THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

2. Υποσχόλια στον Κανόνα της μοναστικής διαγωγής (2. Vinaya Piṭaka - Tīkā)

06. Τα υποσχόλια «Το στολίδι της μοναστικής διαγωγής» (Πρώτο μέρος) (06. Vinayālaṅkāra-ṭīkā (paṭhamo bhāgo))

8. Καθοριστική συζήτηση για τον καθορισμό και την εκχώρηση (8. Adhiṭṭhānavikappanavinicchayakathā)

06. Τα υποσχόλια «Το στολίδι της μοναστικής διαγωγής» (Πρώτο μέρος)

8. Adhiṭṭhānavikappanavinicchayakathā

44. Evaṃ anāmāsavinicchayakathaṃ kathetvā idāni adhiṭṭhānavikappanavinicchayaṃ kathetuṃ ‘‘adhiṭṭhānavikappanesu panā’’tiādimāha. Tattha adhiṭṭhiyate adhiṭṭhānaṃ, gahaṇaṃ sallakkhaṇanti attho. Vikappiyate vikappanā, saṅkappanaṃ cintananti attho. Tattha ‘‘ticīvaraṃ adhiṭṭhātunti nāmaṃ vatvā adhiṭṭhātuṃ. Na vikappetunti nāmaṃ vatvā na vikappetuṃ. Esa nayo sabbattha. Tasmā ticīvaraṃ adhiṭṭhahantena ‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’tiādinā nāmaṃ vatvā adhiṭṭhātabbaṃ. Vikappentena pana ‘imaṃ saṅghāṭi’ntiādinā tassa tassa cīvarassa nāmaṃ aggahetvāva ‘imaṃ cīvaraṃ tuyhaṃ vikappemī’ti vikappetabbaṃ. Ticīvaraṃ vā hotu aññaṃ vā, yadi taṃ taṃ nāmaṃ gahetvā vikappeti, avikappitaṃ hoti, atirekacīvaraṭṭhāne tiṭṭhatī’’ti sāratthadīpaniyaṃ vuttaṃ.

Vimativinodaniyaṃ pana ‘‘ticīvaraṃ adhiṭṭhātunti saṅghāṭiādināmena adhiṭṭhātuṃ. Na vikappetunti iminā nāmena na vikappetuṃ, etena vikappitaticīvaro tecīvariko na hoti, tassa tasmiṃ adhiṭṭhitaticīvare viya avippavāsādinā kātabbavidhi na kātabboti dasseti, na pana vikappane doso’’ti vuttaṃ. Vajirabuddhiṭīkāyaṃ pana ‘‘ticīvaraṃ adhiṭṭhātunti ettha ticīvaraṃ ticīvarādhiṭṭhānena adhiṭṭhātabbayuttakaṃ, yaṃ vā ticīvarādhiṭṭhānena adhiṭṭhātuṃ na vikappetuṃ anujānāmi, tassa adhiṭṭhānakālaparicchedābhāvato sabbakālaṃ icchantassa adhiṭṭhātuṃyeva anujānāmi, taṃ kālaparicchedaṃ katvā vikappetuṃ nānujānāmi, sati pana paccaye yadā tadā vā paccuddharitvā vikappetuṃ vaṭṭatīti ‘anāpatti antodasāhaṃ adhiṭṭheti vikappetī’ti vacanato siddhaṃ hotī’’ti vuttaṃ.

Imesu pana tīsu ṭīkāvādesu tatiyavādo yuttataro viya dissati. Kasmā? Pāḷiyā aṭṭhakathāya ca saṃsandanato. Kathaṃ? Pāḷiyañhi kataparicchedāsuyeva dvīsu vassikasāṭikakaṇḍupaṭicchādīsu tato paraṃ vikappetunti vuttaṃ, tato aññesu na vikappetuṃ icceva, tasmā tesu asati paccaye niccaṃ adhiṭṭhātabbameva hoti, na vikappetabbanti ayaṃ pāḷiyā adhippāyo dissati, itarāsu pana dvīsu anuññātakāleyeva adhiṭṭhātabbaṃ, ‘‘tato paraṃ vikappetu’’nti evaṃ pāḷiyā saṃsandati, aṭṭhakathāyaṃ ticīvaraṃ ticīvarasaṅkhepena pariharato adhiṭṭhātumeva anujānāmi, na vikappetuṃ. Vassikasāṭikaṃ pana cātumāsato paraṃ vikappetumeva, na adhiṭṭhātuṃ, evañca sati yo ticīvare ekena cīvarena vippavasitukāmo hoti, tassa cīvarādhiṭṭhānaṃ paccuddharitvā vippavāsasukhatthaṃ vikappanāya okāso dinno hotīti.

Paṭhamavāde ‘‘na vikappetu’’nti nāmaṃ vatvā ‘‘na vikappetu’’nti attho vutto, evaṃ sante ‘‘tato paraṃ vikappetu’’nti ettha tato paraṃ nāmaṃ vatvā vikappetunti attho bhaveyya, so ca attho vikappanādhikārena vutto, ‘‘nāmaṃ vatvā’’ti ca visesane kattabbe sati ‘‘na vikappetu’’nti ca ‘‘tato paraṃ vikappetu’’nti ca bhedavacanaṃ na siyā, sabbesupi cīvaresu nāmaṃ avatvāva vikappetabbato, dutiyavāde ca ‘‘na vikappetu’’nti iminā nāmena na vikappetunti vuttaṃ, na anujānāmīti pāṭhaseso.

Paṭhame ca ‘‘ticīvaraṃ vā hotu aññaṃ vā, yadi taṃ taṃ nāmaṃ gahetvā vikappeti, avikappitaṃ hoti, atirekacīvaraṭṭhāne tiṭṭhatī’’ti. Dutiye ca ‘‘na pana vikappane doso’’ti, tañca aññamaññaviruddhaṃ viya dissati, tasmā vicāretabbametaṃ.

