

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

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PaliVerse

07. Commentary on the Vinayaśaṅgaha

31. Codanādivinicchayakathā

230. Codanādivinicchayoti ettha pana codetuṃ ko labhati, ko na labhati? Dubbalacodakavacanāṃ tāva gahetvā koci na labhati. Dubbalacodako nāma sambahulesu kathāsallāpena nisinnesu eko ekaṃ ārabha anodissakaṃ katvā pārājikavatthuṃ katheti, añño taṃ sutvā itarassa gantvā āroceti, so taṃ upasaṅkamitvā “tvam kira maṃ idaṅcidaṅca vadasī”ti bhaṇati, so “nāhaṃ evarūpaṃ jānāmi, kathāpavattiyaṃ pana mayā anodissakaṃ katvā vuttamatthi. Sace ahaṃ tava imaṃ dukkhupattim jāneyyaṃ, ettakampi na katheyya”nti. Ayaṃ dubbalacodako. Tassetam kathāsallāpaṃ gahetvā taṃ bhikkhuṃ koci codetuṃ na labhati, etaṃ pana aggahetvā sīlasampanno bhikkhu bhikkhuṃ vā bhikkhuniṃ vā, sīlasampannā ca bhikkhunī bhikkhunīmeva codetuṃ labhatīti mahāpadumatthero āha. Mahāsumatthero pana “pañcapi sahadhammikā labhantī”ti āha. Godattatthero “na koci na labhatī”ti vatvā “bhikkhusa sutvā codeti, bhikkhuniyā sutvā...pe... titthiyasāvakānaṃ sutvā codetī”ti idaṃ suttaṃ āhari. Tiṇṇampi therānaṃ vāde cuditakasēva paṭiññāya kāretabbo.

Ayaṃ pana codanā nāma diṭṭhacodanā sutacodanā parisāṅkitacodanāti tividhā hoti. Aparāpi catubbidhā hoti sīlavipatticodanā ācāravipatticodanā diṭṭhivipatticodanā ājīvavipatticodanāti. Tattha garukānaṃ dvinnāṃ āpattikkhandhānaṃ vasena sīlavipatticodanā veditabbā, avasesānaṃ vasena ācāravipatticodanā, micchādiṭṭhiantaggāhikadiṭṭhivasena diṭṭhivipatticodanā, ājīvaḥetu paññattānaṃ channaṃ sikkhāpadānaṃ vasena ājīvavipatticodanā veditabbā.

Aparāpi catubbidhā hoti vatthusandassanā āpattisandassanā saṃvāsapaṭikkhepo sāmīcipaṭikkhepoti. Tattha vatthusandassanā nāma “tvam methunaṃ dhammaṃ paṭisevi, adinnaṃ ādiyi, manussaṃ ghātayittha, abhūtaṃ ārocayitthā”ti evaṃ pavattā. Āpattisandassanā nāma “tvam methunadhammapārājikāpattim āpanno”tievaṃ mādinayappavattā. Saṃvāsapaṭikkhepo nāma “natthi tayā saddhiṃ uposatho vā pavāraṇā vā saṅghakammaṃ vā”ti evaṃ pavatto. Sāmīcipaṭikkhepo nāma abhivādanapaccuṭṭhānaañjalīkammabījanādikammānaṃ akaraṇaṃ. Taṃ paṭipāṭiyā vandanādīni karonto ekassa akatvā sesānaṃ karaṇakāle veditabbaṃ. Ettāvatāpi codanā nāma hoti. Yāgubhattādinā pana yaṃ icchatī, taṃ āpucchati, na tāvatā codanā hoti.

Aparā pātimokkhaṭṭhapanakkhandhake “ekaṃ, bhikkhave, adhammikaṃ pātimokkhaṭṭhapaṇaṃ, ekaṃ dhammika”ntiādiṃ katvā yāva dasa adhammikāni pātimokkhaṭṭhapaṇāni, dasa dhammikāni evaṃ adhammikā pañcapaññāsa, dhammikā pañcapaññāsāti dasuttarasataṃ codanā vuttā. Tā diṭṭhena codentassa dasuttarasataṃ, sutena codentassa dasuttarasataṃ, parisāṅkāya codentassa dasuttarasatanti tiṃsādhikāni tīṇi satāni honti. Tāni kāyena codentassa, vācāya codentassa, kāyavācāya codentassāti tiguṇāni katāni navutādhikāni nava satāni

honti. Tāni attanā codentassapi parena codāpentassapi tattakānevāti vīsatiūnāni dve saḥassāni honti. Puna diṭṭhādibhede samūlikāmūlikavasena anekasaḥassā codanā hontīti veditabbā.

231. Vuttappabhedāsu pana imāsu codanāsu yāya kāyaci codanāya vasena saṅghamajjhe osaṭe vatthusmiṃ cuditakacodakā vattabbā “tumhe amhākaṃ vinicchayena tuṭṭhā bhavissathā”ti. Sace “bhavissāmā”ti vadanti, saṅghena taṃ adhikaraṇaṃ sampaṭicchitabbam. Atha pana “vinicchinnatha tāva, bhante, sace amhākaṃ khamissati, gaṇhissāmā”ti vadanti, “cetiyaṃ tāva vandathā”tiādīni vatvā dīghasuttaṃ katvā vissajjitabbam. Te ce cirarattaṃ kilantā pakkantapariṣā upacchinnaṃ pakkhā hutvā puna yācanti, yāvataṭṭhiyaṃ paṭikkhipitvā yadā nimmadā honti, tadā nesaṃ adhikaraṇaṃ vinicchinitabbam. Vinicchinnanteḥi ca sace alajjussannā hoti pariṣā, ubbāhikāya taṃ adhikaraṇaṃ vinicchinitabbam. Sace bālussannā hoti pariṣā, “tumhākaṃ sabhāge vinayadhare pariyesathā”ti vinayadhare pariyesāpetvā yena dhammena yena vinayena yena satthusāsanena taṃ adhikaraṇaṃ vūpasammati, tathā taṃ adhikaraṇaṃ vūpasametabbam.

Tattha ca dhammoti bhūtaṃ vatthu. Vinayoti codanā ceva sāraṇā ca. Satthusāsananti ñattisampadā ca anussāvanasampadā ca. Tasmā codakena vatthusmiṃ ārocite cuditako pucchitabbo “santametam, no”ti. Evaṃ vatthum upaparikkhitvā bhūtena vatthunā codetvā sāretvā ñattisampadāya ca anussāvanasampadāya ca taṃ adhikaraṇaṃ vūpasametabbam. Tatra ce alajjī lajjim codeti, so ca alajjī bālo hoti abyatto, nāssa nayo dātabbo, evaṃ pana vattabbo “kimhi naṃ codesi”ti. Addhā so vakkhati “kimidaṃ, bhante, kimhi naṃ nāmā”ti. “Tvam kimhi nampi na jānāsi, na yuttaṃ tayā evarūpena bālena paraṃ codetu”nti uyyojetabbo, nāssa anuyogo dātabbo. Sace pana so alajjī paṇḍito hoti byatto, diṭṭhena vā sutena vā ajjhottharivā sampādetum sakkoti, etassa anuyogaṃ datvā lajjisseva paṭiññāya kammaṃ kātabbam.

