā vaṭṭatīti ayaṃ kirettha adhippāyo. Yasmā ca etaṃ appaṭiggahitakattā anuññātaṃ, tasmā yathāṭṭhitameva anāmasitvā kenaci pidahitvā ṭhapitaṃ dutiyadivasepi paribhuñjitum vaṭṭati, sannidhipaccayā anāpatti, paṭiggahetvā pana paribhuñjitabbaṃ. Taṃ divasaṃyeva hi tassa sāmaṃ gahetvā paribhogo anuññāto, na tato paranti ayampi kirettha adhippāyo.

108. Idāni abbohārikanayo vuccati. Bhuñjantānañhi dantā khīyanti, nakhā khīyanti, pattassa vaṇṇo khīyati, sabbaṃ abbohārikaṃ. Satthakena ucchuādīsu phālitesu malaṃ paññāyati, etaṃ navasamuṭṭhitaṃ nāma, paṭiggahetvā paribhuñjitabbaṃ. Satthakaṃ dhovitvā phālitesu malaṃ na paññāyati, lohagandhamattaṃ hoti, taṃ abbohārikaṃ. Yampi satthakaṃ gahetvā pariharanti, tena phālitepi eseṇa nayo. Na hi taṃ paribhogatthāya pariharantīti. Mūlabhesajjādīni pisantānaṃ vā koṭṭentānaṃ vā nisadanisadapotakaudukhalamusalādīni khīyanti, pariharaṇakavāsiṃ tāpetvā bhesajjatthāya takke vā khīre vā pakkipanti, tattha nīlikā paññāyati, satthake vuttasadisova vinicchayo. Āmakatakkādīsu pana sayāṃ na pakkipitabbā, pakkipati ce, sāmāpākato na muccati. Deve vassante piṇḍāya carantassa sarīrato vā cīvarato vā kiliṭṭhaudakaṃ patte patati, paṭiggahetabbaṃ. Rukkhamūlādīsu bhuñjantassa patitepi eseṇa nayo. Sace pana sattāhaṃ vassante deve suddhaṃ udakaṃ hoti, abbhokāsato vā patati, vaṭṭati.

109. Sāmaṇerassa odanaṃ dentena tassa pattagataṃ acchupanteneva dātabbo, patto vāssa paṭiggahetabbo. Appaṭiggahite odanaṃ chupitvā puna attano patte odanaṃ gaṇhantassa uggahitako hoti. Sace pana dātukāmo hutvā “āhara, sāmaṇera,

pattam, odanam gaṇhāhī”ti vadati, itaro “alam mayha”nti paṭikkhipati, puna “tavetam mayā pariccatta”nti ca vutte “na mayham etenattho”ti vadati, satakkhattumpi pariccajatu, yāva attano hatthagatam, tāva paṭiggahitameva hoti. Sace pana ādhārake ṭhitam nirapekkho “gaṇhāhī”ti vadati, puna paṭiggahetabbam. Sāpekkho ādhārake pattam ṭhapetvā “etto pūvam vā bhattam vā gaṇhāhī”ti sāmaṇeram vadati, sāmaṇero hattham dhovivā sacepi satakkhattum gahetvā attano pattagatam aphasantova attano patte pakkhipati, puna paṭiggahaṇakiccam natthi. Yadi pana attano pattagatam phusivā tato gaṇhāti, sāmaṇerasantakena saṃsaṭṭham hoti, puna paṭiggahetabbam. Keci pana “sacepi gayhamānam chijjivā tattha patati, puna paṭiggahetabba”nti vadanti. Tam “ekam bhattapiṇḍam gaṇha, ekam pūvam gaṇha, imassa gulapiṇḍassa ettakam padesam gaṇhā”ti evam paricchindivā vutte veditabbam, idha pana paricchedo natthi, tasmā yaṃ sāmaṇerasa patte patati, tadeva paṭiggahaṇam vijahati, hatthagatam pana yāva sāmaṇero vā “ala”nti na oramati, bhikkhu vā na vāreti, tāva bhikkhusseva santakam, tasmā paṭiggahaṇam na vijahati. Sace attano vā bhikkhūnam vā yāgupacanakabhājane kesañci atthāya bhattam pakkhipati, “sāmaṇera, bhājanassa upari hattham karohī”ti vatvā tassa hatthe pakkhipitabbam. Tassa hatthato bhājane patitañhi dutiyadivase bhājanassa akappiyabhāvam na karoti pariccattattā. Sace evam akatvā pakkhipati, pattamiva bhājanam nirāmisam katvā paribhuñjitabbam.

