

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

2. Ο Κανόνας της διαγωγής - Σχόλια (2. Vinaya Piṭaka - Aṭṭhakathā)

5. Σχόλια για το παράρτημα (Παριβάρα) (5. Parivāra-aṭṭhakathā)

Τα πέντε κεφάλαια (Pañcavaggo)



PaliVerse

5. Σχόλια για το παράρτημα (Παριβάρα)

Pañcavaggo

Kammavaggavaṇṇanā

482. Kammavagge catunnaṃ kammānaṃ nānākaraṇaṃ samathakkhandhake vuttameva. Kiñcāpi vuttaṃ, atha kho ayaṃ kammavinicchayo nāma ādito paṭṭhāya vuccamāno pākaṭo hoti, tasmā ādito paṭṭhāyevettha vattabbaṃ vadissāma. Cattārīti kammānaṃ gaṇanaparicchavedavacanametam. Kammānīti paricchinnakammanidassanaṃ. Apalokanakammaṃ nāma sīmaṭṭhakasaṅghaṃ sodhetvā chandārahānaṃ chandaṃ āharitvā samaggassa saṅghassa anumatiyā tikkhattuṃ sāvetvā kattabbaṃ kammaṃ. Ñattikammaṃ nāma vuttanayeneva samaggassa saṅghassa anumatiyā ekāya ñattiyā kattabbaṃ kammaṃ. Ñattidutiyakammaṃ nāma vuttanayeneva samaggassa saṅghassa anumatiyā ekāya ñattiyā ekāya ca anussāvanāyāti evaṃ ñattidutiyāya anussāvanāya kattabbaṃ kammaṃ. Ñatticatutthakammaṃ nāma vuttanayeneva samaggassa saṅghassa anumatiyā ekāya ñattiyā tīhi ca anussāvanāhīti evaṃ ñatticatutthāhi tīhi anussāvanāhi kattabbaṃ kammaṃ.

Tattha apalokanakammaṃ apaloketvāva kātabbaṃ, ñattikammādivasena na kātabbaṃ. Ñattikammampi ekaṃ ñattiṃ ṭhapetvāva kātabbaṃ, apalokanakammādivasena na kātabbaṃ. Ñattidutiyakammaṃ pana apaloketvā kātabbampi atthi, akātabbampi atthi.

Tattha sīmāsammuti, sīmāsamūhananaṃ, kathinadānaṃ, kathinuddhāro, kuṭivattthudesanā, vihāravattthudesanāti imāni cha kammāni garukāni apaloketvā kātuṃ na vaṭṭanti, ñattidutiyakammavācaṃ sāvetvāva kātabbāni. Avasesā terasa sammutiyo senāsanaggāhakamatakacīvaradānādisammutiyo cāti etāni lahukakammāni apaloketvāpi kātuṃ vaṭṭanti, ñattikamma-ñatticatutthakammavasena pana na kātabbameva. Ñatticatutthakammavasena kayiramānaṃ daḥhataṃ hoti, tasmā kātabbanti ekacce vadanti. Evaṃ pana sati kammasaṅkaro hoti, tasmā na kātabbanti paṭikkhittameva. Sace pana akkharaparihīnaṃ vā padaparihīnaṃ vā duruttapadaṃ vā hoti, tassa sodhanatthaṃ punappunaṃ vattuṃ vaṭṭati. Idaṃ akuppakammasa daḥhikammaṃ hoti, kuppakamme kammaṃ hutvā tiṭṭhati.

Ñatticatutthakammaṃ ñattiñca tisso ca kammavācāyo sāvetvāva kātabbaṃ, apalokanakammādivasena na kātabbaṃ. Pañcahākārehi vipajjantīti pañcahi kāraṇehi vipajjanti.

483. Sammukhākaraṇīyaṃ kammaṃ asammukhā karoti, vatthuvipannaṃ adhammakammanti ettha atthi kammaṃ sammukhākaraṇīyaṃ; atthi asammukhākaraṇīyaṃ; tattha asammukhākaraṇīyaṃ nāma dūtenupasampadā, pattanikkujjanaṃ, pattukkujjanaṃ, ummattakassa bhikkhuno ummattakasammuti, sekkhānaṃ kulānaṃ sekkhasammuti, channassa bhikkhuno brahmaṇḍo, devadattassa pakāsaṇīyakammaṃ, appasādanīyaṃ dassentassa bhikkhuno

bhikkhunisaṅghena kātabbaṃ avandanīyakammanti aṭṭhavidhaṃ hoti, taṃ sabbam tattha tattha vuttanayeneva veditabbaṃ. Idaṃ aṭṭhavidhampi kammaṃ asammukhā kataṃ sukataṃ hoti akuppaṃ.

Sesāni sabbakammāni sammukhā eva kātabbāni - saṅghasammukhatā, dhammasammukhatā, vinayasammukhatā, puggalasammukhatāti imaṃ catubbidhaṃ sammukhāvinayaṃ upanetvāva kātabbāni. Evaṃ katāni hi sukatāni honti. Evaṃ akatāni panetāni imaṃ sammukhāvinayasaṅkhātāṃ vatthum vinā katattā vatthuvipannāni nāma honti. Tena vuttaṃ - “sammukhākaraṇīyaṃ kammaṃ asammukhā karoti, vatthuvipannaṃ adhammakamma”nti.

Paṭipucchākaraṇīyādīsupi paṭipucchādikaraṇameva vatthu, taṃ vatthum vinā katattā tesampi vatthuvipannatā veditabbā. Idaṃ panettha vacanatthamattaṃ. Paṭipucchā karaṇīyaṃ appaṭipucchā karotīti pucchitvā codetvā sāretvā kātabbaṃ apucchitvā acodetvā asāretvā karoti. Paṭiññāya karaṇīyaṃ appaṭiññāya karotīti paṭiññāṃ āropetvā yathādinnaṃ paṭiññāya kātabbaṃ appaṭiññāya karontassa vippalapantassa balakkārena karoti. Sativinayārahassāti dabbamallaputtattherasadisassa khīṇāsavassa. Amūḷhavinayārahassāti gaggabhikkhusadisassa ummattakassa. Tassapāpiyasikakammārahassāti upavāḷabhikkhusadisassa ussannapāpassa. Esa nayo sabbattha.

Anuposathe uposathaṃ karotīti anuposathadivase uposathaṃ karoti. Uposathadivaso nāma ṭhapetvā kattikamāsaṃ avasesesu ekādasasu māsesu bhinnassa saṅghassa sāmaggidivaso ca yathāvuttacātuddasapannarasā ca. Etaṃ tippakārampi uposathadivasaṃ ṭhapetvā aññasmiṃ divase uposathaṃ karonto anuposathe uposathaṃ karoti nāma. Yatra hi pattacīvarādīnaṃ atthāya appamattakena kāraṇena vivadantā uposathaṃ vā pavāraṇaṃ vā ṭhapenti, tattha tasmīṃ adhikaraṇe vinicchite “samaggā jātāmhā”ti antarā sāmaggiuposathaṃ kātuṃ na labhanti, karontehi anuposathe uposatho kato nāma hoti.

Apavāraṇāya pavāretīti apavāraṇādivase pavāreti; pavāraṇādivaso nāma ekasmiṃ kattikamāse bhinnassa saṅghassa sāmaggidivaso ca paccukkaḍḍhitvā ṭhapitadivaso ca dve ca puṇṇamāsiyo. Evaṃ catubbidhampi pavāraṇādivasaṃ ṭhapetvā aññasmiṃ divase pavārento apavāraṇāya pavāreti nāma. Idhāpi appamattakassa vivādassa vūpasame sāmaggipavāraṇaṃ kātuṃ na labhanti, karontehi apavāraṇāya pavāraṇā katā hoti. Apica ūnavīsativassaṃ vā antimavatthum ajjhāpannapubbaṃ vā ekādasasu vā abhabbapuggalesu aññataraṃ upasampādentassapi vatthuvipannaṃ adhammakammaṃ hoti. Evaṃ vatthuto kammāni vipajjanti.