Sace lajjī alajjim codeti, so ca lajjī bālo hoti abyatto, na sakkoti anuyogaṃ dātum, tassa nayo dātabbo “kimhi naṃ codesi sīlavipattiyā vā ācāravipattiādīsu vā ekissā”ti. Kasmā pana imasseva evaṃ nayo dātabbo, na itarassāti, nanu na yuttaṃ vinayadharānaṃ agatigamananti? Na yuttameva. Idaṃ pana agatigamanam na hoti, dhammānuggaho nāma eso. Alajjiniggahatthāya hi lajjipaggahatthāya ca sikkhāpadaṃ paññattaṃ. Tatra alajjī nayaṃ labhitvā ajjhottharanto ehiti, lajjī pana nayaṃ labhitvā diṭṭhe diṭṭhasantānena sute sutasantānena paṭiṭṭhāya kathessati, tasmā tassa dhammānuggaho vaṭṭati. Sace pana so lajjī paṇḍito hoti byatto, paṭiṭṭhāya katheti, alajjī ca “etampi natthi, etampi natthi”ti paṭiññam na deti, alajjissa paṭiññāya eva kātabbam.

Tadatthadīpanatthañca idaṃ vatthu veditabbam - tipīṭakacūḷābhayatthero kira lohapaśādassa heṭṭhā bhikkhūnaṃ vinayaṃ kathetvā sāyanhasamaye vuṭṭhāti, tassa vuṭṭhānasamaye dve attapaccatthikā kathaṃ pavattesuṃ. Eko “etampi natthi, etampi natthi”ti paṭiññam na deti, atha appāvasese paṭhamayāme therassa tasmiṃ puggale “ayaṃ paṭiṭṭhāya katheti, ayaṃ pana paṭiññam na deti, bahūni ca vatthūni oṣāṇi, addhā etaṃ kataṃ bhavissati”ti asuddhaladdhi uppannā. Tato bījanīdaṇḍakena pādakathalikāya saññaṃ datvā “ahaṃ, āvuso, vinicchinitum ananucchaviko, aññaṃ vinicchinnāpehi”ti āha. “Kasmā, bhante”ti? Thero tamatthaṃ ārocesi. Cuditakapuggalassa kāye dāho uṭṭhito, tato so theram vanditvā “bhante, vinicchinitum anurūpena vinayadharena nāma tumhādiseneva bhavitum vaṭṭati,

codakena ca ĩdiseneva bhavitum vaṭṭatĩ”ti vatvā setakāni nivāsetvā “ciraṃ kilamitāttha mayā”ti khamāpetvā pakkāmi.

Evaṃ lajjinā codiyamāno alajjĩ bahūsupi vatthūsu uppannesu paṭiññaṃ na deti, so neva “suddho”ti vattabbo, na “asuddho”ti, jīvamatako nāma āmakapūṭiko nāma cesa. Sace panassa aññaṃpi tādisaṃ vatthu uppajjati, na vinicchinitabbaṃ, tathā nāsitako bhavissati. Sace pana alajjīyeva alajjīṃ codeti, so vattabbo “āvuso, tava vacanenāyaṃ kiṃ sakkā vattu”nti. Itarampi tatheva vatvā “ubhopi ekasambhogaparibhogā hutvā jīvathā”ti uyyojetabbā. Sīlatthāya nesaṃ vinicchayo na kātabbo, pattacīvarapariveṇādiatthāya pana patirūpaṃ sakkhiṃ labhitvā kātabboti.

Atha lajjĩ lajjīṃ codeti, vivādo ca nesaṃ kismiñcideva appamattako hoti, saññaṃpetvā “mā evaṃ karoṭhā”ti accayaṃ desāpetvā uyyojetabbā. Atha panettha cuditakena sahasā viraddhaṃ hoti, ādito paṭṭhāya alajjĩ nāma natthi. So ca pakkhānurakkhaṇatthāya paṭiññaṃ na deti, “mayaṃ saddahāma, mayaṃ saddahāmā”ti bahū uṭṭhahanti, so tesāṃ paṭiññāya ekavāraṃ dhevāraṃ suddho hotu, atha pana viraddhakālato paṭṭhāya ṭhāne na tiṭṭhati, vinicchayo na dātabbo.

232. Adinnādānavatthum vinicchinantena pana pañcavīsati avahārā sādhuṃ sallakkhetabbā. Tesu ca kusalena vinayadharena otiṇṇaṃ vatthum sahasā avinicchinitvā pañca ṭhānāni oloketabbāni, yāni sandhāya porāṇā āhu -

“Vatthum kālañca desañca, aggaṃ paribhogapañcamaṃ;
Tulayitvā pañca ṭhānāni, dhāreyyatthaṃ vicakkhaṇo”ti.

Tattha vatthunti bhaṇḍaṃ. Avahārakena hi “mayā idaṃ nāma avahaṭa”nti vuttepi āpattiṃ anāropetvā taṃ bhaṇḍaṃ “sasāmikaṃ vā asāmikaṃ vā”ti upaparikkhitabbaṃ. Sasāmikepi sāmikānaṃ sālāyabhāvo vā nirālāyabhāvo vā upaparikkhitabbo. Sace tesāṃ sālāyakāle avahaṭaṃ, bhaṇḍaṃ agghāpetvā āpatti kātabbā. Sace nirālāyakāle, pārājikena na kātabbā. Bhaṇḍasāmikesu pana bhaṇḍaṃ āharāpentesu bhaṇḍaṃ dātabbaṃ. Ayamettha sāmīci.

Imassa panatthassa dīpanatthamidaṃ vatthu - bhāṭiyarājakāle kira mahācetiyaṃpūjāya dakkhiṇadisato eko bhikkhu sattahatthaṃ paṇḍukāsāvaṃ aṃse karitvā cetiyaṅgaṇaṃ pāvisi. Taṅkhaṇameva ca rājāpi cetiyavandanatthaṃ āgato. Tato ussāraṇāya vattamānāya mahājanasammaddo ahoṣi. Atha so bhikkhu janasammaddapīḷito aṃsato patantaṃ kāsāvaṃ adisvāva nikkhanto, nikkhamitvā kāsāvaṃ apassanto “ko ĩdise janasammaddo kāsāvaṃ lacchati, na dāni taṃ mayha”nti dhuraṇikkhepaṃ katvā gato. Athaño bhikkhu pacchā āgacchanto taṃ kāsāvaṃ disvā theyyacittena gahetvā puna vippaṭṭisārĩ hutvā “assamaṇo dānimhi, vibbhamissāmĩ”ti citte uppanne “vinayadhare pucchitvā ñassāmĩ”ti cintesi.

Tena samayena cūlasumanatthero nāma sabbapariyattidharo vinayācariyaṃpāmokkho mahāvihāre paṭivasati. So bhikkhu therāṃ upasaṅkamitvā vanditvā okāsaṃ kāretvā attano kukkuccaṃ pucchi. Thero tena bhaṭṭhe janakāye pacchā āgantvā gahitabhāvaṃ ñatvā “atthi dāni ettha okāso”ti cintetvā āha “sace kāsāvasāmikaṃ bhikkhuṃ āneyyāsi, sakkā bhavēyya tava paṭiṭṭhā kātu”nti. Kathāhaṃ, bhante, taṃ dakkhissāmĩti. Tahiṃ tahiṃ gantvā olokehĩti. So pañcapi mahāvihāre oloketvā neva addakkihi. Tato naṃ thero pucchi “katarāya disāya bahū bhikkhū āgacchantĩ”ti? “Dakkhiṇadisāya, bhante”ti. Tena hi kāsāvaṃ dīghato ca tiriyañca minitvā ṭhāpehi,

ṭhapetvā dakkhiṇadisāya vihārapaṭipāṭiyā vicinitvā taṃ bhikkhuṃ ānehīti. So tathā katvā taṃ bhikkhuṃ disvā therassa santikaṃ ānesi. Thero pucchi “tavedaṃ kāsāva”nti? “Āma, bhante”ti. Kuhiṃ te pātitaṃ? So sabbaṃ ācikkhi. Thero tena kataṃ dhuraṇikkhepaṃ sutvā itaraṃ pucchi “tāyā idaṃ kuhiṃ disvā gahita”nti? Sopi sabbaṃ ārocesi. Tato taṃ thero āha “sace te suddhacittena gahitaṃ abhaviṣṣa, anāpattiyeva te assa, theyyacittena pana gahitattā dukkaṭaṃ āpannosi, taṃ desetvā anāpattiko hoti, idaṃca kāsāvaṃ attano santakaṃ katvā etasseva bhikkhuno dehi”ti. So bhikkhu amateneva abhisitto varamassāsappatto ahosi. Evaṃ vatthu oloketabbaṃ.

