

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
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10. Bhaṇḍapaṭiśāmanavinicchaya-kathā
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PaliVerse

07. Commentary on the Vinayaśaṅgaha

10. Bhaṇḍapaṭisāmanavinicchaya-kathā

53. Bhaṇḍassa paṭisāmananti paresaṃ bhaṇḍassa gopanaṃ. Paresaṃhi kappiyavatthu vā hotu akappiyavatthu vā, antamaso mātu kaṇṇapiḷandhanaṃ kālappaṇṇampi gihisantaṃ bhaṇḍāgārikasīsenā paṭisāmentassa pācittiyaṃ. Sace pana mātāpitūnaṃ santakaṃ avassaṃ paṭisāmetabbaṃ kappiyabhaṇḍaṃ hoti, attano atthāya gahetvā paṭisāmetabbaṃ. “Idaṃ paṭisāmetvā dehi”ti pana vutte “na vaṭṭatī”ti paṭikkhipitabbaṃ. Sace “paṭisāmehi”ti pādetvā gacchanti, palibodho nāma hoti, paṭisāmetuṃ vaṭṭati. Vihāre kammaṃ karontā vaḍḍhakīādayo vā rājavallabhā vā “attano upakaraṇabhaṇḍaṃ vā sayanabhaṇḍaṃ vā paṭisāmetvā dethā”ti vadanti, chandenapi bhayenapi na kātabbameva, guttaṭṭhānaṃ pana dassetuṃ vaṭṭati, balakkārena pādetvā gatesu ca paṭisāmetuṃ.

Sace attano hatthe paṭisāmanatthāya ṭhapitaṃ bhaṇḍaṃ sāmikena “dehi me bhaṇḍa”nti yācito adātukāmo “nāhaṃ gaṇhāmī”ti bhaṇṇati, sampajānamusāvādepi adinnādānassa payogattā dukkaṭaṃ. “Kiṃ tumhe bhaṇṇatha, nevidaṃ mayhaṃ anurūpaṃ, na tumhāka”ntiādīni vadantassapi dukkaṭameva. “Raho mayā etassa hatthe ṭhapitaṃ, na añño koci jānāti, dassati nu kho me, no”ti sāmiko vimatiṃ uppādeti, bhikkhussa thullaccayaṃ. Tassa pharusādibhāvaṃ disvā sāmiko “na mayhaṃ dassatī”ti dhuraṃ nikkhipati, tatra sacāyaṃ bhikkhu “kilametvā naṃ dassāmī”ti dāne saussāho, rakkhati tāva. Sacepi so dāne nirussāho, bhaṇḍasāmiko pana gahaṇe saussāho, rakkhatiyeva. Yadi pana tasmīṃ dāne nirussāho bhaṇḍasāmiko “na mayhaṃ dassatī”ti dhuraṃ nikkhipati, evaṃ ubhinnaṃ dhuranikkhepena bhikkhuno pārājikaṃ. Yadi pi mukhena “dassāmī”ti vadati, cittena pana adātukāmo, evampi sāmikassa dhuranikkhepe pārājikaṃ. Taṃ pana saṅgopanatthāya attano hatthe parehi ṭhapitaṃ bhaṇḍaṃ aguttadesato ṭhānā cāvetvā guttaṭṭhāne ṭhapanatthāya harato anāpatti. Theyyacittenapi ṭhānā cāventassa avahāro natthi. Kasmā? Attano hatthe nikkhattattā, bhaṇḍadeyyaṃ pana hoti. Theyyacittena paribhuṇṇatopi eseva nayo.

54. Pañcannaṃ sahadhammikānaṃ santakaṃ pana yaṃ kiñci parikkhāraṃ paṭisāmetuṃ vaṭṭati. Sace āgantuko bhikkhu āvāsikānaṃ cīvarakammaṃ karontānaṃ samīpe pattacīvaraṃ ṭhapetvā “ete saṅgopessantī”ti maññaṃāno nahāyituṃ vā aññaṃatra vā gacchati, sace taṃ āvāsikā saṅgopenti, iccetaṃ kusalaṃ. No ce, naṭṭhe gīvā na hoti. Sacepi so “idaṃ, bhante, ṭhapethā”ti vatvā gacchati, itare ca kiccapasutattā na jānanti, eseva nayo. Athāpi te “idaṃ, bhante, ṭhapethā”ti vuttā “mayaṃ byāvaṭṭā”ti paṭikkhipanti, itaro ca “avassaṃ ṭhapessantī”ti anādiyitvā gacchati, eseva nayo. Sace pana te tena yācitā vā ayācitā vā “mayaṃ ṭhapessāma, tvaṃ gacchā”ti vadanti, taṃ saṅgopitabbaṃ. No ce saṅgopenti, naṭṭhe gīvā. Kasmā? Sampatiṇṇhitattā.

