

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)

8. Adhiṭṭhānavikappanavinicchaya-kathā
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PaliVerse

07. Commentary on the Vinayaśaṅgaha

8. Adhiṭṭhānavikappanavinicchaya-kathā

44. Adhiṭṭhānavikappanesu pana - anujānāmi, bhikkhave, ticivaraṃ adhiṭṭhātum na vikappetum, vassikasāṭikaṃ vassānaṃ cātumāsaṃ adhiṭṭhātum tato paraṃ vikappetum, nisīdanaṃ adhiṭṭhātum na vikappetum, paccattharaṇaṃ adhiṭṭhātum na vikappetum, kaṇḍuppaṭicchādiṃ yāva ābādhā adhiṭṭhātum tato paraṃ vikappetum, mukhapuñchanacoḷaṃ adhiṭṭhātum na vikappetum, parikkhāracoḷaṃ adhiṭṭhātum na vikappetu”nti vacanato ticivārādiniyāmeneva adhiṭṭhahitvā paribhuñjitukaāmena “imaṃ saṅghāṭiṃ adhiṭṭhāmī”tiādinā nāmaṃ vatvā adhiṭṭhātabbaṃ. Vikappentena pana nāmaṃ aggahetvā “imaṃ cīvaraṃ tuyhaṃ vikappemī”ti vatvā vikappetabbā. Tattha ticivaraṃ adhiṭṭhahantena rajitvā kappabindum datvā pamāṇayuttameva adhiṭṭhātabbaṃ. Assa pamāṇaṃ ukkaṭṭhaparicchadena sugatacīvarato ūnakaṃ vaṭṭati, lāmakaparicchadena saṅghāṭiyā uttarāsaṅgassa ca dīghato muṭṭhipaṇcakaṃ, tiriyaṃ muṭṭhittikaṃ pamāṇaṃ vaṭṭati. Antaravāsako dīghaso muṭṭhipaṇcako, tiriyaṃ dvihatthopi vaṭṭati. Pārupanenapi hi sakkā nābhiṃ paṭicchādetunti. Vuttappamāṇato pana atirekañca ūnakañca “parikkhāracoḷaka”nti adhiṭṭhātabbaṃ.

Tattha yasmā “dve cīvarassa adhiṭṭhānā kāyena vā adhiṭṭheti, vācāya vā adhiṭṭhetī”ti vuttaṃ, tasmā purāṇasaṅghāṭiṃ “imaṃ saṅghāṭiṃ paccuddharāmī”ti paccuddharitvā navaṃ saṅghāṭiṃ hatthena gahetvā “imaṃ saṅghāṭiṃ adhiṭṭhāmī”ti cittena ābhogaṃ katvā kāyavikāraṃ karontena kāyena adhiṭṭhātabbā. Idaṃ kāyena adhiṭṭhānaṃ, taṃ yena kenaci sarīrāvayavena aphasantassa na vaṭṭati. Vācāya adhiṭṭhāne pana vacībhedaṃ katvā vācāya adhiṭṭhātabbā. Tatra duvidhaṃ adhiṭṭhānaṃ - sace hatthapāse hoti, “imaṃ saṅghāṭiṃ adhiṭṭhāmī”ti vācā bhinditabbā. Atha antogabbhe vā uparipāsāde vā sāmantavihāre vā hoti, ṭhapitaṭṭhānaṃ sallakkhetvā “etaṃ saṅghāṭiṃ adhiṭṭhāmī”ti vācā bhinditabbā. Esa nayo uttarāsaṅge antaravāsake ca. Nāmamattameva hi viseso, tasmā sabbāni saṅghāṭiṃ uttarāsaṅgaṃ antaravāsakanti evaṃ attano nāmeneva adhiṭṭhātabbāni. Sace adhiṭṭhahitvā ṭhapitavatthehi saṅghāṭiādinī karoti, niṭṭhite rajane ca kappe ca “imaṃ paccuddharāmī”ti paccuddharitvā puna adhiṭṭhātabbāni. Adhiṭṭhitena pana saddhiṃ mahantatarameva dutiyapaṭṭaṃ vā khaṇḍaṃ vā sibbantena puna adhiṭṭhātabbaṃ. Same vā khuddake vā adhiṭṭhānakiccaṃ natthi.