484. Ñattito vipattiyaṃ pana vatthum na parāmasatīti yassa upasampadādikammaṃ karoti, taṃ na parāmasati, tassa nāmaṃ na gaṇhāti. “Suṇātu me bhante saṅgho, ayaṃ dhammarakkhito āyasmato buddharakkhitassa upasampadāpekkho”ti vattabbe “suṇātu me bhante saṅgho, āyasmato buddharakkhitassa upasampadāpekkho”ti vadati; evaṃ vatthum na parāmasati.

Saṅghaṃ na parāmasatīti saṅghassa nāmaṃ na gaṇhāti. “Suṇātu me bhante saṅgho, ayaṃ dhammarakkhito”ti vattabbe “suṇātu me bhante, ayaṃ dhammarakkhito”ti vadati; evaṃ saṅghaṃ na parāmasati.

Puggalaṃ na parāmasatīti yo upasampadāpekkhassa upajjhāyo, taṃ na parāmasati, tassa nāmaṃ na gaṇhāti. “Suṇātu me bhante saṅgho, ayaṃ dhammarakkhito āyasmato buddharakkhitassa upasampadāpekkho”ti vattabbe “suṇātu me, bhante saṅgho, ayaṃ dhammarakkhito upasampadāpekkho”ti vadati; evaṃ puggalaṃ na parāmasati.

Ñattiṃ na parāmasatīti sabbena sabbaṃ ñattiṃ na parāmasati. Ñattidutiyakamme ñattiṃ aṭṭhapetvā dvikkhattuṃ kammavācāya eva anussāvanakammaṃ karoti. Ñatticatutthakammepi ñattiṃ aṭṭhapetvā catukkhattuṃ kammavācāya eva anussāvanakammaṃ karoti; evaṃ ñattiṃ na parāmasati.

Pacchā vā ñattiṃ ṭhapetīti paṭhamaṃ kammavācāya anussāvanakammaṃ katvā “esā ñattī”ti vatvā “khamati saṅghassa tasmā tuṇhī evametaṃ dhārayāmī”ti vadati; evaṃ pacchā ñattiṃ ṭhapeti. Iti imehi pañcahākārehi ñattito kammāni vipajjanti.

485. Anussāvanato vipattiyaṃ pana vatthuādīni vuttanayeneva veditabbāni. Evaṃ pana nesaṃ aparāmasanaṃ hoti - “suṇātu me bhante saṅgho”ti paṭhamānussāvane “dutiyaṃpi etamatthaṃ vadāmi, tatiyaṃpi etamatthaṃ vadāmi, suṇātu me bhante saṅgho”ti dutiyatatiyānussāvanāsu vā “ayaṃ dhammarakkhito āyasmato buddharakkhitassa upasampadāpekkho”ti vattabbe “suṇātu me bhante saṅgho, āyasmato buddharakkhitassā”ti vadanto vatthuṃ na parāmasati nāma. “Suṇātu me bhante saṅgho, ayaṃ dhammarakkhito”ti vattabbe “suṇātu me bhante, ayaṃ dhammarakkhito”ti vadanto saṅghaṃ na parāmasati nāma. “Suṇātu me bhante saṅgho, ayaṃ dhammarakkhito āyasmato buddharakkhitassā”ti vattabbe “suṇātu me bhante saṅgho, ayaṃ dhammarakkhito upasampadāpekkho”ti vadanto puggalaṃ na parāmasati nāma.

Sāvanaṃ hāpetīti sabbena sabbaṃ kammavācāya anussāvanaṃ na karoti, ñattidutiyakamme dvikkhattuṃ ñattimeva ṭhapeti, ñatticatutthakamme catukkhattuṃ ñattimeva ṭhapeti; evaṃ anussāvanaṃ hāpeti. Yopi ñattidutiyakamme ekaṃ ñattiṃ ṭhapetvā ekaṃ kammavācaṃ anussāvento akkharaṃ vā chaḍḍeti, padaṃ vā duruttaṃ karoti, ayampi anussāvanaṃ hāpetiyeva. Ñatticatutthakamme pana ekaṃ ñattiṃ ṭhapetvā sakimeva vā dvikkhattuṃ vā kammavācāya anussāvanaṃ karontopi akkharaṃ vā padaṃ vā chaḍḍentopi duruttaṃ karontopi anussāvanaṃ hāpetiyevāti veditabbo.

Duruttaṃ karotīti ettha pana ayaṃ vinicchayo -yo hi aññasmiṃ akkhare vattabbe aññaṃ vadati, ayaṃ duruttaṃ karoti nāma. Tasmā kammavācaṃ karontena bhikkhunā yvāyaṃ -

“Sithilaṃ dhanitañca dīgharassaṃ, garukaṃ lahukañca niggahitaṃ;
Sambandhaṃ vavatthitaṃ vimuttaṃ, dasadhā byañjanabuddhiyā pabhedo”ti.

Vutto, ayaṃ suṭṭhu upalakkhetabbo. Ettha hi “sithilaṃ” nāma pañcasu vaggesu paṭhamatatiyaṃ. “Dhanitaṃ” nāma tesveva dutiyacatutthaṃ. “Dīgha”nti dīghena kālana vattabbaṃ ākārādi. “Rassa”nti tato upaḍḍhakālana vattabbaṃ akārādi. “Garuka”nti dīghameva. Yaṃ vā āyasmato buddharakkhitattherassa yassa nakkhamatīti evaṃ saṃyogaparaṃ katvā vuccati. “Lahuka”nti rassameva. Yaṃ vā āyasmato buddharakkhitattherassa yassa na khamatīti evaṃ asaṃyogaparaṃ katvā vuccati. “Niggahita”nti yaṃ karaṇāni niggahetvā avissajjetvā avivaṭṭena mukhena sānunāsikaṃ katvā vattabbaṃ. “Sambandha”nti yaṃ parapadena sambandhitvā

“tuṇhissā”ti vā “tuṇhassā”ti vā vuccati. “Vavatthita”nti yaṃ parapadena asambandhaṃ katvā vicchinditvā “tuṇhī assā”ti vā “tuṇha assā”ti vā vuccati. “Vimutta”nti yaṃ karaṇāni aniggahetvā vissajjetvā vivaṭṭena mukhena anunāsikaṃ akatvā vuccati.

Tattha “suṇātu me”ti vattabbe ta-kārassa tha-kāraṃ katvā “suṇāthu me”ti vacanaṃ sithilassa dhanitakaraṇaṃ nāma. Tathā “pattakallaṃ, esā ñattī”ti vattabbe “patthakallaṃ, esā ñatthī”tiādivacanañca. “Bhante saṅgho”ti vattabbe bha-kāra gha-kārānaṃ ba-kāra ga-kāre katvā “bante saṅgo”ti vacanaṃ dhanitassa sithilakaraṇaṃ nāma. “Suṇātu me”ti vivaṭṭena mukhena vattabbe pana “suṇaṃtu me”ti vā “esā ñattī”ti vattabbe “esaṃ ñattī”ti vā avivaṭṭena mukhena anunāsikaṃ katvā vacanaṃ vimuttassa niggahitavacanaṃ nāma. “Pattakalla”nti avivaṭṭena mukhena anunāsikaṃ katvā vattabbe “pattakallā”ti vivaṭṭena mukhena anunāsikaṃ akatvā vacanaṃ niggahitassa vimuttavacanaṃ nāma.

