

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 tava 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 “tvaṃ kira maṃ idaṅcidaṅca vadasī”ti bhaṇati, so “nāhaṃ evarūpaṃ jānāmi, kathāpavattiyaṃ pana mayā anodissakaṃ katvā vuttamatthi. Sace ahaṃ tava imaṃ dukkhuppattiṃ jāneyyaṃ, ettakampi na katheyya”nti. Ayaṃ dubbalacodako. Tassetāṃ 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 “bhikkhussa sutvā codeti, bhikkhuniyā sutvā...pe... titthiyasāvakaṇaṃ 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 “tvaṃ methunaṃ dhammaṃ paṭisevi, adinnaṃ ādiyi, manussaṃ ghātayittha, abhūtaṃ ārocayitthā”ti evaṃ pavattā. Āpattisandassanā nāma “tvaṃ methunadhammapārājikāpattiṃ āpanno”tievaṃ mādinayappavattā. Saṃvāsapaṭikkhepo nāma “natthi tayā saddhiṃ uposatho vā pavāraṇā vā saṅghakammaṃ vā”ti evaṃ pavatto. Sāmīcipaṭikkhepo nāma abhivādanapaccuṭṭhānaañjalikammabījanādikammānaṃ 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 pātimokkhaṭṭhapanāṃ, ekaṃ dhammika”ntiādiṃ katvā yāva dasa adhammikāni pātimokkhaṭṭhapanāni, 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 sahaṣṣāni honti. Puna diṭṭhādibhede samūlikāmūlikavasena anekasaḥṣā 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 sampañcchitabbaṃ. Atha pana “vinicchinnatha tāva, bhante, sace amhākaṃ khamissati, gaṇhissāmā”ti vadanti, “cetiyaṃ tāva vandathā”tiādīni vatvā dīghasuttaṃ katvā vissajjitabbaṃ. Te ce cirarattaṃ kilantā pakkantaparisā upacchinnapakkhā hutvā puna yācanti, yāvatatiyaṃ paṭikkhipitvā yadā nimmadā honti, tadā nesaṃ adhikaraṇaṃ vinicchinitabbaṃ. Vinicchinantehi ca sace alajjussannā hoti parisā, ubbāhikāya taṃ adhikaraṇaṃ vinicchinitabbaṃ. Sace bālussannā hoti parisā, “tumhākaṃ sabhāge vinayadhare pariyesathā”ti vinayadhare pariyesāpetvā yena dhammena yena vinayena yena satthusāsanena taṃ adhikaraṇaṃ vūpasammati, tathā taṃ adhikaraṇaṃ vūpasametabbaṃ.

Tattha ca dhammoti bhūtaṃ vatthu. Vinayoti codanā ceva sāraṇā ca. Satthusāsananti ñattisampadā ca anussāvanasampadā ca. Tasmā codakena vatthusmiṃ ārocite cuditako pucchitabbo “santametaṃ, no”ti. Evaṃ vatthum upaparikkhitvā bhūtena vatthunā codetvā sāretvā ñattisampadāya ca anussāvanasampadāya ca taṃ adhikaraṇaṃ vūpasametabbaṃ. Tatra ce alajjī lajjim codeti, so ca alajjī bālo hoti abyatto, nāssa nayo dātabbo, evaṃ pana vattabbo “kimhi naṃ codesī”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 kātābbaṃ.

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

Tadatthadīpanatthañca idaṃ vatthu veditabbaṃ - tipīṭakacūlābhayatthero kira lohapaśādassa heṭṭhā bhikkhūnaṃ vinayaṃ kathetvā sāyanhasamaye vuṭṭhāti, tassa vuṭṭhānasamaye dve attapaccatthikā kathaṃ pavattesuṃ. Eko “etampi natthi, etampi natthī”ti paṭiññaṃ na deti, atha appāvasese paṭhamayāme therassa tasmim puggale “ayaṃ patiṭṭhāya katheti, ayaṃ pana paṭiññaṃ na deti, bahūni ca vatthūni osaṭāni, 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 īdiseneva bhavitum vaṭṭati”ti vatvā setakāni nivāsetvā “ciraṃ kilamitāttha mayā”ti khamāpetvā pakkāmi.