Ticivaraṃ pana parikkhāracoḷaṃ adhiṭṭhātum vaṭṭati, na vaṭṭatīti? Mahāpadumatthero kirāha “ticivaraṃ ticivareva adhiṭṭhātabbaṃ, sace parikkhāracoḷādhīṭṭhānaṃ labheyya, udositasikkhāpade parihāro niratthako bhaveyyā”ti. Evaṃ vutte kira avasesā bhikkhū āhaṃsu “parikkhāracoḷampi bhagavatāva ‘adhiṭṭhātabba’nti vuttaṃ, tasmā vaṭṭatī”ti. Mahāpaccariyampi vuttaṃ “parikkhāracoḷaṃ nāma pāṭekkaṃ nidhānamukhametaṃ. Ticivaraṃ ‘parikkhāracoḷa’nti adhiṭṭhahitvā paribhuñjitum vaṭṭati, udositasikkhāpade pana ticivaraṃ adhiṭṭhahitvā pariharantassa parihāro vutto”ti. Ubhatovibhaṅgabhāṇako puṇṇavālikavāsī mahātissattheropi kirāha “mayāṃ pubbe mahātherānaṃ assumhā ‘araññavāsino bhikkhū rukkhāsusrādīsu cīvaraṃ ṭhapetvā padhānaṃ

padahanatthāya gacchanti, sāmantavihāre dhammassavanatthāya gatānañca tesam sūriye utthite sāmaṇerā vā daharabhikkhū vā pattacīvaram gahetvā gacchanti, tasmā sukhaparibhogattham ticīvaram parikkhāracoḷam adhiṭṭhātum vaṭṭatī”ti. Mahāpaccariyampi vuttam “pubbe āraññikā bhikkhū abaddhasīmāya dupparihāranti ticīvaram parikkhāracoḷameva adhiṭṭhahitvā paribhuñjimsū”ti.

45. Vassikasāṭhikā anātirittappamāṇā nāmaṃ gahetvā vuttanayeneva cattāro vassike māse adhiṭṭhātabbā, tato param paccuddharitvā vikappetabbā. Vaṇṇabhedamattarattāpi cesā vaṭṭati, dve pana na vaṭṭanti. Nisīdanam vuttanayena adhiṭṭhātabbameva, tañca kho pamāṇayuttam ekameva, dve na vaṭṭanti. Paccattharaṇampi adhiṭṭhātabbameva, tam pana mahantampi vaṭṭati, ekampi vaṭṭati, bahūnipi vaṭṭanti, nīlampi pītakampi sadasampi pupphadasampīti sabbappakāram vaṭṭati. Kaṇḍuppaṭicchādi yāva ābādho atthi, tāva pamāṇikā adhiṭṭhātabbā. Ābādhe vūpasante paccuddharitvā vikappetabbā, ekāva vaṭṭati. Mukhapuñchanacoḷam adhiṭṭhātabbameva, yāva ekaṃ dhovīyati, tāva aññaṃ paribhogatthāya icchitabbanti dvepi vaṭṭanti. Apare pana therā “nidhānamukhametaṃ, bahūnipi vaṭṭantī”ti vadanti. Parikkhāracoḷe gaṇanā natthi, yattakaṃ icchatī, tattakaṃ adhiṭṭhātabbameva. Thavikāpi parissāvanampi vikappanūpagapacchimacīvarappamāṇam “parikkhāracoḷa”nti adhiṭṭhātabbameva. Tassa pamāṇam dīghato dve vidatthiyo tiriyaṃ vidatthi, tam pana dīghato vaḍḍhakīhatthappamāṇam, vitthārato tato upaḍḍhappamāṇam hoti. Tatrāyaṃ pālī “anujānāmi, bhikkhave, āyāmena aṭṭhaṅgulaṃ sugataṅgulena caturaṅgulavitthataṃ pacchimaṃ cīvaram vikappetu”nti. Bahūnipi ekato katvā “imāni cīvarāni parikkhāracoḷāni adhiṭṭhāmī”ti adhiṭṭhātumpi vaṭṭatiyeva. Bhesajjanavakammamātāpituādīnaṃ atthāya ṭhapentena anadhiṭṭhitepi natthi āpatti. Mañcabhisi pīṭhabhisi bimbohanaṃ pāvāro kojavoti etesu pana senāsanaparikkhāratthāya dinnapaccattharaṇe ca adhiṭṭhānakiccaṃ natthiyeva.