Tato paraṃ vikappetunti cātumāsato paraṃ vikappetvā paribhuñjitunti tīsu gaṇṭhipadesu vuttaṃ. Keci pana ‘‘tato paraṃ vikappetvā yāva āgāmisaṃvacchare vassānaṃ cātumāsaṃ, tāva ṭhapetuṃ anuññāta’’ntipi vadanti. ‘‘Tato paraṃ vikappetuṃ anujānāmīti ettāvatā vassikasāṭikaṃ kaṇḍupaṭicchādiñca taṃ taṃ nāmaṃ gahetvā vikappetuṃ anuññātanti evamattho na gahetabbo. Tato paraṃ vassikasāṭikādināmasseva abhāvato, kasmā tato paraṃ vikappentenapi nāmaṃ gahetvā na vikappetabbaṃ. Ubhinnampi tato paraṃ vikappetvā paribhogassa anuññātattā tathāvikappitaṃ aññanāmena adhiṭṭhahitvā paribhuñjitabbanti tīsupi gaṇṭhipadesu vutta’’nti sāratthadīpaniyaṃ vuttaṃ. Vimativinodaniyampi ‘‘tato paranti cātumāsato paraṃ vikappetvā paribhuñjituṃ anuññātanti keci vadanti. Aññe pana ‘vikappetvā yāva āgāmivassānaṃ tāva ṭhapetuṃ vaṭṭatī’ti vadanti. Apare pana ‘vikappane na doso, tathā vikappitaṃ parikkhārādināmena adhiṭṭhahitvā paribhuñjitabba’nti vadantī’’ti vuttaṃ.

Vajirabuddhiṭīkāyaṃ pana ‘‘vassikasāṭikaṃ tato paraṃ vikappetuṃyeva, nādhiṭṭhātuṃ. Vatthañhi katapariyositaṃ antocātumāse vassānadivasaṃ ādiṃ katvā antodasāhe adhiṭṭhātuṃ anujānāmi, cātumāsato uddhaṃ attano santakaṃ katvā ṭhapetukāmena vikappetuṃ anujānāmīti attho’’ti vuttaṃ. Idhāpi pacchimavādo pasatthataroti dissati, kasmā? Suviññeyyattā, purimesu pana ācariyānaṃ adhippāyoyeva duviññeyyo hoti nānāvādasseva kathitattā. Muṭṭhipañcakanti muṭṭhiyā upalakkhitaṃ pañcakaṃ muṭṭhipañcakaṃ, catuhatthe minitvā pañcamaṃ hatthamuṭṭhiṃ katvā minitabbanti adhippāyo. Keci pana ‘‘muṭṭhihatthānaṃ pañcakaṃ muṭṭhipañcakaṃ. Pañcapi hatthā muṭṭhī katvāva minitabbā’’ti vadanti. Muṭṭhittikanti etthāpi eseva nayo. Dvihatthena antaravāsakena timaṇḍalaṃ paṭicchādetuṃ sakkāti āha ‘‘pārupanenapī’’tiādi. Atirekanti sugatacīvarato atirekaṃ. Ūnakanti muṭṭhipañcakādito ūnakaṃ. Tena ca tesu ticīvarādhiṭṭhānaṃ na ruhatīti dasseti.

Imaṃ saṅghāṭiṃ paccuddharāmīti imaṃ saṅghāṭiadhiṭṭhānaṃ ukkhipāmi, pariccajāmīti attho. Sāratthadīpaniyaṃ pana ‘‘paccuddharāmīti ṭhapemi, pariccajāmīti vā attho’’icceva vuttaṃ. Kāyavikāraṃ karontenāti hatthena cīvaraṃ parāmasantena, cālentena vā. Vācāya adhiṭṭhātabbāti ettha kāyenapi cāletvā vācampi bhinditvā kāyavācāhi adhiṭṭhānampi saṅgahitanti veditabbaṃ, ‘‘kāyena aphusitvā’’ti vattabbattā ahatthapāsahatthapāsavasena duvidhaṃ adhiṭṭhānaṃ. Tattha ‘‘hatthapāso nāma aḍḍhateyyahattho vuccati. ‘Dvādasahattha’nti keci vadanti, taṃ idha na sametī’’ti vimativinodaniyaṃ vuttaṃ. ‘‘Idāni sammukhāparammukhābhedena duvidhaṃ adhiṭṭhānaṃ dassetuṃ ‘‘sace hatthapāsetiādi vuttaṃ. Sāratthadīpaniyaṃ pana ‘‘hatthapāseti ca idaṃ dvādasahatthaṃ sandhāya vuttaṃ, tasmā dvādasahatthabbhantare ṭhitaṃ ‘ima’nti vatvā adhiṭṭhātabbaṃ, tato paraṃ ‘eta’nti vatvā adhiṭṭhātabbanti keci vadanti, gaṇṭhipadesu panettha na kiñci vuttaṃ, pāḷiyaṃ aṭṭhakathāyañca sabbattha ‘hatthapāso’ti aḍḍhateyyahattho vuccati, tasmā idha visesavikappanāya kāraṇaṃ gavesitabba’’nti vuttaṃ. Evaṃ pāḷiyaṭṭhakathāsupi aḍḍhateyyahatthameva

hatthapāso vutto, ṭīkācariyehi ca tadeva sampaṭicchito, tasmā aḍḍhateyyahatthabbhantare ṭhitaṃ cīvaraṃ ‘‘ima’’nti, tato bahibhūtaṃ ‘‘eta’’nti vatvā adhiṭṭhātabbaṃ.

