THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

2. Subcommentaries on the Canon of Monastic Discipline (2. Vinaya Piṭaka - Tīkā)

06. The Sub-commentary "The Ornament of Monastic Discipline" (First Part) (06. Vinayālaṅkāra-ṭīkā (paṭhamo bhāgo))

26. Decisive Discussion on Entering the Rains Retreat (26. Vassūpanāyikavinicchayakathā)

06. The Sub-commentary "The Ornament of Monastic Discipline" (First Part)

26. Vassūpanāyikavinicchayakathā

179. Evaṃ uposathapavāraṇāvinicchayaṃ kathetvā idāni vassūpanāyikavinicchayaṃ kathetuṃ ‘‘vassūpanāyikāti ettha’’tyādimāha. Tattha vasanaṃ vassaṃ. Kiṃ taṃ? Vasanakiriyā bhāvatthe ṇya-paccayavasena. Upanayanaṃ upanayo. Ko so? Upagamanakiriyā, vassassa upanayo vassūpanayo, so etissā paññattiyā atthi, tasmiṃ vā vijjatīti vassūpanāyikā. Kā sā? Vassūpanāyikapaññatti. Atha vā upanayati etāyāti upanāyikā majjhe dīghavasena. Vassassa upanāyikā vassūpanāyikā, sā eva pure bhavā purimā bhavatthe ima-paccayavasena, sā eva purimikā sakatthe ka-paccayavasena, tasmiṃ pare itthiliṅge a-kārassa i-kārādeso. Pacchā bhavā pacchimā, sāva pacchimikā.

Assatiyā pana vassaṃ na upetīti ‘‘imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemī’’ti vacībhedaṃ katvā na upeti. ‘‘Na, bhikkhave, asenāsanikena vassaṃ upagantabbaṃ, yo upagaccheyya, āpatti dukkaṭassā’’ti vacībhedaṃ katvā vassūpagamanaṃ sandhāya paṭikkhepo, na ālayakaraṇavasena upagamanaṃ sandhāyāti vadanti. Pāḷiyaṃ pana avisesena vuttattā aṭṭhakathāyañca dutiyapārājikasaṃvaṇṇanāyaṃ ‘‘vassaṃ upagacchantena hi nālakapaṭipadaṃ paṭipannenapi pañcannaṃ chadanānaṃ aññatarena channeyeva sadvārabandhe senāsane upagantabbaṃ, tasmā vassakāle sace senāsanaṃ labhati, iccetaṃ kusalaṃ. No ce labhati, hatthakammaṃ pariyesitvāpi kātabbaṃ. Hatthakammaṃ alabhantena sāmampi kātabbaṃ, na tveva asenāsanikena vassaṃ upagantabba’’nti daḷhaṃ katvā vuttattā asenāsanikassa nāvādiṃ vinā aññattha ālayamattena upagantuṃ na vaṭṭatīti amhākaṃ khanti. Nāvāsatthavajesuyeva hi ‘‘anujānāmi, bhikkhave, nāvāya vassaṃ upagantu’’ntiādinā sati, asati vā senāsane vassūpagamanassa visuṃ anuññātattā ‘‘na, bhikkhave, asenāsanikena vassaṃ upagantabba’’nti ayaṃ paṭikkhepo. Tattha na labhatīti asati senāsane ālayavasenapi nāvādīsu upagamanaṃ vuttaṃ. Catūsu hi senāsanesu vihārasenāsanaṃ idhādhippetaṃ, na itarattayaṃ.

Ṭaṅkitamañcādibhedā kuṭīti ettha ṭaṅkitamañco nāma dīghe mañcapāde majjhe vijjhitvā aṭaniyo pavesetvā kato mañco, tassa idaṃ upari, idaṃ heṭṭhāti natthi. Parivattetvā atthatopi tādisova hoti, taṃ susāne devaṭṭhāne ca ṭhapenti, catunnaṃ pāsāṇānaṃ upari pāsāṇaṃ attharitvā kataṃ gehampi ‘‘ṭaṅkitamañco’’ti vuccati.

‘‘Idha vassaṃ upemī’’ti tikkhattuṃ vattabbanti satthassa avihārattā ‘‘imasmiṃ vihāre’’ti avatvā ‘‘idha vassaṃ upemī’’ti ettakameva vattabbaṃ. Satthe pana vassaṃ upagantuṃ na vaṭṭatīti kuṭikādīnaṃ abhāvena ‘‘idha vassaṃ upemī’’ti vacībhedaṃ katvā upagantuṃ na vaṭṭati, ālayakaraṇamatteneva vaṭṭatīti adhippāyo. Vippakiratīti visuṃ visuṃ gacchati. Tīsu ṭhānesu natthi vassacchede āpattīti tehi saddhiṃ gacchantasseva natthi āpatti, tehi viyujjitvā gamane pana āpattiyeva, pavāretuñca na labhati.

Pavisanadvāraṃ yojetvāti sakavāṭabaddhameva yojetvā. Purimikāya...pe... na pakkamitabbāti iminā āsāḷhīpuṇṇamāya anantare pāṭipadadivase purimavassaṃ upagantvā vassānautuno catūsu māsesu sabbapacchimamāsaṃ ṭhapetvā purimaṃ temāsaṃ vasitabbaṃ. Sāvaṇapuṇṇamiyā anantare pāṭipadadivase pacchimavassaṃ upagantvā sabbapaṭhamamāsaṃ ṭhapetvā pacchimaṃ temāsaṃ vasitabbaṃ. Evaṃ avasitvā purimikāya vassaṃ upagatena bhikkhunā mahāpavāraṇāya anto aruṇaṃ anuṭṭhāpetvā pacchimikāya upagatena cātumāsinipavāraṇāya anto aruṇaṃ anuṭṭhāpetvā antarā cārikaṃ pakkameyya, upacārasīmātikkameyeva tassa bhikkhuno dukkaṭāpatti hotīti dasseti. Imamatthaṃ pāḷiyā samatthetuṃ ‘‘na bhikkhave...pe... vacanato’’ti vuttaṃ. Yadi evaṃ vassaṃ upagantvā sati karaṇīye pakkamantassa sabbathāpi āpattiyeva siyāti codanaṃ sandhāyāha ‘‘vassaṃ upagantvā panā’’tiādi. Evaṃ sante tadaheva sattāhakaraṇīyena pakkamantasseva anāpatti siyā, na dvīhatīhaṃ vasitvā pakkamantassāti āha ‘‘ko pana vādo’’tiādi.

