

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

2. The Canon of Discipline - Subcommentaries
(2. Vinaya Piṭaka - Tīkā)

07. Commentary on the Vinayaśāṅgha
(07. Vinayaśāṅgha-aṭṭhakathā)

23. Nissayavinicchayakathā (23. Nissayavinicchayakathā)



PaliVerse

07. Commentary on the Vinayasaṅgaha

23. Nissayavinicchayakathā

151. Nissayoti ettha pana ayaṃ nissayo nāma kena dātabbo, kena na dātabbo, kassa dātabbo, kassa na dātabbo, kathaṃ gahito hoti, kathaṃ paṭippassambhati, nissāya kena vasitabbaṃ, kena ca na vasitabbanti? Tattha kena dātabbo, kena na dātabboti ettha tāva “anujānāmi, bhikkhave, byattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā upasampādetuṃ, nissayaṃ dātu”nti ca vacanato yo byatto hoti paṭibalo upasampadāya dasavasso vā atirekadasavasso vā, tena dātabbo, itarena na dātabbo. Sace deti, dukkaṭaṃ āpajjati.

Ettha ca “byatto”ti iminā parisupaṭṭhāpakabahussuto veditabbo. Parisupaṭṭhāpakena hi sabbantimena paricchedena pariyaṃ abhivinaye vinetuṃ dve vibhaṅgā paguṇā vācuggatā kātabbā, asakkontena tihi janehi saddhiṃ parivattanakkhamā kātabbā, kammākammañca khandhakavattañca uggahetabbaṃ, parisāya pana abhidhamme vinayanatthaṃ sace majjhimabhāṇako hoti, mūlapaṇṇāsako uggahetabbo, dīghabhāṇakena mahāvaggo, saṃyuttabhāṇakena heṭṭhimā vā tayo vaggā mahāvaggo vā, aṅguttarabhāṇakena heṭṭhā vā upari vā upaḍḍhanikāyo uggahetabbo, asakkontena tikanipātato paṭṭhāya uggahetumpi vaṭṭati. Mahāpaccariyaṃ pana “ekaṃ gaṇhantena catukkanipātaṃ vā pañcakanipātaṃ vā uggahetuṃ vaṭṭati”ti vuttaṃ. Jātakabhāṇakena sāṭṭhakathaṃ jātakam uggahetabbaṃ, tato oraṃ na vaṭṭati. “Dhammapadampi saha vatthunā uggahetuṃ vaṭṭati”ti mahāpaccariyaṃ vuttaṃ. Tato tato samuccayaṃ katvā mūlapaṇṇāsakamattaṃ vaṭṭati, “na vaṭṭatī”ti kurundaṭṭhakathāyaṃ paṭikkhittaṃ, itarāsu vicāraṇāyeva natthi. Abhidhamme kiñci gahetabbanti na vuttaṃ. Yassa pana sāṭṭhakathampi vinayapiṭakaṃ abhidhammapiṭakañca paguṇaṃ, suddanta ca vuttappakāro gantho natthi, pariyaṃ upaṭṭhāpetuṃ na labhati. Yena pana suddantato ca vinayato ca vuttappamāṇo gantho uggahito, ayaṃ parisupaṭṭhāko bahussutova hoti, disāpāmoḁkho yena kāmaṃgamo pariyaṃ upaṭṭhāpetuṃ labhati, ayaṃ imasmiṃ atthe “byatto”ti adhippeto.

Yo pana antevāsino vā saddhivihārikassa vā gilānassa sakkoti upaṭṭhānādīni kātuṃ, ayaṃ idha “paṭibalo”ti adhippeto. Yaṃ pana vuttaṃ -

“Pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. Na asekkhena sīlakkhandhena samannāgato hoti, na asekkhena samādhikkhandhena samannāgato hoti, na asekkhena paññākkhandhena samannāgato hoti, na asekkhena vimuttikkhandhena samannāgato hoti, na asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo.

“Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. Attanā na asekkhena sīlakkhandhena samannāgato hoti, na paraṃ asekkhe

sīlakkhandhe samādapetā. Attanā na asekkhena samādhikkhandhena samannāgato hoti, na param asekkhe samādhikkhandhe samādapetā. Attanā na asekkhena paññākkhandhena samannāgato hoti, na param asekkhe paññākkhandhe samādapetā. Attanā na asekkhena vimuttikkhandhena samannāgato hoti, na param asekkhe vimuttikkhandhe samādapetā. Attanā na asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti, na param asekkhe vimuttiñāṇadassanakkhandhe samādapetā. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo.

“Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. Assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, muṭṭhassati hoti. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo.

“Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassuto hoti, duppañño hoti. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo.

“Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. Na paṭibalo hoti antevāsīm vā saddhivihāriṃ vā gilānaṃ upaṭṭhātum vā upaṭṭhāpetum vā, anabhirataṃ vūpakāsetum vā vūpakāsāpetum vā, uppannaṃ kukkucçaṃ dhammato vinodetum, āpattiṃ na jānāti, āpattiyā vuṭṭhānaṃ na jānāti. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo.

“Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. Na paṭibalo hoti antevāsīm vā saddhivihāriṃ vā ābhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyakāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannaṃ diṭṭhigataṃ dhammato vivecetum. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo.

“Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. Āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukaṃ āpattiṃ na jānāti, garukaṃ āpattiṃ na jānāti, ubhayāni kho panassa pātimokkhāni vitthārena na svāgatāni honti na suvibhattāni na suppvattīni na suvinicchitāni suttaso anubyañjanaso. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo.

“Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na

upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo.
Āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukaṃ āpattiṃ na jānāti, garukaṃ
āpattiṃ na jānāti, ūnadasavasso hoti. Imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na upasampādetabbaṃ, na nissayo dātabbo, na
sāmaṇero upaṭṭhāpetabbo”tiādi. Tampi -

“Anujānāmi, bhikkhave, byattena bhikkhunā paṭibaleṇa dasavassena vā
atirekadasavassena vā upasampādetuṃ, nissayaṃ dātu”nti ca evaṃ
saṅkhepato vuttasseva upajjhāyācariyalakkhaṇassa vitthāradassanattamaṃ
vuttaṃ.

Tattha kiñci ayuttavasena paṭikkhittaṃ, kiñci āpattiaṅgavasena. Tathā hi “na
asekkhena sīlakkhandhenā”ti ca “attanā na asekkhenā”ti ca “assaddho”ti ca ādīsu
tīsu pañcakesu ayuttavasena paṭikkhepo kato, na āpattiaṅgavasena. Yo hi asekkhehi
sīlakkhandhādīhi asamannāgato pare ca tattha samādapetuṃ asakkonto
assaddhiyādidosa yuttova hutvā parisā pariharati, tassa parisā sīlādīhi
pariyāyatiyeva na vaḍḍhati, tasmā “tena na upasampādetabba”ntiādi ayuttavasena
vuttaṃ, na āpattiaṅgavasena. Na hi khīṇāsavasessa upajjhācariyabhāvo bhagavatā
anuññāto, yadi tasseva anuññāto abhaviṣṣa, “sace upajjhāyassa anabhirati uppannā
hoti”tiādiṃ na vadeyya, yasmā pana khīṇāsavassa parisā sīlādīhi na parihāyati,
tasmā “pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā
upasampādetabba”ntiādi vuttaṃ.

Adhisīle sīlavipannotiādisu pārājikaṅca saṅghādisesaṅca āpanno adhisīle sīlavipanno
nāma. Itare pañcāpattikkhandhe āpanno ajjhācāre ācāravipanno nāma.
Sammādiṭṭhiṃ pahāya antaggāhikāya diṭṭhiyā samannāgato atidiṭṭhiyā diṭṭhivipanno
nāma. Yattakaṃ suttaṃ parisā pariharantassa icchitabbaṃ, tena virahitattā
appaṇṇato. Yaṃ tena jānitabbaṃ āpattādi, tassa ajānanato duppañño. Imasmiṃ
pañcake purimāni tīṇi padāni ayuttavasena vuttāni, pacchimāni dve
āpattiaṅgavasena.

Āpattiṃ na jānātīti “idaṃ nāma mayā kata”nti vutte “imaṃ nāma āpattiṃ ayaṃ
āpanno”ti na jānāti. Vuṭṭhānaṃ na jānātīti “vuṭṭhānagāminīti vā desanāgāminīti vā
āpattito evaṃ nāma vuṭṭhānaṃ hoti”ti na jānāti. Imasmiṃhi pañcake purimāni dve
padāni ayuttavasena vuttāni, pacchimāni tīṇi āpattiaṅgavasena.