‘‘Sāmantavihāreti idaṃ ṭhapitaṭṭhānasallakkhaṇayogge ṭhitaṃ sandhāya vuttaṃ, tato dūre ṭhitampi ṭhapitaṭṭhānaṃ sallakkhentena adhiṭṭhātabbameva. Tatthāpi cīvarassa ṭhapitabhāvasallakkhaṇameva pamāṇaṃ. Na hi sakkā niccassa ṭhānaṃ sallakkhetuṃ, ekasmiṃ vihāre ṭhapetvā tato aññasmiṃ ṭhapitanti adhiṭṭhātuṃ na vaṭṭati. Keci pana ‘tathāpi adhiṭṭhite na doso’ti vadanti, taṃ aṭṭhakathāya na sameti, vīmaṃsitabba’’nti vimativinodaniyaṃ vuttaṃ. Sāratthadīpaniyaṃ pana ‘‘sāmantavihāro nāma yattha tadaheva gantvā nivattetuṃ sakkā. Sāmantavihāreti idaṃ desanāsīsamattaṃ, tasmā ṭhapitaṭṭhānaṃ sallakkhetvā dūre ṭhitampi adhiṭṭhātabbanti vadanti. Ṭhapitaṭṭhānaṃ sallakkhetvāti ca idaṃ ṭhapitaṭṭhānasallakkhaṇaṃ anucchavikanti katvā vuttaṃ, cīvarasallakkhaṇamevettha pamāṇa’’nti vuttaṃ. Vajirabuddhiṭīkāyañca ‘‘saṅghāṭi uttarāsaṅgo antaravāsakanti adhiṭṭhitānadhiṭṭhitānaṃ samānameva nāmaṃ. ‘Ayaṃ saṅghāṭī’tiādīsu anadhiṭṭhitā vuttā. ‘Ticīvarena vippavaseyyā’ti ettha adhiṭṭhitā vuttā. Sāmantavihāreti gocaragāmato vihāreti dhammasirittthero. Dūratarepi labbhatevāti ācariyā. Anugaṇṭhipadepi ‘sāmantavihāreti desanāsīsamattaṃ, tasmā ṭhapitaṭṭhānaṃ sallakkhetvā dūre ṭhitampi adhiṭṭhātabba’nti vuttaṃ. Sāmantavihāro nāma yattha tadaheva gantvā nivattituṃ sakkā. Rattivippavāsaṃ rakkhantena tato dūre ṭhitaṃ adhiṭṭhātuṃ na vaṭṭati, evaṃ kira mahāaṭṭhakathāyaṃ vuttanti. Keci ‘cīvaravaṃse ṭhapitaṃ aññho parivattetvā nāgadante ṭhapeti, taṃ ajānitvā adhiṭṭhahantassapi ruhati cīvarassa sallakkhitattā’ti vadantī’’ti, tasmā ācariyānaṃ matabhedaṃ saṃsanditvā gahetabbaṃ.

Adhiṭṭhahitvā ṭhapitavatthehīti parikkhāracoḷanāmena adhiṭṭhahitvā ṭhapitavatthehi. Teneva ‘‘imaṃ paccuddharāmī’’ti parikkhāracoḷassa paccuddhāraṃ dasseti, etena ca tecīvarikadhutaṅgaṃ pariharantena paṃsukūlādivasena laddhaṃ vatthaṃ dasāhabbhantare katvā rajitvā pārupitumasakkontena parikkhāracoḷavasena adhiṭṭhahitvāva dasāhamatikkamāpetabbaṃ, itarathā nissaggiyaṃ hotīti dasseti, teneva ‘‘rajitakālato pana paṭṭhāya nikkhipituṃ na vaṭṭati, dhutaṅgacoro nāma hotī’’ti visuddhimagge vuttaṃ. Puna adhiṭṭhātabbānīti idañca saṅghāṭiāditicīvaranāmena adhiṭṭhahitvā paribhuñjitukāmassa vasena vuttaṃ, itarassa pana purimādhiṭṭhānameva alanti veditabbaṃ. Puna adhiṭṭhātabbanti iminā kappabindupi dātabbanti dasseti. Adhiṭṭhānakiccaṃ natthīti iminā kappabindudānakiccampi natthīti dasseti, mahantataramevātiādi sabbādhiṭṭhānasādhāraṇalakkhaṇaṃ. Tattha puna adhiṭṭhātabbanti anadhiṭṭhitacīvarassa ekadesabhūtattā anadhiṭṭhitañce, adhiṭṭhitassa appabhāvena ekadesabhūtaṃ adhiṭṭhitasaṅkhameva gacchati, tathā adhiṭṭhitañce, anadhiṭṭhitassa ekadesabhūtaṃ anadhiṭṭhitasaṅkhaṃ gacchatīti lakkhaṇaṃ. Na kevalañcettha dutiyapaṭṭameva, atha kho tatiyapaṭṭādikampi. Yathāha ‘‘anujānāmi bhikkhave…pe… utuddhaṭānaṃ dussānaṃ catugguṇaṃ saṅghāṭiṃ…pe… paṃsukūle yāvadattha’’nti.

Muṭṭhipañcakāditicīvarappamāṇayuttaṃ sandhāya ‘‘ticīvaraṃ panā’’tiādi vuttaṃ. Parikkhāracoḷaṃ adhiṭṭhātunti parikkhāracoḷaṃ katvā adhiṭṭhātuṃ. Avasesā bhikkhūti vakkhamānakāle nisinnā bhikkhū. Tasmā vaṭṭatīti yathā ‘‘anujānāmi, bhikkhave, ticīvaraṃ adhiṭṭhātuṃ, na vikappetu’’nti vuttaṃ, evaṃ parikkhāracoḷampi vuttaṃ, na cassa ukkaṭṭhapariccheḍo vutto, na ca saṅkhāpariccheḍo, tasmā tīṇipi cīvarāni paccuddharitvā imāni cīvarāni parikkhāracoḷāni adhiṭṭhahitvā paribhuñjituṃ vaṭṭatīti

attho. Nidhānamukhametanti etaṃ parikkhāracoḷādhiṭṭhānaṃ nidhānamukhaṃ ṭhapanamukhaṃ, atirekacīvaraṭṭhapanakāraṇanti attho. Kathaṃ ñāyatīti ce, tena kho pana samayena bhikkhūnaṃ paripuṇṇaṃ hoti ticīvaraṃ, attho ca hoti parissāvanehipi thavikāhipi. Etasmiṃ vatthusmiṃ ‘‘anujānāmi, bhikkhave, parikkhāracoḷaka’’nti anuññātattā bhikkhūnañca ekameva parissāvanaṃ, thavikā vā vaṭṭati, na dve vā tīṇi vāti paṭikkhepābhāvato vikappanūpagapacchimappamāṇāni, atirekappamāṇāni vā parissāvanādīni parikkhārāni kappantīti siddhaṃ. Paṭhamaṃ ticīvarādhiṭṭhānena adhiṭṭhātabbaṃ, puna parihārituṃ asakkontena paccuddharitvā parikkhāracoḷaṃ adhiṭṭhātabbaṃ, na tveva āditova idaṃ vuttaṃ. Baddhasīmāya avippavāsasīmāsammutisambhavato cīvaravippavāse nevatthi dosoti na tattha dupparihāroti āha ‘‘abaddhasīmāya dupparihāra’’nti.

