

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)

20. Paṭiggahaṇavinicchaya-kathā
(20. Paṭiggahaṇavinicchaya-kathā)



PaliVerse

07. Commentary on the Vinayaśāṅgaha

20. Paṭiggahaṇavinicchaya-kathā

104. Khādanīyādi-paṭiggāhoti ajjhoharita-bbassa yassa kassaci khādanīyassa vā bhojanīyassa vā paṭiggahaṇaṃ. Tatrāyaṃ vinicchayo - pañcahi aṅgehi paṭiggahaṇaṃ ruhati, thāmamajjhimaṃ purissa uccāraṇamattaṃ hoti, hatthapāso paññāyati, abhihāro paññāyati, devo vā manusso vā tiracchānagato vā kāyena kāyapaṭibaddhena nissaggiyena vā deti, tañce bhikkhu kāyena vā kāyapaṭibaddhena vā paṭiggaṇhāti. Evaṃ pañcahaṅgehi paṭiggahaṇaṃ ruhati.

Tattha ṭhitanisinnanipannānaṃ vasena evaṃ hatthapāso veditabbo - sace bhikkhu nisinna hoti, āsanassa pacchimaṇṭato paṭṭhāya, sace ṭhito, paṇhiantato paṭṭhāya, sace nipanna, yena passena nipanna, tassa pārimantaṇṭato paṭṭhāya, dāyakaṃ nisinnassa vā ṭhitassa vā nipannassa vā ṭhapetvā pasāritahatthaṃ yaṃ āsannataraṃ aṅgaṃ, tassa orimaṇṭena paricchinditvā aḍḍhateyyahattho hatthapāso nāma.

Sace pana dāyaka-paṭiggāhakesu eko ākāse hoti, eko bhūmiyaṃ, bhūmaṭṭhassa ca sīsena, ākāsaṭṭhassa ca ṭhapetvā dātuṃ vā gahetuṃ vā pasāritahatthaṃ yaṃ āsannataraṃ aṅgaṃ, tassa orimaṇṭena hatthapāsapamāṇaṃ paricchinditabbam. Sacepi eko kūpe hoti, eko kūpataṭe, eko vā pana rukke, eko pathaviyaṃ, vuttanayeneva hatthapāsapamāṇaṃ paricchinditabbam. Evarūpe hatthapāse ṭhatvā sacepi pakkhī mukhaṇḍakena vā hatthī vā soṇḍāya gahetvā pupphaṃ vā phalaṃ vā deti, paṭiggahaṇaṃ ruhati. Sace pana aḍḍhaṭṭhamaratanassapi hatthino khandhe nisinna tena soṇḍāya dīyamāṇaṃ gaṇhāti, vaṭṭatiyeva. Hatthādīsu yena kenaci sarīrāvayavena antamaso pādaṅguliyaṃ dīyamāṇaṃ kāyena dinnam nāma hoti. Paṭiggahaṇepi eseva nayo. Yena kenaci hi sarīrāvayavena gahitaṃ kāyena gahitameva hoti. Sacepi natthukaraṇiyaṃ dīyamāṇaṃ nāsāpuṭena akallako vā mukhena paṭiggaṇhāti, ābhogameva hettha pamāṇaṃ.

105. Kaṭacchuādīsu pana yena kenaci upakaraṇena dinnam kāyapaṭibaddhena dinnam nāma hoti. Paṭiggahaṇepi eseva nayo. Yena kenaci hi sarīrasambaddhena pattathālakādinā gahitaṃ kāyapaṭibaddhena gahitameva hoti. Kāyato pana kāyapaṭibaddhato ca mocetvā hatthapāse ṭhitassa kāye vā kāyapaṭibaddhe vā pātiyamānampi nissaggiyena payogena dinnam nāma hoti. Eko bahūni bhattabyañjanabhājanāni sīse katvā bhikkhussa santikaṃ āgantvā ṭhitakova “gaṇhathā”ti vadati, na tāva abhihāro paññāyati, tasmā na gahetabbam. Sace pana īsakampi onamati, bhikkhunā hatthaṃ pasāretvā heṭṭhimabhājanaṃ ekadesenapi sampaṭicchitabbam. Ettāvatā sabbabhājanāni paṭiggahitāni honti. Tato paṭṭhāya oropetvā ugghāṭetvā vā yaṃ icchatī, taṃ gahetuṃ vaṭṭati. Bhattapacchiādimhi pana ekabhājane vattabbameva natthi.