Kāloti avahārakālo. Tadeva hi bhaṇḍaṃ kadāci appaggaṃ hoti, kadāci mahaggaṃ. Tasmā taṃ bhaṇḍaṃ yasmiṃ kāle avahaṭaṃ, tasmimyeva kāle yo tassa aggho hoti, tena agghena āpatti kāretabbā. Evaṃ kālo oloketabbo.

Desoti avahāradeso. Tañhi bhaṇḍaṃ yasmiṃ dese avahaṭaṃ, tasmimyeva dese yo tassa aggho hoti, tena agghena āpatti kāretabbā. Bhaṇḍuṭṭhānadese hi bhaṇḍaṃ appaggaṃ hoti, aññattha mahaggaṃ.

Imassapi ca atthassa dīpanatthamidaṃ vatthu - antarasamudde kira eko bhikkhu susaṇṭhānaṃ nāḷikeraṃ labhitvā bhamāṃ āropetvā saṅkhathālakasadisāṃ manoramaṃ pāṇiyathālakāṃ katvā tattheva ṭhapetvā cetiyagiriṃ agamāsi. Añño bhikkhu antarasamuddaṃ gantvā tasmim vihare paṭivasanto taṃ thālakāṃ disvā theyyacittena gahetvā cetiyagirimeva āgato. Tassa tattha yāguṃ pivantassa taṃ thālakāṃ disvā thālakasāmiko bhikkhu āha “kuto te idaṃ laddha”nti. Antarasamuddato me ānītaṃ. So taṃ “netāṃ tava santakaṃ, theyyāya te gahita”nti saṅghamajjhaṃ ākaḍḍhi. Tattha ca vinicchayaṃ alabhitvā mahāvihāraṃ agamiṃsu, tattha ca bheriṃ paharāpetvā mahācetiyaśamīpe sannipātaṃ katvā vinicchayaṃ ārabhiṃsu. Vinayadharattherā avahāraṃ saññāpesuṃ.

Tasmiṃca sannipāte ābhidhammikagodattatthero nāma vinayakusalo hoti, so evamāha “iminā idaṃ thālakāṃ kuhiṃ avahaṭa”nti? “Antarasamudde avahaṭa”nti. Tattha taṃ kiṃ agghatīti. Na kiñci agghati. Tatra hi nāḷikeraṃ bhinditvā miñjaṃ khāditvā kapālaṃ chaḍḍeti, dāruatthaṃ pana pharatīti. Imassa bhikkhuno ettha hatthakammaṃ kiṃ agghatīti? Māsakaṃ vā ūnamāsakaṃ vāti. Atthi pana katthaci sammāsambuddhena māsake vā ūnamāsake vā pārājikaṃ paññattanti. Evaṃ vutte “sādhū sādhū, sukathitaṃ suvinicchita”nti ekasādhukāro ahosi. Tena ca samayena bhāṭiyarājāpi cetiyavandanatthaṃ nagarato nikkhanto taṃ saddaṃ sutvā “kiṃ ida”nti pucchitvā sabbaṃ paṭipāṭiyā sutvā nagare bheriṃ carāpesi “mayi sante bhikkhūnampi bhikkhunīnampi gihīnampi adhikaraṇaṃ ābhidhammikagodattattherena vinicchitaṃ suvinicchitaṃ, tassa vinicchaye atīṭṭhamānaṃ rājāṇāya ṭhapemī”ti. Evaṃ deso oloketabbo.

Agghoti bhaṇḍaggho. Navabhaṇḍassa hi yo aggho hoti, so pacchā parihāyati. Yathā navadhoto patto aṭṭha vā dasa vā agghati, so pacchā bhinnō vā chiddo vā āṇigaṇṭhikāhato vā appaggaṃ hoti, tasmā na sabbadā bhaṇḍaṃ pakatiaggheneva kātabbanti. Evaṃ aggho oloketabbo.

Paribhogoti bhaṇḍaparibhogo. Paribhogenapi hi vāsiādibhaṇḍassa aggho parihāyati. Tasmā evaṃ upaparikkhitabbaṃ - sace koci kassaci pādagghanakaṃ vāsiṃ harati, tatra vāsisāmiko pucchitabbo “tāyā ayaṃ vāsi kittakena kītā”ti? “Pādena, bhante”ti. Kiṃ pana te kiṇitvāva ṭhapitā, udāhu naṃ vaḷaṇṇesīti? Sace vadati “ekadivasaṃ me

dantakaṭṭhaṃ vā rajanachalli vā pattapacanakadāru vā chinnaṃ, ghaṃsitvā vā nisitā”ti, athassa porāṇako aggho bhaṭṭhoti veditabbo. Yathā ca vāsiyā, evaṃ añjaniyā vā añjanisalākāya vā kuṇḍikāya vā palālena vā thusehi vā iṭṭhakacuṇṇena vā ekavāraṃ ghaṃsitvā dhovitamattenapi aggho bhassati. Tipumaṇḍalassa makaradantacchedanenapi parimajjanamattenapi, udakasāṭakassa sakiṃ nivāsanapārūpanenapi paribhogasīsena aṃse vā sīse vā ṭhapanamattenapi, taṇḍulādīnaṃ papphoṭānenapi tato ekaṃ vā dve vā apanayanenapi antamaso ekaṃ pāsāṇasakkharaṃ uddharitvā chaḍḍitamattenapi, sappitelādīnaṃ bhājanantarapaavattanenapi antamaso tato makkhikaṃ vā kipillikaṃ vā uddharitvā chaḍḍitamattenapi, guḷapiṇḍakassa madhurabhāvajānanatthaṃ nakkena vijjhātvā aṇumattaṃ gahitamattenapi aggho bhassati. Tasmā yaṃ kiñci pādagghanakaṃ vuttanayeneva sāmikehi paribhogena ūnaṃ kataṃ hoti, na taṃ avahaṭo bhikkhu pārājikena kātabboti. Evaṃ aggho oloketabbo.

Evaṃ imāni tulayitvā pañca ṭhānāni dhāreyya atthaṃ vicakkhaṇo, āpattiṃ vā anāpattiṃ vā garukaṃ vā lahukaṃ vā āpattiṃ yathāṭhāne ṭhapeyyāti. Tenāhu aṭṭhakathācariyā -

“Sikkhāpadaṃ samaṃ tena, aññaṃ kiñci na vijjati;
Anekanayavokiṇṇaṃ, gambhīratthavinicchayaṃ.

“Tasmā vatthumhi otiṇṇe, bhikkhunā vinayaññunā;
Vinayānuggahenettha, karontena vinicchayaṃ.

“Pāḷiṃ aṭṭhakathāñceva, sādhippāyamasesato;
Ogayha appamattena, karaṇīyo vinicchayo.

“Āpattidassanussāho, na katabbo kudācanaṃ;
Passissāmi anāpatti-miti kayirātha mānasaṃ.

“Passitvāpi ca āpattiṃ, avatvāva punappunaṃ;
Vīmaṃsitvātha viññūhi, saṃsanditvā ca taṃ vade.

“Kappiyepi ca vatthusmiṃ, cittassa lahuvattino;
Vasena sāmāññaḡuṇā, cavantīdha puthujjanā.

“Tasmā paraparikkhāraṃ, āsīvisamivoragaṃ;
Aggiṃ viya ca sampassaṃ, nāmaseyya vicakkhaṇo”ti.