Ābhisamācārikāya sikkhāyāti khandhakavatte vinetuṃ na paṭibalo hotīti attho.
Ādibrahmacariyakāyāti sekkhapaṇṇattiyāṃ vinetuṃ na paṭibaloti attho.
Abhidhammeti nāmarūpaparicchede vinetuṃ na paṭibaloti attho. Abhivinayeti sakale
vinayapiṭake vinetuṃ na paṭibaloti attho. Vinetuṃ na paṭibaloti ca sabbattha
sikkhāpetuṃ na sakkotīti attho. Dhammato vivecetunti dhammena kāraṇena
vissajjāpetuṃ. Imasmiṃ pañcake sabbapadesu āpatti.

“Āpattiṃ na jānātī”tiādi pañcakasmiṃ vitthārenāti ubhatovibhaṅgena saddhiṃ. Na
svāgatānīti na suṭṭhu āgatāni. Suvibhattānīti suṭṭhu vibhattāni
padapaccābhaṭṭhasaṅkaradosaraatāni. Suppavattīnīti paṇḍitāni vācuggatāni
suvinicchitāni. Suttasoti khandhakaparivārato āharitabbasuttavasena suṭṭhu
vinicchitāni. Anubyañjanasoti akkharapadapāripūriyā ca suvinicchitāni akhaṇḍāni
aviparītakkharāni. Etena aṭṭhakathā dīpitā. Aṭṭhakathāto hi esa vinicchayo hotīti.
Imasmiṃ pañcakepi sabbapadesu āpatti. Ūnadasavassapariyosānapañcakepi esseva

nayo. Iti ādito tayo pañcakā, catutthe tīṇi padāni, pañcame dve padānīti sabbepi cattāro pañcakā ayuttavasena vuttā, catutthe pañcake dve padāni, pañcame tīṇi, chaṭṭhasattamaṭṭhamā tayo pañcakāti sabbepi cattāro pañcakā āpattiaṅgavasena vuttā.

Sukkapakkhe pana vuttavipariyāyena “pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā upasampādetabbaṃ, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo. Asekkhena sīlakkhandhena samannāgato hoti”tiādinā aṭṭha pañcakā āgatāyeva. Tattha sabbattheva anāpatti.

152. Kassa dātabbo, kassa na dātabboti ettha pana yo lajjī hoti, tassa dātabbo. Itarassa na dātabbo “na, bhikkhave, alajjīnaṃ nissayo dātabbo, yo dadeyya, āpatti dukkaṭassā”ti vacanato. Nissāya vasantenapi alajjī nissāya na vasitabbaṃ. Vuttañhetam “na, bhikkhave, alajjīnaṃ nissāya vatthabbaṃ, yo vaseyya, āpatti dukkaṭassā”ti. Ettha ca alajjīnanti upayogatthe sāmivacanaṃ, alajjipuggale nissāya na vasitabbanti vuttaṃ hoti. Tasmā navam ṭhānaṃ gatena “ehi, bhikkhu, nissayaṃ gaṇhāhī”ti vuccamānenapi catūhapañcāhaṃ nissayadāyakassa lajjibhāvaṃ upaparikkhitvā nissayo gahetabbo. “Anujānāmi, bhikkhave, catūhapañcāhaṃ āgametuṃ yāva bhikkhusabhāgataṃ jānāmi”ti hi vuttaṃ. Sace “thero lajjī”ti bhikkhūnaṃ santike sutvā āgatadivaseyyeva gahetukāmo hoti, thero pana “āgamehi tāva, vasanto jānissasī”ti katipāhaṃ ācāraṃ upaparikkhitvā nissayaṃ deti, vaṭṭati, pakatiyā nissayagahaṇaṭṭhānaṃ gatena pana tadaheva gahetabbo, ekadivasampi parihāro natthi. Sace paṭhamayāme ācariyassa okāso natthi, okāsaṃ alabhanto “paccūsasamaye gahessāmi”ti sayati, aruṇaṃ uggatampi na jānāti, anāpatti. Sace pana “gaṇhissāmi”ti ābhogaṃ akatvā sayati, aruṇuggamane dukkaṭaṃ. Agatapubbaṃ ṭhānaṃ gatena dve tīṇi divasāni vasitvā gantukāmena anissitena vasitabbaṃ. “Sattāhaṃ vasissāmi”ti ālayaṃ karontena pana nissayo gahetabbo. Sace thero “kiṃ sattāhaṃ vasantassa nissayenā”ti vadati, paṭikkhittakālato paṭṭhāya laddhparihāro hoti.