Kāyena bhattaṃ harantopi sace kājaṃ onametvā deti, vaṭṭati. Tiṃsahattho veṇu hoti, ekasmiṃ ante guḷakumbho baddho, ekasmiṃ sappikumbho, tañce paṭiggaṇhāti, sabbam paṭiggahitameva. Ucchuyantadoṇito paggharantameva “rasaṃ gaṇhathā”ti vadati, abhihāro na paññāyatīti na gahetabbo. Sace pana kasaṭaṃ chaḍḍetvā hatthena ussiñcitvā deti, vaṭṭati. Bahū pattā mañce vā piṭhe vā kaṭasāre vā doṇiyaṃ vā phalake vā ṭhapitā honti, yattha ṭhitassa dāyako hatthapāse hoti, tattha ṭhatvā

paṭiggahaṇasaññāya mañcādīni aṅguliyāpi phusitvā ṭhitena vā nisinnena vā nipannena vā yaṃ tesu pottesu dīyati, taṃ sabbaṃ paṭiggahitaṃ hoti. Sacepi “paṭiggahessāmī”ti mañcādīni abhiruhitvā nisīdati, vaṭṭatiyeva.

Pathaviyaṃ pana sacepi kucchiyā kucchiṃ āhacca ṭhitā honti, yaṃ yaṃ aṅguliyā vā sūciyā vā phusitvā nisinno hoti, tattha tattha dīyamānameva paṭiggahitaṃ hoti. Yattha katthaci mahākaṭasārahattattharaṇādīsu ṭhapitapatte paṭiggahaṇaṃ na ruhatīti vuttaṃ, taṃ hatthapāsātikkaṃ sandhāya vuttanti veditabbaṃ, hatthapāse pana sati yattha katthaci vaṭṭati aññatra tatthajātakā. Tatthajātake pana paduminipaṇṇe vā kiṃsukapaṇṇādīmhi vā na vaṭṭati. Na hi taṃ kāyapaṭibaddhasaṅkhyāṃ gacchati. Yathā ca tatthajātake, evaṃ khāṇuke bandhitvā ṭhapitamañcādīmhi asaṃhārame phalake vā pāsāṇe vā na ruhatiyeva. Tepi hi tatthajātakasaṅkhyupagā honti. Bhūmiyaṃ atthatesu sukhumesu tintiṇikādipaṇṇesu paṭiggahaṇaṃ na ruhati. Na hi tāni sandhāretuṃ samatthānīti. Mahantesu pana paduminipaṇṇādīsu ruhati. Sace hatthapāsaṃ atikkammaṭhito dīghadaṇḍakena uḷuṅkena deti, “āgantvā dehī”ti vattabbo. Vacanaṃ asutvā vā anādiyitvā vā patte ākiratiyeva, puna paṭiggahetabbaṃ. Dūre ṭhatvā bhattapiṇḍaṃ khipantepe eseva nayo.

106. Sace pattathavikato nīhariyamāne patte rajanacuṇṇāni honti, sati uduke dhovitabbo, asati rajanacuṇṇaṃ puñchitvā paṭiggahetvā vā piṇḍāya caritabbaṃ. Sace piṇḍāya carantassa patte rajaṃ patati, paṭiggahetvā bhikkhā gaṇhitabbā, appaṭiggahetvā gaṇhato vinayadukkaṭaṃ, taṃ pana puna paṭiggahetvā bhuñjato anāpatti. Sace pana “paṭiggahetvā dethā”ti vutte vacanaṃ asutvā vā anādiyitvā vā bhikkhaṃ dentiyeve, vinayadukkaṭaṃ natthi, puna paṭiggahetvā aññā bhikkhā gahetabbā. Sace mahāvāto tato tato rajaṃ pādeti, na sakkā hoti bhikkhaṃ gahetuṃ, “anupasampannassa dassāmī”ti suddhacittena ābhogaṃ katvā gaṇhituṃ vaṭṭati. Evaṃ piṇḍāya caritvā vihāraṃ vā āsanasālaṃ vā gantvā taṃ anupasampannassa datvā puna tena dinnaṃ vā tassa vissāseṇa vā paṭiggahetvā bhuñjituṃ vaṭṭati. Sace bhikkhācāre sarajaṃ pattaṃ bhikkhussa deti, so vattabbo “imaṃ paṭiggahetvā bhikkhaṃ vā gaṇheyyāsi paribhuñjeyyāsi vā”ti, tena tathā kātappaṃ. Sace rajaṃ upari uppilavati, kañjikaṃ pavāhetvā sesaṃ bhuñjitappaṃ. Sace antopaviṭṭhaṃ hoti, paṭiggahetappaṃ. Anupasampanne asati hatthato amocenteneva yattha anupasampanno atthi, tattha netvā paṭiggahetappaṃ. Sukkhabbatte patitarajaṃ apanetvā bhuñjituṃ vaṭṭati. Sace atisukhumaṃ hoti, upari bhattena saddhiṃ apanetappaṃ, paṭiggahetvā vā bhuñjitappaṃ. Yāguṃ vā sūpaṃ vā purato ṭhapetvā āluḷentānaṃ bhājanato phusitāni uggantvā patte patanti, patto paṭiggahetabbo.

