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))

21. Καθοριστική συζήτηση την τελετή πρόσκλησης για νουθεσία (21. Pavāraṇāvinicchayakathā)

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

21. Pavāraṇāvinicchayakathā

116. Evaṃ paṭiggahaṇavinicchayaṃ kathetvā idāni pavāraṇāvinicchayaṃ kathetuṃ ‘‘paṭikkhepapavāraṇā’’tiādimāha. Tattha paṭikkhipanaṃ paṭikkhepo, asampaṭicchananti attho. Pavāriyate pavāraṇā, paṭisedhanantyattho. Paṭikkhepasaṅkhātā pavāraṇā paṭikkhepapavāraṇā. Atha vā paṭikkhepavasena pavāraṇā paṭikkhepapavāraṇā. Pañcannaṃ bhojanānaṃ aññataraṃ bhuñjantassa aññasmiṃ bhojane abhihaṭe paṭikkhepasaṅkhātā pavāraṇāti sambandho.

117. Yaṃ asnātīti yaṃ bhuñjati. Ambilapāyāsādīsūti ādi-saddena khīrapāyāsādiṃ saṅgaṇhāti. Tattha ambilapāyāsaggahaṇena takkādiambilasaṃyuttā ghanayāgu vuttā. Khīrapāyāsaggahaṇena khīrasaṃyuttā yāgu saṅgayhati. Pavāraṇaṃ janetīti anatirittabhojanāpattinibandhanaṃ paṭikkhepaṃ sādheti. Katopi paṭikkhepo anatirittabhojanāpattinibandhano na hoti, akataṭṭhāneyeva tiṭṭhatīti āha ‘‘pavāraṇaṃ na janetī’’ti.

‘‘Yāgu-saddassa pavāraṇajanakayāguyāpi sādhāraṇattā ‘yāguṃ gaṇhathā’ti vuttepi pavāraṇā hotīti pavāraṇaṃ janetiyevāti vutta’’nti tīsupi gaṇṭhipadesu vuttaṃ. Taṃ parato tattheva ‘‘bhattamissakaṃ yāguṃ āharitvā’’ti ettha vuttakāraṇena na sameti. Vuttañhi tattha - heṭṭhā ayāguke nimantane udakakañjikakhīrādīhi saddhiṃ madditaṃ bhattameva sandhāya ‘‘yāguṃ gaṇhathā’’ti vuttattā pavāraṇā hoti. ‘‘Bhattamissakaṃ yāguṃ āharitvā’’ti ettha pana visuṃ yāguyā vijjamānattā pavāraṇā na hotīti. Tasmā tattha vuttanayeneva khīrādīhi saddhiṃ madditaṃ bhattameva sandhāya ‘‘yāguṃ gaṇhathā’’ti vuttattā yāguyāva tattha abhāvato pavāraṇā hotīti evamettha kāraṇaṃ vattabbaṃ. Evañhi sati parato ‘‘yenāpucchito, tassa atthitāyā’’ti aṭṭhakathāya vuttakāraṇenapi saṃsandati, aññathā gaṇṭhipadesuyeva pubbāparavirodho āpajjati, aṭṭhakathāya ca na sametīti. Sace...pe... paññāyatīti iminā vuttappamāṇassa macchamaṃsakhaṇḍassa nahāruno vā sabbhāvamattaṃ dasseti. Tāhīti puthukāhi.

Sālivīhiyavehi katasattūti yebhuyyanayena vuttaṃ, satta dhaññāni pana bhajjitvā katopi sattuyeva. Tenevāha ‘‘kaṅguvaraka...pe... sattusaṅgahameva gacchatī’’ti. Sattumodakoti sattuyo piṇḍetvā kato apakko sattuguḷo. Vimativinodaniyaṃ pana ‘‘sattumodakoti sattuṃ temetvā kato apakko, sattuṃ pana pisitvā piṭṭhaṃ katvā temetvā pūvaṃ katvā pacanti, taṃ na pavāretī’’ti vuttaṃ.