Iti sithile kattabbe dhanitaṃ, dhanite kattabbe sithilaṃ, vimutte kattabbe niggahitaṃ, niggahite kattabbe vimuttanti imāni cattāri byañjanaṇi antokammavācāya kammaṃ dūsentī. Evaṃ vadanto hi aññasmiṃ akkhare vattabbe aññaṃ vadati, duruttaṃ karotīti vuccati. Itaresu pana dīgharassādīsu chasu byañjanesu dīghaṭṭhāne dīghameva, rassatṭhāne ca rassamevāti evaṃ yathāṭṭhāne taṃ tadeva akkharaṃ bhāsantena anukkamaḡataṃ paveṇiṃ avināsentena kammavācā kātabbā. Sace pana evaṃ akatvā dīghe vattabbe rassāṃ, rasse vā vattabbe dīghaṃ vadati; tathā garuke vattabbe lahukaṃ, lahuke vā vattabbe garukaṃ vadati; sambandhe vā pana vattabbe vavatthitaṃ, vavatthite vā vattabbe sambandhaṃ vadati; evaṃ vuttepī kammavācā na kuppati. Imāni hi cha byañjanaṇi kammaṃ na kopenti.

Yaṃ pana suttantikattherā “da-kāro ta-kāramāpajjati, ta-kāro da-kāramāpajjati, ca-kāro ja-kāramāpajjati, ja-kāro ca-kāramāpajjati, ya-kāro ka-kāramāpajjati, ka-kāro ya-kāramāpajjati; tasmā da-kārādīsu vattabbesu ta-kārādivacanaṃ na virujjhatī”ti vadanti, taṃ kammavācaṃ patvā na vaṭṭati. Tasmā vinayadharena neva da-kāro ta-kāro kātabbo...pe... na ka-kāro ya-kāro. Yathāpāḷiyā niruttiṃ sodhetvā dasavidhāya byañjananiruttiyā vuttadose pariharantena kammavācā kātabbā. Itarathā hi sāvanaṃ hāpeti nāma.

Akāle vā sāvetīti sāvanāya akāle anokāse ñattiṃ aṭṭhapetvā paṭhamameva anussāvanakammaṃ katvā pacchā ñattiṃ ṭhapeti. Iti imehi pañcahākārehi anussāvanato kammāni vipajjanti.

486. Sīmato vipattiyaṃ pana atikhuddakasīmā nāma yā ekavīsati bhikkhū na gaṇhāti. Kurundiyaṃ pana “yattha ekavīsati bhikkhū nisīdituṃ na sakkontī”ti vuttaṃ. Tasmā yā evarūpā sīmā, ayaṃ sammatāpi asammata, gāmakhettasadisāva hoti, tattha kataṃ kammaṃ kuppati. Esa nayo sesasīmāsupi. Ettha pana atimahatī nāma yā kesaggamattenāpi tiyojanaṃ atikkāmetvā sammatā hoti. Khaṇḍanimittā nāma aghaṭṭitanimittā vuccati. Puratthimāya disāya nimittaṃ kittetvā anukkameneva dakkhiṇāya pacchimāya uttarāya disāya kittetvā puna puratthimāya disāya pubbakittitaṃ nimittaṃ paṭikittetvāva ṭhapetuṃ vaṭṭati; evaṃ akhaṇḍanimittā hoti. Sace pana anukkamena āharitvā uttarāya disāya nimittaṃ kittetvā tattheva ṭhapeti, khaṇḍanimittā hoti. Aparāpi khaṇḍanimittā nāma yā animittupagaṃ tacasārarukkhaṃ vā khāṇukaṃ vā paṃsupuñjavālikāpuñjanaṃ vā aññataraṃ antarā ekaṃ nimittaṃ

katvā sammatā hoti. Chāyānimittā nāma yā pabbatacchāyādīnaṃ yaṃkiñci chāyaṃ nimittaṃ katvā sammatā hoti. Animittā nāma yā sabbena sabbāṃ nimittāni akittetvā sammatā hoti.

Bahisīme t̥hito sīmaṃ sammannati nāma nimittāni kittetvā nimittānaṃ bahi t̥hito sammannati. Nadiyā samudde jātassare sīmaṃ sammannatīti etesu nadiādīsu yaṃ sammannati, sā evaṃ sammatāpi “sabbā, bhikkhave, nadī asīmā, sabbo samuddo asīmo, sabbo jātassaro asīmo”ti vacanato asammatāva hoti. Sīmāya sīmaṃ sambhindatīti attano sīmāya paresaṃ sīmaṃ sambhindati. Ajjhottharatīti attano sīmāya paresaṃ sīmaṃ ajjhottharati. Tattha yathā sambhedo ca ajjhottharaṇaṃ hoti, taṃ sabbāṃ uposathakkhandhake vuttameva. Iti imā ekādasapi sīmā asīmā gāmakhettsadisā eva, tāsū nisīditvā kataṃ kammaṃ kuppati. Tena vuttaṃ “imehi ekādasahi ākārehi sīmato kammāni vipajjantī”ti.

487-488. Parisato kammavipattiyaṃ pana kiñci anuttānaṃ nāma natthi. Yampi tattha kammappattachandārahakkaṇaṃ vattabbaṃ siyā, tampi parato “cattāro bhikkhū pakatattā kammappattā”tiādīnaṃ nāma vuttameva. Tattha pakatattā kammappattāti catuvaggakaraṇe kamme cattāro pakatattā anukkhittā anissarītā parisuddhasīlā cattāro bhikkhū kammappattā kammaṃ arahā anucchavikā sāmīno. Na tehi vinā taṃ kammaṃ kayirati, na tesāṃ chando vā pārisuddhi vā eti. Avasesā pana sacepi saḥassamattā honti, sace samānasaṃvāsakā, sabbe chandārahāva honti. Chandapārisuddhiṃ datvā āgacchantu vā mā vā, kammaṃ pana tiṭṭhati. Yassa pana saṅgho parivāsādikammaṃ karoti, so neva kammappatto, nāpi chandāraho. Apica yasmā taṃ puggalaṃ vatthūṃ katvā saṅgho kammaṃ karoti, tasmā “kammāraho”ti vuccati. Sesakammesupi eseva nayo.

489. Puna cattāri kammānītiādiko nayo paṇḍakādīnaṃ avatthubhāvadassanattāṃ vutto. Sesamettha uttānameva.

Apalokanakammakathā

495-496. Idāni tesāṃ kammānaṃ pabhedadassanattāṃ “apalokanakammaṃ kati t̥hānāni gacchati”tiādīmāha. Tattha “apalokanakammaṃ pañca t̥hānāni gacchati - osāraṇaṃ, nissāraṇaṃ, bhaṇḍakammaṃ, brahmadāṇḍaṃ, kammalakkhaṇaṇṇeva pañcama”nti ettha “osāraṇaṃ nissāraṇa”nti padasiliṭṭhatāyetaṃ vuttaṃ. Paṭhamāṃ pana nissāraṇā hoti, pacchā osāraṇā. Tattha yā kaṇṭakasāmaṇerassa daṇḍakammanāsanā, sā “nissāraṇā”ti veditabbā. Tasmā etarahi sacepi sāmāṇero buddhassa vā dhammassa vā saṅghassa vā avaṇṇaṃ bhaṇati, “akappiyaṃ kappiya”nti dīpeti, micchādiṭṭhiko hoti antaggāhikāya diṭṭhiyā samannāgato, so yāvatatiyaṃ nivāretvā taṃ laddhiṃ nissajjāpetabbo. No ce vissajjeti, saṅghaṃ sannipātetvā “vissajjehī”ti vattabbo. No ce vissajjeti, byattena bhikkhunā apalokanakammaṃ katvā nissāretabbo. Evañca pana kammaṃ kātabbaṃ -

“Saṅghaṃ, bhante, pucchāmi - ‘ayaṃ itthannāmo sāmāṇero buddhassa dhammassa saṅghassa avaṇṇavādī micchādiṭṭhiko, yaṃ aññe sāmāṇerā labhanti, dirattatirattaṃ bhikkhūhi saddhiṃ saḥaseyyaṃ, tassa alābhāya nissāraṇā ruccati saṅghassā’ti. Dutiyampi... tatiyampi, bhante, saṅghaṃ pucchāmi - ‘ayaṃ itthannāmo sāmāṇero buddhassa...pe... ruccati saṅghassā’ti cara pire vinassā’ti.