Yo bhikkhu bhaṇḍāgāriko hutvā paccūsasamaye eva bhikkhūnaṃ pattacīvarāni heṭṭhāpāsādaṃ oropetvā dvāraṃ apidahitvā tesampi anārocetvāva dūre bhikkhācāraṃ gacchati, tāni ce corā haranti, tasseva gīvā. Yo pana bhikkhu bhikkhūhi

“oropetha, bhante, pattacīvarāni, kālo salākaggahaṇassā”ti vutto “samāgatātthā”ti pucchitvā “āma samāgatāmhā”ti vutte pattacīvarāni nīharitvā nikkhipitvā bhaṇḍāgāradvāraṃ bandhitvā “tumhe pattacīvarāni gahetvā heṭṭhāpāsādadvāraṃ paṭijaggitvā gaccheyyāthā”ti vatvā gacchati. Tatra ceko alasajātiko bhikkhu bhikkhūsu gatesu pacchā akkhīni puñchanto utṭhahitvā udakaṭṭhānaṃ mukhadhovanatthaṃ gacchati, taṃ khaṇaṃ disvā corā tassa pattacīvaraṃ haranti, suhaṭaṃ, bhaṇḍāgārikassa gīvā na hoti.

Sacepi koci bhaṇḍāgārikassa anārocetvāva bhaṇḍāgāre attano parikkhāraṃ ṭhapeti, tasmimpi naṭṭhe bhaṇḍāgārikassa gīvā na hoti. Sace pana bhaṇḍāgāriko taṃ disvā “aṭṭhāne ṭhapita”nti gahetvā ṭhapeti, naṭṭhe tasseva gīvā. Sacepi ṭhapitabhikkhunā “mayā, bhante, īdiso nāma parikkhāro ṭhapito, upadhāreyyāthā”ti vutto “sādhū”ti sampaṭicchati, dunnikkhittaṃ vā maññaṃaṇo aññaṃsmaṃ ṭhāne ṭhapeti, naṭṭhe tasseva gīvā. “Nāhaṃ jānāmi”ti paṭikkhipantassa pana natthi gīvā. Yopi tassa passantasseva ṭhapeti, bhaṇḍāgārikaṇca na sampaṭicchāpeti, naṭṭhaṃ sunaṭṭhameva. Sace pana naṃ bhaṇḍāgāriko aññaṭṭaṃ ṭhapeti, naṭṭhe gīvā. Sace bhaṇḍāgāraṃ suguttaṃ, sabbo saṅghassa cetiyassa ca parikkhāro tattheva ṭhapīyati, bhaṇḍāgāriko ca bālo abyatto dvāraṃ vivaritvā dhammakathaṃ vā sotuṃ aññaṃ vā kiñci kātuṃ katthaci gacchati, taṃ khaṇaṃ disvā yattakaṃ corā haranti, sabbaṃ tassa gīvā. Bhaṇḍāgārato nikkhamitvā bahi caṅkamantassa vā dvāraṃ vivaritvā sarīraṃ utuṃ gāhāpentassa vā tattheva samaṇadhammānuyogena nisinnassa vā tattheva nisīditvā kenaci kammena byāvaṭassa vā uccārapassāvapīlitasapi sato tattheva upacāre vijjamaṇe bahi gacchato vā aññaṇa vā kenaci ākārena pamattassa sato dvāraṃ vivaritvā vā vivaṭameva pavisitvā vā sandhiṃ chinditvā vā yattakaṃ tassa pamādapaccayā corā haranti, sabbaṃ tasseva gīvā. “Uṇhasamaye pana vātapānaṃ vivaritvā nipajjitum vaṭṭatī”ti vadanti. Uccārapīlitasā pana tasmim upacāre asati aññaṭṭha gacchantassa gilānapakkhe ṭhitattā avisayo, tasmā gīvā na hoti.