107. Uḷuṅkena āharitvā dentānaṃ paṭhamataraṃ uḷuṅkato thevā patte patanti, supatitā, abhihaṭattā doso natthi. Sacepi carukena bhatte ākiriyaṃ carukato masi vā chārikā vā patati, abhihaṭattā nevatthi doso. Anantarassa bhikkhuno dīyamānaṃ pattato uppatitvā itarassa patte patati, supatitaṃ. Paṭiggahitameva hi taṃ hoti. Sace jajjhariśākhādiṃ phāletvā ekassa bhikkhuno dentānaṃ sākhato phusitāni aññassa patte patanti, patto paṭiggahetabbo, yassa pattassa upari phāleti, tassa patte patitesu dātukāmatāya abhihaṭattā doso natthi. Pāyāsassa pūretvā pattaṃ denti, uṇhattā heṭṭhā gahetuṃ na sakkoti, mukhavaṭṭiyāpi gahetuṃ vaṭṭati. Sace tathāpi na sakkoti, ādhāraṇa gahetabbo. Āsanasālāya pattaṃ gahetvā nisinno bhikkhu niddaṃ okkanto hoti, neva āhariyamānaṃ, na dīyamānaṃ jānāti, appaṭiggahitaṃ hoti. Sace pana ābhogaṃ katvā nisinno hoti, vaṭṭati. Sacepi so hatthena ādhāraṇaṃ

muñcitvā pādena pelletvā niddāyati, vaṭṭatiyeva. Pādena ādhāraṇaṃ akkamitvā paṭiggaṇhantassa pana jāgarantassapi anādarapaṭiggahaṇaṃ hoti, tasmā na kattabbaṃ. Keci “evaṃ ādhāraṇaṃ paṭiggahaṇaṃ kāyapaṭibaddhapaṭibaddhena paṭiggahaṇaṃ nāma hoti, tasmā na vaṭṭatī”ti vadanti, taṃ vacanamattameva, atthato pana sabbampetaṃ kāyapaṭibaddhameva hoti. Kāyasamsaggepi cesa nayo dassito. Yampi bhikkhussa dīyamānaṃ patati, tampi sāmaṃ gahetvā paribhuñjitum vaṭṭati.

Tatridaṃ suttaṃ -

“Anujānāmi, bhikkhave, yaṃ dīyamānaṃ patati, taṃ sāmaṃ gahetvā paribhuñjitum, pariccattaṃ taṃ, bhikkhave, dāyakehī”ti.

Idaṃca pana suttaṃ neyyatthaṃ, tasmā evamettha adhippāyo veditabbo -yaṃ dīyamānaṃ dāyakassa hatthato parigaḷitvā suddhāya vā bhūmiyā paduminipaṇṇe vā vatthakaṭṭasāraṇādīsu vā patati, taṃ sāmaṃ gahetvā paribhuñjitum vaṭṭati. Yaṃ pana sarajāya bhūmiyaṃ patati, taṃ rajaṃ puñchitvā vā dhovitvā vā paṭiggahetvā vā paribhuñjitabbaṃ. Sace pavaṭṭantaṃ aññassa bhikkhuno santikaṃ gacchati, tena āharāpetumpi vaṭṭati. Sace taṃ bhikkhum vadati “tvameva khādā”ti, tassapi khādītum vaṭṭati, anāṇattena pana tena na gahetabbaṃ. “Anāṇattenapi itarassa dassāmīti gahetum vaṭṭatī”ti kurundiyaṃ vuttaṃ. Kasmā panetaṃ itarassa bhikkhuno gahetum na vaṭṭatīti? Bhagavatā ananuññātattā. Bhagavatā hi “sāmaṃ gahetvā paribhuñjitu”nti vadantena yasseva taṃ dīyamānaṃ patati, tassa appaṭiggahitakampi taṃ gahetvā paribhogo anuññāto. “Pariccattaṃ taṃ, bhikkhave, dāyakehī”ti vacanena panettha parasantakabhāvo dīpito, tasmā aññassa sāmaṃ gahetvā paribhuñjitum na vaṭṭati, tassa pana āṇattiyā vaṭṭatīti ayaṃ kirettha adhippāyo. Yasmā ca etaṃ appaṭiggahitakattā anuññātaṃ, tasmā yathāṭṭhitameva anāmasitvā kenaci pidahitvā ṭhapitaṃ dutiyadivasepi paribhuñjitum vaṭṭati, sannidhipaccayā anāpatti, paṭiggahetvā pana paribhuñjitabbaṃ. Taṃ divasaṃyeva hi tassa sāmaṃ gahetvā paribhogo anuññāto, na tato paranti ayampi kirettha adhippāyo.