180. Idāni sattāhakaraṇīyalakkhaṇaṃ vitthārato dassetuṃ ‘‘anujānāmi bhikkhave’’tiādimāha. Tattha ‘‘anujānāmi, bhikkhave, sattannaṃ sattāhakaraṇīyena pahite gantuṃ, na tveva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā upāsakassa upāsikāyā’’ti ekaṃ, ‘‘anujānāmi, bhikkhave, sattannaṃ sattāhakaraṇīyena appahitepi gantuṃ, pageva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā mātuyā ca pitussa cā’’ti ekaṃ, ‘‘sace pana bhikkhuno bhātā vā aññō vā ñātako gilāno hotī’’ti ekaṃ, ‘‘ekasmiṃ vihāre bhikkhūhi saddhiṃ vasanto bhikkhubhattiko’’ti ekaṃ, ‘‘sace bhikkhussa...pe... anabhirati vā kukkuccaṃ vā diṭṭhigataṃ vā uppannaṃ hotī’’ti ekaṃ, ‘‘koci bhikkhu garudhammaṃ ajjhāpanno hoti parivāsāraho’’ti ekaṃ, ‘‘bhikkhuniyāpi mānattārahāyā’’ti ekaṃ, ‘‘sāmaṇero upasampajjitukāmo...pe... sikkhamānā vā...pe... sāmaṇerī vā’’ti ekaṃ, ‘‘bhikkhussa bhikkhuniyā vā saṅgho kammaṃ kattukāmo tajjanīyaṃ vā’’ti ekaṃ, ‘‘sacepi kataṃyeva hoti kamma’’nti ekaṃ, ‘‘anujānāmi, bhikkhave, saṅghakaraṇīyena gantu’’nti ekanti ekādasa ṭhānāni honti. Tattha paṭhamatatiyacatutthavasena tīsu ṭhānesu pahite eva gantabbaṃ, no appahite. Sesesu aṭṭhasu appahitepi gantabbaṃ, pageva pahite. Vuttañhi vimativinodaniyaṃ ‘‘gantabbanti saṅghakaraṇīyena appahitepi gantabba’’nti. Ettha ca anupāsakehipi sāsanabhāvaṃ ñātukāmehi pahite tesaṃ pasādavaḍḍhisampattehipi sattāhakaraṇīyena gantuṃ vaṭṭatīti gahetabbaṃ. Bhikkhubhattikoti bhikkhunissitako. So pana yasmā bhikkhūhi saddhiṃ vasati, tasmā vuttaṃ ‘‘bhikkhūhi saddhiṃ vasanto’’ti.

181. Apicetthāti apica etthāti chedo, ettha etasmiṃ sattāhakaraṇīyavinicchaye apica aparo ayaṃ īdiso pāḷimuttakanayo vassūpanāyikakkhandhakapāḷito mutto nayo veditabboti yojanā. Samantapāsādikāyaṃ pana ‘‘pāḷimuttakaratticchedavinicchayo’’ti dissati. Tathā hi vimativinodaniyaṃ ‘‘ratticchedavinicchayoti sattāhakaraṇīyena gantvā bahiddhā aruṇuṭṭhāpanasaṅkhātassa ratticchedassa vinicchayo’’ti. Sāratthadīpaniyampi ‘‘sattāhakaraṇīyena gantvā bahiddhā aruṇuṭṭhāpanaṃ ratticchedo’’ti. Animantitena gantuṃ na vaṭṭatīti ettha animantitattā sattāhakiccaṃ adhiṭṭhahitvā gacchantassapi vassacchedo ceva dukkaṭañca hotīti veditabbaṃ. Yathāvuttañhi ratticchedakāraṇaṃ vinā tirovihāre vasitvā āgamissāmīti gacchato vassacchedaṃ vadanti. Gantuṃ vaṭṭatīti antoupacārasīmāyaṃ ṭhiteneva sattāhakaraṇīyanimittaṃ sallakkhetvā iminā nimittena gantvā ‘‘sattāhabbhantare āgacchissāmī’’ti ābhogaṃ katvā gantuṃ vaṭṭati. Purimakkhaṇe ābhogaṃ katvā gamanakkhaṇe visaritvā gatepi doso natthi, ‘‘sakaraṇīyo pakkamatī’’ti vuttattā

sabbathā ābhogaṃ akatvā gatassa vassacchedoti vadanti. Yo pana sattāhakaraṇīyanimittābhāvepi ‘‘sattāhabbhantare āgamissāmī’’ti ābhogaṃ katvā gantvā sattāhabbhantare āgacchati, tassa āpattiyeva, vassacchedo natthi sattāhassa sannivattattāti vadanti, vīmaṃsitvā gahetabbaṃ.

Bhaṇḍakanti cīvarabhaṇḍaṃ. Pahiṇantīti cīvaradhovanādikammena pahiṇanti. Sampāpuṇituṃ na sakkoti, vaṭṭatīti ettha ‘‘ajjeva āgamissāmī’’ti sāmantavihāraṃ gantvā puna āgacchantassa antarāmagge sace aruṇuggamanaṃ hoti, vassacchedopi na hoti, ratticchedadukkaṭañca natthīti vadanti, tadaheva āgamane saussāhattā vassacchedo vā āpatti vā na hotīti adhippāyo. Ācariyaṃ passissāmīti pana gantuṃ labhatīti ‘‘agilānampi ācariyaṃ, upajjhāyaṃ vā passissāmī’’ti sattāhakaraṇīyena gantuṃ labhati, nissayācariyaṃ dhammācariyañca, pageva upasampadācariyaupajjhāye. Sace naṃ ācariyo ‘‘ajja mā gacchā’’ti vadati, vaṭṭatīti evaṃ sattāhakaraṇīyena āgatānaṃ antosattāheyeva puna āgacchantaṃ sace ācariyo, upajjhāyo vā ‘‘ajja mā gacchā’’ti vadati, vaṭṭati, sattāhātikkamepi anāpattīti adhippāyo. Vassacchedo pana hotiyevāti daṭṭhabbaṃ sattāhassa bahiddhā vītināmitattā.