So aparena samayena “ahaṃ, bhante, bālatāya aññānatāya alakkhikatāya evaṃ akāsiṃ, svāhaṃ saṅghaṃ khamāpemi”ti khamāpento yāvatatiyaṃ yācāpetvā apalokanakammeneva osāretabbo. Evaṃ pana osāretabbo, saṅghamajjhe byattena bhikkhunā saṅghassa anumatiyā sāvetaḥḥaṃ -

“Saṅghaṃ, bhante, pucchāmi - ayaṃ itthannāmo sāmaṇero buddhassa dhammassa saṅghassa avaṇṇavādī micchādiṭṭhiko, yaṃ aññe sāmaṇerā labhanti, bhikkhūhi saddhiṃ dirattatirattaṃ sahasseyyaṃ, tassa alābhāya nissārito, svāyaṃ idāni sorato nivātavutti lajjidhammaṃ okkanto hirottappe patitṭhito katadaṇḍakammo accayaṃ deseti, imassa sāmaṇerassa yathā pure kāyasambhogasāmaggidānaṃ rucati saṅghassā”ti.

Evaṃ tikkhattuṃ vattaḥḥaṃ. Evaṃ apalokanakammaṃ osāraṇaṇca nissāraṇaṇca gacchati. Bhaṇḍukammaṃ mahākhandaḥḥaṇṇanāyaṃ vuttameva. Brahmaḥḥaṇḍo pañcasatikakkhandhake vuttoyeva. Na kevalaṃ panesa channasseva pañṇatto, yo aññopi bhikkhu mukharo hoti, bhikkhū duruttavacanehi ghaṭṭento khamṣento vambhento viharati, tassapi dātabbo. Evaṇca pana dātabbo, saṅghamajjhe byattena bhikkhunā saṅghassa anumatiyā sāvetaḥḥaṃ -

“Bhante, itthannāmo bhikkhu mukharo, bhikkhū duruttavacanehi ghaṭṭento viharati. So bhikkhu yaṃ iccheyya, taṃ vadeyya. Bhikkhūhi itthannāmo bhikkhu neva vattaḥḥo, na ovaditabbo, na anusāsitaḥḥo. Saṅghaṃ, bhante, pucchāmi - ‘itthannāmassa bhikkhuno brahmaḥḥaṇḍassa dānaṃ, rucati saṅghassā’ti. Dutiyampi pucchāmi, tatiyampi pucchāmi - ‘itthannāmassa, bhante, bhikkhuno brahmaḥḥaṇḍassa dānaṃ, rucati saṅghassā’”ti.

Tassa aparena samayena sammā vattitvā khamāpentassa brahmaḥḥaṇḍo paṭippassambhetabbo. Evaṇca pana paṭippassambhetabbo, byattena bhikkhunā saṅghamajjhe sāvetaḥḥaṃ -

“Bhante, bhikkhusaṅgho asukassa bhikkhuno brahmaḥḥaṇḍaṃ adāsi, so bhikkhu sorato nivātavutti lajjidhammaṃ okkanto hirottappe patitṭhito, paṭisaṅkhā āyatīṃ saṃvare tiṭṭhati, saṅghaṃ, bhante, pucchāmi, tassa bhikkhuno brahmaḥḥaṇḍassa paṭippassaddhi, rucati saṅghassā”ti.

Evaṃ yāvatatiyaṃ vatvā apalokanakammeneva brahmaḥḥaṇḍo paṭippassambhetabboti.

Kammalakkhaṇaṇṇeva pañcamanti yaṃ taṃ bhagavatā bhikkhunikkhandhake “tena kho pana samayena chabbaggiyā bhikkhū bhikkhuniyo kaddamodakena osiṇcanti, ‘appeva nāma amhesu sārājjeyyu’nti, kāyaṃ vivarivā bhikkhunīnaṃ dassenti, ūruṃ vivarivā bhikkhunīnaṃ dassenti, aṅgajātaṃ vivarivā bhikkhunīnaṃ dassenti, bhikkhuniyo obhāsentī, bhikkhunīhi saddhiṃ sampayojenti, ‘appeva nāma amhesu sārājjeyyu’nti. Imesu vatthūsu tesāṃ bhikkhūnaṃ dukkaṭaṃ pañṇāpetvā ‘anujānāmi bhikkhave tassa bhikkhuno daṇḍakammaṃ kātu’nti. Atha kho bhikkhunīnaṃ etadahosi - ‘kiṃ nu kho daṇḍakammaṃ kātabba’nti. Bhagavato etamatthaṃ ārocesuṃ - ‘avandiyō so bhikkhave bhikkhu bhikkhunisaṅghena kātabbo’”ti evaṃ avandiyakammaṃ anuññātaṃ, taṃ kammalakkhaṇaṇṇeva pañcamanti imassa apalokanakammassa ṭhānaṃ hoti. Tassa hi kammaṇṇeva lakkhaṇaṃ, na osāraṇādīni;

tasmā “kammalakkhaṇa”nti vuccati. Tassa karaṇaṃ tattheva vuttaṃ. Apica naṃ paṭippassaddhiyā saddhiṃ vitthārato dassetuṃ idhāpi vadāma, bhikkhunupassaye sannipatitassa bhikkhunisaṅghassa anumatiyā byattāya bhikkhuniyā sāvetabbaṃ -

“Ayye asuko nāma ayyo bhikkhunīnaṃ apāsādikaṃ dasseti, etassa ayyassa avandiyakaraṇaṃ rucchatīti bhikkhunisaṅghaṃ pucchāmi, dutiyampi... tatiyampi bhikkhunisaṅghaṃ pucchāmī”ti.

Evam tikkhattuṃ sāvetvā apalokanakammaṃ avandiyakammaṃ kātabbaṃ.

Tato paṭṭhāya so bhikkhu bhikkhunīhi na vanditabbo. Sace avandiyamāno hirottappaṃ paccupaṭṭhapetvā sammā vattati, tena bhikkhuniyo khamāpetabbā. Khamāpentena bhikkhunupassayaṃ agantvā vihāreyeva saṅghaṃ vā gaṇaṃ vā ekaṃ bhikkhuṃ vā upasaṅkamitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaḥetvā “ahaṃ bhante paṭisaṅkhā āyatīṃ saṃvare tiṭṭhāmi, na puna apāsādikaṃ dassessāmi, bhikkhunisaṅgho mayhaṃ khamatū”ti khamāpetabbaṃ. Tena saṅghena vā gaṇena vā ekaṃ bhikkhuṃ pesetvā ekabhikkhunā vā sayameva gantvā bhikkhuniyo vattabbā - “ayaṃ bhikkhu paṭisaṅkhā āyatīṃ saṃvare ṭhito, iminā accayaṃ desetvā bhikkhunisaṅgho khamāpito, bhikkhunisaṅgho imaṃ vandiyaṃ karotū”ti. So vandiyo kātabbo. Evañca pana kātabbo, bhikkhunupassaye sannipatitassa bhikkhunisaṅghassa anumatiyā byattāya bhikkhuniyā sāvetabbaṃ -

“Ayaṃ ayye asuko nāma ayyo bhikkhunīnaṃ apāsādikaṃ dasseti
bhikkhunisaṅghena avandiyo kato, so lajjidhammaṃ okkamitvā paṭisaṅkhā āyatīṃ saṃvare ṭhito accayaṃ desetvā bhikkhunisaṅghaṃ khamāpesi, tassa ayyassa vandiyaṃ karaṇaṃ rucchatīti bhikkhunisaṅghaṃ pucchāmī”ti -

Tikkhattuṃ vattabbaṃ evaṃ apalokanakammeneva vandiyo kātabbo.