Evaṃ lajjinā codiyamāno alajjī bahūsupi vatthūsu uppannesu paṭiññaṃ na deti, so

neva “suddho”ti vattabbo, na “asuddho”ti, jīvamatako nāma āmakapūṭiko nāma cesa. Sace panassa aññampi 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 lajjī lajjīṃ codeti, vivādo ca nesaṃ kismiñcideva appamattako hoti, saññāpetvā “mā evaṃ karoṭhā”ti accayaṃ desāpetvā uyyojetabbā. Atha panettha cuditakena sahasā viraddhaṃ hoti, ādito paṭṭhāya alajjī nāma natthi. So ca pakkhānurakkhaṇatthāya paṭiññaṃ na deti, “mayaṃ saddahāma, mayaṃ saddahāmā”ti bahū uṭṭhahanti, so tesāṃ paṭiññāya ekavāraṃ dnevāraṃ suddho hotu, atha pana viraddhakālato paṭṭhāya ṭhāne na tiṭṭhati, vinicchayo na dātabbo.

232. Adinnādānavatthūṃ vinicchinantena pana pañcavīsati avahārā sādhuṃ sallakkhetabbā. Tesu ca kusaleṇa vinayadhareṇa otiṇṇaṃ vatthūṃ sahasā avinicchinitvā pañca ṭhānāni oloketabbāni, yāni sandhāya porāṇā āhu -

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

Tattha vatthūni 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 mahācetiyaṇa mahāvihāre paṭivasati. So bhikkhu therāṃ upasaṅkamitvā vanditvā okāsaṃ kāretvā attano kukkucāṃ pucchi. Thero tena bhaṭṭhe janakāye pacchā āgantvā gahitabhāvaṃ ṇatvā “atthi dāni ettha okāso”ti cintetvā āha “sace kāsāvasāmikaṃ bhikkhū āneyyāsi, sakkā haveyya tava paṭiṭṭhā kātu”nti. Kathāhaṃ, bhante, taṃ dakkhissāmīti. Tahiṃ tahiṃ gantvā olokehīti. So pañcapi mahāvihāre oloketvā neva addakkhi. Tato naṃ thero pucchi “katarāya disāya bahū bhikkhū āgacchantī”ti? “Dakkhiṇadisāya, bhante”ti. Tena hi kāsāvaṃ dīghato ca tiriyañca minitvā ṭhāpehi, ṭhāpetvā dakkhiṇadisāya viharapaṭipāṭiyā vicinitvā taṃ bhikkhū ānehīti. So tathā katvā taṃ bhikkhū disvā therassa santikaṃ ānesi. Thero pucchi “tavedaṃ kāsāva”nti? “Āma, bhante”ti. Kuhiṃ te pātitaṃ? So sabbaṃ ācikkhi. Thero tena

katam dhuranikkhepam sutvā itaram pucchi “tayā idam kuhiṃ disvā gahita”nti? Sopi sabbam ārocesi. Tato tam thero āha “sace te suddhacittena gahitam abhavissa, anāpattiyeva te assa, theyyacittena pana gahitattā dukkaṭam āpannosi, tam desetvā anāpattiko hoti, idaṃca kāsāvam attano santakam katvā etasseva bhikkhuno dehi”ti. So bhikkhu amateneva abhisitto varamassāsappatto ahosi. Evam vatthu oloketabbam.

Kāloti avahārakālo. Tadeva hi bhaṇḍam kadāci appaggham hoti, kadāci mahaggham. Tasmā tam bhaṇḍam yasmiṃ kāle avahaṭam, tasmimyeva kāle yo tassa aggho hoti, tena agghena āpatti kāretabbā. Evam kālo oloketabbo.

Desoti avahāradeso. Tañhi bhaṇḍam yasmiṃ dese avahaṭam, tasmimyeva dese yo tassa aggho hoti, tena agghena āpatti kāretabbā. Bhaṇḍuṭṭhānadese hi bhaṇḍam appaggham hoti, aññattha mahaggham.