Sace dūraṃ gato sattāhavārena aruṇo uṭṭhāpetabboti iminā vassacchedakāraṇe sati sattāhakaraṇīyena gantumpi vaṭṭatīti dīpeti. Ettha cha divasāni bahiddhā vītināmetvā sattame divase purāruṇā eva antoupacārasīmāyaṃ pavisitvā aruṇaṃ uṭṭhāpetvā punadivase sattāhaṃ adhiṭṭhāya gantabbanti adhippāyo. Keci pana ‘‘sattame divase āgantvā aruṇaṃ anuṭṭhāpetvā tadaheva divasabhāgepi gantuṃ vaṭṭatī’’ti vadanti, taṃ na gahetabbaṃ ‘‘aruṇo uṭṭhāpetabbo’’ti vuttattā. Sattame divase tattha aruṇuṭṭhāpanameva hi sandhāya pāḷiyaṃ ‘‘sattāhaṃ sannivatto kātabbo’’ti vuttaṃ. Aruṇaṃ anuṭṭhāpetvā gacchanto ca anto appavisitvā bahiddhāva sattāhaṃ vītināmento ca samucchinnavasso eva bhavissati aruṇassa bahi eva uṭṭhāpitattā. Itarathā ‘‘aruṇo uṭṭhāpetabbo’’ti vacanaṃ niratthakaṃ siyā. ‘‘Sattāhavārena antovihāre pavisitvā aruṇaṃ anuṭṭhāpetvā gantabba’’nti vattabbato aññesu ca ṭhānesu aruṇuṭṭhāpanameva vuccati. Vakkhati hi cīvarakkhandhake ‘‘ekasmiṃ vihāre vasanto itarasmiṃ sattāhavārena aruṇameva uṭṭhāpetī’’ti.

Athāpi yaṃ te vadeyyuṃ ‘‘sattame divase yadā kadāci paviṭṭhena taṃdivasanissito atītāruṇo uṭṭhāpito nāma hotīti imamatthaṃ sandhāya aṭṭhakathāyaṃ vutta’’nti, taṃ saddagatiyāpi na sameti. Na hi uṭṭhite aruṇe pacchā paviṭṭho tassa payojako uṭṭhāpako bhavitumarahati. Yadi bhaveyya, ‘‘vassaṃ upagantvā pana aruṇaṃ anuṭṭhāpetvā tadaheva sattāhakaraṇīyena pakkamantassā’’pīti ettha ‘‘aruṇaṃ anuṭṭhāpetvā’’ti vacanaṃ virujjheyya. Tenapi taṃdivasanissitassa aruṇassa uṭṭhāpitattā āraññakassapi bhikkhuno sāyanhasamaye aṅgayuttaṃ araññaṃ gantvā tadā eva nivattantassa aruṇo uṭṭhāpito dhutaṅgañca visodhitaṃ siyā, na cetaṃ yuttaṃ aruṇuggamanakāle eva aruṇuṭṭhāpanassa vuttattā. Vuttañhi ‘‘kālasseva pana nikkhamitvā aṅgayutte ṭhāne aruṇaṃ uṭṭhāpetabbaṃ. Sace aruṇuṭṭhānavelāyaṃ tesaṃ ābādho vaḍḍhati, tesaṃ eva kiccaṃ kātabbaṃ, na dhutaṅgavisuddhikena bhavitabba’’nti. Tathā pārivāsikādīnampi aruṇaṃ anuṭṭhāpetvā vattaṃ nikkhipantānaṃ ratticchedo vutto. ‘‘Uggate aruṇe nikkhipitabba’’nti hi vuttaṃ. Sahaseyyasikkhāpadepi anupasampannehi saha nivutthabhāvaparimocanatthaṃ ‘‘purāruṇā nikkhamitvā’’tiādi vuttaṃ. Evaṃ cīvaravippavāsādīsu ca sabbattha rattipariyosāne āgāmiaruṇavaseneva aruṇuṭṭhānaṃ dassitaṃ, na atītāruṇavasena, tasmā vuttanayenevettha aruṇuṭṭhāpanaṃ veditabbaṃ aññathā vassacchedattā.

Yaṃ pana vassaṃ upagatassa tadaheva aruṇaṃ anuṭṭhāpetvā sakaraṇīyassa pakkamanavacanaṃ, taṃ vassaṃ upagatakālato paṭṭhāya yadā kadāci nimitte sati gamanassa anuññātattā yuttaṃ, na pana sattāhavārena gatassa aruṇaṃ anuṭṭhāpetvā tadahevagamanaṃ ‘‘aruṇo uṭṭhāpetabbo’’ti vuttattā. Yathā vā ‘‘sattāhānāgatāya pavāraṇāya sakaraṇīyo pakkamati, āgaccheyya vā so, bhikkhave, bhikkhu taṃ āvāsaṃ na vā āgaccheyyā’’tiādinā pacchimasattāhe anāgamane anuññātepi aññasattāhesu taṃ na vaṭṭati. Evaṃ paṭhamasattāhe aruṇaṃ anuṭṭhāpetvā gamane anuññātepi tato paresu sattāhesu āgatassa aruṇaṃ anuṭṭhāpetvā gamanaṃ na vaṭṭati evāti niṭṭhamettha gantabbaṃ.

Sace pavāritakāle vassāvāsikaṃ dentītiādinā vassāvāsikacīvarampi kathinacīvaraṃ viya vassaṃvutthavihārapaṭibaddhanti viññāyati. ‘‘Yadi sattāhavārena aruṇaṃ uṭṭhāpayiṃsu, gahetabba’’nti pana vuttattā sattāhakaraṇīyena gantvā sattāhabbhantare āgatā labhanti. Kathinānisaṃsacīvaraṃ pana saṅghaṃ anāpucchā te na labhanti. Vakkhati hi ‘‘sattāhakaraṇīyena gatāpi bhājanīyabhaṇḍaṃ labhantūti vā evarūpaṃ adhammikavattaṃ na kātabba’’nti. Idha āhaṭanti vihārato bahi āgataṭṭhāne ānītaṃ.