Sace pana ñātakapavāritatthānato suttaṃ labhitvā ñātakapavāriteneva tantavāyena aññaṃ vā mūlaṃ datvā cīvaram vāyāpeti, vāyāpanapaccayā anāpatti. Dasāhātikkamanapaccayā pana āpattiṃ rakkhantena vikappanupagappamāṇamatte vīte tante ṭhitamyeva adhiṭṭhātabbā. Dasāhātikkamena niṭṭhāpiyamānañhi nissaggiyaṃ bhavēyyāti. Ñātakādīhi tantaṃ āropāpetvā “tumahākaṃ, bhante, idaṃ cīvaram gaṇheyyāthā”ti niyyātitepi ese va nayo.

Sace tantavāyo evaṃ payojito vā sayam dātukāmo vā hutvā “ahaṃ, bhante, tumhākaṃ cīvaram asukadivase nāma vāyitvā ṭhapessāmī”ti vadati, bhikkhu ca tena paricchinnavasato paṭṭhāya dasāhaṃ atikkāmeti, nissaggiyaṃ pācittiyaṃ. Sace pana tantavāyo “ahaṃ tumhākaṃ cīvaram vāyitvā sāsanaṃ pesessāmī”ti vatvā tatheva karoti, tena pesitabhikkhu pana tassa bhikkhuno na āroceti, aññaṃ disvā vā sutvā vā “tumahākaṃ, bhante, cīvaram niṭṭhita”nti āroceti, etassa ārocanaṃ na pamāṇam. Yadā pana tena pesitoyeva āroceti, tassa vacanaṃ sutadivasato paṭṭhāya dasāhaṃ atikkāmayato nissaggiyaṃ pācittiyaṃ.

Sace tantavāyo “ahaṃ tumhākaṃ cīvaram vāyitvā kassaci hatthe paṇiṇissāmī”ti vatvā tatheva karoti, cīvaram gahetvā gatabhikkhu pana attano pariveṇe ṭhapetvā tassa na āroceti, aññaṃ koci bhaṇati “api, bhante, adhunā ābhatam cīvaram sundara”nti. Kuhiṃ, āvuso, cīvaranti. Itthannāmassa hatthe pesitanti. Etassapi vacanaṃ na pamāṇam. Yadā pana so bhikkhu cīvaram deti, laddhadivasato paṭṭhāya dasāhaṃ atikkāmayato nissaggiyaṃ pācittiyaṃ. Sace pana vāyāpanamūlaṃ adinnaṃ hoti, yāva kākaṇikamattampi avasiṭṭham, tāva rakkhati.

46. Adhiṭṭhitacīvaram pana paribhuñjato katham adhiṭṭhānam vijahatīti? Aññassa dānena acchinditvā gahaṇena vissāsaggāhena hīnāyāvattanena sikkhāpaccakkhānena kālakiriyāya līngaparivattanena paccuddharaṇena chiddabhāvenāti imehi navahi kāraṇehi vijahati. Tattha purimehi aṭṭhahi sabbacīvarāni adhiṭṭhānam vijahanti, chiddabhāvena pana ticīvarasseva sabbatṭhakathāsu adhiṭṭhānavijahanam vuttam, tañca nakhapitṭhippamāṇena chiddena. Tattha nakhapitṭhippamāṇam kaniṭṭhaṅgulinakhavasena veditabbam, chiddaṇca vinividdhachiddameva. Chiddassa hi abbhantare ekatantu cepi acchinno hoti, rakkhati. Tattha saṅghāṭiyā ca uttarāsaṅgassa ca dīghantato vidatthippamāṇassa, tiriyaṇtato aṭṭhaṅgulappamāṇassa padesassa orato chiddam adhiṭṭhānam bhindati, antaravāsakassa pana dīghantato vidatthippamāṇasseva, tiriyaṇtato caturaṅgulappamāṇassa padesassa orato chiddam adhiṭṭhānam bhindati, parato na bhindati, tasmā jāte chidde ticīvaram atirekacīvaraṭṭhāne tiṭṭhati, sūcikkammam katvā puna adhiṭṭhātabbam. Yo pana dubbalatṭhāne paṭhamam aggaḷam datvā pacchā dubbalatṭhānam chinditvā apaneti, adhiṭṭhānam na bhijjati. Maṇḍalaparivattanepi eseva nayo. Dupaṭṭassa ekasmiṃ paṭale chidde vā jāte gaḷite vā adhiṭṭhānam na bhijjati, khuddakam cīvaram mahantaṃ karoti, mahantaṃ vā khuddakam karoti, adhiṭṭhānam na bhijjati. Ubho koṭiyo majjhe karonto sace paṭhamam chinditvā pacchā ghaṭeti, adhiṭṭhānam bhijjati. Atha ghaṭetvā chindati, na bhijjati. Rajakehi dhovāpetvā setam kārāpentassapi adhiṭṭhānam adhiṭṭhānamevāti. Ayaṃ tāva adhiṭṭhāne vinicchayo.