233. Uttarimanussadhammārocanaṃ vinicchinantena pana “kiṃ te adhigataṃ. Kinti te adhigataṃ, kadā te adhigataṃ, kattha te adhigataṃ, katame te kilesā pahīnā, katamesaṃ tvaṃ dhammānaṃ lābhī”ti imāni cha ṭhānāni visodhetabbāni. Sace hi koci bhikkhu uttarimanussadhammādhigamaṃ byākareyya, na so ettāvatā sakkāro kātabbo, imesaṃ pana channaṃ ṭhānānaṃ sodhanatthaṃ evaṃ vattabbo “kiṃ te adhigataṃ, kiṃ jhānaṃ udāhu vimokkhādīsu aññatara”nti. Yo hi yena adhigato dhammo, so tassa pākaṭo hoti. Sace “idaṃ nāma me adhigata”nti vadati, tato “kinti te adhigata”nti pucchitabbo, “aniccalakkhaṇādīsu kiṃ dhuraṃ katvā aṭṭhatimsāya vā ārammaṇesu rūpārūpaajjhatabhiddhādibhedesu vā dhammesu kena mukhena abhinivisitvā”ti. Yo hi yassābhiniveso, so tassa pākaṭo hoti. Sace “ayaṃ nāma me abhiniveso, evaṃ mayā adhigata”nti vadati, tato “kadā te adhigata”nti pucchitabbo,

“kiṃ pubbaṇhe, udāhu majjhanhikādīsu aññatarasmiṃ kāle”ti. Sabbesañhi attanā adhigatakālo pākaṭo hoti. Sace “amukasmiṃ nāma kāle adhigaka”nti vadati, tato “kattha te adhigata”nti pucchitabbo, “kiṃ divātṭhāne, udāhu rattitṭhānādīsu aññatarasmiṃ okāse”ti. Sabbesañhi attanā adhigatokāso pākaṭo hoti. Sace “amukasmiṃ nāma me okāse adhigata”nti vadati, tato “katame te kilesā pahīnā”ti pucchitabbo, “kiṃ paṭhamamaggavajjhā, udāhu dutiyādimaggavajjhā”ti. Sabbesañhi attanā adhigatamaggena pahīnā kilesā pākaṭā honti.

Sace “ime nāma me kilesā pahīnā”ti vadati, tato “katamesaṃ tvaṃ dhammānaṃ lābhī”ti pucchitabbo, “kiṃ sotāpattimaggassa, udāhu sakadāgāmimaggādīsu aññatarassā”ti. Sabbesañhi attanā adhigatadhammo pākaṭo hoti. Sace “imesaṃ nāmāhaṃ dhammānaṃ lābhī”ti vadati, ettāvatāpissa vacanaṃ na saddhāttabbaṃ. Bahussutā hi uggahaparipucchākusalā bhikkhū imāni cha ṭhānāni sodhetuṃ sakkonti, imassa pana bhikkhuno āgamanapaṭipadā sodhetabbā. Yadi āgamanapaṭipadā na sujjhati, “imāya paṭipadāya lokuttaradhammo nāma na labbhatī”ti apanetabbo. Yadi panassa āgamanapaṭipadā sujjhati, dīgharattaṃ tīsu sikkhāsu appamatto jāgariyamanuyutto catūsu paccayesu alaggo ākāse pañisamena cetasā viharatīti paññāyati, tassa bhikkhuno byākaraṇaṃ paṭipadāya saddhiṃ saṃsandati. “Seyyathāpi nāma gaṇḍodakaṃ yamunodakena saṃsandati sameti, evameva supaññattā tena bhagavatā sāvakānaṃ nibbānagāminī paṭipadā, saṃsandati nibbānaṃ paṭipadā cā”ti vuttasadisā hoti. Apica kho na ettakenapi sakkāro kātabbo. Kasmā? Ekaccassa hi puthujjanassapi sato khīṇāsavassa paṭipattisadisā paṭipatti hoti, tasmā so bhikkhu tehi tehi upāyehi uttāsetabbo. Khīṇāsavassa nāma asaniyāpi matthake patamānāya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā na hoti, puthujjanassa appamattakenapi hoti.

Tatrimāni vatthūni - dīghabhāṇakaabhayaṭṭhero kira ekaṃ piṇḍapātikaṃ pariggahetuṃ asakkonto daharassa saññaṃ adāsi. So taṃ nahāyamānaṃ kalyāṇinadīmukhadvāre nimujjitvā pāde aggahesi. Piṇḍapātiko “kumbhīlo”ti saññāya mahāsaddamakāsi, tadā naṃ “puthujjano”ti jāniṃsu.

Candamukhatissarājakāle pana mahāvihāre saṅghatṭhero khīṇāsavo dubbalacakkhuko vihāreyeva acchati. Rājā “theraṃ pariggaṇhissāmī”ti bhikkhūsu bhikkhācāraṃ gatesu appasaddo upasaṅkamitvā sappo viya pāde aggahesi. Thero silāthambho viya niccalo hutvā “ko etthā”ti āha. “Ahaṃ, bhante, tisso”ti? “Sugandhaṃ vāyasi no tissā”ti. Evaṃ khīṇāsavassa bhayaṃ nāma natthi.

Ekacco pana puthujjanopi atisūro hoti nibbhayo. So rajanīyena ārammaṇena pariggaṇhitabbo. Vasabharājāpi ekaṃ therāṃ pariggaṇhamāno ghare nisīdāpetvā tassa santike badarasāḷavaṃ maddamāno nisīdi. Mahātherassa kheḷo calito, therassa puthujjanabhāvo āvibhūto. Khīṇāsavassa hi rasataṇhā nāma suppahīnā, dibbesupi rasesu nikanti nāma na hoti, tasmā imehi upāyehi pariggahetvā sacassa bhayaṃ vā chambhitattaṃ vā rasataṇhā vā uppajjati, “na ca tvaṃ arahā”ti apanetabbo. Sace pana abhīru acchambhī anutrāsī hutvā sīho viya nisīdati, dibbārammaṇepi nikantiṃ na janeti, ayaṃ bhikkhu sampannavēyyākaraṇo samantā rājarājamahāmattādīhi pesitaṃ sakkāraṃ arahatīti veditabbo. Evaṃ tāva uttarimanussadhammārocanaṃ vinicchinitabbaṃ.

234. Sakale pana vinayavinicchaye kosallaṃ patthayantena catubbidho vinayo jānitabbo.

Catubbidhañhi vinayaṃ, mahātherā mahiddhikā;
Nīharitvā pakāsesuṃ, dhammasaṅgāhakā purā.

Katamaṃ catubbidhaṃ? Suttaṃ sutānulomaṃ ācariyavādaṃ attanomatinti. Yaṃ sandhāya vuttaṃ “āhaccapadena kho, mahārāja, rasena ācariyavaṃsena adhippāyā”ti. Ettha hi āhaccapadanti suttaṃ adhippettaṃ. Rasoti sutānulomaṃ. Ācariyavaṃsoti ācariyavādo. Adhippāyoti attanomati.

Tattha suttaṃ nāma sakalavinayaṇṇaṃ pāṇi.

Sutānulomaṃ nāma cattāro mahāpadesā. Ye bhagavatā evaṃ vuttā -

“Yaṃ, bhikkhave, mayā ‘idaṃ na kappatī’ti appaṭikkhittaṃ, tañce akappiyaṃ anulometi, kappiyaṃ paṭibhāhati, taṃ vo na kappati. Yaṃ, bhikkhave, mayā ‘idaṃ na kappatī’ti appaṭikkhittaṃ, tañce kappiyaṃ anulometi, akappiyaṃ paṭibhāhati, taṃ vo kappati. Yaṃ, bhikkhave, mayā ‘idaṃ kappatī’ti ananuññātaṃ, taṃ ce akappiyaṃ anulometi, kappiyaṃ paṭibhāhati, taṃ vo na kappati. Yaṃ, bhikkhave, mayā ‘idaṃ kappatī’ti ananuññātaṃ, tañce kappiyaṃ anulometi, akappiyaṃ paṭibhāhati, taṃ vo kappatī”ti.