Imassapi ca atthassa dīpanatthamidam vatthu - antarasamudde kira eko bhikkhu susaṇṭhānam nāḷikeraṃ labhitvā bhamam āropetvā saṅkhathālakasadisam manoramam pānīyathālakam katvā tattheva ṭhapetvā cetiyagiriṃ agamāsi. Añño bhikkhu antarasamuddam gantvā tasmim vihare paṭivasanto tam thālakam disvā theyyacittena gahetvā cetiyagirimeva āgato. Tassa tattha yāguṃ pivantassa tam thālakam disvā thālakasāmiko bhikkhu āha “kuto te idam laddha”nti. Antarasamuddato me ānīnti. So tam “netam tava santakam, theyyāya te gahita”nti saṅghamajjham ākaḍḍhi. Tattha ca vinicchayaṃ alabhitvā mahāvihāraṃ agamiṃsu, tattha ca bheriṃ paharāpetvā mahācetiyaṃ sannipātam katvā vinicchayaṃ ārabhiṃsu. Vinayadharattherā avahāraṃ saññāpesuṃ.

Tasmiṃca sannipāte ābhidhammikagodattatthero nāma vinayakusalo hoti, so evamāha “iminā idam thālakam kuhiṃ avahaṭa”nti? “Antarasamudde avahaṭa”nti. Tattha tam kiṃ agghatīti. Na kiñci agghati. Tatra hi nāḷikeraṃ bhinditvā miñjam khāditvā kapālam chaḍḍeti, dāruattham pana pharatīti. Imassa bhikkhuno ettha hatthakammaṃ kiṃ agghatīti? Māsakaṃ vā ūnamāsakaṃ vāti. Atthi pana katthaci sammāsambuddhena māsake vā ūnamāsake vā pārājikaṃ paññattanti. Evam vutte “sādhū sādhū, sukathitam suvinicchita”nti ekasādhukāro ahosi. Tena ca samayena bhātiyarājāpi cetiyavandanattham nagarato nikkhanto tam saddam sutvā “kiṃ ida”nti pucchitvā sabbam paṭipāṭiyā sutvā nagare bheriṃ carāpesi “mayi sante bhikkhūnampi bhikkhunīnampi gihīnampi adhikaraṇam ābhidhammikagodattattherena vinicchitam suvinicchitam, tassa vinicchaye atīṭṭhamānam rājāṇāya ṭhapemī”ti. Evam deso oloketabbo.

Agghoti bhaṇḍaggho. Navabhaṇḍassa hi yo aggho hoti, so pacchā parihāyati. Yathā navadhoto patto aṭṭha vā dasa vā agghati, so pacchā bhinno vā chiddo vā āṇigaṇṭhikāhato vā appaggho hoti, tasmā na sabbadā bhaṇḍam pakatiaggheneva kātabbanti. Evam aggho oloketabbo.

Paribhogoti bhaṇḍaparibhogo. Paribhogenapi hi vāsiādibhaṇḍassa aggho parihāyati. Tasmā evam upaparikkhitabbam - sace koci kassaci pādagghanakam vāsiṃ harati, tatra vāsisāmiko pucchitabbo “tayā ayaṃ vāsi kittakena kītā”ti? “Pādena, bhante”ti. Kiṃ pana te kiṇitvāva ṭhapitā, udāhu naṃ vaḷaṇṇesīti? Sace vadati “ekadivasaṃ me dantakatṭham vā rajanachalli vā pattapacanakadāru vā chinnaṃ, ghaṃsitvā vā nisitā”ti, athassa porāṇako aggho bhaṭṭhoti veditabbo. Yathā ca vāsiyā, evam añjaniyā vā añjanisalākāya vā kuṇḍikāya vā palālena vā thusehi vā itṭhakacuṇṇena vā

ekavāraṃ ghaṃsitvā dhovitamattenapi aggho bhassati. Tipumaṇḍalassa makaradantacchedanapi parimajjanamattenapi, udakasāṭakassa sakim nivāsanapārupanenapi paribhogasīsenā aṃse vā sīse vā ṭhapanamattenapi, taṇḍulādīnaṃ papphoṭanapi tato ekaṃ vā dve vā apanayanenapi antamaso ekaṃ pāsāṇasakkharaṃ uddharitvā chaḍḍitamattenapi, sappitelādīnaṃ bhājanantarapaavattanapi antamaso tato makkhikaṃ vā kipillikaṃ vā uddharitvā chaḍḍitamattenapi, guḷapiṇḍakassa madhurabhāvajānanatthaṃ nakkena vijjhitvā 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 yathāṭṭhāne ṭhapeyyāti. Tenāhu aṭṭhakathācariyā -