108. Idāni abbohārikanayo vuccati. Bhuñjantānañhi dantā khīyanti, nakhā khīyanti, pattassa vaṇṇo khīyati, sabbaṃ abbohārikaṃ. Satthakena ucchuādīsu phālitesu malaṃ paññāyati, etaṃ navasamuṭṭhitaṃ nāma, paṭiggahetvā paribhuñjitabbaṃ. Satthakaṃ dhovitvā phālitesu malaṃ na paññāyati, lohagandhamattaṃ hoti, taṃ abbohārikaṃ. Yampi satthakaṃ gahetvā pariharanti, tena phālītepi ese va nayo. Na hi taṃ paribhogatthāya pariharantīti. Mūlabhesajjādīni pisantānaṃ vā koṭṭentānaṃ vā nisadanisadapotakaudukhalamusalādīni khīyanti, pariharaṇakavāsiṃ tāpetvā bhesajjatthāya takke vā khīre vā pakkhipanti, tattha nīlikā paññāyati, satthake vuttasadisova vinicchayo. Āmakatakkādīsu pana sayamaṃ na pakkhipitabbā, pakkhipati ce, sāmāpākato na muccati. Deve vassante piṇḍāya carantassa sarīrato vā cīvarato vā kilīṭṭhaudakaṃ patte patati, paṭiggahetabbaṃ. Rukkhamūlādīsu bhuñjantassa patitepi ese va nayo. Sace pana sattāhaṃ vassante deve suddhaṃ udakaṃ hoti, abbhokāsato vā patati, vaṭṭati.

109. Sāmaṇerassa odanaṃ dentena tassa pattagataṃ acchupanteneva dātabbo, patto vāssa paṭiggahetabbo. Appaṭiggahite odanaṃ chupitvā puna attano patte odanaṃ gaṇhantassa uggahitako hoti. Sace pana dātukāmo hutvā “āhara, sāmaṇera, pattam, odanaṃ gaṇhāhi”ti vadati, itaro “alaṃ mayha”nti paṭikkhipati, puna

“tavetaṃ mayā pariccatta”nti ca vutte “na mayhaṃ etenattho”ti vadati, satakkhattumpi pariccajatu, yāva attano hatthagataṃ, tāva paṭiggahitameva hoti. Sace pana ādhārake ṭhitaṃ nirapekkho “gaṇhāhi”ti vadati, puna paṭiggahetabbaṃ. Sāpekkho ādhārake pattaṃ ṭhapetvā “etto pūvaṃ vā bhattaṃ vā gaṇhāhi”ti sāmaṇeraṃ vadati, sāmaṇero hatthaṃ dhovitvā sacepi satakkhattuṃ gahetvā attano pattaṃ aphusantova attano patte pakkhipati, puna paṭiggahaṇakiccaṃ natthi. Yadi pana attano pattaṃ phusitvā tato gaṇhāti, sāmaṇerasantakena saṃsaṭṭhaṃ hoti, puna paṭiggahetabbaṃ. Keci pana “sacepi gayhamānaṃ chijjivā tattha patati, puna paṭiggahetabba”nti vadanti. Taṃ “ekaṃ bhattapiṇḍaṃ gaṇha, ekaṃ pūvaṃ gaṇha, imassa guḷapiṇḍassa ettakaṃ padesaṃ gaṇhā”ti evaṃ paricchinditvā vutte veditabbaṃ, idha pana paricchedo natthi, tasmā yaṃ sāmaṇerasa patte patati, tadeva paṭiggahaṇaṃ vijahati, hatthagataṃ pana yāva sāmaṇero vā “ala”nti na oramati, bhikkhu vā na vāreti, tāva bhikkhusseva santakaṃ, tasmā paṭiggahaṇaṃ na vijahati. Sace attano vā bhikkhūnaṃ vā yāgupacanakabhājane kesañci atthāya bhattaṃ pakkhipati, “sāmaṇera, bhājanassa upari hatthaṃ karohi”ti vatvā tassa hatthe pakkhipitabbaṃ. Tassa hatthato bhājane patitañhi dutiyadivase bhājanassa akappiyabhāvaṃ na karoti pariccattatā. Sace evaṃ akatvā pakkhipati, pattamiva bhājanaṃ nirāmisam katvā paribhuñjitabbaṃ.