Ayaṃ panettha pāḷimuttakopi kammalakkhaṇavinicchayo. Idañhi kammalakkhaṇaṃ nāma bhikkhunisaṅghamūlakaṃ paññattaṃ, bhikkhusaṅghassāpi panetaṃ labbhatiyeva. Yañhi bhikkhusaṅgho salākaggayāgaggabhattachaggauposathaggesu apalokanakammaṃ karoti, etampi kammalakkhaṇameva. Acchinnacīvarajīṇṇacīvaranaṭṭhacīvarānañhi saṅghaṃ sannipādetvā byattena bhikkhunā yāvatatiyaṃ sāvetvā apalokanakammaṃ katvā cīvaraṃ dātuṃ vaṭṭati. Appamattakavissajjakena pana cīvaraṃ karontassa senāsanakkhandhakavaṇṇanāyaṃ vuttappabhedāni sūciādīni anapaloketvāpi dātabbāni. Tesam dāne soyeva issaro, tato atirekaṃ dentena apaloketvā dātabbaṃ. Tato hi atirekadāne saṅgho sāmī. Gilānabhesajjampi tattha vuttappakāraṃ sayameva dātabbaṃ. Atirekaṃ icchantassa apaloketvā dātabbaṃ. Yopi ca dubbalo vā chinniriypātho vā pacchinnabhikkhācārapātho vā mahāgilāno, tassa mahāvāsesu tatrappādato devasikaṃ nāḷi vā upaḍḍhanāḷi vā ekadivasamyeva vā pañca vā dasa vā taṇḍulanāḷiyo dentena apalokanakammaṃ katvā dātabbā. Pesalassa bhikkhuno tatrappādato iṇapalibodhampi bahussutassa saṅghabhāranitthāraḥassa bhikkhuno anuṭṭhāpanīyasenāsanampi saṅghakiccaṃ karontānaṃ kappiyakāraḥkādināṃ bhattavetanampi apalokanakammaṃ dātuṃ vaṭṭati.

Catupaccayavasena dinnatatrappādato saṅghikaṃ āvāsaṃ jaggāpetuṃ vaṭṭati. “Ayaṃ bhikkhu issaravatāya vicāretī”ti kathāpacchindanattaṃ pana salākaggādīsu vā antarasannipāte vā saṅghaṃ pucchitvāva jaggāpetabbo. Cīvarapiṇḍapātattāya

odissadinnatatrappādatopi apaloketvā āvāso jaggāpetabbo. Anapaloketvāpi vaṭṭati. “Sūro vatāyaṃ bhikkhu cīvarapiṇḍapātattāya dinnato āvāsaṃ jaggāpeti”ti evaṃ uppannakathāpacchedanattamaṃ pana apalokanakammameva katvā jaggāpetabbo.

Cetiye chattaṃ vā vedikaṃ vā bodhigharaṃ vā āsanagharaṃ vā akataṃ vā karontena jiṇṇaṃ vā paṭisaṅkharontena sudhākammaṃ vā karontena manusse samādapetvā kātuṃ vaṭṭati. Sace kārako natthi, cetiyassa upanikkhepato kāretabbaṃ. Upanikkhepepi asati apalokanakammaṃ katvā tatruppādato kāretabbaṃ, saṅghikenapi. Saṅghikena hi apaloketvā cetiyakiccaṃ kātuṃ vaṭṭati. Cetiyassa santakena apaloketvāpi saṅghikakiccaṃ kātuṃ na vaṭṭati. Tāvakālikaṃ pana gahetvā pākatikaṃ kātuṃ vaṭṭati.

Cetiye sudhākammādīni karontehi pana bhikkhācārato vā saṅghato vā yāpanamattaṃ alabhantehi cetiyasantakato yāpanamattaṃ gahetvā paribhuñjantehi vattaṃ kātuṃ vaṭṭati, “vattaṃ karomā”ti macchamaṃsādīhi saṅghabhattaṃ kātuṃ na vaṭṭati. Ye vihare ropitā phalarukkhā saṅghena pariggahitā honti, jagganakammaṃ labhanti, yesaṃ phalāni ghaṇṭiṃ paharivā bhājetvā paribhuñjanti, tesu apalokanakammaṃ na kātabbaṃ. Ye pana apariggahitā, tesu apalokanakammaṃ kātabbaṃ. Taṃ pana salākaggayāgaggabhattachaggaantarasaṇṇipātesupi kātuṃ vaṭṭati, uposathagge pana vaṭṭatiyeva. Tattha hi anāgatānampi chandapārisuddhi āhariyati, tasmā taṃ suvisodhitaṃ hoti.

Evañca pana kātabbaṃ, byattena bhikkhunā bhikkhusaṅghassa anumatiyā sāvetabbaṃ -

“Bhante, yaṃ imasmiṃ vihare antosīmāya saṅghasantakaṃ mūlatacapattaāṅkurapupphaphalakhādānīyādi atthi, taṃ sabbaṃ āgatāgatānaṃ bhikkhūnaṃ yathāsukhaṃ paribhuñjituṃ rucchatīti saṅghaṃ pucchāmī”ti tikkhattuṃ pucchitabbaṃ.

Catūhi pañcahi bhikkhūhi kataṃ sukatameva. Yasmiṃ vihare dve tayo janā vasanti, tehi nisīditvā katampi saṅghena katasadisameva. Yasmiṃ pana vihare eko bhikkhu hoti, tena bhikkhunā uposathadivase pubbakaraṇapubbakiccaṃ katvā nisinnena katampi katikavattaṃ saṅghena katasadisameva hoti.

Karontena pana phalavārena kātumpi cattāro māse cha māse ekasaṃvaccharanti evaṃ paricchinditvāpi aparicchinditvāpi kātuṃ vaṭṭati. Paricchinne yathāparicchedaṃ paribhuñjitvā puna kātabbaṃ. Aparicchinne yāva rukkhā dharanti tāva vaṭṭatiyeva. Yepi tesāṃ rukkhānaṃ bījehi aññe rukkhā ropitā honti, tesampi sā eva katikā.

Sace pana aññasmiṃ vihare ropitā honti, tesāṃ yattha ropitā, tasmīṃyeva vihare saṅgho sāmī. Yepi aññato bījāni āharitvā purimavihare pacchā ropitā, tesu aññā katikā kātabbā. Katikāya katāya puggalikaṭṭhāne tiṭṭhanti, yathāsukhaṃ phalādīni paribhuñjituṃ vaṭṭati. Sace panettha taṃ taṃ okāsaṃ parikkhipitvā parivenāni katvā jagganti, tesāṃ bhikkhūnaṃ puggalikaṭṭhāne tiṭṭhanti. Aññe paribhuñjituṃ na labhanti, tehi pana saṅghassa dasabhāgaṃ datvā paribhuñjitabbāni. Yopi majjhevihāre rukkhāṃ sākāhi parivāretvā rakkhati, tassāpi eseva nayo.

Porānavihāraṃ gatassa sambhāvanīyabhikkhuno “thero āgato”ti phalāphalaṃ āharanti, sace tattha mūle sabbapariyattidhara bahussutabhikkhu vihasi, “addhā ettha dīghā katikā katā bhavissatī”ti nikkukkuccena paribhuñjitabbaṃ. Vihāre

phalāphalaṃ piṇḍapātikānaṃpi vaṭṭati, dhutaṅgaṃ na kopeti. Sāmaṇerā attano ācariyupajjhāyānaṃ bahūni phalāni denti, aññe bhikkhū alabhantā khiyyanti, khiyyanamattameva cetaṃ hoti.