“Anujānāmi, bhikkhave, addhānamaggappaṭipannena bhikkhunā nissayaṃ alabhamānena anissitena vatthu”nti vacanato pana addhānamaggappaṭipanno sace attanā saddhiṃ addhānamaggappaṭipannaṃ nissayadāyakaṃ na labhati, evaṃ nissayaṃ alabhamānena anissitena bahūnipi divasāni gantuṃ vaṭṭati. Sace pubbe nissayaṃ gahetvā vutthapubbaṃ kiñci āvāsaṃ pavisati, ekarattaṃ vasantenapi nissayo gahetabbo. Antarāmagge vissamanto vā satthaṃ vā pariyesanto katipāhaṃ vasati, anāpatti. Antovasse pana nibaddhavāsaṃ vasitabbaṃ, nissayo ca gahetabbo. Nāvāya gacchantassa pana vassāne āgatepi nissayaṃ alabhantassa anāpatti. Sace antarāmagge gilāno hoti, nissayaṃ alabhamānena anissitena vasituṃ vaṭṭati.

Gilānupaṭṭhākopi gilānena yāciyamāno anissito eva vasituṃ labhati. Vuttañhetam “anujānāmi, bhikkhave, gilānena bhikkhunā nissayaṃ alabhamānena anissitena vatthuṃ, anujānāmi, bhikkhave, gilānupaṭṭhākena bhikkhunā nissayaṃ alabhamānena yāciyamānena anissitena vatthu”nti. Sace pana “yācāhi ma”nti vuccamānopi gilāno mānena na yācati, gantabbaṃ.

“Anujānāmi, bhikkhave, āraññikena bhikkhunā phāsuvihāraṃ sallakkhenta nissayaṃ alabhamānena anissitena vatthuṃ ‘yadā patirūpo nissayadāyako āgacchissati, tadā tassa nissāya vasissāmi’”ti vacanato pana yattha vasantassa samathavipassanānaṃ paṭilābhavasena phāsu hoti, tādisaṃ phāsuvihāraṃ

sallakkhenta nissayaṃ alabhamānena anissitena vatthabbaṃ. Imañca pana parihāraṃ neva sotāpanno, na sakadāgāmiānāgāmiarahanto labhanti, na thāmagatassa samādhino vā vipassanāya vā lābhī, vissaṭṭhakammaṭṭhāne pana bālaputhujjane kathāva natthi. Yassa kho pana samatho vā vipassanā vā taruṇā hoti, ayaṃ imaṃ parihāraṃ labhati, pavāraṇasaṅgahopi etasseva anuññāto. Tasmā iminā puggalena ācariye pavāretvā gatepi “yadā patirūponissayaḍāyako āgacchissati, taṃ nissāya vasissāmī”ti ābhogaṃ katvā puna yāva āsāḷhīpuṇṇamā, tāva anissitena vatthuaṃ vaṭṭati. Sace pana āsāḷhīmāse ācariyo nāgacchati, yattha nissayo labbhati, tattha gantabbaṃ.

153. Kathaṃ gahito hotīti ettha upajjhāyassa santike tāva upajjhaṃ gaṇhantena ekaṃsaṃ uttarāsaṅgaṃ karitvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā “upajjhāyo me, bhante, hohī”ti tikkhattuṃ vattabbaṃ. Evaṃ saddhivihārikaena vutte sace upajjhāyo “sāhū”ti vā “lahū”ti vā “opāyika”nti vā “patirūpa”nti vā “pāsādikena sampādehī”ti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo. Idameva hettha upajjhāyaggahaṇaṃ, yadidaṃ upajjhāyassa imesu pañcasu padesu yassa kassaci padassa vācāya sāvanaṃ kāyena vā atthaviññāpananti. Keci pana “sādhū”ti sampatīcchanaṃ sandhāya vadanti, na taṃ pamāṇaṃ. Āyācanadānamattena hi gahito hoti upajjhāyo, na ettha sampatīcchanaṃ aṅgaṃ. Saddhivihārikenapi na kevalaṃ “iminā me padena upajjhāyo gahito”ti ñātuṃ vaṭṭati, “ajjatagge dāni thero mayhaṃ bhāro, ahampi therassa bhāro”ti idampi ñātuṃ vaṭṭati. Vuttañhetā -