47. Vikappane pana dve vikappanā sammukhāvikappanā parammukhāvikappanā ca. Katham sammukhāvikappanā hoti? Cīvarānam ekabahubhāvam sannihitāsannihitabhāvaṇca ñatvā “imaṃ cīvara”nti vā “imāni cīvarāni”ti vā “etaṃ cīvara”nti vā “etāni cīvarāni”ti vā vatvā “tuyham vikappemi”ti vattabbam, ayamekā sammukhāvikappanā. Ettāvatā nidhetum vaṭṭati, paribhuñjitum pana vissajjetum vā adhiṭṭhātum vā na vaṭṭati. “Mayham santakam, mayham santakāni paribhuñja vā vissajjehi vā yathāpaccayam vā karohī”ti evam pana vutte paccuddhāro nāma hoti, tato pabhuti paribhogādayopi vaṭṭanti.

Aparo nayo - tatheva cīvarānam ekabahubhāvam sannihitāsannihitabhāvaṇca ñatvā tasseva bhikkhuno santike “imaṃ cīvara”nti vā “imāni cīvarāni”ti vā “etaṃ cīvara”nti vā “etāni cīvarāni”ti vā vatvā pañcasu sahadhammikesu aññatarassa attanā abhirucitassa yassa kassaci nāmam gahetvā “tissassa bhikkhuno vikappemi”ti vā “tissāya bhikkhuniyā, tissāya sikkhamānāya, tissassa sāmaṇerassa, tissāya sāmaṇeriyā vikappemi”ti vā vattabbam, ayaṃ aparāpi sammukhāvikappanā. Ettāvatā nidhetum vaṭṭati, paribhogādīsu pana ekampi na vaṭṭati. Tena pana bhikkhunā “tissassa bhikkhuno santakam...pe... tissāya sāmaṇeriyā santakam paribhuñja vā vissajjehi vā yathāpaccayam vā karohī”ti vutte paccuddhāro nāma hoti, tato pabhuti paribhogādayopi vaṭṭanti.

Katham parammukhāvikappanā hoti? Cīvarānam tatheva ekabahubhāvam sannihitāsannihitabhāvaṇca ñatvā “imaṃ cīvara”nti vā “imāni cīvarāni”ti vā “etaṃ cīvara”nti vā “etāni cīvarāni”ti vā vatvā “tuyham vikappanattāya dammī”ti vattabbam. Tena vattabbo “ko te mitto vā sandiṭṭho vā”ti. Tato itarena purimanayeneva “tisso bhikkhū”ti vā...pe... “tissā sāmaṇerī”ti vā vattabbam. Puna tena bhikkhunā “aḥam tissassa bhikkhuno dammī”ti vā...pe... “tissāya sāmaṇeriyā dammī”ti vā vattabbam, ayaṃ parammukhāvikappanā. Ettāvatā nidhetum vaṭṭati,

paribhogādīsu pana ekampi na vaṭṭati. Tena pana bhikkhunā dutiyasammukhāvikappanāyaṃ vuttanayeneva “itthannāmassa santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohī”ti vutte paccuddhāro nāma hoti, tato pabhuti paribhogādayopi vaṭṭanti.