Sace pana dubbhikkhaṃ hoti, ekaṃ panasarukkhaṃ nissāya saṭṭhipi janā jīvanti, tādise kāle sabbesaṃ saṅgahakaraṇatthāya bhājetvā khāditabbaṃ, ayaṃ sāmīci. Yāva pana katikavattaṃ na paṭippassambhati, tāva tehi khāyitaṃ sukhāyitameva. Kadā pana katikavattaṃ paṭippassambhati? Yadā samaggo saṅgho sannipatitvā “ito paṭṭhāya bhājetvā khādantū”ti sāveti. Ekabhikkhuke pana vihāre ekena sāvitepi purimakatikā paṭippassambhatieva. Sace paṭippassaddhāya katikāya sāmaṇerā neva rukkhato pātentī, na bhūmito gahetvā bhikkhūnaṃ denti, patitaphalāni pādehi paharantā vicaranti, tesāṃ dasabhāgato paṭṭhāya yāva upaḍḍhaphalabhāgena phātikammaṃ kātappaṃ. Addhā phātikammalobhena āharitvā dassanti. Puna subhikkhe jāte kappiyakārakesu āgantvā sākāparivārādīni katvā rukkhe rakkhantesu sāmaṇerānaṃ phātikammaṃ na dātappaṃ, bhājetvā paribhuñjitappaṃ.

“Vihāre phalāphalaṃ atthī”ti sāmantaḡāmehi manussā gilānānaṃ vā gabbhinīnaṃ vā atthāya āgantvā “ekaṃ nālīkeraṃ detha, ambaṃ detha, labujaṃ dethā”ti yācanti, dātappaṃ na dātabbanti? Dātappaṃ. Adīyamāne hi te domanassikā honti, dentena pana saṅghaṃ sannipātetvā yāvatatiyaṃ sāvetvā apalokanakammaṃ katvā dātappaṃ, katikavattaṃ vā katvā ṭhapetappaṃ, evañca pana kātappaṃ, byattena bhikkhunā saṅghassa anumatiyā sāvetappaṃ -

“Sāmantaḡāmehi manussā āgantvā gilānādīnaṃ atthāya phalāphalaṃ yācanti, dve nālīkerāni, dve tālaphalāni, dve panasāni, pañca ambāni, pañca kadaliphalāni gaṇhantānaṃ anivāraṇaṃ, asukarukkhato ca asukarukkhato ca phalaṃ gaṇhantānaṃ anivāraṇaṃ ruccati bhikkhusaṅghassā”ti tikkhattuṃ vattappaṃ.

Tato paṭṭhāya gilānādīnaṃ nāmaṃ gahetvā yācantā “gaṇhathā”ti na vattabbā, vattaṃ pana ācikkhitappaṃ - “nālīkerādīni iminā nāma paricchedena gaṇhantānaṃ asukarukkhato ca asukarukkhato ca phalaṃ gaṇhantānaṃ anivāraṇaṃ kata”nti. Anuvicaritvā pana “ayaṃ madhuraphalo ambo, ito gaṇhathā”tipi na vattabbā. Phalabhājanakāle pana āgatānaṃ sammatena upaḍḍhabhāgo dātabbo, asammatenā apaloketvā dātappaṃ.

Khīṇaparibbaya vā maggagamiyasatthavāho vā añño vā issaro āgantvā yācati, apaloketvā dātappaṃ. Balakkārena gahetvā khādanto na vāretabbo. Kuddho hi so rukkhepi chindeyya, aññaṃpi anattaṃ kareyya. Puggalikapariveṇaṃ āgantvā gilānassa gāmena yācanto “amhehi chāyādīnaṃ atthāya ropitaṃ, sace atthi, tumhe jānāthā”ti vattabbo. Yadi pana phalabharitāva rukkhā honti, kaṇṭake bandhitvā phalavārena khādanti, apaccāsīsentena hutvā dātappaṃ. Balakkārena gaṇhanto na vāretabbo, pubbe vuttamevettha kāraṇaṃ.

Saṅghassa phalārāmo hoti, paṭijagganaṃ na labhati, sace taṃ koci vattasīsena jaggati, saṅghasseva hoti. Athāpi kassaci paṭibalassa bhikkhuno “imaṃ sappurisa jaggitvā dehī”ti saṅgho bhāraṃ karoti, so ce vattasīsena jaggati, evampi saṅghasseva hoti. Phātikammaṃ paccāsīsantassa pana tatiyabhāgena vā upaḍḍhabhāgena vā phātikammaṃ kātappaṃ. “Bhāriyaṃ kamma”nti vatvā ettakena anicchanto pana sabbaṃ taveva santakaṃ katvā “mūlabhāgaṃ dasabhāgamattaṃ datvā jaggāhī”tipi vattabbo. Garubhaṇḍattā pana mūlacchejjasena na dātappaṃ.

So mūlabhāgaṃ datvā khādanto akatāvāsaṃ vā katvā katāvāsaṃ vā jaggitvā nissitakānaṃ āramāṃ niyyādeti, tehipi mūlabhāgo dātabbova. Yadā pana bhikkhū sayāṃ jaggituṃ pahonti, atha tesāṃ jaggituñca na dātabbaṃ, jaggitakāle ca na vāretabbā, jagganakāleyeva vāretabbā. “Bahūṃ tumhehi khāyitaṃ, idāni mā jaggittha, bhikkhusaṅghoyeva jaggissatī”ti vattabbaṃ.

Sace pana neva vattasīsena jagganto atthi, na phātikammaṃ, na saṅgho jaggituṃ pahoti, eko anāpucchitvāva jaggitvā phātikammaṃ vaḍḍhetvā paccāsīsatī, apalokanakammaṃ phātikammaṃ vaḍḍhetvā dātabbaṃ. Iti imaṃ sabbampi kammalakkhaṇameva hoti. Apalokanakammaṃ imāni pañca ṭhānāni gacchati.

Ñattikammaṭṭhānabhede pana “suṇātu me bhante saṅgho, itthannāmo itthannāmassa āyasmato upasampadāpekkho, anusitṭho so mayā. Yadi saṅghassa pattakallaṃ, itthannāmo āgaccheyyātī, āgacchāhīti vattabbo”ti evaṃ upasampadāpekkhassa osāraṇā osāraṇā nāma.

“Suṇantu me āyasmantā, ayaṃ itthannāmo bhikkhu dhammakathiko imassa neva suttaṃ āgacchati, no suttavibhaṅgo, so atthaṃ asallakkhetvā byañjanacchāyāya atthaṃ paṭibāhati. Yādāyasmantānaṃ pattakallaṃ, itthannāmaṃ bhikkhuṃ vuṭṭhāpetvā avasesā imaṃ adhikaraṇaṃ vūpasameyyāmā”ti evaṃ ubbāhikāvinicchaye dhammakathikassa bhikkhuno nissāraṇā nissāraṇā nāma.

“Suṇātu me bhante saṅgho, ajjuposatho pannaraso. Yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyyā”ti evaṃ uposathakammavasena ṭhapitā ñatti uposatho nāma.

“Suṇātu me bhante saṅgho, ajja pavāraṇā pannarasī. Yadi saṅghassa pattakallaṃ, saṅgho pavāreyyā”ti evaṃ pavāraṇākammavasena ṭhapitā ñatti pavāraṇā nāma.

“Suṇātu me bhante saṅgho, itthannāmo itthannāmassa āyasmato upasampadāpekkho. Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ anusāseyya”nti. “Yadi saṅghassa pattakallaṃ, itthannāmo itthannāmaṃ anusāseyyā”ti. “Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyike dhamme puccheyya”nti. “Yadi saṅghassa pattakallaṃ, itthannāmo itthannāmaṃ antarāyike dhamme puccheyyā”ti. “Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ vinayaṃ puccheyya”nti. “Yadi saṅghassa pattakallaṃ, itthannāmo itthannāmaṃ vinayaṃ puccheyyā”ti. “Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmena vinayaṃ puṭṭho vissajjeyya”nti. “Yadi saṅghassa pattakallaṃ, itthannāmo itthannāmena vinayaṃ puṭṭho vissajjeyyā”ti evaṃ attānaṃ vā paraṃ vā sammannituṃ ṭhapitā ñatti sammuti nāma.

“Suṇātu me bhante saṅgho, idaṃ cīvaram itthannāmassa bhikkhuno nissaggiyaṃ saṅghassa nissatṭhaṃ. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ cīvaram itthannāmassa bhikkhuno dadeyyā”ti. “Yādāyasmantānaṃ pattakallaṃ, āyasmantā imaṃ cīvaram itthannāmassa bhikkhuno dadeyyu”nti evaṃ nissatṭhacīvarapattādīnaṃ dānaṃ dānaṃ nāma.