45. Atirittappamāṇāya chedanakaṃ pācittiyanti āha ‘‘anatirittappamāṇā’’ti. Tato paraṃ paccuddharitvā vikappetabbāti vassikamāsato paraṃ adhiṭṭhānaṃ paccuddharitvā vikappetabbā, iminā catunnaṃ vassikamāsānaṃ upari adhiṭṭhānaṃ tiṭṭhatīti viññāyati, asato paccuddharāyogā, yañca mātikāṭṭhakathāyaṃ ‘‘vassikasāṭikā vassānamāsātikkamenāpi kaṇḍupaṭicchādi ābādhavūpasamenāpi adhiṭṭhānaṃ vijahantī’’ti vuttaṃ, taṃ samantapāsādikāyaṃ natthi, parivāraṭṭhakathāyañca ‘‘atthāpatti hemante āpajjati, no gimhe’’ti ettha na taṃ vuttaṃ, kattikapuṇṇamāsiyā pacchime pāṭipadadivase vikappetvā ṭhapitaṃ vassikasāṭikaṃ nivāsento hemante āpajjati. Kurundiyaṃ pana ‘‘kattikapuṇṇamadivase apaccuddharitvā hemante āpajjatī’’ti vuttaṃ, tampi suvuttaṃ. ‘‘Cātumāsaṃ adhiṭṭhātuṃ, tato paraṃ vikappetu’’nti hi vuttaṃ. Tattha mahāaṭṭhakathāyaṃ nivāsanapaccayā dukkaṭaṃ vuttaṃ, kurundaṭṭhakathāyaṃ pana apaccuddhārapaccayā, tasmā kurundiyaṃ vuttanayenapi vassikasāṭikā vassānātikkamepi adhiṭṭhānaṃ na vijahatīti paññāyati. Adhiṭṭhānavijahanesu ca vassānamāsaābādhānaṃ vigame vijahanaṃ mātikāṭṭhakathāyampi na uddhaṭaṃ, tasmā samantapāsādikāyaṃ āgatanayena yāva paccuddhārā adhiṭṭhānaṃ tiṭṭhatīti gahetabbaṃ.

Nahānatthāya anuññātattā ‘‘vaṇṇabhedamattarattāpi cesā vaṭṭatī’’ti vuttaṃ. Dve pana na vaṭṭantīti iminā saṅghāṭiādīsupi dutiyaadhiṭṭhānaṃ na ruhati, taṃ atirekacīvaraṃ hotīti dasseti. Mahāpaccariyaṃ cīvaravasena paribhogakiccassa abhāvaṃ sandhāya ‘‘anāpattī’’ti vuttā senāsanaparibhogatthāya dinnapaccattharaṇe viya. Yaṃ pana ‘‘paccattharaṇampi adhiṭṭhātabba’’nti vuttaṃ, taṃ senāsanatthāyevāti niyamitaṃ na hoti navasu cīvaresu gahitattā, tasmā attano nāmena adhiṭṭhahitvā nidahitvā parikkhāracoḷaṃ viya yathā tathā viniyujjitamevāti gahetabbaṃ, pāvārokojavoti imesampi paccattharaṇādinā lokepi voharaṇato senāsanaparikkhāratthāya dinnapaccattharaṇato visuṃ gahaṇaṃ kataṃ. Sace avasāne aparāvassikasāṭikā uppannā hoti, purimavassikasāṭikaṃ paccuddharitvā vikappetvā adhiṭṭhātabbāti vadanti.

Nisīdanamhi pamāṇayuttanti ‘‘dīghato sugatavidatthiyā dve vidatthiyo, vitthārato diyaḍḍhaṃ, dasā vidatthī’’timinā pamāṇena yuttaṃ, taṃ pana majjhimapurisahatthasaṅkhātena vaḍḍhakīhatthena dīghato tihatthaṃ hoti, vitthārato chaḷaṅgulādhikadvihatthaṃ, dasā vidatthādhikahatthaṃ, idāni manussānaṃ pakatihatthena dīghato vidatthādhikacatuhatthaṃ hoti, vitthārato navaṅgulādhikatihatthaṃ, dasā chaḷaṅgulādhikadvihatthā, tato ūnaṃ vaṭṭati, na adhikaṃ ‘‘taṃ atikkāmayato chedanakaṃ pācittiya’’nti vuttattā. Kaṇḍupaṭicchādiyā

pamāṇikāti ‘‘dīghato catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo’’ti vuttattā evaṃ vuttappamāṇayuttā, sā pana vaḍḍhakīhatthena dīghato chahatthā hoti, vitthārato tihatthā, idāni pakatihatthena pana dīghato navahatthā hoti, tiriyato vidatthādhikacatuhatthāti veditabbā. Vikappanūpagapacchimacīvarappamāṇaṃ parikkhāracoḷanti ettha pana vikappanūpagapacchimacīvarappamāṇaṃ nāma sugataṅgulena dīghato aṭṭhaṅgulaṃ hoti, tiriyato caturaṅgulaṃ, vaḍḍhakīhatthena dīghato ekahatthaṃ hoti, tiriyato vidatthippamāṇaṃ, idāni pakatihatthena pana dīghato vidatthādhikahatthaṃ hoti, tiriyato chaḷaṅgulādhikavidatthippamāṇaṃ. Tenāha ‘‘tassa pamāṇa’’ntiādi.