“Upajjhāyo, bhikkhave, saddhivihārikamhi puttacittaṃ upaṭṭhapessati, saddhivihāriko upajjhāyamhi pitucittaṃ upaṭṭhapessati, evaṃ te aññamaññaṃ sagāravā sappatissā sabhāgavuttino viharantā imasmiṃ dhammavinaye vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjissanti”ti.

Ācariyassa santike nissayaṃ gaṇhantepi ayameva vinicchayo. Ayaṃ panettha viseso - ācariyassa santike nissayaṃ gaṇhantena ukkuṭikaṃ nisīditvā “ācariyo me, bhante, hohi, āyasmato nissāya vacchāmī”ti tikkhattuṃ vattabbaṃ, sesaṃ vuttanayameva.

154. Kathaṃ paṭippassambhatīti ettha tāva upajjhāyamhā pañcahākārehi nissayaṃ paṭippassaddhi veditabbā, ācariyamhā cha hi ākārehi. Vuttañhetā -

“Pañcimā, bhikkhave, nissayaṃ paṭippassaddhiyo upajjhāyamhā. Upajjhāyo pakkanto vā hoti, vibbhanto vā, kālakato vā, pakkhasaṅkanto vā, āṇattiyeva pañcamī. Imā kho, bhikkhave, pañca nissayaṃ paṭippassaddhiyo upajjhāyamhā.

Chayimā, bhikkhave, nissayaṃ paṭippassaddhiyo ācariyamhā. Ācariyo pakkanto vā hoti, vibbhanto vā, kālakato vā, pakkhasaṅkanto vā, āṇattiyeva pañcamī, upajjhāyena vā samodhānagato hoti. Imā kho, bhikkhave, cha nissayaṃ paṭippassaddhiyo ācariyamhā”ti.

Tatrāyaṃ vinicchayo - pakkantoti disaṃ gato. Evaṃ gate ca pana tasmīṃ sace vihāre nissayaḍāyako atthi, yassa santike aññadāpi nissayo vā gahitapubbo hoti, yo vā ekasambhogaparibhogo, tassa santike nissayo gahetabbo, ekadivasampi parihāro natthi. Sace tādiso natthi, añño lajjī pesalo atthi, tassa pesalabhāvaṃ jānantena tadaheva nissayo yācitabbo. Sace deti, iccetaṃ kusalaṃ. Atha pana “tumahākaṃ upajjhāyo lahuṃ āgamissati”ti pucchati, upajjhāyena ce tathā vuttaṃ, “āma,

bhante’’ti vattabbaṃ. Sace vadati “tena hi upajjhāyassa āgamaṇaṃ āgamethā’’ti, vaṭṭati. Atha panassa pakatiyā pesalabhāvaṃ na jānāti, cattāri pañca divasāni tassa bhikkhussa sabhāgataṃ oloketvā okāsaṃ kāretvā nissayo gahetabbo. Sace pana vihāre nissayadāyako natthi, upajjhāyo ca “ahaṃ katipāhena āgamiṣāmi, mā ukkaṇṭhitthā’’ti vatvā gato, yāva āgamaṇā parihāro labbhati, athāpi naṃ tattha manussā paricchinnakālato uttaripi pañca vā dasa vā divasāni vāsentiyeva, tena vihāraṃ pavatti pesetabbā “daharā mā ukkaṇṭhantu, ahaṃ asukadivasāṃ nāma āgamiṣāmi’’ti, evampi parihāro labbhati. Atha āgacchato antarāmagge nadīpūrena vā corādīhi vā upaddavo hoti, therō udakosakkaṇaṃ vā āgacchati, sahāye vā pariyesati, taṃ ce pavattiṃ daharā suṇanti, yāva āgamaṇā parihāro labbhati. Sace pana so “idhevāhaṃ vasissāmi’’ti paṇṇati, parihāro natthi. Yattha nissayo labbhati, tattha gantabbaṃ. Vibbhante pana kālakate pakkhasaṅkante vā ekadivasampi parihāro natthi, yattha nissayo labbhati, tattha gantabbaṃ.