Ācariyavādo nāma dhammasaṅgāhakehi pañcahi arahantasatehi ṭhapitā pāṇinimuttā okkantavinicchayappavattā aṭṭhakathānti.

Attanomati nāma suttasutānulomaācariyavāde muñcitvā anumānena attano anubuddhiyā nayaggāhena upaṭṭhitākārakathanaṃ.

Apica suttantābhiddhammavinayaṭṭhakathāsu āgato sabbopi theravādo attanomati nāma. Taṃ pana attanomatim gahetvā kathentena na daḥhaggāhaṃ gahetvā voharitabbā, kāraṇaṃ sallakkhetvā atthena pāṇim, pāṇiyā ca atthaṃ saṃsanditvā kathetabbā, attanomati ācariyavāde otāretabbā. Sace tattha otarati ceva sameti ca, gahetabbā. Sace neva otarati na sameti, na gahetabbā. Ayañhi attanomati nāma sabbadubbālā, attanomatito ācariyavādo balavatāro.

Ācariyavādopi sutānulome otāretabbo. Tattha otaranto samento eva gahetabbo, itaro na gahetabbo. Ācariyavādato hi sutānulomaṃ balavataraṃ.

Sutānulomampi sutte otāretabbā. Tattha otarantaṃ samentameva gahetabbā, itaraṃ na gahetabbā. Sutānulomato hi suttameva balavataraṃ. Suttañhi appaṭivattiyaṃ kārakasaṅghasadisam buddhānaṃ ṭhitakālasadisam. Tasmā yadā dve bhikkhū sākacchanti, sakavādī suttaṃ gahetvā katheti, paravādī sutānulomaṃ. Tehi aññamaññaṃ khepaṃ vā garaṃ vā akatvā sutānulomaṃ sutte otāretabbā. Sace otarati sameti, gahetabbā, no ce, na gahetabbā, suttasmiṃyeva ṭhātabbā. Athāyaṃ suttaṃ gahetvā katheti, paro ācariyavādaṃ. Tehipi aññamaññaṃ khepaṃ vā garaṃ vā akatvā ācariyavādo sutte otāretabbo. Sace otarati sameti, gahetabbo. Anotaranto asamento ca gārayhācariyavādo na gahetabbo, suttasmiṃyeva ṭhātabbā. Athāyaṃ suttaṃ gahetvā katheti, paro attanomatim. Tehipi aññamaññaṃ khepaṃ vā garaṃ vā akatvā attanomati sutte otāretabbā. Sace otarati sameti, gahetabbā, no ce, na gahetabbā, suttasmiṃyeva ṭhātabbā.

Athāyaṃ sutānulomaṃ gahetvā katheti, paro suttaṃ, sutānulome otāretabbā. Sace otarati sameti, tisso saṅgītiyo āruḥhaṃ pāṇiagataṃ paññāyati, gahetabbā, no ce tathā paññāyati, na otarati na sameti, bāhirakasuttaṃ vā hoti siloko vā aññaṃ vā

gārayhasuttaṃ guḷhavessantaraguḷhavinayavedallādīnaṃ aññatarato ābhataṃ, na gahetabbaṃ, suttānulomasmiṃyeva ṭhātabbaṃ. Athāyaṃ suttānulomaṃ gahetvā katheti, paro ācariyavādaṃ. Ācariyavādo suttānulome otāretabbo. Sace otarati sameti, gahetabbo. No ce, na gahetabbo, suttānulomeyeva ṭhātabbaṃ. Athāyaṃ suttānulomaṃ gahetvā katheti, paro attanomaṃ. Attanomaṃ suttānulome otāretabbā. Sace otarati sameti, gahetabbā. No ce, na gahetabbā, suttānulomeyeva ṭhātabbaṃ.

Athāyaṃ ācariyavādaṃ gahetvā katheti, paro suttaṃ. Suttaṃ ācariyavāde otāretabbaṃ. Sace otarati sameti, gahetabbaṃ. Itaraṃ gārayhasuttaṃ na gahetabbaṃ, ācariyavādeyeva ṭhātabbaṃ. Athāyaṃ ācariyavādaṃ gahetvā katheti, paro suttānulomaṃ. Suttānulomaṃ ācariyavāde otāretabbaṃ. Otarantaṃ samentameva gahetabbaṃ, itaraṃ na gahetabbaṃ, ācariyavādeyeva ṭhātabbaṃ. Athāyaṃ ācariyavādaṃ gahetvā katheti, paro attanomaṃ. Attanomaṃ ācariyavāde otāretabbā. Sace otarati sameti, gahetabbā. No ce, na gahetabbā, ācariyavādeyeva ṭhātabbaṃ.

Atha panāyaṃ attanomaṃ gahetvā katheti, paro suttaṃ. Suttaṃ attanomaṃ otāretabbaṃ. Sace otarati sameti, gahetabbaṃ. Itaraṃ gārayhasuttaṃ na gahetabbaṃ, attanomaṃyeva ṭhātabbaṃ. Athāyaṃ attanomaṃ gahetvā katheti, paro suttānulomaṃ. Suttānulomaṃ attanomaṃ otāretabbaṃ. Otarantaṃ samentameva gahetabbaṃ, itaraṃ na gahetabbaṃ, attanomaṃyeva ṭhātabbaṃ. Athāyaṃ attanomaṃ gahetvā katheti, paro ācariyavādaṃ. Ācariyavādo attanomaṃyeva otāretabbo. Sace otarati sameti, gahetabbo. Itaro gārayhācariyavādo na gahetabbo, attanomaṃyeva ṭhātabbaṃ, attano gahaṇameva baliyaṃ kātābbaṃ. Sabbatṭhānesu ca khepo vā garahā vā na kātābbāti.

Atha panāyaṃ kappiyanti gahetvā katheti, paro akappiyanti, sutte ca suttānulome ca otāretabbaṃ. Sace kappiyaṃ hoti, kappiye ṭhātabbaṃ. Sace akappiyaṃ, akappiye ṭhātabbaṃ. Athāyaṃ tassa kappiyabhāvasādhakaṃ suddato bahuṃ kāraṇaṃ vinicchayaṃ dasseti, paro kāraṇaṃ na vindati, kappiyeva ṭhātabbaṃ. Atha paro tassa akappiyabhāvasādhakaṃ suddato bahuṃ kāraṇaṃ vinicchayaṃ dasseti, anena attano gahaṇanti katvā dāḷhaṃ ādāya na ṭhātabbaṃ, “sādhū”ti sampatichhitvā akappiye eva ṭhātabbaṃ. Atha dvinnampi kāraṇacchāyā dissati, paṭikkhittabhāvoyeva sādhu, akappiye ṭhātabbaṃ. Vinayaṃhi patvā kappiyākappiyavicāraṇaṃ āgamma rundhitabbaṃ, gāḷhaṃ kattabbaṃ, sotam pacchinditabbaṃ, garukabhāveyeva ṭhātabbaṃ.