55. Yo pana anto uṇhapīlito dvāraṃ suguttaṃ katvā bahi nikkhamati, corā taṃ gahetvā “dvāraṃ vivarā”ti vadanti, yāvatatiyaṃ na vivaritabbaṃ. Yadi pana te corā “sace na vivarasi, taṇca māressāma, dvāraṇca bhinditvā parikkhāraṃ harissāma”ti pharasuādīni ukkhipanti, “mayi ca mate saṅghassa ca senāsane vinaṭṭhe guṇo natthī”ti vivaritum vaṭṭati. Idhāpi “avisayattā gīvā natthī”ti vadanti. Sace koci āgantuko kuñcikaṃ vā deti, dvāraṃ vā vivarati, yattakaṃ corā haranti, sabbaṃ tassa gīvā. Saṅghena bhaṇḍāgāraṃ guttatthāya sūciyantakaṇca kuñcikumuddikā ca yojetvā dinnā hoti, bhaṇḍāgāriko ghaṭikamattaṃ datvā nipajjati, corā vivaritvā parikkhāraṃ haranti, tasseva gīvā. Sūciyantakaṇca kuñcikumuddikaṇca yojetvā nipannaṃ panetaṃ sace corā āgantvā “dvāraṃ vivarāhī”ti vadanti, tattha purimanayeneva paṭipajjitabbaṃ. Evaṃ suguttaṃ katvā nipanne pana sace bhittim vā chadanaṃ vā bhinditvā umaṅgena vā pavisitvā haranti, na tassa gīvā.

Sace bhaṇḍāgāre aññepi therā vasanti, vivaṭe dvāre attano attano parikkhāraṃ gahetvā gacchanti, bhaṇḍāgāriko tesu gatesu dvāraṃ na jaggati, sace tattha kiñci avaharīyati, bhaṇḍāgārikassa issaravatāya bhaṇḍāgārikasseva gīvā, therehi pana sahāyehi bhavitabbaṃ. Ayañhi sāmīci. Yadi bhaṇḍāgāriko “tumhe bahi ṭhatvā tumhākaṃ parikkhāraṃ gaṇhatha, mā pavisitthā”ti vadati, tesaṇca eko lolamahāthero sāmaṇerehi ceva upaṭṭhākehi ca saddhiṃ bhaṇḍāgāraṃ pavisitvā nisīdati ceva nipajjati ca, yattakaṃ bhaṇḍaṃ nassati, sabbaṃ tassa gīvā,

bhaṇḍāgārikena pana avasesatherehi ca sahāyehi bhavitabbaṃ. Atha bhaṇḍāgārikova lolasāmaṇere ca upaṭṭhāke ca gahetvā bhaṇḍāgāre nisīdati ceva nipajjati ca, yattakaṃ nassati, sabbaṃ tasseva gīvā. Tasmā bhaṇḍāgārikeneva tattha vasitabbaṃ, avasesehi appeva rukkhamaṇe vasitabbaṃ, na ca bhaṇḍāgāreti.

56. Ye pana attano attano sabhāgabhikkhūnaṃ vasaṇagabbhesu parikkhāraṃ ṭhapenti, parikkhāre naṭṭhe yehi ṭhapito, tesameva gīvā, itarehi pana sahāyehi bhavitabbaṃ. Yadi pana saṅgho bhaṇḍāgārikassa vihareyeva yāgubhattaṃ dāpeti, so ca bhikkhācāratthāya gāmaṃ gacchati, naṭṭhaṃ tasseva gīvā. Bhikkhācāraṃ pavisantehi atirekacīvaraṃ rakkhaṇatthāya ṭhapitavihāravārikassapi yāgubhattaṃ vā nivāpaṃ vā labhamānasseva bhikkhācāraṃ gacchato yaṃ tattha nassati, sabbaṃ gīvā. Na kevalaṇca ettakameva, bhaṇḍāgārikassa viya yaṃ tassa pamādapaccayā nassati, sabbaṃ gīvā.