Vāḷehi ubbāḷhā honti, gaṇhantipi paripātentipīti ettha gaṇhantīti gahetvā khādanti. Paripātentīti palāpenti, anubandhantīti attho. Imesu ‘‘gāḷehi ubbāḷhā hontī’’tiādīsu saṅghabhedapariyantesu vatthūsu kevalaṃ anāpatti hoti, pavāretuṃ pana na labhatīti daṭṭhabbaṃ. Sace panātiādīsu yasmā nānāsīmāyaṃ dvīsu āvāsesu vassaṃ upagacchantassa ‘‘dutiye vasissāmī’’ti upacārato nikkhantamatte paṭhamo senāsanaggāho paṭippassambhati, tasmā pāḷiyaṃ ‘‘tassa, bhikkhave, bhikkhuno purimikā ca na paññāyatī’’ti paṭhamaṃ senāsanaggāhaṃ sandhāya vuttaṃ. Dutiyasenāsanaggāhe pana purimikā paññāyateva, tattheva temāsaṃ vasanto purimavassaṃvuttho eva hoti. Tato vā pana dutiyadivasādīsu ‘‘paṭhamasenāsane vasissāmī’’ti upacārātikkame purimikāpi na paññāyatīti daṭṭhabbaṃ.

Paṭissavassa visaṃvādanapaccayā hontampi dukkaṭaṃ satiyeva paṭissave hotīti āha ‘‘tassa tassa paṭissavassa visaṃvāde dukkaṭa’’nti. Tenevāha ‘‘tañca kho…pe… visaṃvādanapaccayā’’ti. Pāḷiyaṃ ‘‘so sattāhānāgatāya pavāraṇāya sakaraṇīyo pakkamatī’’ti vuttattā pavāraṇādivasepi sattāhakaraṇīyaṃ vinā gantuṃ na vaṭṭatīti daṭṭhabbaṃ. Imasmiṃ ṭhāne ‘‘navamito paṭṭhāya gantuṃ vaṭṭatī’’ti aṭṭhakathāvacanaṃ kacci uposathadivasato upanidhāya navamī icchitabbā, udāhu lokiyatithivasenāti āsaṅkanti. Tatrevaṃ vinicchitabbaṃ - purimabhaddapadamāsakāḷapakkhauposathadivasaṃ upanidhāya icchitabbā, na lokiyatithivasena. Bhaddapadamāsassa hi kāḷapakkhauposathadivasaṃ mariyādaṃ katvā tadanantarapāṭipadadivasato paṭṭhāya gaṇiyamāne sati yo divaso navamo hoti, tato paṭṭhāyāti vuttaṃ hoti. Tithipekkhāya pana itthiliṅgavohāro, tato navamito paṭṭhāya anāgatasattāhe pavāraṇā hoti.

Sattāhaṃ anāgatāya assāti sattāhānāgatā. Kā sā? Pavāraṇā. Assayujamāsassa sukkapakkhanavamiyaṃ sattāhakaraṇīyaṃ adhiṭṭhāya gacchanto bhikkhu antovassassa sattāhamattāvasiṭṭhattā sattamaaruṇe uggatamatte vutthavasso hoti, dasamiyaṃ chāhamattaṃ, ekādasamiyaṃ pañcāhamattaṃ, dvādasiyaṃ caturāhamattaṃ, terasiyaṃ tīhamattaṃ, cuddasiyaṃ dvīhamattaṃ, pannarasiyaṃ ekāhamattaṃ avasiṭṭhaṃ hoti, tasmā pavāraṇādivasassa pariyosānabhūtaaruṇasmiṃ uggate vutthavasso hoti, tasmā tesaṃ bhikkhūnaṃ kukkuccavinodanatthaṃ bhagavā dhammassāmī ‘‘so sattāhānāgatāya pavāraṇāya sakaraṇīyo pakkamati, āgaccheyya

vā so, bhikkhave, bhikkhu taṃ āvāsaṃ na vā āgaccheyya, tassa, bhikkhave, bhikkhuno purimikā ca paññāyati, paṭissave ca anāpattī’’ti āha. Sattāhānāgatāya komudiyā cātumāsiniyāti etthāpi eseva nayo. Tattha komudiyā cātumāsiniyāti pacchimakattikapuṇṇamāyaṃ. Sā hi kumudānaṃ atthitāya komudī, catunnaṃ vassikamāsānaṃ pariyosānattā cātumāsinīti vuccati. Tadā hi kumudāni supupphitāni honti, tasmā kumudā ettha pupphantīti komudīti vuccati, kumudavatīti vuttaṃ hoti.

182. Antovassavattakathāyaṃ nibaddhavattaṃ ṭhapetvāti sajjhāyamanasikārādīsu nirantarakaraṇīyesu kattabbaṃ katikavattaṃ katvā. Kasāvaparibhaṇḍanti kasāvehi bhūmiparikammaṃ. Vattanti katikavattaṃ.

Evarūpaṃ adhammikavattaṃ na kātabbanti nānāverajjakā hi bhikkhū sannipatanti, tattha keci dubbalā appathāmā evarūpaṃ vattaṃ anupāletuṃ na sakkonti, tasmā idha āgatañca catutthapārājikavaṇṇanāyaṃ āgataṃ āvāsaṃ vā maṇḍapaṃ vā sīmaṃ vā yaṃ kiñci ṭhānaṃ paricchinditvā ‘‘yo imamhā āvāsā paṭhamaṃ pakkamissati, taṃ ‘arahā’ti jānissāmā’’ti katāya katikāya yo ‘‘maṃ ‘arahā’ti jānantū’’ti tamhā ṭhānā paṭhamaṃ pakkamati, pārājiko hoti. Yo pana ācariyupajjhāyānaṃ vā kiccena mātāpitūnaṃ vā kenacideva karaṇīyena bhikkhācāravattaṃ vā uddesaparipucchādīnaṃ atthāya aññena vā tādisena karaṇīyena taṃ ṭhānaṃ atikkamitvā gacchati, anāpatti. Sacepissa evaṃ gatassa pacchā icchācāro uppajjati ‘‘na dānāhaṃ tattha gamissāmi, evaṃ maṃ arahāti sambhāvessantī’’ti, anāpattiyeva.