Bhesajjatthāyātiādīsu attano santakabhāvato mocetvā ṭhapitaṃ sandhāya ‘‘anadhiṭṭhitepi natthi āpattī’’ti vuttaṃ, ‘‘idaṃ bhesajjatthāya, idaṃ mātuyā’’ti vibhajitvā sakasantakabhāvato mocetvā ṭhapentena adhiṭṭhānakiccaṃ natthīti adhippāyo. ‘‘Iminā bhesajjaṃ cetāpessāmi, idaṃ mātuyā dassāmī’’ti ṭhapentena pana adhiṭṭhātabbamevāti vadanti. Senāsanaparikkhāratthāya dinnapaccattharaṇeti ettha anivāsetvā apārupitvā kevalaṃ mañcapīṭhesuyeva attharitvā paribhuñjiyamānaṃ paccattharaṇaṃ attano santakampi anadhiṭṭhātuṃ vaṭṭatīti vadanti, heṭṭhā pana paccattharaṇampi adhiṭṭhātabbamevāti avisesena vuttattā attano santakaṃ adhiṭṭhātabbamevāti amhākaṃ khanti, vīmaṃsitvā gahetabbaṃ. Tante ṭhitaṃyeva adhiṭṭhātabbanti ettha pacchā vītaṭṭhānaṃ adhiṭṭhitameva hoti, puna adhiṭṭhānakiccaṃ natthi. Sace pana paricchedaṃ dassetvā antarantarā vītaṃ hoti, puna adhiṭṭhātabbanti vadanti. Eseva nayoti vikappanūpagappamāṇamatte vīte tante ṭhitaṃyeva adhiṭṭhātabbanti attho.

46. ‘‘Hīnāyāvattanenāti ‘sikkhaṃ appaccakkhāya gihibhāvūpagamanenā’ti tīsupi gaṇṭhipadesu vuttaṃ, taṃ yuttaṃ aññassa dāne viya cīvare nirālayabhāveneva pariccattattā. Keci pana ‘hīnāyāvattanenāti bhikkhuniyā gihibhāvūpagamanenevāti etamatthaṃ gahetvā bhikkhu pana vibbhamantopi yāva sikkhaṃ na paccakkhāti, tāva bhikkhuyevāti adhiṭṭhānaṃ na vijahatī’ti vadanti, taṃ na gahetabbaṃ ‘bhikkhuniyā hīnāyāvattanenā’ti visesetvā avuttattā. Bhikkhuniyā hi gihibhāvūpagamanena adhiṭṭhānavijahanaṃ visuṃ vattabbaṃ natthi tassā vibbhamaneneva assamaṇībhāvato. Sikkhāpaccakkhānenāti pana idaṃ sace bhikkhuliṅge ṭhitova sikkhaṃ paccakkhāti, tassa kāyalaggampi cīvaraṃ adhiṭṭhānaṃ vijahatīti dassanatthaṃ vutta’’nti sāratthadīpaniyaṃ vuttaṃ. Vimativinodaniyaṃ pana ‘‘hīnāyāvattanenāti idaṃ antimavatthuṃ ajjhāpajjitvā bhikkhupaṭiññāya ṭhitassa ceva titthiyapakkantassa ca bhikkhuniyā ca bhikkhunibhāve nirapekkhatāya gihiliṅgatitthiyaliṅgaggahaṇaṃ sandhāya vuttaṃ. Sikkhaṃ appaccakkhāya gihibhāvūpagamanaṃ sandhāya vuttanti keci vadanti, taṃ na yuttaṃ, tadāpi tassa upasampannattā cīvarassa ca tassa santakattā vijahanato’’ti vuttaṃ, iti imāni dve vacanāni aññamaññaviruddhāni hutvā dissanti.

Aṭṭhakathāyaṃ pana ‘‘hīnāyāvattanena sikkhāpaccakkhānenā’’ti visuṃ vuttattā hīnāyāvattante sati sikkhaṃ appaccakkhantepi cīvaraṃ adhiṭṭhānaṃ vijahati, sikkhaṃ paccakkhante sati hīnāya anāvattantepīti adhippāyo dissati, tasmā sikkhaṃ appaccakkhāya kevalaṃ gihibhāvaṃ upagacchantassa kiñcāpi bhikkhubhāvo atthi, cīvarassa ca tassa santakattā vijahanaṃ, tathāpi ‘‘hīnāyāvattanenā’’ti vuttattā gihibhāvūpagamaneneva adhiṭṭhānavijahanaṃ siyā yathā taṃ liṅgaparivattanena. Gihibhāvaṃ anupagantvā ca kevalaṃ sikkhāpaccakkhānaṃ karontassa kiñcāpi bhikkhuliṅgaṃ atthi, cīvarassa ca tassa santakattā vijahanaṃ, tathāpi

‘‘sikkhāpaccakkhānenā’’ti vuttattā sikkhāpaccakkhāneneva adhiṭṭhānavijahanaṃ siyā yathā taṃ paccuddharaṇe, tasmā bhikkhu vā hotu bhikkhunī vā, hīnāyāvattissāmīti cittena gihiliṅgaggahaṇena cīvaraṃ adhiṭṭhānaṃ vijahati. Sikkhāpaccakkhānena pana bhikkhusseva cīvaraṃ bhikkhuniyā sikkhāpaccakkhānābhāvāti ayamamhākaṃ khanti. Antimavatthuajjhāpannakatitthiyapakkantakānaṃ pana cīvarassa adhiṭṭhānavijahanaṃ aṭṭhakathāyaṃ anāgatattā tesañca hīnāyāvattānavohārābhāvā vicāretabbaṃ.