Atha panāyaṃ akappiyanti gahetvā katheti, paro kappiyanti, sutte ca suttānulome ca otāretabbaṃ. Sace kappiyaṃ hoti, kappiye ṭhātabbaṃ. Sace akappiyaṃ, akappiye ṭhātabbaṃ. Athāyaṃ bahūhi suddavinicchayaṃkāraṇehi akappiyabhāvaṃ dasseti, paro kāraṇaṃ na vindati, akappiye ṭhātabbaṃ. Atha paro bahūhi suddavinicchayaṃkāraṇehi kappiyabhāvaṃ dasseti, ayaṃ kāraṇaṃ na vindati, kappiye ṭhātabbaṃ. Atha dvinnampi kāraṇacchāyā dissati, attano gahaṇaṃ na vissajjetabbaṃ. Yathā cāyaṃ kappiyākappiye akappiyakappiye ca vinicchayo vutto, evaṃ anāpattiāpattivāde āpattānāpattivāde ca, lahukagarukāpattivāde garukalahukāpattivāde cāpi vinicchayo veditabbo. Nāmamatteyeva hi ettha nānaṃ, yojanānaye nānaṃ natthi, tasmā na vitthāritaṃ.

Evam kappiyākappiyādivinicchaye uppanne yo
suttasuttānulomaācariyavādaattanomatīsu atirekakāraṇaṃ labhati, tassa vāde
ṭhātabbaṃ, sabbaso pana kāraṇavinicchayaṃ alabhantena suttaṃ na jahitabbaṃ,
suttasmimyeva ṭhātabbanti. Evam sakalavinayavinicchaye kosallaṃ patthayantena
ayaṃ catubbidho vinayo jānitabbo.

Imañca pana catubbidhaṃ vinayaṃ ñatvāpi vinayadharena puggalena
tilakkhaṇasamannāgatena bhavitabbaṃ. Tīṇi hi vinayadharassa lakkhaṇāni
icchitabbāni. Katamāni tīṇi? Suttañcassa svāgataṃ hoti suppvatti suvinicchitaṃ
suttato anubyañjanasoti idamekaṃ lakkhaṇaṃ. Vinaye kho pana ṭhito hoti asaṃhīroti
idaṃ dutiyaṃ. Ācariyaparamparā kho panassa suggahitā hoti sumanasikatā
sūpadhāritāti idaṃ tatiyaṃ.

Tattha suttaṃ nāma sakalaṃ vinayapiṭakaṃ. Tadassa svāgataṃ hotīti suṭṭhu
āgataṃ. Suppvattīti suṭṭhu pavattaṃ paguṇaṃ vācuggataṃ. Suvinicchitaṃ suttaso
anubyañjanasoti pālito ca paripucchato ca aṭṭhakathāto ca suvinicchitaṃ hoti
kaṅkhāchedanaṃ katvā uggahitaṃ. Vinaye kho pana ṭhito hotīti vinaye lajjibhāvena
patiṭṭhito hoti. Alajjī hi bahussutopi samāno lābhagarukatāya tantim visamvādetvā
uddhammaṃ ubbinayaṃ satthusāsaṇaṃ dīpetvā sāsane mahantaṃ upaddavaṃ
karoti, saṅghabhedampi saṅgharājimpi uppādeti. Lajjī pana kukkuccako sikkhākāmo
jīvitahetupi tantim avisamvādetvā dhammameva vinayameva dīpeti, satthusāsaṇaṃ
garukaṃ katvā ṭhapeti. Tathā hi pubbe mahātherā tikkhattuṃ vācaṃ nicchāresuṃ
“anāgate lajjī rakkhissati, lajjī rakkhissati, lajjī rakkhissatī”ti. Evam yo lajjī, so
vinayaṃ avijahanto avokkamanto lajjibhāveneva vinaye ṭhito hoti suppatiṭṭhitoti.

Asaṃhīroti saṃhīro nāma yo pālīyaṃ vā aṭṭhakathāyaṃ vā heṭṭhato vā uparito vā
padapaṭipāṭiyā vā pucchiyamāno vitthunati vipphandati santiṭṭhituṃ na sakkoti, yaṃ
yaṃ parena vuccati, taṃ taṃ anujānāti, sakavādaṃ chaḍḍetvā paravādaṃ gaṇhāti.
Yo pana pālīyaṃ vā aṭṭhakathāyaṃ vā heṭṭhupariyena vā padapaṭipāṭiyā vā
pucchiyamāno na vitthunati na vipphandati, ekekalomaṃ saṇḍāsena gaṇhanto viya
“evam mayam vadāma, evam no ācariyā vadantī”ti vissajjeti, yamhi pālī ca
pālīvinicchayo ca suvaṇṇabhājane pakkhittasīhavasā viya parikkhayaṃ pariyādānaṃ
agacchanto tiṭṭhati, ayaṃ vuccati “asaṃhīro”ti.

Ācariyaparamparā kho panassa suggahitā hotīti theraparamparā vaṃsaparamparā
assa suṭṭhu gahitā hoti. Sumanasikatāti suṭṭhu manasikatā, āvajjitamatte
ujjalitapadīpo viya hoti. Sūpadhāritāti suṭṭhu upadhāritā pubbāparānusandhito atthato
kāraṇato ca upadhāritā. Attanomatim pahāya ācariyasuddhiyā vattā hoti, “mayhaṃ
ācariyo asukācariyassa santike uggaṇhi, so asukassā”ti evam sabbaṃ
ācariyaparamparaṃ theravādaṅgaṃ haritvā yāva upālitthero sammāsambuddhassa
santike uggaṇhīti pāpetvā ṭhapeti, tatopi āharitvā upālitthero sammāsambuddhassa
santike uggaṇhi, dāsakatthero attano upajjhāyassa upālittherassa, soṇatthero attano
upajjhāyassa dāsakattherassa, siggavatthero attano upajjhāyassa soṇattherassa,
moggaliputtatissatthero attano upajjhāyassa siggavattherassa caṇḍavajjittherassa
cāti evam sabbaṃ ācariyaparamparaṃ theravādaṅgaṃ āharitvā attano ācariyaṃ
pāpetvā ṭhapeti. Evam uggahitā hi ācariyaparamparā suggahitā hoti. Evam
asakkontena pana avassaṃ dve tayo parivaṭṭā uggahetabbā. Sabbapacchimena hi
nayena yathā ācariyo ācariyācariyo ca pālīṇca paripucchaṇca vadanti, tathā ñātuṃ
vaṭṭati.

Imehi ca pana tīhi lakkhaṇehi samannāgatena vinayadharena vatthuvinicchayattham sannipatite saṅghe otiṇṇe vatthusmiṃ codakena ca cuditakena ca vutte vattabbe sahasā avinicchinitvāva cha ṭhānāni oloketabbāni. Katamāni cha? Vatthu oloketabbam, mātikā oloketabbā, padabhājanīyam oloketabbam, tikaparicchedo oloketabbo, antarāpatti oloketabbā, anāpatti oloketabbāti.

Vatthum olokontopi hi “tiṇena vā paṇṇena vā paṭicchādetvā āgantabbam, na tveva naggena āgantabbam, yo āgaccheyya, āpatti dukkaṭassā”ti evaṃ ekaccaṃ āpattiṃ passati, so taṃ suttaṃ ānetvā taṃ adhikaraṇam vūpasamessati.

Mātikam olokontopi “sampajānamusāvāde pācittiya”ntiādinā nayena pañcannaṃ āpattīnaṃ aññataram āpattiṃ passati, so taṃ suttaṃ ānetvā taṃ adhikaraṇam vūpasamessati.

Padabhājanīyam olokontopi “akkhayite sarīre methunaṃ dhammaṃ paṭisevati, āpatti pārājikassa. Yebhuyyena khayite sarīre methunaṃ dhammaṃ paṭisevati, āpatti thullaccayassā”tiādinā nayena sattannaṃ āpattīnaṃ aññataram āpattiṃ passati, so padabhājanīyato suttaṃ ānetvā taṃ adhikaraṇam vūpasamessati.

Tikaparicchedam olokontopi tikasaṅghādisesaṃ vā tikapācittiyaṃ vā tikadukkaṭam vā aññataram vā āpattiṃ tikaparicchede passati, so tato suttaṃ ānetvā taṃ adhikaraṇam vūpasamessati.