110. Dāyakā yāgukutaṃ ṭhapetvā gatā, taṃ daharasāmaṇero paṭiggaṇhāpetuṃ na sakkoti, bhikkhu pattaṃ upanāmeti, sāmaṇero kuṭassa gīvaṃ pattassa mukhavaṭṭiyaṃ ṭhapetvā āvajjeti, pattaṃ yāgu paṭiggahitāva hoti. Atha vā bhikkhu bhūmiyaṃ hatthaṃ ṭhapeti, sāmaṇero pavaṭṭetvā hatthaṃ āropeti, vaṭṭati. Pūvapacchibhattapacchiucchubhārādīsopi eseva nayo. Sace paṭiggahaṇūpagaṃ bhāraṃ dve tayo sāmaṇerā denti, ekena vā balavatā ukkhittaṃ dve tayo bhikkhū gaṇhanti, vaṭṭati. Mañcassa vā pīṭhassa vā pāde telaghaṭaṃ vā phāṇitaghaṭaṃ vā laggenti, bhikkhusa mañcepi pīṭhepi nisīdituṃ vaṭṭati, uggahitakaṃ nāma na hoti.

Nāgadantake vā aṅkusake vā dve telaghaṭā laggitā honti upari paṭiggahitako, heṭṭhā appaṭiggahitako. Uparimaṃ gahetuṃ vaṭṭati, heṭṭhā paṭiggahitako, upari appaṭiggahitako, uparimaṃ gahetvā itaraṃ gaṇhato uparimo uggahitako hoti. Heṭṭhāmañce appaṭiggahitakaṃ telathālakaṃ hoti, tañce sammajjanto sammunjanīyā ghaṭṭeti, uggahitakaṃ na hoti, “paṭiggahitakaṃ gaṇhissāmī”ti appaṭiggahitakaṃ gahetvā ñatvā puna ṭhapeti, uggahitakaṃ na hoti, bahi nīharitvā sañjānāti, bahi aṭṭhapetvā haritvā tattheva ṭhapetabbaṃ, natthi doso. Sace pana pubbe vivaritvā ṭhapitaṃ, na pidahitabbaṃ. Yathā pubbe ṭhitaṃ, tattheva ṭhapetabbaṃ. Sace bahi ṭhapeti, puna na chupitabbaṃ.

111. Paṭiggahitake telādimhi kaṇṇikā utṭheti, siṅgiverādimhi ghanacuṇṇaṃ, taṃsamutṭhānameva nāma taṃ, puna paṭiggahaṇakiccaṃ natthi. Tālaṃ vā nālīkeraṃ vā āruḷho yottena phalapiṇḍiṃ otāretvā upari ṭhitova “gaṇhathā”ti vadati, na gahetabbaṃ. Sace añño bhūmiyaṃ ṭhito yottapāsake gahetvā ukkhipitvā deti, vaṭṭati. Saphalaṃ mahāsākhaṃ kappiyaṃ kāretvā paṭiggaṇhāti, phalāni paṭiggahitāneva honti, yathāsukhaṃ paribhuñjituṃ vaṭṭati. Antovatiyaṃ ṭhatvā vatim chinditvā ucchuṃ vā timbarūsakaṃ vā denti, hatthapāse sati vaṭṭati. Daṇḍakesu apaharitvā niggataṃ gaṇhantassa vaṭṭati, paharitvā niggate aṭṭhakathāsu doso na dassito. Mayaṃ pana “yaṃ ṭhānaṃ pahaṭaṃ, tato sayampatitamiva hotī”ti takkayāma, tampi ṭhatvā gacchante yujjati suṅkaghātato pavaṭṭetvā bahipatitabhaṇḍaṃ viya. Vatim vā

pākāraṃ vā laṅghāpetvā denti, sace pana aputhulo pākāro, antopākāre bahipākāre ca t̥hitassa hatthapāso pahoti, hatthasatampi uddhaṃ gantvā sampattaṃ gahetuṃ vaṭṭati.