Kaniṭṭhaṅgulinakhavasenāti heṭṭhimaparicchedaṃ dasseti. Orato paratoti ettha ca ‘‘orato chiddaṃ adhiṭṭhānaṃ bhindati, parato na bhindatī’’ti vuttaṃ. Kathaṃ oraparabhāvo veditabboti? Yathā nadīparicchinne padese manussānaṃ vasanadisābhāge tīraṃ orimaṃ nāma hoti, itaradisābhāge tīraṃ pārimaṃ nāma, tathā bhikkhūnaṃ nivāsanapārupanaṭṭhānabhūtaṃ cīvarassa majjhaṭṭhānaṃ yathāvuttavidatthiādippamāṇassa padesassa oraṃ nāma, cīvarapariyantaṭṭhānaṃ paraṃ nāma, iti lokato vā yathā ca orato bhogaṃ parato antaṃ katvā cīvaraṃ ṭhapetabbanti vutte bhikkhuno abhimukhaṭṭhānaṃ oraṃ nāma, itaraṭṭhānaṃ paraṃ nāma, evaṃ bhikkhūnaṃ nivāsanapārupanaṭṭhānaṃ oraṃ nāma, itaraṃ paraṃ nāma. Evaṃ sāsanato vā oraparabhāvo veditabbo. Teneva yo pana dubbalaṭṭhāne paṭhamaṃ aggaḷaṃ datvā pacchā dubbalaṭṭhānaṃ chinditvā apaneti, adhiṭṭhānaṃ na bhijjati. Maṇḍalaparivattanepi eseva nayoti sakalasmiṃ cīvare adhiṭṭhānabhijjanābhijjanabhāvo dassito. Tena vuttaṃ vimativinodaniyaṃ ‘‘esa nayoti iminā pamāṇayuttesu yattha katthaci chidde adhiṭṭhānaṃ vijahatītiādiatthaṃ saṅgaṇhātī’’ti.

Khuddakaṃ cīvaranti muṭṭhipañcakādibhedappamāṇato anūnameva khuddakacīvaraṃ. Mahantaṃ vā khuddakaṃ karotīti ettha tiṇṇaṃ cīvarānaṃ catūsu passesu yasmiṃ padese chiddaṃ adhiṭṭhānaṃ na vijahati, tasmiṃ padese samantato chinditvā khuddakaṃ karontassa adhiṭṭhānaṃ na vijahatīti adhippāyo. Vimativinodaniyaṃ pana vuttaṃ ‘‘mahantaṃ vā khuddakaṃ vā karotīti ettha atimahantaṃ cīvaraṃ muṭṭhipañcakādipacchimappamāṇayuttaṃ katvā samantato chindanenapi vicchindanakāle chijjamānaṭṭhānaṃ chiddasaṅkhaṃ na gacchati, adhiṭṭhānaṃ na vijahati evāti sijjhati, ‘ghaṭetvā chindati na bhijjatī’ti vacanena ca sameti. Parikkhāracoḷaṃ pana vikappanūpagapacchimappamāṇato ūnaṃ katvā chiddaṃ adhiṭṭhānaṃ vijahati adhiṭṭhānassa anissayattā, tāni puna baddhāni ghaṭitāni puna adhiṭṭhātabbamevāti veditabbaṃ. Keci pana ‘vassikasāṭikacīvare dvidhā chinne yadipi ekekaṃ khaṇḍaṃ pacchimappamāṇaṃ hoti, ekasmiṃyeva khaṇḍe adhiṭṭhānaṃ tiṭṭhati, na itarasmiṃ, dve pana na vaṭṭantī’ti vuttattā nisīdanakaṇḍupaṭicchādīsupi eseva nayoti vadantī’’ti.

47. Sammukhe pavattā sammukhāti paccattavacanaṃ, tañca vikappanāvisesanaṃ, tasmā ‘‘sammukhe’’ti bhummatthe nissakkavacanaṃ katvāpi atthaṃ vadanti, abhimukheti attho. Atha vā sammukhena attano vācāya eva vikappanā sammukhāvikappanā. Parammukhena vikappanā parammukhāvikappanāti karaṇatthenapi attho daṭṭhabbo. Ayameva pāḷiyā sameti. Sannihitāsannihitabhāvanti āsannadūrabhāvaṃ. Ettāvatā nidhetuṃ vaṭṭatīti ettakeneva vikappanākiccassa niṭṭhitattā atirekacīvaraṃ na hotīti dasāhātikkame nissaggiyaṃ na janetīti adhippāyo. Paribhuñjituṃ…pe… na vaṭṭatīti sayaṃ apaccuddhāraṇaparibhuñjane pācittiyaṃ, adhiṭṭhahane paresaṃ vissajjane ca dukkaṭañca sandhāya vuttaṃ. Paribhogādayopi vaṭṭantīti paribhogavissajjanaadhiṭṭhānāni vaṭṭanti. Api-saddena nidhetumpi vaṭṭatīti

attho. Etena paccuddhārepi kate cīvaraṃ adhiṭṭhātukāmena vikappitacīvarameva hoti, na atirekacīvaraṃ, taṃ pana ticīvarādināmena adhiṭṭhātukāmena adhiṭṭhahitabbaṃ, itarena vikappitacīvarameva katvā paribhuñjitabbanti dasseti.

Keci pana ‘‘yaṃ vikappitacīvaraṃ, taṃ yāva paribhogakālā apaccuddharāpetvā nidahetabbaṃ, paribhogakāle pana sampatte paccuddharāpetvā adhiṭṭhahitvā paribhuñjitabbaṃ. Yadi hi tato pubbepi paccuddharāpeyya, paccuddhāreneva vikappanāya vigatattā atirekacīvaraṃ nāma hoti, dasāhātikkame patteva nissaggiyaṃ, tasmā yaṃ aparibhuñjitvā ṭhapetabbaṃ, tadeva vikappetabbaṃ. Paccuddhāre ca kate antodasāheyeva adhiṭṭhātabbaṃ. Yañca aṭṭhakathāyaṃ ‘tato paraṃ paribhogādi vaṭṭatī’tiādi vuttaṃ, taṃ pāḷiyā virujjhatī’’ti vadanti, taṃ tesaṃ matimattameva. Pāḷiyañhi ‘‘antodasāhaṃ adhiṭṭheti vikappetī’’ti ca ‘‘sāmaṃ cīvaraṃ vikappetvā apaccuddhāraṇaṃ paribhuñjeyya pācittiya’’nti ca ‘‘anāpatti so vā deti, tassa vā vissāsanto paribhuñjatī’’ti ca sāmaññato vuttattā, aṭṭhakathāyañca ‘‘imaṃ cīvaraṃ vā vikappanaṃ vā paccuddharāmī’’tiādinā paccuddhāraṃ adassetvā ‘‘mayhaṃ santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ karohī’’ti evaṃ attano santakattaṃ amocetvāva paribhogādivasena paccuddhārassa vuttattā, ‘‘tato pabhuti paribhogādayopi vaṭṭantī’’ti adhiṭṭhānaṃ vināpi visuṃ paribhogassa nidhānassa ca vuttattā vikappanānantarameva paccuddharāpetvā anadhiṭṭhahitvā eva ca ticīvararahitaṃ vikappanārahaṃ cīvaraṃ paribhuñjituñca nidahituñca idaṃ pāṭekkaṃ vinayakammanti khāyati. Apica bahūnaṃ pattānaṃ vikappetuṃ paccuddharetuñca vuttattā paccuddhāre tesaṃ atirekapattatā dassitāti sijjhati tesu ekasseva adhiṭṭhātabbato, tasmā aṭṭhakathāyaṃ āgatanayeneva gahetabbaṃ.