110. Dāyakā yāgukutaṃ ṭhapetvā gatā, tam daharasāmaṇero paṭiggahaṇāpetum na sakkoti, bhikkhu pattam upanāmeti, sāmaṇero kuṭassa gīvam pattassa mukhavaṭṭiyam ṭhapetvā āvajjeti, pattagatā yāgu paṭiggahitāva hoti. Atha vā bhikkhu bhūmiyam hattham ṭhapeti, sāmaṇero pavaṭṭetvā hattham āropeti, vaṭṭati. Pūvapacchibhattapacchiucchārādīsopi eseva nayo. Sace paṭiggahaṇūpagaṃ bhāram dve tayo sāmaṇerā denti, ekena vā balavatā ukkhittam dve tayo bhikkhū gaṇhanti, vaṭṭati. Mañcassa vā pīṭhassa vā pāde telaghaṭam vā phāṇitaghaṭam vā laggenti, bhikkhussa mañcepi pīṭhepi nisīditum vaṭṭati, uggahitakam nāma na hoti.

Nāgadantake vā añkusake vā dve telaghaṭā laggitā honti upari paṭiggahitako, heṭṭhā appaṭiggahitako. Uparimam gahetum vaṭṭati, heṭṭhā paṭiggahitako, upari appaṭiggahitako, uparimam gahetvā itaram gaṇhato uparimo uggahitako hoti. Heṭṭhāmañce appaṭiggahitakam telathālakam hoti, tañce sammajjanto sammunjanīyā ghaṭṭeti, uggahitakam na hoti, “paṭiggahitakam gaṇhissāmī”ti appaṭiggahitakam gahetvā ñatvā puna ṭhapeti, uggahitakam na hoti, bahi nīharitvā sañjānāti, bahi aṭṭhapetvā haritvā tattheva ṭhapetabbam, natthi doso. Sace pana pubbe vivaritvā ṭhapitam, na pidahitabbam. Yathā pubbe ṭhitam, tattheva ṭhapetabbam. Sace bahi ṭhapeti, puna na chupitabbam.

111. Paṭiggahitake telādimhi kaṇṇikā utṭheti, siṅgiverādimhi ghanacuṇṇam, taṃsamutṭhānameva nāma tam, puna paṭiggahaṇakiccam natthi. Tālam vā nālīkeram vā āruḷho yottena phalapiṇḍim otāretvā upari ṭhitova “gaṇhathā”ti vadati, na gahetabbam. Sace añño bhūmiyam ṭhito yottapāsake gahetvā ukkhipivā deti, vaṭṭati. Saphalam mahāsākhā kappiyam kāretvā paṭiggahaṇāti, phalāni paṭiggahitāneva honti, yathāsukham paribhuñjitum vaṭṭati. Antovatiyam ṭhatvā vatim chinditvā ucchum vā timbarūsakam vā denti, hatthapāse sati vaṭṭati. Daṇḍakesu apaharivā niggatam gaṇhantassa vaṭṭati, paharivā niggate aṭṭhakathāsu doso na dassito. Mayam pana “yam ṭhānam pahaṭam, tato sayampatitamiva hoti”ti takkayāma, tampi ṭhatvā gacchante yujjati suṅkaghātato pavaṭṭetvā bahipatitabhaṇḍam viya. Vatim vā

pākāraṃ vā laṅghāpetvā denti, sace pana aputhulo pākāro, antopākāre bahipākāre ca t̥hitassa hatthapāso pahoti, hatthasatampi uddhaṃ gantvā sampattaṃ gahetuṃ vaṭṭati.

Bhikkhu gilānaṃ sāmaṇeraṃ khandhena vahati, so phalāphalaṃ disvā gahetvā khandhe nisinnova deti, vaṭṭati. Aparo bhikkhuṃ vahanto khandhe nisinnassa bhikkhuno deti, vaṭṭatiyeva. Bhikkhu phalinīṃ sākhaṃ chāyatthāya gahetvā gacchati, phalāni khādituṃ citte uppanne paṭiggahāpetvā khādituṃ vaṭṭati.