Dvinnaṃ vikappanānaṃ kiṃ nānākaraṇaṃ? Sammukhāvikappanāyaṃ sayāṃ vikappetvā parena paccuddharāpeti, parammukhāvikappanāyaṃ pareneva vikappāpetvā pareneva paccuddharāpeti, idamettha nānākaraṇaṃ. Sace pana yassa vikappeti, so paññattikovidō na hoti, na jānāti paccuddharitūṃ, taṃ cīvaram gahetvā aññassa byattassa santikaṃ gantvā puna vikappetvā parena paccuddharāpetabbaṃ. Vikappitavikappanā nāmesā vaṭṭati. Evaṃ tāva cīvare adhiṭṭhānavikappanānayo veditabbo.

48. Patte pana ayaṃ nayo - pattaṃ adhiṭṭhahantena ukkaṭṭhamajjhimaṃ makānaṃ aññataro pamāṇayuttova adhiṭṭhātabbo. Tassa pamāṇaṃ “aḍḍhāḷhakodanaṃ gaṇhātī”tiādīnā nayena pāliyaṃ vuttaṃ. Tatrāyaṃ vinicchayo - anupahatapurāṇasālitaṇḍulānaṃ sukottitaparissuddhānaṃ dve magadhanāliyo gahetvā tehi taṇḍulehi anuttaṇḍulamakilinnamapiṇḍitaṃ suvisadaṃ kundamakuḷārāsisadisāṃ avassāvitodanaṃ pacitvā niravasesaṃ patte pakkhipitvā tassa odanassa catutthabhāgappamāṇo nātighano nātitanuko hatthahāriyo sabbasambhārasaṅkhato muggasūpo pakkhipitabbo, tato ālopassa ālopassa anurūpaṃ yāvacarimālopappahonakaṃ macchamaṃ sādibyañjanaṃ pakkhipitabbaṃ, sappitelatakkarasakañjikādīni pana gaṇanūpagāni na honti. Tāni hi odanagatikāni honti, neva hāpetuṃ, na vaḍḍhetuṃ sakkonti. Evametāṃ sabbampi pakkhittaṃ sace pattassa mukhavaṭṭiyā heṭṭhimarājisaṃsaṃ tiṭṭhati, suttena vā hīrena vā chindantassa suttaṃ vā hīrassa vā heṭṭhimantaṃ phusati, ayaṃ ukkaṭṭho nāma patto. Sace taṃ rājīṃ atikkamma thūpīkataṃ tiṭṭhati, ayaṃ ukkaṭṭhomako nāma patto. Sace taṃ rājīṃ na sampāpuṇāti antogadhameva hoti, ayaṃ ukkaṭṭhukkaṭṭho nāma patto.

Ukkaṭṭhato upaḍḍhappamāṇo majjhimo nāma patto. Majjhimato upaḍḍhappamāṇo omako. Tasmā sace magadhanāliyā nāḷikodanādisabbampi pakkhittaṃ vuttanayeneva heṭṭhimarājisaṃsaṃ tiṭṭhati, ayaṃ majjhimo nāma patto. Sace taṃ rājīṃ atikkamma thūpīkataṃ tiṭṭhati, ayaṃ majjhimomako nāma patto. Sace taṃ rājīṃ na sampāpuṇāti antogadhameva hoti, ayaṃ majjhimukkaṭṭho nāma patto. Sace magadhanāliyā upaḍḍhanāḷikodanādisabbampi pakkhittaṃ heṭṭhimarājisaṃsaṃ tiṭṭhati, ayaṃ omako nāma patto. Sace taṃ rājīṃ atikkamma thūpīkataṃ tiṭṭhati, ayaṃ omakomako nāma patto. Sace taṃ rājīṃ na sampāpuṇāti antogadhameva hoti, ayaṃ omakukkaṭṭho nāma patto. Evamete nava pattā. Tesu dve apattā ukkaṭṭhukkaṭṭho ca omakomako cāti. Tasmā ete bhājanaparibhogena paribhuñjitabbā, na adhiṭṭhānūpagā na vikappanūpagā. Itare pana satta adhiṭṭhahitvā vā vikappetvā vā paribhuñjitabbā.