Āṇattīti pana nissayapaṇāmanā vuccati, tasmā “paṇāmemi ta’’nti vā “mā idha paṭikkamī’’ti vā “nīhara te pattaṭṭhāra’’nti vā “nāhaṃ tayā upaṭṭhāpetabbo’’ti vāti iminā pālīnayaṇa “mā maṃ gāmapavesanaṃ āpucchī’’tiādinā pālīmuttakaanayaṇa vā yo nissayapaṇāmanāya paṇāmito hoti, tena upajjhāyo khamāpetabbo. Sace āditova na khamati, daṇḍakammaṃ āharitvā tikkhattuṃ tāva sayameva khamāpetabbo. No ce khamati, tasmīṃ vihāre mahāthere gahetvā khamāpetabbo. No ce khamati, sāmanta vihāre bhikkhū gahetvā khamāpetabbo. Sace evampi na khamati, aññattha gantvā upajjhāyassa sabhāgānaṃ santike vasitabbaṃ “appeva nāma ‘sabhāgānaṃ me santike vasatī’’ti ṇatvāpi khameyyā’’ti. Sace evampi na khamati, tatteva vasitabbaṃ. Tatra ce dubbhikkhādidosena na sakkā hoti vasitūṃ, taṃyeva vihāraṃ āgantvā aññassa santike nissayaṃ gahetvā vasitūṃ vaṭṭati. Ayamāṇattiyaṃ vinicchayo.

Ācariyaṃhā nissayapaṭippassaddhīsu ācariyo pakkanto vā hotīti ettha koci ācariyo āpucchitvā pakkamati, koci anāpucchitvā, antevāsikopi evameva. Tatra sace antevāsiko ācariyaṃ āpucchati “asukaṃ nāma, bhante, ṭhānaṃ gantuṃ icchāmi kenacideva karaṇīyena’’ti, ācariyena ca “kadā gamissasī’’ti vutto “sāyanhe vā rattim vā uṭṭahitvā gamissāmi’’ti vadati, ācariyopi “sādhū’’ti sampaṭicchati, taṃ khaṇaṃyeva nissayo paṭippassambhati. Sace pana “bhante, asukaṃ nāma ṭhānaṃ gantukāmomhī’’ti vutte ācariyo “asukasmīṃ nāma gāme piṇḍāya caritvā pacchā jānissasī’’ti vadati, so ca “sādhū’’ti sampaṭicchati, tato ce gato sugato. Sace pana na gacchati, nissayo na paṭippassambhati. Athāpi “gacchāmi’’ti vutte ācariyena “mā tāva gaccha, rattim mantetvā jānissāmā’’ti vutto mantetvā gacchati, sugato. No ce gacchati, nissayo na paṭippassambhati. Ācariyaṃ anāpucchā pakkamantassa pana upacārasīmātikame nissayo paṭippassambhati, antoupacārasīmato paṭinivattantassa na paṭippassambhati. Sace pana ācariyo antevāsikaṃ āpucchati “āvuso, asukaṃ nāma ṭhānaṃ gamissāmi’’ti, antevāsikena ca “kadā’’ti vutte “sāyanhe vā rattibhāge vā’’ti vadati, antevāsikopi “sādhū’’ti sampaṭicchati, taṃ khaṇaṃyeva nissayo paṭippassambhati, sace pana ācariyo “sve piṇḍāya caritvā gamissāmi’’ti vadati, itaro ca “sādhū’’ti sampaṭicchati, ekadivasāṃ tāva nissayo na paṭippassambhati, punadivase paṭippassaddho hoti. “Asukasmīṃ nāma gāme piṇḍāya caritvā jānissāmi mama gamaṇaṃ vā āgamaṇaṃ vā’’ti vatvā pana sace na gacchati, nissayo na paṭippassambhati. Athāpi “gacchāmi’’ti vutte antevāsikena “mā tāva gacchatha, rattim mantetvā jānissathā’’ti vutto mantetvāpi na gacchati, nissayo na paṭippassambhati. Sace ubhopi ācariyantevāsikā kenacideva karaṇīyena bahisīmaṃ

gacchanti, tato ce ācariyo gamiyacitte uppanne anāpucchāva gantvā dvinnam leḍḍupātānaṃ antoyeva nivattati, nissayo na paṭippassambhati. Sace dve leḍḍupāte atikkamitvā nivattati, paṭippassaddho hoti. Ācariyupajjhāyā dve leḍḍupāte atikkamma aññasmim vihare vasanti, nissayo paṭippassambhati. Ācariye vibbhante kālakate pakkhasaṅkante ca taṃ khaṇaṃyeva paṭippassambhati.

