

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 Vinayaśāṅgaha
(07. Vinayaśāṅgaha-aṭṭhakathā)

26. Vassūpanāyikavinicchayakathā
(26. Vassūpanāyikavinicchayakathā)



PaliVerse

07. Commentary on the Vinayaśaṅgaha

26. Vassūpanāyikavinicchayakathā

179. Vassūpanāyikāti ettha purimikā pacchimikāti duve vassūpanāyikā. Tattha āsāḥīpuṇṇamāya anantare pāṭipadadivase purimikā upagantabbā, pacchimikā pana āsāḥīpuṇṇamato aparāya puṇṇamāya anantare pāṭipadadivase. Upagacchantena ca vihāraṃ paṭijaggitvā pānīyaṃ paribhojanīyaṃ upaṭṭhāpetvā sabbam cetiyavandanādisāmīcikkammaṃ niṭṭhāpetvā “imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemī”ti sakim vā dvattikkhattuṃ vā vācaṃ nicchāretvā vassaṃ upagantabbam. Sacepi “idha vasissāmī”ti ālayo atthi, asatiyā pana vassaṃ na upeti, gahitasenāsaṇaṃ suggahitaṃ, chinnavasso na hoti, pavāretuṃ labhatiyeva. Vināpi hi vacībhedaṃ ālayakaraṇamattenapi vassaṃ upagatameva hoti. “Idha vassaṃ vasissāmī”ti cittuppādayevettha ālayo nāma.

“Na, bhikkhave, tadahuvassūpanāyikāya vassaṃ anupagantukāmena sañcicca āvāso atikkamitabbo, yo atikkameyya, āpatti dukkaṭassā”ti vacanato vassūpanāyikadivase vassaṃ anupagantukāmo vihārasīmaṃ atikkamati, vihāragaṇanāya dukkaṭaṃ. Sace hi taṃ divasaṃ vihārasatassa upacāraṃ okkamitvā atikkamati, sataṃ āpattiyo. Sace pana vihāraṃ atikkamitvā aññassa vihārassa upacāraṃ anokkamitvāva nivattati, ekāva āpatti. Kenaci antarāyena purimikaṃ anupagatena pacchimikā upagantabbā.

“Na, bhikkhave, asenāsanikena vassaṃ upagantabbam, yo upagaccheyya, āpatti dukkaṭassā”ti vacanato yassa pañcannaṃ chadanānaṃ aññatarena channaṃ yojitadvārabandhanaṃ senāsaṇaṃ natthi, tena na upagantabbam. “Na, bhikkhave, chavakuṭikāya vassaṃ upagantabbam, yo upagaccheyya, āpatti dukkaṭassā”ti ādivacanato chavakuṭikāyaṃ chatte cāṭiyañca upagantuṃ na vaṭṭati. Tattha chavakuṭikā nāma ṭaṅkitamañcādibhedā kuṭi. Tattheva upagantuṃ na vaṭṭati, susāne pana aññaṃ kuṭikaṃ katvā upagantuṃ vaṭṭati, chattepi catūsu thambhesu chattaṃ ṭhapetvā āvaraṇaṃ katvā dvāraṃ yojetvā upagantuṃ vaṭṭati, chattaṃ kuṭi nāmesā hoti. Cāṭiyāpi mahantena kapallena chatte vuttanayena kuṭikaṃ katvā upagantuṃ vaṭṭati.

“Na, bhikkhave, rukkhasusire vassaṃ upagantabbam, yo upagaccheyya, āpatti dukkaṭassā”ti vacanato suddhe rukkhasusire upagantuṃ na vaṭṭati, mahantassa pana rukkhasusirassa anto padaracchadanaṃ kuṭikaṃ katvā pavisanadvāraṃ yojetvā upagantuṃ vaṭṭati, rukkhaṃ chinditvā khāṇukamatthake padaracchadanaṃ kuṭikaṃ katvāpi vaṭṭatiyeva. “Na, bhikkhave, rukkhaviṭabhiyā”ti ādivacanato suddhe viṭabhimatte upagantuṃ na vaṭṭati, mahāviṭape pana aṭṭakaṃ bandhitvā tattha padaracchadanaṃ kuṭikaṃ katvā dvāraṃ yojetvā upagantabbam.