Pañcannaṃ bhojanānaṃ aññataravasena vippakatabhojanabhāvassa upacchinnattā ‘‘mukhe sāsapamattampi...pe... na pavāretī’’ti vuttaṃ. ‘‘Akappiyamaṃsaṃ paṭikkhipati, na pavāretī’’ti vacanato sace saṅghikaṃ lābhaṃ attano apāpuṇantaṃ jānitvā vā ajānitvā vā paṭikkhipati, na pavāreti paṭikkhipitabbasseva paṭikkhittattā, alajjisantakaṃ paṭikkhipantopi na pavāreti. Avatthutāyāti anatirittāpattisādhikāya pavāraṇāya avatthubhāvato. Etena paṭikkhipitabbasseva paṭikkhittabhāvaṃ dīpeti. Yañhi paṭikkhipitabbaṃ hoti, tassa paṭikkhepo āpattiyā aṅgaṃ na hotīti taṃ pavāraṇāya avatthūti vuccati.

118. Āsannataraṃ aṅganti hatthapāsato bahi ṭhatvā onamitvā dentassa sīsaṃ āsannataraṃ hoti, tassa orimantena paricchinditabbaṃ.

Upanāmetīti iminā kāyābhihāraṃ dasseti. Apanāmetvāti abhimukhaṃ haritvā. Idaṃ bhattaṃ gaṇhāti vadatīti kiñci apanāmetvā vadati. Kevalaṃ vācābhihārassa anadhippetattā gaṇhathāti gahetuṃ āraddhaṃ. Hatthapāsato bahi ṭhitassa satipi dātukāmatābhihāre paṭikkhipantassa dūrabhāveneva pavāraṇāya abhāvato therassapi dūrabhāvamattaṃ gahetvā pavāraṇāya abhāvaṃ dassento ‘‘therassa dūrabhāvato’’tiādimāha, na pana therassa abhihārasambhavato. Sacepi gahetvā gato hatthapāse ṭhito hoti, kiñci pana avatvā ādhāraṭṭhāne ṭhitattā abhihāro nāma na hotīti ‘‘dūtassa ca anabhiharaṇato’’ti vuttaṃ. ‘‘Gahetvā āgatena ‘bhattaṃ gaṇhathā’ti vutte abhihāro nāma hotīti ‘sace pana gahetvā āgato bhikkhu…pe… pavāraṇā hotī’ti vutta’’nti tīsupi gaṇṭhipadesu vuttaṃ. Keci pana ‘‘pattaṃ kiñcipi upanāmetvā ‘imaṃ bhattaṃ gaṇhathā’ti vuttanti gahetabba’’nti vadanti, taṃ yuttaṃ viya dissati vācābhihārassa idha anadhippetattā.

Parivesanāyāti bhattagge. Abhihaṭāva hotīti parivesakeneva abhihaṭā hoti. Tato dātukāmatāya gaṇhantaṃ paṭikkhipantassa pavāraṇā hotīti ettha aggaṇhantampi paṭikkhipato pavāraṇā hotiyeva. Kasmā? Dātukāmatāya abhihaṭattā, ‘‘tasmā sā abhihaṭāva hotī’’ti hi vuttaṃ. Teneva tīsupi gaṇṭhipadesu ‘‘dātukāmābhihāre sati kevalaṃ ‘dassāmī’ti gahaṇameva abhihāro na hoti, ‘dassāmī’ti gaṇhantepi agaṇhantepi dātukāmatābhihārova abhihāro hoti, tasmā gahaṇasamaye vā aggahaṇasamaye vā taṃ paṭikkhipato pavāraṇā hotī’’ti vuttaṃ. Idāni tassa asati dātukāmatābhihāre gahaṇasamayepi paṭikkhipato pavāraṇā na hotīti dassetuṃ ‘‘sace panā’’tiādi vuttaṃ. Kaṭacchunā anukkhittampi pubbe eva abhihaṭattā pavāraṇā hotīti ‘‘abhihaṭāva hotī’’ti vuttaṃ. Uddhaṭamatteti bhājanato viyojitamatte. Dvinnaṃ samabhārepīti parivesakassa ca aññassa ca bhattapacchibhāraggahaṇe sambhūtepīti attho.