Yopi kenacideva karaṇīyena taṃ ṭhānaṃ patvā sajjhāyamanasikārādivasena aññavihito vā hutvā corādīhi vā anubaddho meghaṃ vā uṭṭhitaṃ disvā anovassakaṃ pavisitukāmo taṃ ṭhānaṃ atikkamati, anāpatti, yānena vā iddhiyā vā gacchantopi pārājikaṃ nāpajjati, padagamaneneva āpajjati. Tampi yehi saha katikā katā, tehi saddhiṃ apubbaṃ acarimaṃ gacchanto nāpajjati. Evaṃ gacchantā hi sabbepi aññamaññaṃ rakkhanti. Sacepi maṇḍaparukkhamūlādīsu kiñci ṭhānaṃ paricchindanti ‘‘yo ettha nisīdati vā caṅkamati vā, taṃ ‘arahā’ti jānissāma’’, pupphāni vā ṭhapetvā, ‘‘yo imāni gahetvā pūjaṃ karissati, taṃ ‘arahā’ti jānissāmā’’tiādinā nayena katikā katā hoti, tatrāpi icchācāravasena tathā karontassa pārājikameva. Sacepi upāsakena antarāmagge vihāro vā kato hoti, cīvarādīni vā ṭhapitāni honti ‘‘ye arahanto, te imasmiṃ vihāre vasantu, cīvarādīni vā gaṇhantū’’ti, tatrāpi icchācāravasena vasantassa vā tāni vā gaṇhantassa pārājikameva, etaṃ pana adhammikakatikavattaṃ, tasmā na kātabbaṃ, aññaṃ vā evarūpaṃ ‘‘imasmiṃ temāsabbhantare sabbeva āraññakā hontu piṇḍapātikadhutaṅgādiavasesadhutaṅgadharā vā, atha vā sabbeva khīṇāsavā hontū’’ti evamādi. Nānāverajjakā hi bhikkhū sannipatanti. Tattha keci dubbalā appathāmā evarūpaṃ vattaṃ anupāletuṃ na sakkonti, tasmā evarūpampi vattaṃ na kātabbaṃ. ‘‘Imaṃ temāsaṃ sabbeheva na uddisitabbaṃ, na paripucchitabbaṃ, na pabbājetabbaṃ, mūgabbataṃ gaṇhitabbaṃ, bahisīmaṭṭhassapi saṅghalābho dātabbo’’ti evamādikampi na kattabbameva.

Tividhampīti pariyattipaṭipattipaṭivedhavasena tividhampi. Sodhetvā pabbājethāti bhabbe ācārakulaputte upaparikkhitvā pabbājetha. Bhasse mattaṃ jānitvāti vacane pamāṇaṃ ñatvā. Dasakathāvatthu nāma appicchākathā santuṭṭhikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathāti.

Viggahasaṃvattanikaṃ vacanaṃ viggāhikaṃ. Caturārakkhaṃ ahāpentāti buddhānussati mettā asubhaṃ maraṇānussatīti imaṃ caturārakkhaṃ ahāpentā. Dantakaṭṭhakhādanavattaṃ ācikkhitabbanti ettha idaṃ dantakaṭṭhakhādanavattaṃ - yo devasikaṃ saṅghamajjhe osarati, tena sāmaṇerādīhi āharitvā bhikkhūnaṃ yathāsukhaṃ bhuñjanatthāya dantakaṭṭhamāḷake nikkhittesu dantakaṭṭhesu divase divase ekameva dantakaṭṭhaṃ gahetabbaṃ. Yo pana devasikaṃ na osarati, padhānaghare vasitvā dhammassavane vā uposathagge vā dissati, tena pamāṇaṃ sallakkhetvā cattāri pañca dantakaṭṭhāni attano vasanaṭṭhāne ṭhapetvā khāditabbāni. Tesu khīṇesu sace punapi dantakaṭṭhamāḷake bahūni hontiyeva, punapi āharitvā khāditabbāni. Yadi pana pamāṇaṃ asallakkhetvā āharati, tesu akhīṇesuyeva māḷake khīyati, tato keci therā ‘‘yehi gahitāni, te paṭiharantū’’ti vadeyyuṃ, keci ‘‘khādantu, puna sāmaṇerā āharissantī’’ti, tasmā vivādaparihāratthaṃ pamāṇaṃ sallakkhetabbaṃ, gahaṇe pana doso natthi. Maggaṃ gacchantenapi ekaṃ vā dve vā thavikāya pakkhipitvā gantabbanti. Bhikkhācāravattaṃ piṇḍapātikavatte āvibhavissati.

Antogāme…pe… na kathetabbāti ettha catūsu paccayesu cīvare ca piṇḍapāte ca viññattipi na vaṭṭati nimittobhāsaparikathāpi. Senāsane viññattimeva na vaṭṭati, sesāni tīṇi vaṭṭanti. Gilānapaccaye sabbampi vaṭṭati. Evaṃ santepi ājīvaṃ sodhentehi bhikkhūhi suṭṭhu rakkhitabbāti. Iminā ājīvapārisuddhisīlaṃ dassitaṃ. Rakkhitindriyehi bhavitabbanti indriyasaṃvarasīlaṃ. Khandhakavattañca sekhiyavattañca pūretabbanti pātimokkhasaṃvarasīlaṃ. Paccayasannissitasīlaṃ pana tīhipi sāmatthiyato dassitaṃ. Iti catupārisuddhisīlapaṭisaṃyuttā evarūpā niyyānikakathā bahukāpi vattabbāti adhippāyo.

Imasmiṃ vassūpanāyikavisaye tesu tesu nagaresu tasmiṃ tasmiṃ rājakāle apariyantā vivādakathā hoti. Kathaṃ? Vassūpanāyikakkhandhake ‘‘tena kho pana samayena rājā māgadho seniyo bimbisāro vassaṃ ukkaḍḍhitukāmo bhikkhūnaṃ santike dūtaṃ pāhesi ‘yadi panāyyā āgame juṇhe vassaṃ upagaccheyyu’nti. Bhagavato etamatthaṃ ārocesuṃ, ‘anujānāmi, bhikkhave, rājūnaṃ anuvattitu’’’nti vacanaṃ nissāya bhagavatā adhimāsaṃ paññattanti maññamānā vedasamayena saṃsanditvā gayhamānā anekavihitaṃ vivādaṃ karonti. Vedasamaye kira dve adhimāsāni yācādhimāsañca pattādhimāsañca. Tattha kaliyugagaṇane ekūnavīsatigaṇanena bhājite dvepañcaṭṭhadasaterasasoḷasaṭṭhārasavasena sattadhā seso hoti, tesaṃ vasena cammādhimāsa pañcādhimāsa pasvādhimāsa dasādhimāsa terasādhimāsa soḷasādhimāsa aṭṭhārasādhimāsāti voharanti. Aṭṭhārasādhimāsaṃ pana avasānādhimāsantipi voharanti. Tesu pasusoḷasāni apatteyeva adhimāsapatanakaliyuge saṃvaccharamāsādivisamabhayena yācitvā māsassa ākaḍḍhitabbato yācādhimāsanti voharanti, sesāni pana pañcamatteyeva adhimāsapatanakaliyuge māsassa ākaḍḍhitabbato pattādhimāsanti. Tatretaṃ yācādhimāsalakkhaṇaṃ - tathato ajānantā pāḷiyā saṃsanditvā bimbisārarañño bhagavato yācitādhimāsattā yācādhimāsaṃ nāma bhavati, tasmā dvīsu eva yācādhimāsesu divasena saha māso ākaḍḍhitabbo, na itaresūti vadanti, aññe pana pañcasu pattādhimāsesu eva saha divasena māso ākaḍḍhitabbo, na yācādhimāsesūti.