“Anujānāmi, bhikkhave, vaje vassaṃ upagantu”ntiādivacanato vaje satthe nāvāyañca upagantuṃ vaṭṭati. Tattha vajoti gopālakānaṃ nivāsaṭṭhānaṃ. Vaje vuṭṭhite vajena saddhiṃ gatassa vassacchede anāpatti “anujānāmi, bhikkhave, yena vajo, tena gantu”nti vuttattā. Satthe vassaṃ upagacchantena pana vassūpanāyikadivase upāsakā vattabbā “kuṭikā laddhuṃ vaṭṭatī”ti. Sace karitvā denti, tattha pavisitvā “idha vassaṃ upemī”ti tikkhattuṃ vattabbam. No ce denti, sālāsaṅkhepena ṭhitasakaṭassa heṭṭhā upagantabbam. Tampi alabhantena ālayo kātabbo, satthe pana vassaṃ upagantuṃ na vaṭṭati. Ālayo nāma “idha vassaṃ

vasissāmī”ti cittuppadamattaṃ. Sace maggappaṭipanneyeva satthe pavāraṇādivaso hoti, tattheva pavāretabbaṃ. Atha sattho antovasseyeva bhikkhunā patthitaṭṭhānaṃ patvā atikkamati, patthitaṭṭhāne vasitvā tattha bhikkhūhi saddhiṃ pavāretabbaṃ. Athāpi sattho antovasseyeva antarā ekasmiṃ gāme tiṭṭhati vā vippakirati vā, tasmīṃyeva gāme bhikkhūhi saddhiṃ vasitvā pavāretabbaṃ, appavāretvā tato paraṃ gantūṃ na vaṭṭati. Nāvāya vassaṃ upagacchantenapi kuṭiyāṃyeva upagantabbaṃ, pariyesitvā alabhantena ālayo kātabbo. Sace antotemāsaṃ nāvā samuddeyeva hoti, tattheva pavāretabbaṃ. Atha nāvā kūlaṃ labhati, ayañca parato gantukāmo hoti, gantūṃ na vaṭṭati, nāvāya laddhagāmeyeva vasitvā bhikkhūhi saddhiṃ pavāretabbaṃ. Sacepi nāvā anutīrameva aññattha gacchati, bhikkhu ca paṭhamam laddhagāmeyeva vasitukāmo, nāvā gacchatu, bhikkhunā tattheva vasitvā bhikkhūhi saddhiṃ pavāretabbaṃ. Iti vaje satthe nāvāyanti tīsu ṭhānesu natthi vassacchede āpatti, pavāretuñca labhati.

“Na, bhikkhave, vassaṃ upagantvā purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā, yo pakkameyya, āpatti dukkaṭassā”ti vacanato purimikāya vassaṃ upagatena purimaṃ temāsaṃ, pacchimikāya upagatena pacchimaṃ temāsaṃ avasitvā cārikā na pakkamitabbā, vassaṃ upagantvā pana aruṇaṃ anuṭṭhāpetvāpi tadaheva sattāhakaraṇīyena pakkamantassapi antosattāhe nivattantassa anāpatti, ko pana vādo dvīhatīhaṃ vasitvā sattāhakaraṇīyena pakkamantassa antosattāhe nivattantassa.

180. “Anujānāmi, bhikkhave, sattannaṃ sattāhakaraṇīyena pahite gantūṃ, na tveva appahite. Bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā upāsakassa upāsikāyā”ti vacanato pañcannaṃ sahadhammikānaṃ aññatarena saṅghagaṇapuggale uddissa attano vā atthāya vihāraṃ aḍḍhayogaṃ pāsādaṃ hammiyaṃ guhaṃ pariveṇaṃ koṭṭhakaṃ upaṭṭhānasālaṃ aggisālaṃ kappiyakuṭiṃ vaccakuṭiṃ caṅkamaṃ caṅkamasālaṃ udapānaṃ udapānasālaṃ jantāgharaṃ jantāgharasālaṃ pokkharāṇiṃ maṇḍapaṃ ārāmaṃ ārāmavatthūṃ vā kāretvā “āgacchantu bhikkhū, icchāmi dānañca dātuṃ dhammañca sotuṃ bhikkhū ca passitu”nti evaṃ niddisitvā pesite gantabbaṃ sattāhakaraṇīyena, na tveva appahite. Upāsako vā upāsikā vā tatheva saṅghagaṇapuggale uddissa vihārādīsu aññataraṃ kāretvā attano vā atthāya nivesanasayanigharādīsu aññataraṃ kārapetvā aññaṃ vā kiccakaraṇīyaṃ niddisitvā gilāno vā hutvā bhikkhūnaṃ santike dūtaṃ paṇiyeyya “āgacchantu bhaddantā, icchāmi dānañca dātuṃ dhammañca sotuṃ bhikkhū ca passitu”nti, gantabbaṃ sattāhakaraṇīyena, na tveva appahite.