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

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

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

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

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

“Kappiyepi ca vatthusmiṃ, cittassa lahuvattino;
Vasena sāmāññaṃ, 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 “amukasmīṃ 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 sakadāgānimaggādīsu aññatarassā’’ti. Sabbesañhi attanā adhigatadhammo pākaṭo hoti. Sace ‘‘imesaṃ nāmāhaṃ dhammānaṃ lābhī’’ti vadati, ettavatāpissa 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 labbhātī’’ti apanetabbo. Yadi panassa āgamanapaṭipadā sujjhati, dīgharattaṃ tīsu sikkhāsu appamatto jāgariyamanuyutto catūsu paccayesu alaggo ākāse pañisamena cetasa viharatīti paññāyati, tassa bhikkhuno byākaraṇaṃ paṭipadāya saddhiṃ saṃsandati. ‘‘Seyyathāpi nāma gaṇgodakaṃ yamunodakena saṃsandati sameti, evameva supaññattā tena bhagavatā sāvakanāṃ 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 - dīghabhāṇakaabhayatthero 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 saṅghatthero 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 sampannaveyyākaraṇo 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 suddhānulaṃkaṃ ācariyavādaṃ attanomatinti. Yaṃ sandhāya vuttaṃ “āhaccapadena kho, mahārāja, rasena ācariyavaṃsena adhippāyā”ti. Ettha hi āhaccapadanti suttaṃ adhippettaṃ. Rasoti suddhānulaṃkaṃ. Ācariyavaṃsoti ācariyavādo. Adhippāyoti attanomati.

Tattha suttaṃ nāma sakalavinayaṇṇaṃ pāṇi.

Suddhānulaṃkaṃ 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 pāṭiviniṃsitaṃ okkantavinicchayaṇṇavattā aṭṭhakathānti.

Attanomati nāma suddhasuddhānulaṃkaṃ ācariyavāde muñcitvā anumānena attano anubuddhiyā nayaggāhena upaṭṭhitākāraṇaṃ.

Apica suddhānulaṃkavinnayaṇṇaṃ aṭṭhakathāsu āgato sabbopi theravādo attanomati nāma. Taṃ pana attanomaṇi gahetvā kathentena na daḥhaggāhaṃ gahetvā voharitaṃ, kāraṇaṃ sallakkhetvā atthena pāṇi, pāṇiyā ca atthaṃ saṃsanditvā kathetaṃ, attanomati ācariyavāde otāretabbā. Sace tattha otarati ceva sameti ca, gahetabbā. Sace neva otarati na sameti, na gahetabbā. Ayañhi attanomati nāma sabbadubbalaṃ, attanomatito ācariyavādo balavatāro.

Ācariyavādopi suddhānulaṃkaṃ otāretabbo. Tattha otaranto samento eva gahetabbo, itaro na gahetabbo. Ācariyavādato hi suddhānulaṃkaṃ balavatāraṃ.

Suddhānulaṃkampi sutte otāretabbā. Tattha otarantaṃ samentameva gahetabbā, itaraṃ na gahetabbā. Suddhānulaṃkato hi suddhameva balavatāraṃ. Suttañhi appaṭivattiyaṃ kāraṇasaṅghasadiṃ buddhānaṃ ṭhitaṃ āśāsadiṃ. Tasmā yadā dve bhikkhū sācchanti, sakavādī suttaṃ gahetvā katheti, paravādī suddhānulaṃkaṃ. Tehi aññaṃaññaṃ khepaṃ vā garaṃ vā akatvā suddhānulaṃkaṃ sutte otāretabbā. Sace otarati sameti, gahetabbā, no ce, na gahetabbā, suddhānulaṃkaṃ vā ṭhetaṃ. Athāyaṃ suttaṃ gahetvā katheti, paro ācariyavādaṃ. Tehi aññaṃaññaṃ khepaṃ vā garaṃ vā akatvā ācariyavādo sutte otāretabbo. Sace otarati sameti, gahetabbo. Anotaranto asamento ca gārayhācariyavādo na gahetabbo, suddhānulaṃkaṃ vā ṭhetaṃ. Athāyaṃ suttaṃ gahetvā katheti, paro attanomaṇi. Tehi aññaṃaññaṃ khepaṃ vā garaṃ vā akatvā attanomati sutte otāretabbā. Sace otarati sameti, gahetabbā, no ce, na gahetabbā, suddhānulaṃkaṃ vā ṭhetaṃ.