Pamāṇayuttānampi etesaṃ adhiṭṭhānavikappanūpagattaṃ evaṃ veditabbaṃ - ayopatto pañcahi pākehi, mattikāpatto dvīhi pākehi pakko adhiṭṭhānūpagō. Ubhopyaṃ mūlaṃ dātabbaṃ, tasmīṃ dinneyeva. Sace ekopi pāko ūno hoti, kākaṇikamattampi vā mūlaṃ adinnaṃ, na adhiṭṭhānūpagō. Sace pattasāmiko vadati “yadā tumhākaṃ mūlaṃ bhavissati, tadā dassatha adhiṭṭhahitvā paribhuñjathā”ti, neva adhiṭṭhānūpagō hoti, pākassa hi ūnattā pattasaṅkhyāṃ na gacchati, mūlassa sakalassa vā ekadesassa vā adinnattā sakabhāvaṃ na upeti, aññasseva santako hoti, tasmā pāke ca mūle ca suniṭṭhiteyeva adhiṭṭhānūpagō hoti. Yo adhiṭṭhānūpagō, sveva

vikappanūpago. So hatthaṃ āgatopi anāgatopi adhiṭṭhātabbo vikappetabbo vā. Yadi hi pattakārako mūlaṃ labhitvā sayamaṃ vā dātukāmo hutvā “ahaṃ bhante tumhākaṃ pattaṃ katvā asukadivase nāma pacitvā ṭhapessāmī”ti vadati, bhikkhu ca tena paricchinnavasato paṭṭhāya dasāhaṃ atikkāmeti, nissaggiyaṃ pācittiyaṃ. Sace pana pattakārako “ahaṃ tumhākaṃ pattaṃ katvā pacitvā sāsanaṃ pesessāmī”ti vatvā tatheva karoti, tena pesitabhikkhu pana tassa bhikkhuno na āroceti, añño disvā vā sutvā vā “tumhākaṃ, bhante, patto niṭṭhito”ti āroceti, etassa ārocanaṃ na pamāṇaṃ. Yadā pana tena pesitoyeva āroceti, tassa vacanaṃ sutadivāsato paṭṭhāya dasāhaṃ atikkāmayato nissaggiyaṃ pācittiyaṃ. Sace pana pattakārako “ahaṃ tumhākaṃ pattaṃ katvā pacitvā kassaci hatthe paṇissāmī”ti vatvā tatheva karoti, pattaṃ gahetvā āgatabhikkhu pana attano pariveṇe ṭhapetvā tassa na āroceti, añño koci bhaṇati “api, bhante, adhunā ābhato patto sundaro”ti. “Kuiṃ, āvuso, patto”ti? “Itthannāmassa hatthe pesito”ti. Etassapi vacanaṃ na pamāṇaṃ. Yadā pana so bhikkhu pattaṃ deti, laddhadvāsato paṭṭhāya dasāhaṃ atikkāmayato nissaggiyaṃ pācittiyaṃ, tasmā dasāhaṃ anatikkāmetvāva adhiṭṭhātabbo vikappetabbo vā.

Tattha dve pattassa adhiṭṭhānā kāyena vā adhiṭṭhāti, vācāya vā adhiṭṭhāti. Tesam vasena adhiṭṭhahantena “imaṃ pattaṃ paccuddharāmī”ti vā “etaṃ pattaṃ paccuddharāmī”ti vā vatvā evaṃ sammukhe vā parammukhe vā ṭhitaṃ purāṇapattaṃ paccuddharitvā aññassa vā datvā navaṃ pattaṃ yattha katthaci ṭhitaṃ hatthena parāmasitvā “idaṃ pattaṃ adhiṭṭhāmī”ti cittena ābhogaṃ katvā kāyavikāraṃ karontena kāyena vā adhiṭṭhātabbo. Vacābhedaṃ katvā vācāya vā adhiṭṭhābhabbo. Tatra duvidhaṃ adhiṭṭhānaṃ - sace hatthapāse hoti, “imaṃ pattaṃ adhiṭṭhāmī”ti vācā bhinditabbā, atha antogabbhe vā uparipāsāde vā sāmantavihāre vā hoti, ṭhapitaṭṭhānaṃ sallakkhetvā “etaṃ pattaṃ adhiṭṭhāmī”ti vācā bhinditabbā. Adhiṭṭhahantena pana ekakena adhiṭṭhātumpi vaṭṭati, aññassa santike adhiṭṭhātumpi vaṭṭati. Aññassa santike ayamānisaṃso - sacassa “adhiṭṭhito nu kho me, no”ti vimati uppajjati, itaro sāretvā vimatiṃ chindissatīti. Sace koci dasa patte labhitvā sabbe attanāva paribhuñjitukāmo hoti, na sabbe adhiṭṭhātabbā, ekaṃ pattaṃ adhiṭṭhāya punadvāsato paṭṭhāya añño adhiṭṭhātabbo. Eteneva upāyena vassasatampi pariharitum sakkā.