Sace vihāro mahā hoti, aññaṃ padesaṃ rakkhituṃ gacchantassa aññaṃ padesaṃ nikkhittaṃ haranti, avisayattā gīvā na hoti. Īdise pana vihare vemajjhe sabbesaṃ osaraṇaṭṭhāne parikkhāre ṭhapetvā nisīditabbaṃ, vihāravārikā vā dve tayo ṭhapetabbā. Sace tesampi appamattānaṃ ito cito ca rakkhatameva kiñci nassati, gīvā na hoti. Vihāravārike bandhitvā haritabhaṇḍampi corānaṃ paṭipathaṃ gatesu aññaṃ maggena haritabhaṇḍampi na tesam gīvā. Sace vihāravārikānaṃ vihare dātabbaṃ yāgubhattaṃ vā nivāpo vā na hoti, tehi pattabbalābhato atirekā dve tisso yāgusalākā tesam pahonakabhattasālākā ca ṭhapetuṃ vaṭṭati, nibaddhaṃ katvā pana na ṭhapetabbā. Manussā hi vipaṭṭisārino honti “vihāravārikāyeva amhākaṃ bhattaṃ bhuñjanti”ti, tasmā parivattetvā parivattetvā ṭhapetabbā. Sace tesam sabhāgā salākabhattādīni āharitvā denti, iccetaṃ kusalaṃ. No ce denti, vāraṃ gāhāpetvā nīharāpetabbāni. Sace vihāravāriko dve tisso yāgusalākā ca cattāri pañca salākabhattāni ca labhamāno bhikkhācāraṃ gacchati, bhaṇḍāgārikassa viya sabbaṃ naṭṭhaṃ gīvā hoti. Sace saṅghassa vihārapālānaṃ dātabbaṃ bhattaṃ vā nivāpo vā natthi, bhikkhū vihāravāraṃ gahetvā attano attano nissitake vihāraṃ jaggāpenti, sampattavāraṃ aggahetuṃ na labhati. Yathā aññaṃ bhikkhū karonti, tattheva kātabbaṃ. Bhikkhūhi pana asahāyassa vā adutiyaṃ vā yassa sabhāgo bhikkhu bhattaṃ ānetvā dātā natthi, evarūpassa vāro na pāpetabbo.

Yampi pākavaṭṭatthāya vihare ṭhapenti, taṃ gahetvā upajīvantena ṭhātabbaṃ. Yo taṃ na upajīvati, so vāraṃ na gāhāpetabbo. Phalāphalatthāyapi vihare bhikkhuṃ ṭhapenti, jaggitvā gopetvā phalavārena bhājetvā khādanti. Yo tāni khādanti, tena ṭhātabbaṃ, anupajīvanto na gāhāpetabbo.

Senāsanamañcapīṭhapaccattharaṇarakkhaṇatthāyapi ṭhapenti, āvāse vasantena ṭhātabbaṃ, abbhokāsiko pana rukkhamaṇiko vā na gāhāpetabbo. Eko navako hoti, bahussuto pana bahūnaṃ dhammaṃ vāceti, paripucchāṃ deti, pālīṃ vaṇṇeti, dhammakathaṃ katheti, saṅghassa bhāraṃ nittharati, ayaṃ lābhaṃ paribhuñjantopi āvāse vasantopi vāraṃ na gāhāpetabbo. “Purisaviseso nāma ñātabbo”ti vadanti. Upasathāgārapaṭimāgharaṇajagganākassa pana diguṇaṃ yāgubhattaṃ, devasikaṃ taṇḍulanāli, saṃvacchare ticīvaraṃ dasavīsagghanaṃ kappiyabhaṇḍaṇca dātabbaṃ. Sace pana tassa taṃ labhamānasseva pamādena tattha kiñci nassati, sabbaṃ gīvā. Bandhitvā balakkārena acchinnaṃ, na gīvā. Tattha cetiyassa vā saṅghassa vā santakena cetiyassa santakaṃ rakkhāpetuṃ vaṭṭati, cetiyassa santakena saṅghassa santakaṃ rakkhāpetuṃ na vaṭṭati. Yaṃ pana cetiyassa

santakena saddhiṃ saṅghassa santakaṃ ṭhapitaṃ hoti, taṃ cetiyasantake rakkhāpīte rakkhītaṃ eva hotīti evaṃ vaṭṭati. Pakkhavārena uposathāgārādīni rakkhātopi pamādavasena naṭṭhaṃ gīvāyevāti.

Iti pāḷimuttakavinayavinicchayaśaṅgahe

Bhaṇḍapaṭiśāmanavinicchayaśakathā samattā.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Subcommentaries. 2. The Canon of Discipline - Subcommentaries. 07. Commentary on the Vinayasaṅgaha. 10. Bhaṇḍapaṭiṣāmanavinicchayakathā Retrieved from paliverse.org

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