Athāyaṃ suddhānulaṃkaṃ gahetvā katheti, paro suttaṃ, suddhānulaṃkaṃ otāretabbā. Sace otarati sameti, tisso saṅgītiyo āruḥhaṃ pāṇiṃgataṃ paññāyati, gahetabbā, no ce tathā paññāyati, na otarati na sameti, bahirakasuttaṃ vā hoti silokaṃ vā aññaṃ vā gārayhasuttaṃ guḥhavaṃsantaṃ guḥhavinayaṇṇavadaḥḍānaṃ aññatarato ābhaṃ, na gahetabbā, suddhānulaṃkasmimiva ṭhetaṃ. Athāyaṃ suddhānulaṃkaṃ gahetvā katheti, paro ācariyavādaṃ. Ācariyavādo suddhānulaṃkaṃ otāretabbo. Sace otarati

sameti, gahetabbo. No ce, na gahetabbo, suddānūlomeyeva tthātabbāṃ. Athāyaṃ suddānūlomaṃ gahetvā katheti, paro attanomaṃ. Attanomaṃ suddānūlome otāretabbā. Sace otarati sameti, gahetabbā. No ce, na gahetabbā, suddānūlomeyeva tthātabbāṃ.

Athāyaṃ ācariyavādaṃ gahetvā katheti, paro suttāṃ. Suttāṃ ācariyavāde otāretabbāṃ. Sace otarati sameti, gahetabbāṃ. Itaraṃ gārayhasuttāṃ na gahetabbāṃ, ācariyavādeyeva tthātabbāṃ. Athāyaṃ ācariyavādaṃ gahetvā katheti, paro suddānūlomaṃ. Suddānūlomaṃ ācariyavāde otāretabbāṃ. Otaraṃ samentameva gahetabbāṃ, itaraṃ na gahetabbāṃ, ācariyavādeyeva tthātabbāṃ. Athāyaṃ ācariyavādaṃ gahetvā katheti, paro attanomaṃ. Attanomaṃ ācariyavāde otāretabbā. Sace otarati sameti, gahetabbā. No ce, na gahetabbā, ācariyavādeyeva tthātabbāṃ.

Atha panāyaṃ attanomaṃ gahetvā katheti, paro suttāṃ. Suttāṃ attanomaṃ otāretabbāṃ. Sace otarati sameti, gahetabbāṃ. Itaraṃ gārayhasuttāṃ na gahetabbāṃ, attanomaṃ tthātabbāṃ. Athāyaṃ attanomaṃ gahetvā katheti, paro suddānūlomaṃ. Suddānūlomaṃ attanomaṃ otāretabbāṃ. Otaraṃ samentameva gahetabbāṃ, itaraṃ na gahetabbāṃ, attanomaṃ tthātabbāṃ. Athāyaṃ attanomaṃ gahetvā katheti, paro ācariyavādaṃ. Ācariyavādo attanomaṃ otāretabbo. Sace otarati sameti, gahetabbo. Itaro gārayhācariyavādo na gahetabbo, attanomaṃ tthātabbāṃ, attano gahaṇameva baliyaṃ kātābbāṃ. Sabbatthānesu ca khepo vā garahā vā na kātābbāti.

Atha panāyaṃ kappiyanti gahetvā katheti, paro akappiyanti, sutte ca suddānūlome ca otāretabbāṃ. Sace kappiyaṃ hoti, kappiye tthātabbāṃ. Sace akappiyaṃ, akappiye tthātabbāṃ. Athāyaṃ tassa kappiyabhāvasādhakaṃ suddato bahuṃ kāraṇaṇca vinicchayaṇca dasseti, paro kāraṇaṃ na vindati, kappiye tthātabbāṃ. Atha paro tassa akappiyabhāvasādhakaṃ suddato bahuṃ kāraṇaṇca vinicchayaṇca dasseti, anena attano gahaṇanti katvā dāḷhaṃ ādāya na tthātabbāṃ, “sādhū”ti sampāṭicchitvā akappiye eva tthātabbāṃ. Atha dvinnampi kāraṇacchāyā dissati, paṭikkhittabhāvoyeva sādhu, akappiye tthātabbāṃ. Vinayaṇhi patvā kappiyākappiyavicāraṇaṃ āgamma rundhitabbāṃ, gāḷhaṃ kattabbāṃ, soṭaṃ pacchinditabbāṃ, garukabhāveyeva tthātabbāṃ.