Mittoti daḷhamitto. Sandiṭṭhoti diṭṭhamatto, na daḷhamitto. Paññattikovido na hotīti evaṃ vikappite anantarameva evaṃ paccuddharitabbanti vinayakammaṃ na jānāti. Tenāha ‘‘na jānāti paccuddharitu’’nti. Imināpi cetaṃ veditabbaṃ ‘‘vikappanāsamanantarameva paccuddhāro kātabbo’’ti. Vikappitavikappanā nāmesā vaṭṭatīti adhiṭṭhitaadhiṭṭhānaṃ viyāti adhippāyo.

48. Evaṃ cīvare adhiṭṭhānavikappanānayaṃ dassetvā idāni patte adhiṭṭhānavikappanānayaṃ dassento ‘‘patte panā’’tiādimāha. Tattha patati piṇḍapāto etthāti patto, jinasāsanabhāvo bhikkhābhājanaviseso. Vuttañhi ‘‘pattaṃ pakkhe dale patto, bhājane so gate tisū’’ti, tasmiṃ patte. Panāti pakkhantaratthe nipāto. Nayoti adhiṭṭhānavikappanānayo. Cīvare vuttaadhiṭṭhānavikappanānayato aññabhūto ayaṃ vakkhamāno patte adhiṭṭhānavikappanānayo veditabboti yojanā. Pattaṃ adhiṭṭhahantena pamāṇayuttova adhiṭṭhātabbo, na appamāṇayuttoti sambandho. Tena pamāṇato ūnādhike patte adhiṭṭhānaṃ na ruhati, tasmā tādisaṃ pattaṃ bhājanaparibhogena paribhuñjitabbanti dasseti. Vakkhati hi ‘‘ete bhājanaparibhogena paribhuñjitabbā, na adhiṭṭhānūpagā na vikappanūpagā’’ti.

Dve magadhanāḷiyoti ettha magadhanāḷi nāma yā māgadhikāya tulāya aḍḍhaterasapalaparimitaṃ udakaṃ gaṇhāti. Sīhaḷadīpe pakatināḷito khuddakā hoti, damiḷanāḷito pana mahantā. Vuttañhetaṃ samantapāsādikāyaṃ ‘‘magadhanāḷi nāma aḍḍhaterasapalā hotīti andhakaṭṭhakathāyaṃ vuttaṃ. Sīhaḷadīpe pakatināḷi mahantā, damiḷanāḷi khuddakā, magadhanāḷipamāṇayuttā, tāya magadhanāḷiyā diyaḍḍhanāḷi ekā sīhaḷanāḷi hotīti mahāaṭṭhakathāyaṃ vutta’’nti. Atha vā magadhanāḷi nāma yā pañca kuḍuvāni ekañca muṭṭhiṃ ekāya ca muṭṭhiyā tatiyabhāgaṃ gaṇhāti. Vuttañhetaṃ sāratthadīpaniyaṃ ‘‘magadhanāḷi nāma chapasatā nāḷīti keci. ‘Aṭṭhapasatā’ti apare. Tattha purimānaṃ matena tipasatāya nāḷiyā dve nāḷiyo ekā

magadhanāḷi hoti. Pacchimānaṃ catupasatāya nāḷiyā dve nāḷiyo ekā magadhanāḷi. Ācariyadhammapālattherena pana pakatiyā catumuṭṭhikaṃ kuḍuvaṃ, catukuḍuvaṃ nāḷikaṃ, tāya nāḷiyā soḷasa nāḷiyo doṇaṃ, taṃ pana magadhanāḷiyā dvādasa nāḷiyo hontīti vuttaṃ, tasmā tena nayena magadhanāḷi nāma pañca kuḍuvāni ekañca muṭṭhiṃ ekāya muṭṭhiyā tatiyabhāgañca gaṇhātīti veditabba’’nti. Tattha kuḍuvoti pasato. Vuttañhi abhidhānappadīpikāyaṃ -

> ‘‘Kuḍuvo pasato eko;
> Pattho te caturo siyuṃ;
> Āḷhako caturo patthā;
> Doṇaṃ vā caturāḷhaka’’nti.

Atha vā magadhanāḷi nāma yā catukuḍuvāya nāḷiyā catasso nāḷiyo gaṇhāti. Vuttañhetaṃ vimativinodaniyaṃ ‘‘damiḷanāḷīti purāṇakanāḷiṃ sandhāya vuttaṃ. Sā ca catumuṭṭhikehi kuḍuvehi aṭṭhakuḍuvā, tāya nāḷiyā dve nāḷiyo magadhanāḷi gaṇhāti, purāṇā pana sīhaḷanāḷi tisso nāḷiyo gaṇhātīti vadanti, tesaṃ matena magadhanāḷi idāni vattamānāya catukuḍuvāya damiḷanāḷiyā catunāḷikā hoti, tato magadhanāḷito upaḍḍhañca purāṇadamiḷanāḷisaṅkhātaṃ patthaṃ nāma hoti, etena ca omako nāma patto patthodanaṃ gaṇhātīti pāḷivacanaṃ sameti. Lokiyehipi -

> ‘Lokiyaṃ magadhañceti, patthadvayamudāhaṭaṃ;
> Lokiyaṃ soḷasapalaṃ, māgadhaṃ diguṇaṃ mata’nti. -