Macchikavāraṇatthaṃ kappiyaṃ kāretvā paṭiggaṇhāti, khāditukāmo ce hoti, mūlapaṭiggahaṇameva vaṭṭati, khādantassa natthi doso. Bhikkhu paṭiggahaṇārahaṃ bhaṇḍaṃ manussānaṃ yāne t̥hapetvā maggaṃ gacchati, yānaṃ kaddame laggati, daharo cakkaṃ gahetvā ukkhipati, vaṭṭati, uggahitakaṃ nāma na hoti. Nāvāya t̥hapetvā nāvaṃ arittena vā pājeti, hatthena vā kaḍḍhati, vaṭṭati. Uḷumpepi eseva nayo. Cāṭiyaṃ vā kuṇḍake vā t̥hapetvāpi taṃ anupasampannena gāhāpetvā anupasampannaṃ bāhāyaṃ gahetvā tarituṃ vaṭṭati. Tasmimpi asati anupasampannaṃ gāhāpetvā taṃ bāhāyaṃ gahetvā tarituṃ vaṭṭati.

Upāsakā gamikabhikkhūnaṃ pātheyyataṇḍule denti, sāmaṇerā bhikkhūnaṃ taṇḍule gahetvā attano taṇḍule gahetuṃ na sakkonti, bhikkhū tesaṃ taṇḍule gaṇhanti, sāmaṇerā attanā gahitataṇḍulesu khīṇesu itarehi taṇḍulehi yāguṃ pacitvā sabbesaṃ pattāni paṭipāṭiyā t̥hapetvā yāguṃ ākiranti, paṇḍito sāmaṇero attano pattaṃ gahetvā therassa deti, therassa pattaṃ dutiyattherassāti evaṃ sabbānīpi parivatteti, sabbehi sāmaṇerassa santakaṃ bhuttaṃ hoti, vaṭṭati. Sacepi sāmaṇero apaṇḍito hoti, attano patte yāguṃ sayameva pātuṃ ārabhati, “āvuso, tuyhaṃ yāguṃ mayhaṃ dehi”ti therehi paṭipāṭiyā yācitvāpi pivituṃ vaṭṭati, sabbehi sāmaṇerassa santakameva bhuttaṃ hoti, neva uggahitapaccayā, na sannidhipaccayā vajjaṃ phusanti. Ettha pana mātāpitūnaṃ telādīni, chāyādīnaṃ atthāya sākḥādīni ca harantānaṃ imesaṇca viseso na dissati, tasmā kāraṇaṃ upaparikkhitabbaṃ.

112. Sāmaṇero bhattaṃ pacitukāmo taṇḍule dhovitvā niccāletuṃ na sakkoti, bhikkhunā taṇḍule ca bhājanaṇca paṭiggahetvā taṇḍule dhovitvā niccāletvā bhājanaṃ uddhanaṃ āropetabbaṃ, aggi na kātabbo, pakkakāle vivaritvā pakkabhāvo jānitabbo. Sace duppakkaṃ hoti, pākathāya pidahituṃ na vaṭṭati, rajassa vā chārikāya vā apatanatthāya vaṭṭati, pakkakāle oropituṃ bhuñjitumpi vaṭṭati, puna paṭiggahaṇakiccaṃ natthi. Sāmaṇero paṭibalo pacituṃ, khaṇo panassa natthi katthaci gantukāmo, bhikkhunā sataṇḍulodakaṃ bhājanaṃ paṭiggahetvā uddhanaṃ āropetvā “aggiṃ jāletvā gacchā”ti vattabbo. Tato paraṃ purimanayeneva sabbhaṃ kātuṃ vaṭṭati. Bhikkhu yāguatthāya suddhabhājanaṃ āropetvā udakaṃ tāpeti, vaṭṭati. Tatte uduke sāmaṇero taṇḍule pakkhipati, tato paṭṭhāya bhikkhunā aggi na kātabbo, pakkayāguṃ paṭiggahetvā pātuṃ vaṭṭati. Sāmaṇero yāguṃ pacati, hatthakukkuccako bhikkhu kīlanto bhājanaṃ āmasati, pidhānaṃ āmasati, uggataṃ pheṇaṃ chinditvā paharati, tasseva pātuṃ na vaṭṭati, durupaciṇṇaṃ nāma hoti. Sace pana dabbīṃ vā uḷuṅkaṃ vā gahetvā anukkhipanto āloṭeti, sabbesaṃ na vaṭṭati, sāmaṇpākaṇceva hoti durupaciṇṇaṇca. Sace ukkhipati, uggahitakampi hoti.