Apare pana - ‘‘dvemā, bhikkhave, vassūpanāyikā purimikā pacchimikāti, aparajjugatāya āsāḷhiyā purimikā upagantabbā, māsagatāya āsāḷhiyā pacchimikā upagantabbā’’ti tasmiṃyeva vassūpanāyikakkhandhake āgatāya pāḷiyā atthaṃ

ayoniso gahetvā tithinakkhattayoge eva vassūpagamanaṃ bhagavatā anuññātaṃ, tasmā āsāḷhipuṇṇamāya anantarabhūto pāṭipadadivaso puṇṇātithiyā ca yutto hotu, pubbāsāḷhauttarāsāḷhasaṅkhātesu dvīsu nakkhattesu ekekena yutto ca, evaṃbhūto kālo yadi vinā divasena māsakaḍḍhane sampajjati, tathā ca sati māsamattākaḍḍhanameva kātabbaṃ, yadi na sampajjati, saha divasena māsākaḍḍhanaṃ, ayaṃ piṭakena ca vedena ca anulomo vinicchayoti vadanti.

Tatrāpyeke vadanti - ‘‘mā iti cando vuccati tassa gatiyā divasassa minitabbato, so ettha sabbakalāpāripūriyā puṇṇoti puṇṇamā’’tiādinā vinayatthamañjūsādīsu āgamanato puṇṇātithiyogopi puṇṇamiyā eva icchitabbo, na pāṭipade, tathā nakkhattayogopi āsāḷhisukkapakkhassa pannarase uposathe ‘‘uttarāsāḷhanakkhatte, evaṃ dhātu patiṭṭhitā’’ti mahāvaṃse vacanatoti. Tattha purimā vadanti - evaṃ sante uposathadivaseyeva candaggāho ca sūriyaggāho ca bhaveyya, idāni pana kāḷapakkhapāṭipadādīsuyeva candaggāho, sukkapakkhapāṭipadādīsuyeva sūriyaggāho paññāyati, tasmā pāṭipadeyeva tithinakkhattayogo icchitabboti. Pacchimāpi vadanti - tumhādisānaṃ vādīnaṃ vacanena pubbe ākaḍḍhitabbadivasānaṃ anākaḍḍhitattā divasapuñjabhāvena evaṃ hoti, saccato pana uposathadivaseyeva candaggāho sūriyaggāho ca icchitabboti. Hotu, yathā icchatha, tathā vadatha, evaṃ bhūtapubbo sāṭṭhakathe tepiṭake buddhavacane atthīti? Atthi. Gandhārajātake hi uposathadivase candaggāho dvikkhattuṃ āgato. Taññhi jātakaṃ tīsu piṭakesu suttapariyāpannaṃ, pañcasu nikāyesu khuddakanikāyapariyāpannaṃ, navasu sāsanaṅgesu jātakapariyāpannanti. Evaṃ vutte purimakā paṭivacanaṃ dātuṃ na sakkuṇeyyunti.

Athekacce ‘‘piṭakattaye adhikamāsāyeva santi, na adhikadivasā sāratthadīpaniyaṃ ‘yaṃ pana vuttaṃ tīsupi gaṇṭhipadesu aṭṭhārasannaṃyeva vassānaṃ adhikamāse gahetvā gaṇitattā sesavassadvayassapi adhikāni divasāni honteva, tāni adhikadivasāni sandhāya nikkaṅkhā hutvāti vuttanti, taṃ na gahetabbaṃ. Na hi dvīsu vassesu adhikadivasā nāma visuṃ upalabbhanti tatiye vasse vassukkaḍḍhanavasena adhikamāse pariccatteyeva adhikamāsasambhavato, tasmā dvīsu vassesu atirekadivasā nāma visuṃ na sambhavantī’ti vacanato’’ti vadanti. Athaññe vadanti - piṭakattaye adhikadivasāti āgatā atthi vajirabuddhiṭīkāyaṃ ‘‘avasesānaṃ dvinnaṃ vassānaṃ adhikadivasāni honteva, tasmā nikkaṅkhā hutvā upasampādentī’’ti vacanatoti. Ito parampi vividhena ākārena kathenti. Suddhavedikāpi evaṃ vadanti, vinayadharā bhikkhū vinayasamayavasena vadanti. Amhākaṃ pana vedasamaye hatthagatagaṇanavaseneva jānitabbanti alamatipapañcena. Atthikehi tivassādhikasahassakaliyuge dhammarājena pucchitattā kataṃ adhimāsapakaraṇaṃ oloketvā jānitabbaṃ.

Idha pana adhippetavinicchayameva kathayāma. Paṭhamadutiyavādesu na bimbisārarājā bhagavantaṃ adhimāsapaññāpanaṃ yācati, na ca bhagavā paññapeti, na ‘‘tasmiṃ vasse idaṃ nāma adhimāsaṃ hotī’’ti vā ‘‘māsamattaṃ vā sahadivasaṃ vā ākaḍḍhitabba’’nti vā pāḷiyaṃ aṭṭhakathāṭīkāsu ca atthi, rājā pana upakaṭṭhāya vassūpanāyikāya vedasamaye vassukkaḍḍhanasambhavato bhikkhūnaṃ paṭhamaāsāḷhamāse vassaṃ anupagantvā dutiyaāsāḷhamāse upagamanatthaṃ ‘‘yadi panāyyā āgame juṇhe vassaṃ upagaccheyyu’’nti dūtaṃ pāhesi. Yadi pana upagaccheyyuṃ, sādhu vatāti sambandhitabbaṃ. Bhikkhū pana raññho pahitasāsanaṃ bhagavato ārocesuṃ. Bhagavā pana vassukkaḍḍhane bhikkhūnaṃ guṇaparihāniyā abhāvato ‘‘anujānāmi, bhikkhave, rājūnaṃ anuvattitu’’nti avoca.