“Suṇātu me bhante saṅgho, ayaṃ itthannāmo bhikkhu āpattiṃ sarati, vivarati, uttāniṃ karoti, deseti. Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmassa bhikkhuno āpattiṃ paṭiggaṇheyyanti. Yādāyasmantānaṃ pattakallaṃ, ahaṃ itthannāmassa bhikkhuno āpattiṃ paṭiggaṇheyya”nti. Tena vattabbo “passasī”ti. “Āma passāmī”ti. Āyatiṃ saṃvareyyāsīti evaṃ āpattiṃ paṭiggaho paṭiggaho nāma.

“Suṇantu me, āyasmantā āvāsikā. Yadāyasmantānaṃ pattakallaṃ, idāni uposathaṃ kareyyāma, pātimokkhaṃ uddiseyyāma, āgame kāḷe pavāreyyāma”ti. Te ce, bhikkhave, bhikkhū bhaṇḍanakāraḷakā kalahakāraḷakā vivāḍakāraḷakā bhassakāraḷakā saṅghe adhikaraṇakāraḷakā taṃ kāḷaṃ anuvaseyyuṃ, āvāsikena bhikkhunā byattena paṭibalena āvāsikā bhikkhū ñāpetabbā - “suṇantu me, āyasmantā āvāsikā. Yadāyasmantānaṃ pattakallaṃ, idāni uposathaṃ kareyyāma, pātimokkhaṃ uddiseyyāma, āgame juṇhe pavāreyyāma”ti evaṃ katā pavāraṇāpaccukkaḍḍhanā paccukkaḍḍhanā nāma.

Sabbeheva ekajjhaṃ sannipatitabbaṃ, sannipatitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo - “suṇātu me, bhante, saṅgho amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsita-parikkantaṃ. Sace mayaṃ imāhi āpattihi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ adhikaraṇaṃ tiṇavatthārakena vūpasameyya ṭhapetvā thullavajjaṃ, ṭhapetvā ghipaṭisayutta”nti evaṃ tiṇavatthāraḷakasaṃmathena katvā sabbapaṭhamā sabbasaṅgāhikañatti kammalakkhaṇaṃ nāma.

Tathā tato parā ekekaṃ pakkhe ekekaṃ katvā dve ñattiyo iti yathāvuttappabhedaṃ osāraṇaṃ nissāraṇaṃ...pe... kammalakkhaṇaññaṃ navamanti ñattikammaṃ imāni nava ṭhānāni gacchati.

Ñattidutiyakammaṭṭhānabhede pana vaḍḍhassa licchavino pattanikkujjanavasena khandhake vuttā nissāraṇā. Tasseva pattukkujjanavasena vuttā osāraṇā ca veditabbā.

Sīmāsammuti ticīvarena avippavāsasammuti, santhatasammuti, bhattuddesaka-senāsanaggāhāpaka-bhaṇḍāgārika-cīvarapaṭiggāhaka-cīvarabhājaka-yāgubhājaka-phalabhājaka-khajjabhājaka-appamattakavissajjaka-sāṭiyaggāhāpaka-pattaggāhāpaka-ārāmikapesakasaṃmaṇerapesakasammutitī etāsaṃ sammutināṃ vasena sammuti veditabbā. Kathinacīvaradānamatakacīvaradānavasena dānaṃ veditabbaṃ.

Kathinuddhāravasena uddhāro veditabbo. Kuṭivattuvihāravatthudesanāvasena desanā veditabbā. Yā pana tiṇavatthāraḷakasaṃmatha sabbasaṅgāhikañattiñca ekekaṃ pakkhe ekekaṃ ñattiñcāti tisso ñattiyo ṭhapetvā puna ekaṃ pakkhe ekā, ekaṃ pakkhe ekāti dve ñattidutiyakammavācā vuttā, tāsaṃ vasena kammalakkhaṇaṃ veditabbaṃ. Iti ñattidutiyakammaṃ imāni satta ṭhānāni gacchati.

Ñatticatutthakammaṭṭhānabhede pana tajjanīyakammādīnaṃ sattannaṃ kammānaṃ vasena nissāraṇā, tesameva ca kammānaṃ paṭippassambhanavasena osāraṇā veditabbā. Bhikkhunovāḍakasammutivasena sammuti veditabbā.

Parivāsadānamānattadānavasena dānaṃ veditabbaṃ.

Mūlāyapaṭikassanakammavasena niggaho veditabbo. “Ukkhittānuvattikā aṭṭha, yāvatatīyakā ariṭṭho caṇḍakālī ca ime te yāvatatīyakā”ti imāsaṃ ekādasannaṃ samanubhāsanānaṃ vasena samanubhāsanā veditabbā.

Upasampadākammaabbhānakammavasena pana kammalakkhaṇaṃ veditabbaṃ. Iti ñatticatutthakammaṃ imāni satta ṭhānāni gacchati.

497. Iti kammāni ca kammavipattiñca vipattivirahitānaṃ kammānaṃ ṭhānapabhedagamanañca dassetvā idāni tesam kammānaṃ kārakassa saṅghassa paricchedaṃ dassento puna “catuvaggakaraṇe kamme”tiādimāha. Tassattho parisato kammavipattivaṇṇanāyaṃ vuttanayeneva veditabboti.

Kammavaggavaṇṇanā niṭṭhitā.

Atthavasavaggādivaṇṇanā

498. Idāni yāni tāni tesam kammānaṃ vatthubhūtāni sikkhāpadāni, tesam paññattiyam ānisaṃsaṃ dassetuṃ “dve atthavase paṭiccā”tiādi āraddhaṃ. Tattha diṭṭhadhammikānaṃ verānaṃ saṃvarāyāti pāṇātipātādīnaṃ pañcannaṃ diṭṭhadhammikaverānaṃ saṃvaratthāya pidahanatthāya. Samparāyikānaṃ verānaṃ paṭighātāyāti vipākadukkhasaṅkhātānaṃ samparāyikaverānaṃ paṭighātathāya, samucchedanatthāya anuppajjanatthāya. Diṭṭhadhammikānaṃ vajjānaṃ saṃvarāyāti tesameva pañcannaṃ verānaṃ saṃvaratthāya. Samparāyikānaṃ vajjānanti tesameva vipākadukkhānaṃ. Vipākadukkhāneva hi idha vajjanīyabhāvato vajjānīti vuttāni. Diṭṭhadhammikānaṃ bhayānanti garahā upavādo tajjanīyādīni kammāni uposathapavāraṇānaṃ ṭhapanam akittipakāsanīyakammanti etāni diṭṭhadhammikabhayāni nāma, etesaṃ saṃvaratthāya. Samparāyikabhayāni pana vipākadukkhāniyeva, tesam paṭighātathāya. Diṭṭhadhammikānaṃ akusalānanti pañcaveradasaakusalakammamapathappabhedānaṃ akusalānaṃ saṃvaratthāya. Vipākadukkhāneva pana akkhamatṭhena samparāyikaakusalānīti vuccanti, tesam paṭighātathāya. Gihīnaṃ anukampāyāti agārikānaṃ saddhārakkhaṇavasena anukampanatthāya. Pāpicchānaṃ pakkhupacchedāyāti pāpicchapuggalānaṃ gaṇabandhabhedanatthāya gaṇabhojanasikkhāpadaṃ paññattaṃ. Sesam sabbattha uttānameva. Yañhettha vattabbaṃ siyā, taṃ sabbam paṭhamapārājikavaṇṇanāyameva vuttanti.

Sikkhāpadesu atthavasena vaṇṇanā niṭṭhitā.