113. Bhikkhunā piṇḍāya caritvā ādhārake patto t̥hapito hoti. Tatra ce añño lolabhikkhu kīlanto pattaṃ āmasati, pattapidhānaṃ āmasati, tasseva tato laddhabhattaṃ na vaṭṭati. Sace na pattaṃ ukkhipitvā t̥hapeti, sabbesaṃ na vaṭṭati. Tatthajātakaphalinisākhāya vā valliya vā gahetvā cāleti, tasseva tato laddhaphalaṃ na vaṭṭati, durupaciṇṇadukkaṭaṇca āpajjati. “Phalarukkhaṃ pana apassayituṃ vā

tattha kaṇṭakam vā bandhitum vaṭṭati, durupaciṇṇam na hoti''ti mahāpaccariyaṃ vuttaṃ. Araññe patitaṃ pana ambaphalādiṃ disvā ''sāmaṇerassa dassāmī''ti āharitvā dātuṃ vaṭṭati. Sīhavighāsādiṃ disvāpi ''sāmaṇerassa dassāmī''ti paṭiggahetvā vā appaṭiggahetvā vā āharitvā dātuṃ vaṭṭati. Sace pana sakkoti vitakkam sodhetum, tato laddham khāditumpi vaṭṭati, neva āmakamaṃsapaṭiggahaṇapaccayā, na uggahitakapaccayā vajjam phusati. Mātāpitūnaṃ atthāya telādīni gahetvā gacchato antarāmagge byādhi uppajjati, tato yaṃ icchatī, taṃ paṭiggahetvā paribhuñjitum vaṭṭati. Sace pana mūlepi paṭiggahitaṃ hoti, puna paṭiggahaṇakiccaṃ natthi. Mātāpitūnaṃ taṇḍule āharitvā deti, te tatoyeva yāguādīni sampādetvā tassa denti, vaṭṭati, sannidhipaccayā uggahitapaccayā vā doso natthi.

114. Bhikkhu pidahitvā udakam tāpeti, yāva parikkhayā paribhuñjitum vaṭṭati. Sace panettha chārikā patati, paṭiggahetabbaṃ. Dīghasaṇḍāsena thālakam gahetvā telam pacantassa chārikā patati, hatthena amuñcanteneva pacitvā otāretvā paṭiggahetabbaṃ. Sace aṅgārāpi dārūnipi paṭiggahetvā ṭhapitāni, mūlapaṭiggahaṇameva vaṭṭati. Bhikkhu ucchum khādati, sāmaṇero ''mayhampi dethā''ti vadati, ''ito chinditvā gaṇhā''ti vutto gaṇhāti, avasese puna paṭiggahaṇakiccaṃ natthi. Guḷapiṇḍam khādantassapi eseva nayo. Vuttokāsato chinditvā gahitāvesesañhi ajahitapaṭiggahaṇameva hoti. Bhikkhu guḷam bhājento paṭiggahetvā koṭṭhāse karoti, bhikkhūpi sāmaṇerāpi āgantvā ekaggahaṇeneva ekamekam koṭṭhāsaṃ gaṇhanti, gahitāvesesaṃ paṭiggahitameva hoti. Sace lolasāmaṇero gaṇhitvā gaṇhitvā puna ṭhapeti, tassa gahitāvesesaṃ appaṭiggahitakameva hoti.

Bhikkhu dhūmavaṭṭiṃ paṭiggahetvā dhūmaṃ pivati, mukhañca kaṇṭho ca manosilāya litto viya hoti, yāvakālikam bhuñjitum vaṭṭati, yāvakālikena yāvajjivikasamsagge doso natthi. Pattam vā rajanam vā pacantassa kaṇṇanāsacchiddehi dhūmo pavisati, byādhipaccayā pupphaṃ vā phalaṃ vā upasiṅghati, abbohārikattā vaṭṭati. Bhattuggāro tālum āhacca antoyeva pavisati, avisayattā vaṭṭati, mukhaṃ pavittṭhaṃ pana ajjhoharato vikāle āpatti. Dantantare laggassa āmisassa raso pavisati, āpattiyeva. Sace sukhumaṃ āmisam hoti, raso na paññāyati, abbohārikapakkaṃ bhajati. Upakaṭṭhe kāle nirudakaṭṭhāne bhattam bhuñjitvā kakkhāretvā dve tayo kheḷapiṇḍe pātetvā udakaṭṭhānaṃ gantvā mukhaṃ vikkhāletabbaṃ. Paṭiggahetvā ṭhapitasīṅgiverādīnaṃ aṅkurā nikkhamanti, puna paṭiggahaṇakiccaṃ natthi. Loṇe asati samuddodakena loṇakiccaṃ kātuṃ vaṭṭati, paṭiggahetvā ṭhapitaloṇodakam loṇam hoti, loṇam vā udakam hoti, raso vā phāṇitaṃ hoti, phāṇitaṃ vā raso hoti, mūlapaṭiggahaṇameva vaṭṭati.