Antarāpattiṃ olokontopi “paṭilātaṃ ukkhipati, āpatti dukkaṭassā”ti evaṃ yā sikkhāpadantaresu antarāpatti hoti, taṃ passati, so taṃ suttaṃ ānetvā taṃ adhikaraṇam vūpasamessati.

Anāpattiṃ olokontopi “anāpatti bhikkhu asādiyantassa, atheyyacittassa, na maraṇādhippāyassa, anullapanādhippāyassa, na mocanādhippāyassa asaṅcicca asatiyā ajānantassā”ti evaṃ tasmim tasmim sikkhāpade niddiṭṭham anāpattiṃ passati, so taṃ suttaṃ ānetvā taṃ adhikaraṇam vūpasamessati.

Yo hi bhikkhu catubbidhavinayakovidō tilakkhaṇasampanno imāni cha ṭhānāni oloketvā adhikaraṇam vūpasamessati, tassa vinicchayo appaṭivattiyo buddhena sayaṃ nisīditvā vinicchitasadisō hoti. Taṃ ce evaṃ vinicchayakusalaṃ bhikkhum koci katasikkhāpadavītikkamo bhikkhu upasaṅkamitvā attano kukkucçaṃ puccheyya, tena sādhu kaṃ sallakkhetvā sace anāpatti hoti, “anāpatti”ti vattabbaṃ. Sace pana āpatti hoti, sā desanāgāminī ce, “desanāgāminī”ti vattabbaṃ. Vuṭṭhānagāminī ce, “vuṭṭhānagāminī”ti vattabbaṃ. Athassa pārājikacchāyā dissati, “pārājikāpatti”ti na vattabbaṃ. Kasmā? Methunadhammavītikkamo hi uttarimanussadhammavītikkamo ca oḷāriko, adinnādānamanaussaviggahavītikkamā pana sukhumā cittalahukā. Te sukhumeneva āpajjati, sukhumena rakkhati, tasmā visesena taṃvatthukaṃ kukkucçaṃ pucchiyamāno “āpatti”ti avatvā sacassa ācariyo dharati, tato tena so bhikkhu “amhākaṃ ācariyaṃ pucchā”ti pesetabbo. Sace so puna āgantvā “tumhākaṃ ācariyo suttato nayato oloketvā ‘satekiccho’ti maṃ āhā”ti vadati, tato tena so “sādhu suṭṭhu yaṃ ācariyo bhaṇati, taṃ karohī”ti vattabbo. Atha panassa ācariyo natthi, saddhiṃ uggahitatthero pana atthi, tassa santikaṃ pesetabbo “amhehi saha uggahitatthero gaṇapāmokkho, taṃ gantvā pucchā”ti. Tenapi “satekiccho”ti vinicchite “sādhu suṭṭhu tassa vacanaṃ karohī”ti vattabbo. Atha tassa saddhiṃ uggahitattheropi natthi, antevāsiko paṇḍito atthi, tassa santikaṃ pesetabbo “asukadaharam gantvā pucchā”ti. Tenapi “satekiccho”ti vinicchite “sādhu suṭṭhu

tassa vacanaṃ karohī”ti vattabbo. Atha daharassapi pārājikacchāyāva upaṭṭhāti, tenapi “pārājikosī”ti na vattabbo. Dullabho hi buddhuppādo, tato dullabhatarā pabbajjā ca upasampadā ca. Evaṃ pana vattabbo “vivittaṃ okāsaṃ sammajjitvā divāvihāraṃ nisīditvā sīlāni visodhetvā dvattiṃsākāraṃ tāva manasikarohī”ti. Sace tassa arogaṃ sīlaṃ, kammaṭṭhānaṃ ghaṭayati, saṅkhārā pākaṭā hutvā upaṭṭhahanti, upacārappanāppattaṃ viya cittaṃ ekaggaṃ hoti, divasaṃ atikkantampi na jānāti, so divasātikkame upaṭṭhānaṃ āgato evaṃ vattabbo “kīdisā te cittappavattī”ti. Ārocitāya ca cittapavattiyā vattabbo “pabbajjā nāma cittavisuddhatthāya, appamatto samaṇadhammaṃ karohī”ti.

Yassa pana sīlaṃ bhinnaṃ hoti, tassa kammaṭṭhānaṃ na ghaṭayati, patodābhitunnaṃ viya cittaṃ vikampati, vippaṭisāragginā ḍayhati, tattapāsāṇe nisinno viya taṅkhaṇeyeva vuṭṭhāti. So āgato “kā te cittapavattī”ti pucchitabbo. Ārocitāya cittapavattiyā “natthi loke raho nāma pāpakammaṃ pakubbato. Sabbapaṭhamañhi pāpaṃ karonto attanā jānāti. Athassa ārakkhadevatā paracittavidū samaṇabrāhmaṇā aññā ca devatā jānanti, tvaṃyeva dāni tava sotthiṃ pariyesāhī”ti vattabbo. Evaṃ katavīttikkameneva bhikkhunā sayameva āgantvā ārocite paṭipajjitabbaṃ.

235. Idāni yā sā pubbe vuttappabhedā codanā, tassāyeva sampattivipattijānanatthaṃ ādimajjhapariyosānādīnaṃ vasena vinicchayo veditabbo. Seyyathidaṃ, codanāya ko ādi, kiṃ majjhe, kiṃ pariyosānaṃ? Codanāya “ahaṃ taṃ vattukāmo, karotu me āyasmā okāsa”nti evaṃ okāsakammaṃ ādi. Otiṇṇena vatthunā codetvā sāretvā vinicchayo majjhe. Āpattiyāṃ vā anāpattiyāṃ vā paṭiṭṭhāpanena samatho pariyosānaṃ.

Codanāya kati mūlāni, kati vatthūni, kati bhūmiyo? Codanāya dve mūlāni samūlikā vā amūlikā vā. Tīṇi vatthūni diṭṭhaṃ suttaṃ parisāṅkitaṃ. Pañca bhūmiyo kālana vakkhāmi, no akālana, bhūtena vakkhāmi, no abhūtena, saṇhena vakkhāmi, no pharusena, atthasaṃhitena vakkhāmi, no anatthasaṃhitena, mettacitto vakkhāmi, no dosantaroti. Imāya ca pana codanāya codakena puggalena “parisuddhakāyasamācāro nu khomhī”tiādīnā nayena upālīpañcakesu vuttesu pannarasasu dhammesu paṭiṭṭhātabbaṃ. Cuditakena dvīsu dhammesu paṭiṭṭhātabbaṃ sacce ca akuppe cāti.

Anuvijjakena ca codako pucchitabbo “yaṃ kho tvaṃ, āvuso, imaṃ bhikkhuṃ codesi, kimhi naṃ codesi, sīlavipattiyā codesi, ācāravipattiyā codesi, diṭṭhivipattiyā codesī”ti. So ce evaṃ vadeyya “sīlavipattiyā vā codemi, ācāravipattiyā vā codemi, diṭṭhivipattiyā vā codemi”ti. So evamassa vacanīyo “jānāsi panāyasmā sīlavipattiṃ, jānāsi ācāravipattiṃ, jānāsi diṭṭhivipatti”nti. So ce evaṃ vadeyya “jānāmi kho ahaṃ, āvuso, sīlavipattiṃ, jānāmi ācāravipattiṃ, jānāmi diṭṭhivipatti”nti. So evamassa vacanīyo “katamā panāvuso, sīlavipatti, katamā ācāravipatti, katamā diṭṭhivipatti”ti? So ce evaṃ vadeyya “cattāri pārājikāni terasa saṅghādisesā, ayaṃ sīlavipatti. Thullaccayaṃ pācittiyāṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ, ayaṃ ācāravipatti. Micchādiṭṭhi antaggāhikā diṭṭhi, ayaṃ diṭṭhivipatti”ti.