Āṇattiyam pana ācariyo muñcitukāmovā hutvā nissayapaṇāmanāya paṇāmeti, antevāsiko ca “kiñcāpi maṃ ācariyo paṇāmeti, atha kho hadayena muduko”ti sālāyo hoti, nissayo na paṭippassambhati. Sacepi āriyo sālāyo, antevāsiko nirālayo “na dāni imaṃ nissāya vasissāmī”ti dhuraṃ nikkhipati, evampi na paṭippassambhati. Ubhinnaṃ sālāyabhāve pana na paṭippassambhatiyeva, ubhinnaṃ dhuranikkhepena paṭippassambhati, paṇāmitena daṇḍakammaṃ āharitvā tikkhattuṃ khamāpetabbo. No ce khamati, upajjhāye vuttanayena paṭipajjitabbaṃ. Yathāpaññattaṃ pana ācariyupajjhāyavattaṃ paripūrentaṃ adhimattapemādipaṇcaṅgasamannāgataṃ antevāsikaṃ saddhivihārikaṃ vā paṇāmentassa dukkaṭaṃ, itaraṃ apaṇāmentassapi dukkaṭameva. Vuttañhetam -

“Na, bhikkhave, sammāvattanto paṇāmetabbo, yo paṇāmeyya, āpatti dukkaṭassa. Na ca, bhikkhave, asammāvattanto na paṇāmetabbo, yo na paṇāmeyya, āpatti dukkaṭassa.

“Pañcahi, bhikkhave, aṅgehi samannāgataṃ antevāsikaṃ apaṇāmento ācariyo sātisāro hoti, paṇāmento anatisāro hoti. Ācariyamhi nādhimattaṃ pemaṃ hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti. Imehi kho, bhikkhave, pañcahaṅgehi samannāgataṃ antevāsikaṃ apaṇāmento ācariyo sātisāro hoti, paṇāmento anatisāro hoti.

“Pañcahi, bhikkhave, aṅgehi samannāgataṃ saddhivihārikaṃ apaṇāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti. Upajjhāyamhi nādhimattaṃ pemaṃ hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti. Imehi kho, bhikkhave, pañcahaṅgehi samannāgataṃ saddhivihārikaṃ apaṇāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti”tiādi.

Tattha nādhimattaṃ pemaṃ hotīti upajjhāyamhi adhimattaṃ gehassitapemaṃ na hoti. Nādhimattā bhāvanā hotīti adhimattā mettābhāvanā na hotīti attho.

Upajjhāyena vā samodhānagatoti ettha dassanasavanavasena samodhānaṃ veditabbaṃ. Sace hi ācariyaṃ nissāya vasanto saddhivihāriko ekavihāre cetiyaṃ vā vandantaṃ, ekagāme vā piṇḍāya carantaṃ upajjhāyaṃ passati, nissayo paṭippassambhati. Upajjhāyo passati, saddhivihāriko na passati, na paṭippassambhati. Maggappaṭipannaṃ vā ākāseṇa vā gacchantaṃ upajjhāyaṃ disvā dūrattā “bhikkhū”ti jānāti, “upajjhāyo”ti na jānāti, na paṭippassambhati. Sace jānāti, paṭippassambhati. Uparipāsāde upajjhāyo vasati, heṭṭhā saddhivihāriko, taṃ adisvāva yāguṃ pivitvā paṭikkamati, āsanāsālāya vā nisinnaṃ adisvāva ekamante bhuñjitvā pakkamati, dhammassavanamaṇḍape vā nisinnampi taṃ adisvāva dhammaṃ sutvā pakkamati, nissayo na paṭippassambhati. Evaṃ tāva dassanavasena samodhānaṃ veditabbaṃ. Savanavasena pana sace upajjhāyassa vihare vā antaraghare vā

dhammaṃ vā kathentassa anumodanaṃ vā karontassa saddaṃ sutvā “upajjhāyassa me saddo”ti sañjānāti, nissayo paṭippassambhati, asañjānantassa na paṭippassambhati. Ayaṃ samodhāne vinicchayo.