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

Evaṃ kappiyākappiyādivinicchaye uppanne yo suddasuddānūlomaācariyavādaattanomaṃ atirekakāraṇaṃ labhati, tassa vāde tthātabbāṃ, sabbaso pana kāraṇavinicchayaṃ alabhantena suttāṃ na jahitabbāṃ,

suttasmiṃyeva ṭhātabbanti. Evaṃ sakalavinayavinicchaye kosallaṃ patthayantena ayaṃ catubbidho vinayo jānitabbo.

Imaṃca pana catubbidhaṃ vinayaṃ ñatvāpi vinayadharena puggalena tilakkaṇṇasamannāgatena bhavitabbaṃ. Tīṇi hi vinayadharassa lakkhaṇāni icchitabbāni. Katamāni tīṇi? Suttaṅcassa svāgataṃ hoti suppvatti suvinicchitaṃ suddato 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 suddato 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 tantiṃ visaṃvādetvā uddhammaṃ ubbinayaṃ satthusāsanaṃ dīpetvā sāsane mahantaṃ upaddavaṃ karoti, saṅghabhedampi saṅgharājimpi uppādeti. Lajjī pana kukkuccako sikkhākāmo jīvitahetupi tantiṃ avisaṃvādetvā dhammameva vinayameva dīpeti, satthusāsanaṃ garukaṃ katvā ṭhapeti. Tathā hi pubbe mahātherā tikkhattuṃ vācaṃ nicchāresuṃ “anāgate lajjī rakkhissati, lajjī rakkhissati, lajjī rakkhissati”ti. Evaṃ 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 “evaṃ mayaṃ vadāma, evaṃ no ācariyā vadanti”ti vissajjeti, yaṃhi pālī ca pālīvinicchayo ca suvaṇṇabhājane pakkhittasīhavasā viya parikkhayaṃ pariyādānaṃ agacchanto tiṭṭhati, ayaṃ vuccati “asaṃhīro”ti.

Ācariyaparamparā kho panassa suggahitā hotīti theraparamparā vamsaparamparā assa suṭṭhu gahitā hoti. Sumanasikatāti suṭṭhu manasikatā, āvajjitamatte ujjalitapadīpo viya hoti. Sūpadhāritāti suṭṭhu upadhāritā pubbāparānusandhito atthato kāraṇato ca upadhāritā. Attanomaṃ pahāya ācariyasuddhiyā vattā hoti, “mayhaṃ ācariyo asukācariyassa santike uggaṇhi, so asukassā”ti evaṃ 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 evaṃ sabbaṃ ācariyaparamparaṃ theravādaṅgaṃ āharitvā attano ācariyaṃ pāpetvā ṭhapeti. Evaṃ uggahitā hi ācariyaparamparā suggahitā hoti. Evaṃ asakkontena pana avassaṃ dve tayo parivaṭṭā uggahetabbā. Sabbapacchimena hi nayena yathā ācariyo ācariyācariyo ca pālīna paripucchaṇca vadanti, tathā ñātuṃ vaṭṭati.

Imehi ca pana tīhi lakkhaṇehi samannāgatena vinayadharena vatthuvinnicchayatthaṃ sannipatite saṅghe otiṇṇe vatthusmiṃ codakena ca cuditakena ca vutte vattabbe sahasā avinnichinitvāva 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 evam ekaccam āpattiṃ passati, so taṃ suttaṃ ānetvā taṃ adhikaraṇaṃ vūpasamessati.

Mātikaṃ olokontopi “sampajānamusāvāde pācittiya”ntiādinā nayena pañcannaṃ āpattiṇaṃ aññataraṃ āpattiṃ passati, so taṃ suttaṃ ānetvā taṃ adhikaraṇaṃ vūpasamessati.