So evamassa vacanīyo “yaṃ kho tvaṃ, āvuso, imaṃ bhikkhuṃ codesi, diṭṭhena vā codesi, sutena vā codesi, parisāṅkāya vā codesī”ti. So ce evaṃ vadeyya “diṭṭhena vā codemi, sutena vā codemi, parisāṅkāya vā codemi”ti. So evamassa vacanīyo “yaṃ kho tvaṃ, āvuso, imaṃ bhikkhuṃ diṭṭhena codesi, kiṃ te diṭṭhaṃ, kinti te diṭṭhaṃ,

kadā te diṭṭhaṃ, kattha te diṭṭhaṃ, pārājikaṃ ajjhāpajjanto diṭṭho, saṅghādisesaṃ ajjhāpajjanto diṭṭho, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpajjanto diṭṭho, kattha cāyaṃ bhikkhu ahosi, kattha ca tvaṃ karosi, kiñca tvaṃ karosi, kiṃ ayaṃ bhikkhu karotī”ti?

So ce evaṃ vadeyya “na kho ahaṃ, āvuso, imaṃ bhikkhuṃ diṭṭhena codemi, apica sutena codemi”ti. So evamassa vacanīyo “yaṃ kho tvaṃ, āvuso, imaṃ bhikkhuṃ sutena codesi, kiṃ te sutam, kinti te sutam, kadā te sutam, kattha te sutam, pārājikaṃ ajjhāpannoti sutam, saṅghādisesaṃ ajjhāpannoti sutam, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpannoti sutam, bhikkhussa sutam, bhikkhuniyā sutam, sikkhamānāya sutam, sāmaṇerassa sutam, sāmaṇeriyā sutam, upāsakassa sutam, upāsikāya sutam, rājūnaṃ sutam, rājamahāmattānaṃ sutam, titthiyānaṃ sutam, titthiyasāvakānaṃ suta”nti.

So ce evaṃ vadeyya “na kho ahaṃ, āvuso, imaṃ bhikkhuṃ sutena codemi, apica parisaṅkāya codemi”ti. So evamassa vacanīyo “yaṃ kho tvaṃ, āvuso, imaṃ bhikkhuṃ parisaṅkāya codesi, kiṃ parisaṅkasi, kinti parisaṅkasi, kadā parisaṅkasi, kattha parisaṅkasi? Pārājikaṃ dhammaṃ ajjhāpannoti parisaṅkasi, saṅghādisesaṃ thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpannoti parisaṅkasi, bhikkhussa sutvā parisaṅkasi, bhikkhuniyā sutvā...pe... titthiyasāvakānaṃ sutvā parisaṅkasī”ti.

Diṭṭhaṃ diṭṭhena sameti, diṭṭhena saṃsandate diṭṭhaṃ;
Diṭṭhaṃ paṭicca na upeti, asuddhaparisaṅkito;
So puggalo paṭiññāya, kātabbo tenuposatho.

Sutam sutena sameti, sutena saṃsandate sutam;
Sutam paṭicca na upeti, asuddhaparisaṅkito;
So puggalo paṭiññāya, kātabbo tenuposatho.

Mutam mutena sameti, mutena saṃsandate mutam;
Mutam paṭicca na upeti, asuddhaparisaṅkito;
So puggalo paṭiññāya, kātabbo tenuposatho.

Paṭiññā lajjīsu katā, alajjīsu evaṃ na vijjati;
Bahumpi alajjī bhāseyya, vattānusandhitena kārayeti.

Apicettha saṅgāmāvacarena bhikkhunā saṅghaṃ upasaṅkamantena nīcacittena saṅgho upasaṅkamitabbo rajoharaṇasamena cittena, āsanakusalena bhavitabbaṃ nisajjakusalena, there bhikkhū anupakhajjantena nave bhikkhū āsanena appaṭibāhantena yathāpatirūpe āsane nisīditabbaṃ, anānākathikena bhavitabbaṃ atiracchānakathikena, sāmaṃ vā dhammo bhāsitaṃ, paro vā ajjhesitaṃ, ariyo vā tuṇhībhāvo nātimaññitaṃ.

Saṅghena anumatenā puggalena anuvijjakena anuvijjitukāmena na upajjhāyo pucchitaṃ, na ācariyo pucchitaṃ, na saddhivihāriko pucchitaṃ, na antevāsiko pucchitaṃ, na samānupajjhāyako pucchitaṃ, na samānācariyako pucchitaṃ, na jāti pucchitabbā, na nāmaṃ pucchitabbaṃ, na gottam pucchitabbaṃ, na āgamo

pucchitabbo, na kulapadeso pucchitabbo, na jātibhūmi pucchitabbā. Taṃ kiṃkāraṇā? Atrassa pemaṃ vā doso vā, peme vā sati dose vā chandāpi gaccheyya dosāpi gaccheyya mohāpi gaccheyya bhayāpi gaccheyyāti.

Saṅghena anumatena puggalena anuvijjakena anuvijjitukāmena saṅghagarukena bhavitabbaṃ, no puggalagarukena, saddhammagarukena bhavitabbaṃ, no āmisagarukena, atthavasikena bhavitabbaṃ, no parisakappikena, kālena anuvijjitabbaṃ, no akālena, bhūtena anuvijjitabbaṃ, no abhūtena, saṅghena anuvijjitabbaṃ, no pharusena, atthasaṃhitena anuvijjitabbaṃ, no anatthasaṃhitena, mettacittena anuvijjitabbaṃ, no dosantarena, na upakaṇṇakajappinā bhavitabbaṃ, na jimhaṃ pekkhitabbaṃ, na akkhi nikhaṇitabbaṃ, na bhamukaṃ ukkhipitabbaṃ, na sīsaṃ ukkhipitabbaṃ, na hatthavikāro kātabbo, na hatthamuddā dassetabbā.

Āsanakusalena bhavitabbaṃ nisajjakusalena, yugamattaṃ pekkhantena atthaṃ anuvidhiyantena sake āsane nisīditabbaṃ, na ca āsanā vuṭṭhātabbaṃ, na vītihātabbaṃ, na kummaggo sevitabbo, na bāhāvikkhepakāṃ bhaṇitabbaṃ, aturitena bhavitabbaṃ asāhasikena, acaṇḍikatena bhavitabbaṃ vacanakkhamena, mettacittena bhavitabbaṃ hitānukampinā, kāruṇikena bhavitabbaṃ hitaṃ parisakkinā, asamphappalāpinā bhavitabbaṃ pariyantabhāṇinā, averavasikena bhavitabbaṃ anasuruttena, attā pariggahetabbo, paro pariggahetabbo, codako pariggahetabbo, cuditako pariggahetabbo, adhammacodako pariggahetabbo, adhammacuditako pariggahetabbo, dhammacodako pariggahetabbo, dhammacuditako pariggahetabbo, vuttaṃ ahāpentena avuttaṃ appakāsentena otiṇṇāni padabyañjanāni sādhukaṃ uggahetvā paro paripucchitvā yathāpaṭiñṇāya kāretabbo, mando hāsetabbo, bhīru assāsetabbo, caṇḍo nisedhetabbo, asuci vibhāvetabbo, ujumaddavena na chandāgati gantabbā, na dosāgati gantabbā, na mohāgati gantabbā, na bhayāgati gantabbā, majjhantena bhavitabbaṃ dhammesu ca puggalesu ca, evañca pana anuvijjako anuvijjamāno satthu ceva sāsanaṃ hoti, viññānaṃ sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo cāti.

Iti pāḷimuttakavinayavinicchayaśaṅgahe

Codanādivinicchayaṭṭhā samattā.



ABOUT THIS TRANSLATION

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