155. Nissāya kena vasitabbaṃ, kena na vasitabbanti ettha pana “anujānāmi, bhikkhave, byattena bhikkhunā paṭibaleṇa pañca vassāni nissāya vatthum, abyattena yāvajīva”nti vacanato yo abyatto hoti, tena yāvajīvaṃ nissāyeva vasitabbaṃ. Sacāyaṃ vuḍḍhataraṃ ācariyaṃ na labhati, upasampadāya saṭṭhivasso vā sattativasso vā hoti, navakatarassapi byattassa santike ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā “ācariyo me, āvuso, hoti, āyasmato nissāya vacchāmi”ti evaṃ tikkhattum vatvā nissayo gaheṭtabbova. Gāmapavesanaṃ āpucchantenapi ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā “gāmapavesanaṃ āpucchāmi ācariyā”ti vattabbaṃ. Esa nayo sabbaāpucchanesu.

Yo pana byatto hoti upasampadāya pañcavasso, tena anissitena vatthum vaṭṭati. Tasmā nissayamuccanakena upasampadāya pañcavassena sabbantimena paricchena dve mātikā paguṇā vācugatā kattabbā, pakkhadivasesu dhammassavanatthāya suttantato cattāro bhāṇavārā, sampattānaṃ parisānaṃ parikathanatthāya andhakavinda mahārāhulovāda ambaṭṭha sadiso eko kathāmaggo, saṅghabhattamaṅgalāmaṅgalesu anumodanatthāya tisso anumodanā, uposathapavāraṇādijānanatthaṃ kammākammavinicchayo, samaṇadhammakaraṇatthaṃ samādhivasena vā vipassanāvasena vā arahattapariyosānamekaṃ kammaṭṭhānaṃ, ettakaṃ uggahetabbaṃ. Ettāvatā hi ayaṃ bahussuto hoti cātuddiso, yattha katthaci attano issariyena vasitum labhati. Yaṃ pana vuttaṃ -

“Pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ. Na asekkhena sīlakkhandhena samannāgato hoti, na asekkhena samādhikkhandhena... na asekkhena paññākkhandhena... na asekkhena vimuttikkhandhena... na asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ.

“Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ. Assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, muṭṭhassati hoti. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ.

“Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ. Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassuto hoti, duppañño hoti. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ.

“Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ. Āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukaṃ āpattiṃ na jānāti, garukaṃ āpattiṃ na jānāti, ubhayāni kho panassa pātimokkhāni vitthārena na svāgatāni honti na suvibhattāni na suppavattīni na suvinicchitāni suttaso anubyañjanaso. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ.

“Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ. Āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukaṃ āpattiṃ na jānāti, garukaṃ āpattiṃ na jānāti, ūnapañcavasso hoti. Imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabba”nti. Etthāpi purimanayeneva ayuttavasena āpattiaṅgavasena ca paṭikkhepo katoti daṭṭhabbaṃ.

Bālānaṃ pana abyattānaṃ disaṃgamikānaṃ antevāsikasaddhivihārikānaṃ anuññā na dātabbā. Sace denti, ācariyupajjhāyānaṃ dukkaṭaṃ. Te ce ananuññātā gacchanti, tesampi dukkaṭaṃ. Vuttañhetam -

“Idha pana, bhikkhave, sambahulā bhikkhū bālā abyattā disaṃgamikā ācariyupajjhāye āpucchanti. Te, bhikkhave, ācariyupajjhāyehi pucchitabbā “kahaṃ gamissatha, kena saddhiṃ gamissathā”ti. Te ce, bhikkhave, bālā abyattā aññe bāle abyatte apadiseyyūṃ. Na, bhikkhave, ācariyupajjhāyehi anujānitabbā, anujāneyyūṃ ce, āpatti dukkaṭassa. Te ce, bhikkhave, bālā abyattā ananuññātā ācariyupajjhāyehi gaccheyyūṃ ce, āpatti dukkaṭassā”ti.

Iti pāḷimuttakavinayavinicchayaśaṅgahe

Nissayavinicchayakathā samattā.



ABOUT THIS TRANSLATION

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