Evaṃ loke nāḷiyā magadhanāḷi diguṇāti dassitā. Evañca gayhamāne omakapattassa ca yāpanamattodanagāhikā ca siddhā hoti. Na hi sakkā aṭṭhakuḍuvato ūnodanagāhinā pattena athūpīkataṃ piṇḍapātaṃ pariyesitvā yāpetuṃ. Teneva vuttaṃ verañjakaṇḍaṭṭhakathāyaṃ ‘pattho nāma nāḷimattaṃ hoti, ekassa purisassa alaṃ yāpanāyā’ti’’. Vuttampi hetaṃ jātakaṭṭhakathāyaṃ ‘‘patthodano nālamayaṃ duvinna’’nti, ‘‘ekassa dinnaṃ dvinnaṃ tiṇṇaṃ pahotī’’ti ca, tasmā idha vuttanayānusārena gahetabbanti. Ālopassa ālopassa anurūpanti odanassa catubhāgamattaṃ. Vuttañhetaṃ majjhimanikāye brahmāyusuttasaṃvaṇṇanāyaṃ ‘‘byañjanassa mattā nāma odanacatutthabhāgo’’ti. Odanagatikānīti odanassa gati gati yesaṃ tāni odanagatikāni. Gatīti ca okāso odanassa antopavisanasīlattā odanassa okāsoyeva tesaṃ okāso hoti, na aññaṃ attano okāsaṃ gavesantīti attho. Bhājanaparibhogenāti udakāharaṇādinā bhājanaparibhogena.

Evaṃ pamāṇato adhiṭṭhānūpagavikappanūpagapattaṃ dassetvā idāni pākato mūlato ca taṃ dassetuṃ ‘‘pamāṇayuttānampī’’tiādimāha. Tattha ayopatto pañcahi pākehi pattoti kammārapakkaṃyeva anadhiṭṭhahitvā samaṇasāruppanīlavaṇṇakaraṇatthāya punappunaṃ nānāsambhārehi pacitabbo, ayopattassa atikakkhaḷattā kammārapākena saddhiṃ pañcavārapakkoyeva samaṇasāruppanīlavaṇṇo hoti. Mattikāpatto dvīhi pākehi pakkoti etthāpi eseva nayo. Tassa pana mudukattā kumbhakārakapākena saddhiṃ dvivārapakkopi samaṇasāruppanīlavaṇṇo hoti. Evaṃ katoyeva hi patto adhiṭṭhānūpago vikappanūpago ca hoti, nākato. Tena vakkhati ‘‘pāke ca mūle ca suniṭṭhiteyeva adhiṭṭhānūpago hoti. Yo adhiṭṭhānūpago, sveva vikappanūpago’’ti. So hatthaṃ āgatopi anāgatopi adhiṭṭhātabbo vikappetabboti etena dūre ṭhitampi adhiṭṭhātuṃ vikappetuñca labhati, ṭhapitaṭṭhānasallakkhaṇameva pamāṇanti dasseti. Idāni tamevatthaṃ vitthāretumāha ‘‘yadi hī’’tiādi. Hi-saddo vitthārajotako. Tattha pacitvā ṭhapessāmīti kāḷavaṇṇapākaṃ sandhāya vuttaṃ.

Idāni pattādhiṭṭhānaṃ dassetumāha ‘‘tattha dve pattassa adhiṭṭhānā’’tiādi. Tattha sāmantavihāreti idaṃ upalakkhaṇavasena vuttaṃ, tato dūre ṭhitampi adhiṭṭhātabbameva. Ṭhapitaṭṭhānaṃ sallakkhetvāti idampi upacāramattaṃ, pattasallakkhaṇamevettha pamāṇaṃ.

Idāni adhiṭṭhānavijahanaṃ dassetuṃ ‘‘evaṃ appamattassa’’tyādimāha. Tattha patte vā chiddaṃ hotīti mukhavaṭṭito heṭṭhā dvaṅgulamattokāsato paṭṭhāya yattha katthaci chiddaṃ hoti.

Sattannaṃ dhaññānanti -

> ‘‘Sāli vīhi ca kudrūso;
> Godhūmo varako yavo;
> Kaṅgūti satta dhaññāni;
> Nīvārādī tu tabbhidā’’ti. -

Vuttānaṃ sattavidhānaṃ dhaññānaṃ.

49. Evaṃ pattādhiṭṭhānaṃ dassetvā idāni pattavikappanaṃ dassetuṃ ‘‘vikappane panā’’tiādimāha. Taṃ cīvaravikappane vuttanayeneva veditabbaṃ.

50. Evaṃ vikappanānayaṃ dassetvā idāni patte bhinne kattabbavidhiṃ dassetumāha ‘‘evaṃ adhiṭṭhahitvā’’iccādi. Tattha apattoti iminā adhiṭṭhānavijahanampi dasseti. Pañcabandhanepi patte aparipuṇṇapāke patte viya adhiṭṭhānaṃ na ruhati. ‘‘Tipupaṭṭena vā’’ti vuttattā tambalohādikappiyalohehi ayopattassa chiddaṃ chādetuṃ vaṭṭati. Teneva ‘‘lohamaṇḍalakenā’’ti vuttaṃ. Suddhehi...pe... na vaṭṭatīti idaṃ uṇhabhojane pakkhitte vilīyamānattā vuttaṃ. Phāṇitaṃ jhāpetvā pāsāṇacuṇṇena bandhituṃ vaṭṭatīti pāsāṇacuṇṇena saddhiṃ phāṇitaṃ pacitvā tathāpakkena pāsāṇacuṇṇena bandhituṃ vaṭṭati. Aparibhogenāti ayuttaparibhogena. ‘‘Anujānāmi bhikkhave ādhāraka’’nti vuttattā mañcapīṭhādīsu yattha katthaci ādhārakaṃ ṭhapetvā tattha pattaṃ ṭhapetuṃ vaṭṭati ādhārakaṭṭhapanokāsassa aniyamitattāti vadanti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Adhiṭṭhānavikappanavinicchayakathālaṅkāro nāma

Aṭṭhamo paricchedo.

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