Evaṃ appamattassa siyā adhiṭṭhānavijahananti? Siyā. Sace hi sayamaṃ pattaṃ aññassa deti, vibbhamati vā, sikkhaṃ vā paccakkhāti, kālaṃ vā karoti, liṅgaṃ vāssa parivattati, paccuddharati vā, patte vā chiddaṃ hoti, adhiṭṭhānaṃ vijahati. Vuttañcetama -

“Dinnavibbhantaṃ paccakkhā, kālakiriyākatena ca;

Liṅgapaccuddharā ceva, chiddena bhavati sattama”nti. -

Coragahaṇavissāsaggāhehi vijahatiyeva. Kittakena chiddena adhiṭṭhānaṃ bhijjati? Yena kaṅgusitthaṃ nikkhamati ceva pavisati ca. Idañhi sattannaṃ dhaññānaṃ lāmakadhaññasitthaṃ. Tasmīṃ chidde ayacuṇṇena vā āṇiyā vā paṭipākatike kate dasābhabhantare puna adhiṭṭhātabbo. Ayaṃ tāvettha adhiṭṭhāne vinicchayo.

49. Vikappane pana dve vikappanā sammukhāvikkappaṇā ceva parammukhāvikkappaṇā ca. Kathaṃ sammukhāvikkappaṇā hoti? Pattānaṃ ekabahubhāvaṃ sannihitāsannihitabhāvaṇca ṇatvā “imaṃ patta”nti vā “ime patte”ti vā “etaṃ patta”nti vā “ete patte”ti vā vatvā “tuyhaṃ vikappemī”ti vattabbaṃ, ayamekā sammukhāvikkappaṇā. Ettāvatā nidhetum vaṭṭati, paribhuñjitum pana

vissajjetum vā adhiṭṭhātum vā na vaṭṭati. “Mayhaṃ santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohī”ti evaṃ pana vutte paccuddhāro nāma hoti, tato pabhuti paribhogādayopi vaṭṭanti.

Aparo nayo - tatheva pattānaṃ ekabahubhāvaṃ sannihitāsannihitabhāvañca ñatvā tasseva bhikkhuno santike “imaṃ patta”nti vā “ime patte”ti vā “etaṃ patta”nti vā “ete patte”ti vā vatvā pañcasu sahadhammikesu aññatarassa attanā abhirucitassa yassa kassaci nāmaṃ gahetvā “tissassa bhikkhuno vikappemī”ti vā “tissāya bhikkhuniyā, sikkhamānāya, sāmaṇerassa, tissāya sāmaṇeriyā vikappemī”ti vā vattabbaṃ, ayaṃ aparāpi sammukhāvikappanā. Ettāvatā nidhetum vaṭṭati. Paribhogādīsu pana ekampi na vaṭṭati. Tena pana bhikkhunā tissassa bhikkhuno santakaṃ...pe... tissāya sāmaṇeriyā santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohīti vutte paccuddhāro nāma hoti, tato pabhuti paribhogādayopi vaṭṭanti.