“Anujānāmi, bhikkhave, sattannaṃ sattāhakaraṇīyena appahitepi gantūṃ, pageva pahite. Bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā mātuyā ca pitussa cā”ti vacanato “gilānānaṃ etesaṃ bhikkhuādīnaṃ sahadhammikānaṃ mātāpitūnañca gilānānaṃyeva gilānabhattaṃ vā gilānupaṭṭhākabhattaṃ vā bhesajjaṃ vā pariyesissāmi, pucchissāmi vā upaṭṭhahissāmi vā”ti iminā kāraṇena appahitepi gantabbaṃ, pageva pahite. Andhakaṭṭhakathāyaṃ pana “ye mātāpitūnaṃ upaṭṭhākā ñātakā vā aññātakā vā, tesampi appahite gantūṃ vaṭṭatī”ti vuttaṃ, taṃ neva aṭṭhakathāyaṃ, na pāḷiyaṃ vuttaṃ, tasmā na gahetabbaṃ.

Sace pana bhikkhuno bhātā vā añño vā ñātako gilāno hoti, so ce bhikkhussa santike dūtaṃ paṇiyeyya “ahaṃ gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgata”nti, gantabbaṃ sattāhakaraṇīyena, na tveva appahite. Sace ekasmiṃ vihāre bhikkhūhi saddhiṃ vasanto bhikkhubhattiko gilāno hoti, so ce bhikkhūnaṃ santike

dūtaṃ paḥiṇeyya “ahaṃ gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgata”nti, gantabbaṃ sattāhakaraṇīyena, na tveva appahite.

Sace bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā anabhirati vā kukkuccaṃ vā diṭṭhigataṃ vā uppannaṃ hoti, gantabbaṃ sattāhakaraṇīyena appahitepi “anabhiratiṃ vūpakāsessāmi vā vūpakāsāpessāmi vā kumkuccaṃ vinodessāmi vā vinodāpessāmi vā diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā dhammakathaṃ vā karissāmi”ti, pageva pahite. Sace koci bhikkhu garudhammaṃ ajjhāpanno hoti parivāsāraho mūlāyapaṭikassanāraho mānattāraho abbhānāraho vā, appahitepi gantabbaṃ “parivāsādānādīsu ussukkaṃ āpajjissāmi, anussāveṣṣāmi, gaṇapūraṃ vā bhavissāmi”ti, pageva pahite. Bhikkhuniyāpi mānattārahāya mūlāyapaṭikassanārahāya abbhānārahāya vā eseṇa nayo. Sace sāmaṇero upasampajjitukāmo hoti, vassaṃ vā pucchitukāmo, sikkhamānā vā upasampajjitukāmā hoti, sikkhā vāssā kupitā, sāmaṇerī vā sikkhā samādiyitukāmā hoti, vassaṃ vā pucchitukāmā, appahitepi gantabbaṃ, pageva pahite.

Sace bhikkhussa bhikkhuniyā vā saṅgho kammaṃ kātukāmo hoti, tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, appahitepi gantabbaṃ, pageva pahite “kiṃ nu kho saṅgho kammaṃ na kareyya, lahukāya vā pariṇāmeyyā”ti. Sacepi kataṃyeṇa hoti kammaṃ, appahitepi gantabbaṃ “kiṃ nu kho sammā vatteyya, lomaṃ pāteyya, netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭippassambheyyā”ti.