119. Rasaṃ gaṇhathāti ettha kevalaṃ maṃsarasassa apavāraṇājanakassa nāmena vuttattā paṭikkhipato pavāraṇā na hoti. Maccharasantiādīsu maccho ca rasañcāti atthasambhavato, vatthunopi tādisattā pavāraṇā hoti. ‘‘Idaṃ gaṇhathā’’tipi avatvā tuṇhībhūtena abhihaṭaṃ paṭikkhipatopi hoti eva.

Karambakoti missakādhivacanametaṃ. Yañhi bahūhi missetvā karonti, so ‘‘karambako’’ti vuccati, so sacepi maṃsena missetvā kato hoti, ‘‘karambakaṃ gaṇhathā’’ti apavāraṇārahassa nāmena vuttattā paṭikkhipato pavāraṇā na hoti. ‘‘Maṃsakarambakaṃ gaṇhathā’’ti vutte pana ‘‘maṃsamissakaṃ gaṇhathā’’ti vuttaṃ hoti, tasmā pavāraṇāva hoti.

120. ‘‘Uddissakata’’nti maññamānoti ettha ‘‘vatthuno kappiyattā akappiyasaññāya paṭikkhepatopi acittakattā imassa sikkhāpadassa pavāraṇā hotī’’ti vadanti. ‘‘Heṭṭhā ayāguke nimantane udakakañjikakhīrādīhi saddhiṃ madditaṃ bhattameva sandhāya ‘yāguṃ gaṇhathā’ti vuttattā pavāraṇā hoti, ‘bhattamissakaṃ yāguṃ āharitvā’ti ettha pana visuṃ yāguyā vijjamānattā pavāraṇā na hotī’’ti vadanti. Ayamettha adhippāyoti ‘‘yenāpucchito’’tiādinā vuttamevatthaṃ sandhāya vadati. Kāraṇaṃ panettha duddasanti ettha eke tāva vadanti ‘‘yasmā yāgumissakaṃ nāma bhattameva na hoti, khīrādikampi hotiyeva, tasmā karambake viya pavāraṇāya na bhavitabbaṃ, evañca sati ‘yāgu bahutarā vā hoti samasamā vā, na pavāreti, yāgu mandā, bhattaṃ

bahutaraṃ, pavāretī’ti ettha kāraṇaṃ duddasa’’nti. Keci pana vadanti ‘‘yāgumissakaṃ nāma bhattaṃ, tasmā taṃ paṭikkhipato pavāraṇāya eva bhavitabbaṃ, evañca sati ‘idha pavāraṇā hoti, na hotī’ti ettha kāraṇaṃ duddasa’’nti.

Yathā cettha kāraṇaṃ duddasaṃ, evaṃ parato ‘‘missakaṃ gaṇhathā’’ti etthāpi kāraṇaṃ duddasamevāti veditabbaṃ. Na hi pavāraṇappahonakassa appabahubhāvo pavāraṇāya bhāvābhāvanimittaṃ, kiñcarahi pavāraṇājanakassa nāma gahaṇamevettha pamāṇaṃ, tasmā ‘‘idañca karambakena na samānetabba’’ntiādinā yampi kāraṇaṃ vuttaṃ, tampi pubbe vuttena saṃsandiyamānaṃ na sameti. Yadi hi missakanti bhattamissakeyeva ruḷhaṃ siyā, evaṃ sati yathā ‘‘bhattamissakaṃ gaṇhathā’’ti vutte bhattaṃ bahutaraṃ vā samaṃ vā appataraṃ vā hoti, pavāretiyeva, evaṃ ‘‘missakaṃ gaṇhathā’’ti vuttepi appatarepi bhatte pavāraṇāya bhavitabbaṃ ‘‘missaka’’nti bhattamissakeyeva ruḷhattā. Tathā hi ‘‘missakanti bhattamissakeyeva ruḷhavohārattā idaṃ pana bhattamissakamevāti vutta’’nti tīsupi gaṇṭhipadesu vuttaṃ. Atha missakanti bhattamissake ruḷhaṃ na hoti, missakabhattaṃ pana sandhāya ‘‘missakaṃ gaṇhathā’’ti vuttanti. Evampi yathā ayāguke nimantane khīrādīhi sammadditaṃ bhattameva sandhāya ‘‘yāguṃ gaṇhathā’’ti vutte pavāraṇā hoti, evamidhāpi missakabhattameva sandhāya ‘‘missakaṃ gaṇhathā’’ti vutte bhattaṃ appaṃ vā hotu, bahu vā, pavāraṇā eva siyā, tasmā missakanti bhattamissake ruḷhaṃ vā hotu, missakaṃ sandhāya bhāsitaṃ vā, ubhayathāpi pubbenāparaṃ na sametīti kimettha kāraṇacintāya. Īdisesu pana ṭhānesu aṭṭhakathāpamāṇeneva gantabbanti ayaṃ amhākaṃ khanti.