Kathaṃ parammukhāvikappanā hoti? Pattānaṃ tatheva ekabahubhāvaṃ sannihitāsannihitabhāvañca ñatvā “imaṃ patta”nti vā “ime patte”ti vā “etaṃ patta”nti vā “ete patte”ti vā vatvā “tuyhaṃ vikappanatthāya dammī”ti vattabbaṃ. Tena vattabbo “ko te mitto vā sandiṭṭho vā”ti. Tato itarena purimanayena “tisso bhikkhū”ti vā...pe... “tissā sāmaṇerī”ti vā vattabbaṃ. Puna tena bhikkhunā “ahaṃ tissassa bhikkhuno dammī”ti vā...pe... “tissāya sāmaṇeriyā dammī”ti vā vattabbaṃ, ayaṃ parammukhāvikappanā. Ettāvatā nidhetum vaṭṭati, paribhogādīsu pana ekampi na vaṭṭati. Tena pana bhikkhunā dutiyasammukhāvikappanāyaṃ vuttanayeneva “itthannāmassa santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohī”ti vutte paccuddhāro nāma hoti, tato pabhuti paribhogādayopi vaṭṭanti. Ayaṃ vikappane nayo.

50. Evaṃ adhiṭṭhahitvā vikappetvā ca paribhuñjantena patte bhinne kiṃ kātābbanti? Yassa patte rājimukhavaṭṭito heṭṭhā dvaṅgulappamāṇā na hoti tena na kiñci kātābbam. Yassa pana tādisā ekāpi rāji hoti, tena tassā rājiyā heṭṭhimapariyante pattavedhakena vijjhitvā pacitvā suttarajjukamakacirajjukādīhi vā tipusuttakena vā bandhitvā taṃ bandhanaṃ āmisassa alagganatthaṃ tipupaṭṭena vā kenaci vā baddhasilesena paṭicchādetabbaṃ. So ca patto adhiṭṭhahitvā paribhuñjitabbo. Sukhumaṃ vā chiddaṃ katvā bandhitabbo. Suddhehi pana madhukasitthakalākḥāsajjurasādīhi bandhitum na vaṭṭati, phāṇitaṃ jhāpetvā pāsāṇacuṇṇena bandhitum vaṭṭati. Mukhavaṭṭisamīpe pana pattavedhakena vijjhiyamāno kapālassa bahalattā bhijjati, tasmā heṭṭhā vijjhitabbo. Yassa pana dve rājiyo, ekāyeva vā caturaṅgulā, tassa dve bandhanāni dātābbāni. Yassa tisso, ekāyeva vā chaṭṭaṅgulā, tassa tīṇi. Yassa catasso, ekāyeva vā aṭṭhaṅgulā, tassa cattāri. Yassa pañca, ekāyeva vā dasaṅgulā, so baddhopi abaddhopi apattoyeva, añño viññāpetabbo. Esa tāva mattikāpatte vinicchayo.

Ayopatte pana sacepi pañca vā atirekāni vā chiddāni honti, tāni ca ayacuṇṇena vā āṇiyā vā lohamāṇḍalakena vā baddhāni maṭṭhāni honti, sveva patto paribhuñjitabbo, añño na viññāpetabbo. Atha pana ekampi chiddaṃ mahantaṃ hoti, lohamāṇḍalakena baddhampi maṭṭhaṃ na hoti, patte āmisam lagati, akappiyo hoti, ayaṃ apatto, añño viññāpetabbo. Viññāpentena ca saṅghavasena pavāritaṭṭhāne pañcabandhaneneva pattena aññaṃ pattaṃ viññāpetum vaṭṭati, puggalavasena pana pavāritaṭṭhāne ūnapañcabandhanenāpi vaṭṭati. Pattaṃ labhitvā paribhuñjantena ca yāgurandhanarajanapacanādinā aparibhogena na paribhuñjitabbo, antarāmagge

pana byādhimhi uppanne aññasmiṃ bhājane asati mattikāya limpetvā yāguṃ vā
pacituṃ udakaṃ vā tāpetuṃ vaṭṭati. Mañcapīṭhachattanāgadantakādike adeseṇi na
nikkhipitabbo. Pattassa hi nikkhipanadeso “anujānāmi, bhikkhave,
pattādhāraka”ntiādinā nayena khandhake vuttoyeva.

Iti pāḷimuttakavinayavinicchayaśaṅgahe

Adhiṭṭhānavikappanavinicchayaśakathā samattā.



ABOUT THIS TRANSLATION

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