181. “Anujānāmi, bhikkhave, saṅghakaraṇīyena gantu”nti vacanato senāsanapaṭibaddhasaṅghakaraṇīyenaṃ gantuṃ vaṭṭati. Ettha hi yaṃ kiñci uposathāgārādīsu senāsanesu cetiyachattavedikādīsu vā kattabbaṃ, antamaso bhikkhuno puggalikasenāsanampi sabbaṃ saṅghakaraṇīyamevāti adhippettaṃ, tasmā tassa nipphādanatthaṃ dabbasambhārādīni vā āharitūṃ vaḍḍhakīpabhutīnaṃ bhattavetanādīni vā dātuṃ gantabbaṃ. Apicettha ayampi pāḷimuttakanayo veditabbo - dhammassavanatthāya animantitena gantuṃ na vaṭṭati, sace ekasmiṃ mahāvāse paṭhamāṃyeṇa katikā katā hoti “asukadivasaṃ nāma sannipatitabba”nti, nimantitoyeva nāma hoti, gantuṃ vaṭṭati. “Bhaṇḍakaṃ dhovissāmi”ti gantuṃ na vaṭṭati. Sace pana ācariyupajjhāyā paḥiṇanti, vaṭṭati. Nātidūre vihāro hoti, “tattha gantvā ajjeva āgamiṣṣāmi”ti sampāpuṇitūṃ na sakkoti, vaṭṭati. Uddesaparipucchādīnaṃ atthāyapi gantuṃ na labhati, “ācariyaṃ pana passissāmi”ti gantuṃ labhati. Sace naṃ ācariyo “ajja mā gacchā”ti vadati, vaṭṭati, upaṭṭhākakulaṃ vā ṇātikulaṃ vā dassanāya gantuṃ na labhati.

Sace bhikkhūsu vassūpagatesu gāmo corehi vuṭṭhāti, tattha kiṃ kātābanti? Yena gāmo, tena gantabbaṃ. Sace gāmo dvidhā bhijjati, yattha bahutarā manussā, tattha gantabbaṃ. Sace bahutarā assaddhā honti appasannā, yattha saddhā pasannā, tattha gantabbaṃ. Ettha ca sace gāmo avidūragato hoti, tattha piṇḍāya caritvā vihārameva āgantvā vasitabbaṃ. Sace dūraṃ gato, sattāhavārena aruṇo uṭṭhāpetabbo, na sakkā ce hoti, tattheva sabhāgaṭṭhāne vasitabbaṃ. Sace manussā yathāpavattāni salākabhattādīni denti, “na mayaṃ tasmīṃ vihāre vasimhā”ti vattabbā. “Mayaṃ vihārassa vā pāsādassa vā na dema, tumhākaṃ dema, yattha katthaci vasitvā bhuñjathā”ti vutte pana yathāsukhaṃ bhuñjitabbaṃ, tesāṃyeṇa taṃ pāpuṇāti. “Tumhākaṃ vasanaṭṭhāne pāpuṇāpetvā bhuñjathā”ti vutte pana yattha vasanti, tattha netvā vassaggena pāpuṇāpetvā bhuñjitabbaṃ. Sace pavāritakāle vassāvāsikaṃ denti, yadi sattāhavārena aruṇaṃ uṭṭhāpayiṃsu, gahetabbaṃ.

Chinnavassehi pana “na mayaṃ tattha vasimha, chinnavassā maya”nti vattabbaṃ. Yadi “yesaṃ amhākaṃ senāsaṇaṃ pāpitaṃ, te gaṇhantū”ti vadanti, gaheṭṭabbaṃ. Yaṃ pana “vihāre upanikkhittakaṃ mā vinassī”ti idha āhaṭṭaṃ cīvarādivebhaṇṇiyabhaṇḍaṃ, taṃ tattheva gantvā apaloketvā bhājetabbaṃ. “Ito ayyānaṃ cattāro paccaye dethā”ti kappiyakāraṇānaṃ dinne khetṭavattuṭṭhādike tatrappādepi eseṇa nayo. Saṅghikaṇhi vebhaṇṇiyabhaṇḍaṃ antovihāre vā bahisīmāya vā hotu, bahisīmāya tṭhitānaṃ apaloketvā bhājetuṃ na vaṭṭati. Ubhayattha tṭhitampi pana antosīmāya tṭhitānaṃ apaloketvā bhājetuṃ vaṭṭatiyeṇa.