Vimativinodaniyaṃ pana ‘‘uddissakatanti maññamānoti ettha vatthuno kappiyattā ‘pavāritova hotī’ti vuttaṃ. Tañce uddissakatameva hoti, paṭikkhepo natthi. Ayametthādhippāyoti ‘yenāpucchito’tiādinā vuttamevatthaṃ sandhāya vadati. Kāraṇaṃ panettha duddasanti bhattassa bahutarabhāve pavāraṇāya sambhavakāraṇaṃ duddasaṃ, aññathā karambakepi macchādibahubhāve pavāraṇā bhaveyyāti adhippāyo. Yathā cettha kāraṇaṃ duddasaṃ, evaṃ parato ‘missakaṃ gaṇhathā’ti etthāpi kāraṇaṃ duddasamevāti daṭṭhabbaṃ. Yañca ‘idaṃ pana bhattamissakamevā’tiādi kāraṇaṃ vuttaṃ, tampi ‘appataraṃ na pavāretī’ti vacanena na sametī’’ti ettakameva vuttaṃ.

‘‘Visuṃ katvā detīti bhattassa upari ṭhitaṃ rasādiṃ visuṃ gahetvā detī’’ti tīsupi gaṇṭhipadesu vuttaṃ. Kehici pana ‘‘yathā bhattasitthaṃ na patati, tathā gāḷhaṃ hatthena pīḷetvā parissāvetvā detī’’ti vuttaṃ. Tatthāpi kāraṇaṃ na dissati. Yathā hi bhattamissakaṃ yāguṃ āharitvā ‘‘yāguṃ gaṇhathā’’ti vatvā yāgumissakaṃ bhattampi dentaṃ paṭikkhipato pavāraṇā na hoti, evamidhāpi bahukhīrarasādīsu bhattesu ‘‘khīraṃ gaṇhathā’’tiādīni vatvā dinnāni khīrādīni vā detu khīrādimissakaṃ bhattaṃ vā, ubhayathāpi pavāraṇāya na bhavitabbaṃ, tasmā ‘‘visuṃ katvā detī’’ti tenākārena dentaṃ sandhāya vuttaṃ, na pana bhattamissakaṃ katvā dīyamānaṃ paṭikkhipato pavāraṇā hotīti dassanatthanti gahetabbaṃ. Yadi pana bhattamissakaṃ katvā dīyamāne pavāraṇā hotīti adhippāyena aṭṭhakathāyaṃ ‘‘visuṃ katvā detī’’ti vuttaṃ, evaṃ sati aṭṭhakathāyevettha pamāṇanti gahetabbaṃ, na pana kāraṇantaraṃ gavesitabbaṃ. Vimativinodaniyaṃ pana ‘‘visuṃ katvā detīti ‘rasaṃ gaṇhathā’tiādinā vācāya visuṃ katvā detīti attho gahetabbo, na pana kāyena rasādiṃ viyojetvāti tathā aviyojitepi paṭikkhipato pavāraṇāya asambhavato

apavāraṇāpahonakassa nāmena vuttattā bhattamissakayāguṃ āharitvā ‘yāguṃ gaṇhathā’ti vuttaṭṭhānādīsu viya, aññathā ettha yathā pubbāparaṃ na virujjhati, tathā adhippāyo gahetabbo’’ti vuttaṃ.