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

Tikaparicchedaṃ olokontopi tikasaṅghādisesaṃ vā tikapācittiyaṃ vā tikadukkaṭaṃ vā aññataraṃ vā āpattiṃ tikaparicchede passati, so tato suttaṃ ānetvā taṃ adhikaraṇaṃ vūpasamessati.

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

Anāpattiṃ olokontopi “anāpatti bhikkhu asādiyantassa, attheyyacittassa, na maraṇādhippāyassa, anullapanādhippāyassa, na mocanādhippāyassa asaṅcicca asatiyā ajānantassā”ti evam tasmiṃ tasmiṃ sikkhāpade niddiṭṭhaṃ anāpattiṃ passati, so taṃ suttaṃ ānetvā taṃ adhikaraṇaṃ vūpasamessati.

Yo hi bhikkhu catubbidhavinayakovido tilakkhaṇasampanno imāni cha ṭhānāni oloketvā adhikaraṇaṃ vūpasamessati, tassa vinicchayo appaṭivattiyo buddhena sayaṃ nisīditvā vinicchitasadisso hoti. Taṃ ce evam vinicchayakusalaṃ bhikkhuṃ koci katasikkhāpadavītikkamo bhikkhu upasaṅkamitvā attano kukkucçaṃ puccheyya, tena sādhukaṃ 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 “asukadaharaṃ 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. Evam 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 divasātikame 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, vipphaṇṣāragginā ḍayhati, tattapāsāṇe nisinno viya taṅkhaṇeyeva vuṭṭhāti. So āgato “kā te cittapavattī”ti pucchitabbo. Ārocitāya cittapavattiyā “natthi loke raho nāma pāpakammaṃ pakubbato. Sabbapaṭhamāñhi pāpaṃ karonto attanā jānāti. Athassa ārakkhadevatā paracittavidū samaṇabrāhmaṇā aññā ca devatā jānanti, tvaṃyeva dāni tava sotthiṃ pariyesāhi”ti vattabbo. Evaṃ katavītikkameneva 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 parisaṅkitaṃ. Pañca bhūmiyo kālena vakkhāmi, no akālena, bhūtena vakkhāmi, no abhūtena, saṇhena vakkhāmi, no pharusena, atthasaṃhitena vakkhāmi, no anattasaṃhitena, mettacitto vakkhāmi, no dosantaroti. Imāya ca pana codanāya codakena puggalena “parisuddhakāyasamācāro nu khomhī”tiādinā 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, parisaṅkāya vā codesī”ti. So ce evaṃ vadeyya “diṭṭhena vā codemi, sutena vā codemi, parisaṅkāya 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 codemī”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 codemī”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.

Sutaṃ sutena sameti, sutena saṃsandate sutaṃ;
Sutaṃ paṭicca na upeti, asuddhaparisaṅkito;
So puggalo paṭiññāya, kātabbo tenuposatho.

Mutaṃ mutena sameti, mutena saṃsandate mutaṃ;
Mutaṃ 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 gottaṃ pucchitabbaṃ, na āgamo
pucchitaṃ, na kulapadeso pucchitaṃ, 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 jīmhaṃ pekkhitabbaṃ, na akkhi nikhaṇitabbaṃ, na bhamukaṃ ukkhipitabbaṃ, na sīsāṃ ukkhipitabbaṃ, na hatthavikāro kātabbo, na hatthamuddā dassetabbā.

Āsanakusalena bhavitabbaṃ nisajjakusalena, yugamattaṃ pekkhantena atthaṃ anuvidhiyantena sake āsane nisīditabbaṃ, na ca āsanā vuṭṭhātabbaṃ, na vītiḥātabbaṃ, na kummaggo sevitabbo, na bāhāvikkhepaṃ bhaṇitabbaṃ, aturitena bhavitabbaṃ asāhasikena, acaṇḍikatena bhavitabbaṃ vacanakkhamaṇa, mettacittena bhavitabbaṃ hitānukampinā, kāruṇikena bhavitabbaṃ hitaparisakkinā, 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 sādhuṃ 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, majjhattena bhavitabbaṃ dhammesu ca puggalesu ca, evañca pana anuvijjako anuvijjamāno satthu ceva sāsanaṃ hoti, viññūnañca sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo cāti.

Iti pāḷimuttakavinayavinicchayasaṅgahe

Codanādivinicchayakathā samattā.



ABOUT THIS TRANSLATION

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