Sace pana vassūpagatā bhikkhū vālehi ubbāḷhā honti, gaṇhantipi paripātentipi, sarīsapehi vā ubbāḷhā honti, ḍaṃsantipi paripātentipi, corehi vā ubbāḷhā honti, vilumpantipi ākoṭentipi, pisācehi vā ubbāḷhā honti, āvisantipi hanantipi, “eseṇa antarāyo”ti pakkamitabbaṃ, natthi vassacchede āpatti. Sace gāmo agginā vā daḍḍho hoti, udakena vā vuḷho. Bhikkhū piṇḍakena kilamanti, “eseṇa antarāyo”ti pakkamitabbaṃ, vassacchede anāpatti. Senāsaṇaṃ agginā vā daḍḍhaṃ hoti, udakena vā vuḷhaṃ, bhikkhū senāsaṇena kilamanti, “eseṇa antarāyo”ti pakkamitabbaṃ, vassacchede anāpatti. Sace vassūpagatā bhikkhū na labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, “eseṇa antarāyo”ti pakkamitabbaṃ. Sace labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, na labhanti sappāyāni bhojanāni, “eseṇa antarāyo”ti pakkamitabbaṃ. Sacepi labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, labhanti sappāyāni bhojanāni, na labhanti sappāyāni bhesajjāni, “eseṇa antarāyo”ti pakkamitabbaṃ. Sace labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti patirūpaṃ upaṭṭhākaṃ, “eseṇa antarāyo”ti pakkamitabbaṃ, sabbattha vassacchede anāpatti.

Sace pana vassūpagataṃ bhikkhuṃ itthī nimanteti “ehi, bhante, hiraṇṇaṃ vā te demī, suvaṇṇaṃ vā khetṭaṃ vā vatthuṃ vā gāvūṃ vā gāviṃ vā dāsaṃ vā dāsīṃ vā te demī, dhītaraṃ vā te demī bhariyatthāya, ahaṃ vā te bhariyā homī, aṇṇaṃ vā te bhariyaṃ ānemī”ti, tatra ce bhikkhuno eṇaṃ hoti “lahuparivattaṃ kho cittaṃ vuttaṃ bhagavatā, siyāpime brahmacariyassa antarāyo”ti, pakkamitabbaṃ, natthi vassacchede āpatti. Vuttanayeneṇa vesī vā nimanteti, thullakumārī vā nimanteti, paṇḍako vā nimanteti, ñātakā vā nimanteti, rājāno vā nimanteti, corā vā nimanteti, dhuttā vā nimanteti, eseṇa nayo. Sace vassūpagato bhikkhu passati asāmiṇaṃ nidhiṃ, tatra ce bhikkhuno eṇaṃ hoti “lahuparivattaṃ kho cittaṃ vuttaṃ bhagavatā, siyāpi me brahmacariyassa antarāyo”ti, pakkamitabbaṃ, anāpatti vassacchede.

Sace vassūpagato bhikkhu passati sambahule bhikkhū saṅghabhedāya parakkamante, suṇāti vā “sambahulā bhikkhū saṅghabhedāya parakkamantī”ti, tatra ce bhikkhuno eṇaṃ hoti “garuko kho saṅghabhedo vutto bhagavatā, mā mayi sammukhībhūte saṅgho bhijjī”ti, pakkamitabbaṃ, anāpatti vassacchede. Sace vassūpagato bhikkhu suṇāti “asukasmiṃ kira āvāse sambahulā bhikkhū saṅghabhedāya parakkamantī”ti, tatra ce bhikkhuno eṇaṃ hoti “te ca kho me bhikkhū mittā, tyāhaṃ vakkhāmi ‘garuko kho, āvuso, saṅghabhedo vutto bhagavatā, mā āyasmantānaṃ saṅghabhedo rucitthā”ti, karissanti me vacanaṃ sussūsissanti, sotaṃ odahissanti”ti, pakkamitabbaṃ, anāpatti vassacchede, bhinne pana saṅghe gantvā karaṇīyaṃ natthi.

Sace pana koci bhikkhu “imaṃ temāsaṃ idha vassaṃ vasathā”ti vutte paṭissuṇitvā visaṃvādeti, dukkaṭaṃ. Na kevalaṃ tasseva paṭissavassa visaṃvāde dukkaṭaṃ, “imaṃ temāsaṃ bhikkhaṃ gaṇhatha, ubhopi mayaṃ idha vassaṃ vasissāma, ekato uddisāpessāmā”ti evamādināpi tassa tassa paṭissavassa visaṃvāde dukkaṭaṃ. Tañca kho paṭhamam suddhacittassa pacchā visaṃvādanapaccayā, paṭhamampi asuddhacittassa pana paṭissave pācittiyaṃ. Visaṃvāde dukkaṭanti pācittiyena saddhiṃ dukkaṭaṃ yujjati.