Nāvā vā setu vātiādimhi nāvādiabhiruhanādikkhaṇe kiñci ṭhatvāpi abhiruhanādikātabbattepi gamanatapparatāya ṭhānaṃ nāma na hoti, janasammaddena pana anokāsādibhāvena ṭhātuṃ na vaṭṭati. Acāletvāti vuttaṭṭhānato aññasmiṃ pīṭhappadese vā uddhaṃ vā apelletvā, tasmiṃ eva pana ṭhāne parivattetuṃ labhati. Tenāha ‘‘yena passenā’’tiādi. Sace ukkuṭikaṃ nisinno pāde amuñcitvāpi bhūmiyaṃ nisīdati, iriyāpathaṃ vikopento nāma hotīti ukkuṭikāsanaṃ avikopetvā sukhena nisīdituṃ ‘‘tassa pana heṭṭhā…pe… nisīdanakaṃ dātabba’’nti vuttaṃ. ‘‘Āsanaṃ acāletvāti pīṭhe phuṭṭhokāsato ānisadamaṃsaṃ amocetvā anuṭṭhahitvāti vuttaṃ hoti. Adinnādāne viya ṭhānācāvanaṃ na gahetabba’’nti tīsupi gaṇṭhipadesu vuttaṃ.

121. Akappiyakatanti ettha akappiyakatasseva anatirittabhāvato kappiyaṃ akārāpetvā tasmiṃ patte pakkhittaṃ mūlaphalādiyeva atirittaṃ na hoti, akappiyabhojanaṃ vā kuladūsanādinā uppannaṃ. Sesaṃ pana pattapariyāpannaṃ atirittameva hoti, paribhuñjituṃ vaṭṭati, taṃ pana mūlaphalādiṃ paribhuñjitukāmena tato nīharitvā kappiyaṃ kārāpetvā aññasmiṃ bhājane ṭhapetvā atirittaṃ kārāpetvā paribhuñjitabbaṃ.

122. So puna kātuṃ na labhatīti tasmiṃyeva bhājane kariyamānaṃ paṭhamaṃ katena saddhiṃ kataṃ hotīti puna soyeva kātuṃ na labhati, añño labhati. Aññasmiṃ pana bhājane tena vā aññena vā kātuṃ vaṭṭati. Tenāha ‘‘yena akataṃ, tena kātabbaṃ, yañca akataṃ, taṃ kātabba’’nti. Tenāpīti ettha pi-saddo na kevalaṃ aññenevāti imamatthaṃ dīpeti. Evaṃ katanti aññasmiṃ bhājane kataṃ.

Pesetvāti anupasampannassa hatthe pesetvā. Imassa vinayakammabhāvato ‘‘anupasampannassa hatthe ṭhitaṃ na kātabba’’nti vuttaṃ.

Sace pana āmisasaṃsaṭṭhānīti ettha sace mukhagatenāpi anatirittena āmisena saṃsaṭṭhāni honti, pācittiyamevāti veditabbaṃ, tasmā pavāritena bhojanaṃ atirittaṃ kārāpetvā bhuñjantenapi yathā akatena missaṃ na hoti, evaṃ mukhañca hatthañca suddhaṃ katvā bhuñjitabbaṃ. Kiñcāpi apavāritassa purebhattaṃ yāmakālikādīni āhāratthāya paribhuñjatopi anāpatti, pavāritassa pana pavāraṇamūlakaṃ dukkaṭaṃ hotiyevāti ‘‘yāmakālikaṃ…pe… ajjhohāre ajjhohāre āpatti dukkaṭassā’’ti pāḷiyaṃ vuttaṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Paṭikkhepapavāraṇāvinicchayakathālaṅkāro nāma

Ekavīsatimo paricchedo.

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Ημερομηνία δημιουργίας PDF: 28 Νοεμβρίου 2026

ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

PaliVerse (2026). Υποσχόλια. 2. Υποσχόλια στον Κανόνα της μοναστικής διαγωγής. 06. Τα υποσχόλια «Το στολίδι της μοναστικής διαγωγής» (Πρώτο μέρος). 21. Καθοριστική συζήτηση την τελετή πρόσκλησης για νουθεσία έχει ανακτηθεί από το paliverse.org

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