Tena vuttaṃ aṭṭhakathāyaṃ ‘‘anujānāmi bhikkhave rājūnaṃ anuvattitunti ettha vassukkaḍḍhanabhikkhūnaṃ kāci parihāni nāma natthītianuvattituṃ anuññāta’’nti. Vimativinodaniyañca vuttaṃ ‘‘parihānīti guṇaparihānī’’ti, tasmā yācādhimāso vā hotu pattādhimāso vā, yasmiṃ yasmiṃ kāle anuvattanena bhikkhūnaṃ sīlādiguṇampi parihāni natthi, tasmiṃ tasmiṃ kāle anuvattitabbaṃ.

Kathaṃ pana anuvattitabbaṃ, kathaṃ na anuvattitabbaṃ? Yadi anuvattante pubbe upavutthadivasato idāni upavasitabbauposathadivaso cātuddaso vā pannaraso vā hoti, tathā sati anuvattitabbaṃ. Yadi pana terasamo vā soḷasamo vā hoti, na anuvattitabbaṃ. Anuvattanto hi anuposathe uposathakato hoti, tato ‘‘na, bhikkhave, anuposathe uposatho kātabbo, yo kareyya, āpatti dukkaṭassā’’ti vuttadukkaṭaṃ āpajjati, tasmā sīlaguṇaparihānisambhavato na anuvattitabbaṃ. Vuttañhi vimativinodaniyaṃ ‘‘anujānāmi, bhikkhave, rājūnaṃ anuvattitunti vacanato panettha lokiyānaṃ tithiṃ anuvattantehipi attano uposathakkamena cātuddasiṃ pannarasiṃ vā, pannarasiṃ cātuddasiṃ vā karonteheva anuvattitabbaṃ, na pana soḷasamadivasaṃ vā terasamadivasaṃ vā uposathadivasaṃ karontehī’’ti.

Tatiyacatutthavādepi ‘‘kati vassūpanāyikā’’ti saṃsayantānaṃ saṃsayavinodanatthaṃ ‘‘dvemā, bhikkhave, vassūpanāyikā purimikā pacchimikā’’ti bhagavā avoca. Tato tāsaṃ dvinnaṃ vassūpanāyikānaṃ upagamanakālaṃ dassetuṃ ‘‘aparajjugatāya āsāḷhiyā purimikā upagantabbā, māsagatāya āsāḷhiyā pacchimikā upagantabbā’’ti vuttaṃ. Tatrāyaṃ piṇḍattho - āsāḷhipuṇṇamiyā anantare pāṭipadadivase purimikā upagantabbā, sāvaṇapuṇṇamiyā anantare pāṭipadadivase pacchimikā upagantabbāti. Tena vuttaṃ aṭṭhakathāyaṃ ‘‘tasmā āsāḷhipuṇṇamāya anantare pāṭipadadivase, āsāḷhipuṇṇamito vā aparāya puṇṇamāya anantare pāṭipadadivaseyeva vihāraṃ paṭijaggitvā pānīyaṃ paribhojanīyaṃ upaṭṭhāpetvā sabbaṃ cetiyavandanādisāmīcikammaṃ niṭṭhāpetvā ‘imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemī’ti sakiṃ vā dvattikkhattuṃ vā vācaṃ nicchāretvā vassaṃ upagantabba’’nti, sāratthadīpaniyampi ‘‘aparajjūti āsāḷhito aparaṃ dinaṃ, pāṭipadanti attho’’ti, vimativinodaniyampi ‘‘aparasmiṃ divaseti dutiye pāṭipadadivase’’ti evaṃ pāḷiaṭṭhakathāṭīkāsu pāṭipadadivaseyeva vassūpagamanaṃ vuttaṃ, na vuttaṃ ‘‘amukatithiyoge’’ti vā ‘‘amukanakkhattayoge’’ti vā, tasmā pāṭipadadivase pāto aruṇuggamanato paṭṭhāya sakaladivasaṃ sakalaratti yāva dutiyaaruṇuggamanā yathārucite kāle vassaṃ upagantabbanti daṭṭhabbaṃ. Tato eva vassūpanāyikakāle puṇṇātithiyā yogo, uttarāsāḷhanakkhattena yogo hotūti vadantānaṃ vacanaṃ vinayaviruddhaṃ hoti, taṃ vacanaṃ gahetvā puṇṇātithiyogaṃ uttarāsāḷhanakkhattayogañca āgametvā vassaṃ upagantvāpi tathāgatena apaññattaṃ paññapeti nāmāti daṭṭhabbaṃ.

Evaṃ pāḷiaṭṭhakathāṭīkāsu ca puṇṇātithiyoge eva vassaṃ upagantabbaṃ, na ekāya tithiyā yutteti vā uttarāsāḷhanakkhattayogeyeva, na sāvaṇanakkhattayogeti vā anāgatameva chāyaṃ gahetvā tathāgatena paññattaṃ viya potthakesu likhitvā kehici ṭhapitattā sakalaṃ vinayapiṭakaṃ apassantā vedasāmayikā taṃ vacanaṃ saddahitvā vassūpagamanakāle puṇṇātithiuttarāsāḷhayogameva gavesantā māsadivasena saha ākaḍḍhitabbakālepi māsamattameva ākaḍḍhanti, māsamattameva ākaḍḍhitabbakālepi saha divasena ākaḍḍhanti, tasmā evaṃvādino bhikkhū ‘‘apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpetī’’ti vattabbataṃ āpajjanti, tasmā bhagavati gāravasahitā lajjino paṇḍitā evaṃ na gaṇhantīti. Tithinakkhattayogo pana uposathadivaseyeva bahudhā piṭakattaye āgato,

porāṇavedaganthesu ca pasaṃsito, kadāci pana vohārakālo tithiyā nakkhattena ca visamo hoti, tasmā taṃ sametuṃ adhimāsapatanakāle māsampi divasampi ākaḍḍhanti, tasmā aññasmiṃ kāle visamepi ākaḍḍhanakāle samāpetabbaṃ. Evaṃ sati māsautusaṃvaccharānaṃ samabhāvo hotīti daṭṭhabbaṃ.