499. Pātimokkhādīsu pātimokkhuddesoti bhikkhūnaṃ pañcavidho bhikkhunīnaṃ catubbidho. Parivāsadānādīsu osāraṇīyaṃ paññattanti atṭhārasasu vā tecattālīsāya vā vattesu vattamānassa osāraṇīyaṃ paññattaṃ. Yena kammena osārīyati, taṃ kammaṃ paññattanti attho. Nissāraṇīyaṃ paññattanti bhaṇḍanakārakādayo yena kammena nissārīyanti, taṃ kammaṃ paññattanti attho.

500. Apaññattetiādīsu apaññatte paññattanti sattāpattikkhandhā kakusandhañca sammāsambuddhaṃ koṇāgamanañca kassapañca sammāsambuddhaṃ ṭhapetvā antarā kenaci apaññatte sikkhāpade paññattaṃ nāma. Makkaṭivattuādivinītakathā sikkhāpade paññatte anupaññattaṃ nāma. Sesam sabbattha uttānamevāti.

Ānisaṃsavaggavaṇṇanā niṭṭhitā.

501. Idāni sabbasikkhāpadānaṃ ekekena ākārena navadhā saṅghaṃ dassetuṃ “nava saṅghā”tiādimāha. Tattha vatthusaṅgahoti vatthunā saṅgaho. Evaṃ sesesupi padattho veditabbo. Ayaṃ panettha atthayojanā - yasmā hi ekasikkhāpadampi avatthusmiṃ paññattaṃ natthi, tasmā sabbāni vatthunā saṅgahitānīti evaṃ tāva vatthusaṅgaho veditabbo.

Yasmā pana dve āpattikkhandhā sīlavipattiyā saṅgahitā, pañcāpattikkhandhā ācāravipattiyā, cha sikkhāpadāni ājīvivipattiyā saṅgahitāni, tasmā sabbānipi vipattiyā saṅgahitānīti evaṃ vipattisaṅgaho veditabbo.

Yasmā pana sattahāpattīhi muttaṃ ekasikkhāpadampi natthi, tasmā sabbāni āpattiyā saṅgahitānīti evaṃ āpattisaṅgaho veditabbo.

Sabbāni ca sattasu nagaresu paññattānīti nidānena saṅgahitānīti evaṃ nidānasaṅgaho veditabbo.

Yasmā pana ekasikkhāpadampi ajjhācārikapuggale asati paññattaṃ natthi, tasmā sabbāni puggalena saṅgahitānīti evaṃ puggalasaṅgaho veditabbo.

Sabbāni pana pañcahi ceva sattahi ca āpattikkhandhehi saṅgahitāni, sabbāni na vinā chahi samuṭṭhānehi samuṭṭhantīti samuṭṭhānena saṅgahitāni. Sabbāni ca catūsu adhikaraṇesu āpattādhikaraṇena saṅgahitāni. Sabbāni sattahi samatthehi samathaṃ gacchantīti samatthehi saṅgahitāni. Evamettha khandhasamuṭṭhānaadhikaraṇasamathasaṅgahāpi veditabbā. Sesam pubbe vuttanayamevāti.

Samantapāsādikāya vinayaṣaṃvaṇṇanāya

Navasaṅgahitavaggavaṇṇanā niṭṭhitā.

Niṭṭhitā ca parivārassa anuttānatthapadavaṇṇanāti.

Nigamanakathā

Ettāvatā ca -

Ubhato vibhaṅgakhanda-parivāravibhattidesanaṃ nātho;
Vinayapīṭakaṃ vinento, veneyyaṃ yaṃ jino āha.

Samadhikasattavīsati-sahassamattena tassa ganthena;
Saṃvaṇṇanā samattā, samantapāsādikā nāma.

Tatridaṃ samantapāsādikāya samantapāsādikattasmiṃ -

Ācariyaparamparato, nidānavatthupabbhedadīpanato;
Parasamayavivajjanato, sakasamayavisuddhito ceva.

Byañjanaparisodhanato, padatthato pāḷiyojanakkamato;
Sikkhāpadanicchayato, vibhaṅganayabhedadassanato.

Sampassataṃ na dissati, kiñci apāsādikaṃ yato ettha;
Viññūnamayaṃ tasmā, samantapāsādikātveva.

Saṃvaṇṇanā pavattā, vinayassa vineyyadamanakusalena;
Vuttassa lokanāthena, lokamanukampamānenāti.

Mahāaṭṭhakathañceva, mahāpaccarimevaca;
Kurundiñcāti tissopi, sīhaḷaṭṭhakathā imā.

Buddhamittoti nāmena, vissutassa yasassino;

Vinayaññussa dhīrassa, sutvā therassa santike.

Mahāmeghavanuyyāne, bhūmibhāge patiṭṭhito;
Mahāvihāro yo satthu, mahābodhivibhūsito.

Yaṃ tassa dakkhiṇe bhāge, padhānagharamuttamaṃ;
Suciācārittasīlena, bhikkhusaṅghena sevitamaṃ.

Uḷārakulasambhūto, saṅghupaṭṭhāyako sadā;
Anākulāya saddhāya, pasanno ratanattaye.

Mahānigamasāmīti, vissuto tattha kārayi;
Cārupākārasaṅcītaṃ, yaṃ pāsādaṃ manoramaṃ.

Sītacchāyatarūpetamaṃ, sampannasalilāsayaṃ;
Vasatā tatra pāsāde, mahānigamasāmino.

Sucisīlasamācāraṃ, theramaṃ buddhasirivhayaṃ;
Yā uddisitvā āraddhā, iddhā vinayavaṇṇanā.

Pālayantassa sakalaṃ, laṅkādīpaṃ nirabbudaṃ;
Rañño sirinivāsassa, siripālayasassino.

Samavīsatime kheme, jayaṃvacchare ayaṃ;
Āraddhā ekavīsamhi, sampatte pariniṭṭhitā.

Upaddavā kule loke, nirupaddavato ayaṃ;
Ekaṃvacchareneva, yathā niṭṭhamaṃ upāgatā.

Evaṃ sabbassa lokassa, niṭṭhamaṃ dhammūpasamhitā;
Sīghamaṃ gacchantu ārambhā, sabbepi nirupaddavā.

Ciraṭṭhitatthamaṃ dhammassa, karontena mayā imaṃ;
Saddhammabahumānena, yañca puññaṃ samācītaṃ.

Sabbassa ānubhāvena, tassa sabbepi pāṇino;
Bhavantu dhammarājassa, saddhammarasasevino.

Ciraṃ tiṭṭhatu saddhammo, kāle vassaṃ ciraṃ pajamaṃ;
Tappetu devo dhammena, rājā rakkhātu medininti.

Paramavisuddhasaddhābuddhivīriyapaṭimaṇḍitena
sīlācārajjavamaddavādiguṇasamudayasamuditena
sakasamayasaṃmayantaragahanajjhogāhaṇasamatthena
paññāveyyattiyasaṃmannāgatena tipīṭakapariyattippabhede sātṭhakathe satthusāsane
appaṭihataññāpabhāvena mahāveyyākaraṇena
karaṇasampattijanitasukhaviniggaṭamadhurodāravacanalāvaṇṇayuttana
yuttamuttavādinā vādivarena mahākavinā pabhinnapaasambhidāparivāre
chaḷabhiññādipabhedaguṇapaṭimaṇḍite uttarimanussadhamme
suppatiṭṭhitabuddhīnaṃ theravaṃsappadīpānaṃ therānaṃ mahāvihāravāsīnaṃ

vaṃsālaṅkārabhūtena vipulavisuddhabuddhinā buddhaghosoti garūhi
gahitanāmadheyyena therena katā ayaṃ samantapāsādikā nāma vinayaṣaṃvaṇṇanā
-

Tāva tiṭṭhatu lokasmiṃ, lokanittaraṇesinaṃ;
Dassenti kulaputtānaṃ, nayaṃ sīlavisuddhiyā.

Yāva buddhoti nāmampi, suddhacittassa tādino;
Lokamhi lokajeṭṭhassa, pavattati mahesinoti.

Samantapāsādikā nāma

Vinaya-aṭṭhakathā niṭṭhitā.

ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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