Himakarakā udakagatikā eva. Pārihārikena katakaṭṭhinā udakam pasādenti, taṃ abbohārikam, āmisena saddhiṃ vaṭṭati. Āmisagatikēhi kapitthaphalādīhi pasāditaṃ purebhattameva vaṭṭati. Pokkharāṇīādīsu udakam bahalam hoti, vaṭṭati. Sace pana mukhe hatthe ca laggati, na vaṭṭati, paṭiggahetvā paribhuñjitabbaṃ. Khettesu kasitaṭṭhāne bahalam udakam hoti, paṭiggahetabbaṃ. Sace sanditvā kandarādīni pavisitvā nadiṃ pūreti, vaṭṭati. Kakudhasobbhādayo honti rukkhato patitehi pupphehi sañchannodakā. Sace puppharaso na paññāyati, paṭiggahaṇakiccaṃ natthi. Parittaṃ udakam hoti, raso paññāyati, paṭiggahetabbaṃ. Pabbatakandarādīsu kālavanṇapaṇṇacchannaudakepi eseva nayo.

Pāṇiyaghaṭe sareṇukāni vā savaṇṭakhīrāni vā pupphāni pakkhittāni honti,

paṭiggahetabbam, pupphāni vā paṭiggahetvā pakkhipitabbāni. Pāṭalimallikā pakkhittā honti, vāsamattam tiṭṭhati, tam abbohārikam. Dubhiyadivasepi āmisena saddhim vaṭṭati. Bhikkhunā ṭhapitapupphavāsita kapānīyato sāmaṇero pānīyam gahetvā pītāvasesakam tattheva ākirati, paṭiggahetabbam. Padumasarādīsu udakam santharivā ṭhitam pupphareṇum ghaṭena vikkhambhetvā udakam gahetum vaṭṭati. Kappiyam kārāpetvā paṭiggahetvā ṭhapitam dantakaṭṭham hoti, sace tassa rasam pivitukāmo, mūlapaṭiggahaṇameva vaṭṭati, appaṭiggahetvā ṭhapitam paṭiggahetabbam. Ajānantassa rase pavitṭhepi āpattiyeva. Acittakañhi idam sikkhāpadam.

115. Mahābhūtesu kiṃ vaṭṭati, kiṃ na vaṭṭatīti? Khīram tāva vaṭṭati, kappiyamaṃsakhīram vā hotu akappiyamaṃsakhīram vā, pivantassa anāpatti. Assu kheḷo siṅghāṇikā muttam karīsam semham dantamalam akkhigūthako kaṇṇagūthako sarīre utṭhitaloṇanti idam sabbam vaṭṭati. Yam panettha ṭhānato cavitvā patte vā hatthe vā patati, tam paṭiggahetabbam, aṅgalaggam paṭiggahitakameva. Uṇhapāyāsam bhuñjantassa sedo aṅgulianusārena ekābaddhova hutvā pāyāse santiṭṭhati, piṇḍāya vā carantassa hatthato pattassa mukhavaṭṭito vā pattatalam orohati, ettha paṭiggahaṇakiccam natthi, jhāmamahābhūte idam nāma na vaṭṭatīti natthi, dujjhāpitam pana na vaṭṭati. Sujjhāpitam pana manussaṭṭhimpī cuṇṇam katvā lehe upanetum vaṭṭati. Cattāri mahāvikaṭāni asati kappiyakārake sāmam gahetvā paribhuñjitum vaṭṭanti. Ettha ca dubbacopi asamatt hopi kappiyakārako asantapakkeyeva tiṭṭhati. Chārikāya asati sukkhadārum jhāpetvā chārikā gahetabbā. Sukkhadārumhi asati alladārum rukkhato chinditvāpi kātum vaṭṭati. Idam pana catubbidhampi mahāvikaṭam kālodissam nāma, sappadaṭṭhakkhaṇeyeva vaṭṭati.

Iti pāḷimuttakavinayavinicchayasaṅgahe

Paṭiggahaṇavinicchayakathā samattā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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PaliVerse (2026). Υποσχόλια. 2. Ο Κανόνας της διαγωγής - Υποσχόλια. 07. Σχόλια για τη Vinayasaṅgaha. 20. Paṭiggahaṇavinicchayaḥakathā έχει ανακτηθεί από το paliverse.org

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