Pañcamachaṭṭhavādesu adhimāsoti aṭṭhārasavassato adhikamāsaṃ gahetvā vutto, tasmā ‘‘adhiko māso adhimāso’’ti kammadhārayasamāsattā pulliṅgaṃ katvā vutto. Pubbe pana māsapuñjato adhikaghaṭiyo gahetvā vutto, tasmā ‘‘māsato adhikaṃ adhimāsa’’nti abyayībhāvasamāsattā napuṃsakaliṅgaṃ katvā vuttaṃ. Idha pana ‘‘porāṇakattherā ekūnavīsativassaṃ sāmaṇeraṃ nikkhamanīyapuṇṇamāsiṃ atikkamma pāṭipadadivase upasampādenti, taṃ kasmāti? Vuccate - ekasmiṃ vasse cha cātuddasikauposathadivasā honti, iti vīsatiyā vassesu cattāro māsā parihāyanti, rājāno tatiye tatiye vasse vassaṃ upakaḍḍhanti, iti aṭṭhārasasu vassesu cha māsā vaḍḍhanti, tato uposathavasena parihīne cattāro māse apanetvā dve māsā avasesā honti, te dve māse gahetvā vīsati vassāni paripuṇṇāni hontīti nikkaṅkhā hutvā nikkhamanīyapuṇṇamāsiṃ atikkamma pāṭipade upasampādentī’’ti aṭṭhakathāvacane ‘‘nikkaṅkhā hutvāti adhikamāsehi saddhiṃ paripuṇṇavīsativassattā nibbematikā hutvā’’ti attho sāratthadīpaniyaṃ vutto.

Tatra nanu ca ‘‘tīsupi gaṇṭhipadesu aṭṭhārasannaṃ…pe… vutta’’nti vuttaṃ, taṃ kathanti codanaṃ sandhāya ‘‘yaṃ pana vuttaṃ…pe… taṃ na gahetabba’’nti kiñcāpi vuttaṃ, tathāpi taṃ gaṇṭhipadesu vuttavacanaṃ na gahetabbanti attho, kasmā na gahetabbanti āha ‘‘na hī’’tiādi. Hi yasmā na upalabbhanti, tasmā na gahetabbanti yojanā. Kathaṃ viññāyatīti āha ‘‘tatiye’’tiādi. Pariccatteyeva sambhavato, apariccatte asambhavato na upalabbhantīti byatirekavasena hetuphalayojanā. Tasmātiādi laddhaguṇaṃ.

Vajirabuddhiṭīkāyaṃ pana gaṇṭhipadesu vuttameva gahetvā vadati. Etāni vacanāni sāmaṇerānaṃ vīsativassaparipuṇṇabhāvasādhakāniyeva honti, na adhimāsapatanavāresu sadivasamāsākaḍḍhanabhāvasādhakāni, tasmā imāni āharitvā taṃ adhikaraṇaṃ vinicchituṃ na sakkonti. Bhikkhū pana bahūnaṃ sannipāte kiñci pāṭhaṃ āharitvā kathetuṃ samattho sobhatīti katvā īdisaṃ pāṭhaṃ āharanti. Sutasannicayapaṇḍitā pana icchitatthassa asādhakattā evarūpaṃ na āharanti. Suddhavedikānampi vacane vinayadharā vinayameva jānanti, na bāhirasamayaṃ. Ayaṃ pana kathā bāhirasamaye pavattā, tasmā vinayadharānaṃ avisayoti maññantā vadanti.

Vinayadharā pana ekacce vinayameva jānanti, ekacce sakalaṃ piṭakattayaṃ jānanti, ekacce sabāhirasamayaṃ piṭakattayaṃ jānanti, tasmā kathetuṃ samatthabhāvoyeva pamāṇaṃ. Vedikānampi vacanaṃ vedappakaraṇāgatameva pamāṇaṃ. Na yaṃ kiñci hatthagatagaṇanamattaṃ, tasmā yadā pathavissaro rājā sadivasaṃ māsaṃ ākaḍḍhitukāmo ‘‘jeṭṭhamāsakāḷapakkhauposathaṃ pannarasiyaṃ karontū’’ti yācissati, tadā ‘‘sakiṃ pakkhassa cātuddase vā pannarase vā’’ti vacanato pannarasiyaṃ uposathakaraṇe doso natthi, yadā suddhamāsameva ākaḍḍhitukāmo ‘‘cātuddasiyaṃ karontū’’ti yācissati, evaṃ sati pakatiyāpi jeṭṭhamāsakāḷapakkhuposatho cātuddasoyevāti katvā doso natthi, ubhayathāpi uposatho sukatoyeva hoti, tasmā anuvattitabbo. Tato paraṃ paṭhamāsāḷhamāsassa juṇhapakkhepi kāḷapakkhepi dutiyāsāḷhamāsassa juṇhapakkhepi pannarasīuposathaṃ katvā pāṭipadadivase tithiyogaṃ vā nakkhattayogaṃ vā anoloketvā pāto aruṇuggamanānantarato paṭṭhāya yāva puna aruṇuggamanā

sakaladivasarattiyaṃ yathājjhāsayaṃ vassaṃ upagacchanto sūpagatova hoti, natthi koci dosoti daṭṭhabbo. Bhavatvevaṃ, pātova vassaṃ upagacchanto atthīti? Atthi. Vuttañhetaṃ senāsanakkhandhakavaṇṇanāyaṃ ‘‘sace pātova gāhite senāsane añño vitakkacāriko bhikkhu āgantvā senāsanaṃ yācati, ‘gahitaṃ, bhante, senāsanaṃ, vassūpagato saṅgho, ramaṇīyo vihāro, rukkhamūlādīsu yattha icchatha, tattha vasathā’ti vattabbo’’ti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Vassūpanāyikavinicchayakathālaṅkāro nāma

Chabbīsatimo paricchedo.

Paṭhamo bhāgo niṭṭhito.

ABOUT THIS TRANSLATION

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