182. Vassūpagatehi antovasse nibaddhavattaṃ ṭhapetvā vassūpagatā bhikkhū “sammuñjaniyo bandhathā”ti vattabbā. Sulabhā ce daṇḍakā ceva salākāyo ca honti, ekakena cha pañca muṭṭhisammuñjaniyo dve tisso yaṭṭhisammuñjaniyo vā bandhitabbā. Dullabhā honti, dve tisso muṭṭhisammuñjaniyo ekā yaṭṭhisammuñjani bandhitabbā. Sāmaṇerehi pañca pañca ukkā vā koṭṭetabbā, vasanaṭṭhānesu kasāvaparibhaṇḍaṃ kātappaṃ. Vattaṃ karonteḥi ca na uddisitappaṃ na uddisāpetappaṃ, na sajjhāyo kātabbo, na pabbājetappaṃ na upasampādetappaṃ, na nissayo dātabbo, na dhammassavanaṃ kātappaṃ. Sabbeva hi ete papañcā, nippapañcā hutvā samaṇadhammameva karissāmāti vā sabbe terasa dhutaṅgāni samādiyantu, seyyaṃ akappetvā ṭhānacaṅkamehi vītināmentu, mūgabbataṃ gaṇhantu, sattāhakaraṇīyena gatāpi bhājanīyabhaṇḍaṃ labhantūti vā evarūpaṃ adhammikavattaṃ na kātappaṃ. Evaṃ pana kātappaṃ - pariyattidhammo nāma tividhampi saddhammaṃ patitṭhāpeti, tasmā sakkaccaṃ uddisatha uddisāpetha, sajjhāyaṃ karoṭha, padhānaghare vasantānaṃ saṅghaṭṭanaṃ akatvā antovihāre nisīditvā uddisatha uddisāpetha, sajjhāyaṃ karoṭha, dhammassavanaṃ samiddham karoṭha, pabbājentā sodhetvā pabbājetha, sodhetvā upasampādetha, sodhetvā nissayaṃ detha. Ekopi hi kulaputto pabbajjañca upasampadañca labhitvā sakalaṃ sāsanaṃ patitṭhāpeti, attano thāmena yattakāni sakkottha, tattakāni dhutaṅgāni samādiyatha, antovassaṃ nāmetaṃ sakaladivasaṃ rattiyaṃ ca paṭhamayāmapacchimayāmesu appamattehi bhavitappaṃ, vīriyaṃ ārabhitappaṃ. Porāṇakamahātherāpi sabbapalibodhe chinditvā antovasse ekacāriyavattaṃ pūrayiṃsu, bhasse mattaṃ jānitvā dasavatthukathaṃ dasaasubhadasānussatiatṭhatimsārammaṇakathaṃ kātuṃ vaṭṭati, āgantukānaṃ vattaṃ kātuṃ, sattāhakaraṇīyena gatānaṃ apaloketvā dātuṃ vaṭṭatīti evarūpaṃ vattaṃ kātappaṃ.

Apica bhikkhū ovaditabbā “vigghāhikapisuṇapharusavacanāni mā vadatha, divase divase sīlāni āvajjentā caturārakkhaṃ ahāpentā manasikārabahulā viharathā”ti. Dantakaṭṭhakhādanavattaṃ ācikkhitappaṃ, cetiyaṃ vā bodhiṃ vā vandantena gandhamālaṃ vā pūjentena pattaṃ vā thavikāya pakkhipantena na kathetappaṃ, bhikkhācāravattaṃ ācikkhitappaṃ, antogāme manussehi saddhiṃ paccayasaññuttakathā vā visabhāgākathā vā na kathetabbā, rakkhitindriyehi bhavitappaṃ, khandhakavattañca sekhiyavattañca pūretabbanti evarūpā bahukāpi niyyānikakathā ācikkhitabbāti.

Iti pāḷimuttakavinayavinicchayasaṅgahe

Vassūpanāyikavinicchayakathā samattā.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). Subcommentaries. 2. The Canon of Discipline - Subcommentaries. 07. Commentary on the Vinayaśāṅgaha. 26. Vassūpanāyikavinicchayakathā Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org