Bhikkhu gilānaṃ sāmaṇeraṃ khandhena vahati, so phalāphalaṃ disvā gahetvā khandhe nisinnova deti, vaṭṭati. Aparo bhikkhuṃ vahanto khandhe nisinnassa bhikkhuno deti, vaṭṭatiyeva. Bhikkhu phalinīṃ sākhaṃ chāyatthāya gahetvā gacchati, phalāni khādituṃ citte uppanne paṭiggahāpetvā khādituṃ vaṭṭati.

Macchikavāraṇatthaṃ kappiyaṃ kāretvā paṭiggaṇhāti, khāditukāmo ce hoti, mūlapaṭiggahaṇameva vaṭṭati, khādantassa natthi doso. Bhikkhu paṭiggahaṇārahaṃ bhaṇḍaṃ manussānaṃ yāne t̥hapetvā maggaṃ gacchati, yānaṃ kaddame laggati, daharo cakkaṃ gahetvā ukkhipati, vaṭṭati, uggahitakaṃ nāma na hoti. Nāvāya t̥hapetvā nāvaṃ arittena vā pājeti, hatthena vā kaḍḍhati, vaṭṭati. Uḷumpepi eseva nayo. Cāṭiyaṃ vā kuṇḍake vā t̥hapetvāpi taṃ anupasampannena gāhāpetvā anupasampannaṃ bāhāyaṃ gahetvā tarituṃ vaṭṭati. Tasmimpi asati anupasampannaṃ gāhāpetvā taṃ bāhāyaṃ gahetvā tarituṃ vaṭṭati.

Upāsakā gamikabhikkhūnaṃ pātheyyataṇḍule denti, sāmaṇerā bhikkhūnaṃ taṇḍule gahetvā attano taṇḍule gahetuṃ na sakkonti, bhikkhū tesaṃ taṇḍule gaṇhanti, sāmaṇerā attanā gahitataṇḍulesu khīṇesu itarehi taṇḍulehi yāguṃ pacitvā sabbesaṃ pattāni paṭipāṭiyā t̥hapetvā yāguṃ ākiranti, paṇḍito sāmaṇero attano pattaṃ gahetvā therassa deti, therassa pattaṃ dutiyattherassāti evaṃ sabbānīpi parivatteti, sabbehi sāmaṇerassa santakaṃ bhuttaṃ hoti, vaṭṭati. Sacepi sāmaṇero apaṇḍito hoti, attano patte yāguṃ sayameva pātuṃ ārabhati, “āvuso, tuyhaṃ yāguṃ mayhaṃ dehi”ti therehi paṭipāṭiyā yācitvāpi pivituṃ vaṭṭati, sabbehi sāmaṇerassa santakameva bhuttaṃ hoti, neva uggahitapaccayā, na sannidhipaccayā vajjaṃ phusanti. Ettha pana mātāpitūnaṃ telādīni, chāyādīnaṃ atthāya sākḥādīni ca harantānaṃ imesaṇca viseso na dissati, tasmā kāraṇaṃ upaparikkhitabbaṃ.

112. Sāmaṇero bhattaṃ pacitukāmo taṇḍule dhovitvā niccāletuṃ na sakkoti, bhikkhunā taṇḍule ca bhājanaṇca paṭiggahetvā taṇḍule dhovitvā niccāletvā bhājanaṃ uddhanaṃ āropetabbaṃ, aggi na kātabbo, pakkakāle vivaritvā pakkabhāvo jānitabbo. Sace duppakkaṃ hoti, pākathāya pidahituṃ na vaṭṭati, rajassa vā chārikāya vā apatanatthāya vaṭṭati, pakkakāle oropituṃ bhuñjitumpi vaṭṭati, puna paṭiggahaṇakiccaṃ natthi. Sāmaṇero paṭibalo pacituṃ, khaṇo panassa natthi katthaci gantukāmo, bhikkhunā sataṇḍulodakaṃ bhājanaṃ paṭiggahetvā uddhanaṃ āropetvā “aggiṃ jāletvā gacchā”ti vattabbo. Tato paraṃ purimanayeneva sabbhaṃ kātuṃ vaṭṭati. Bhikkhu yāguatthāya suddhabhājanaṃ āropetvā udakaṃ tāpeti, vaṭṭati. Tatte uduke sāmaṇero taṇḍule pakkhipati, tato paṭṭhāya bhikkhunā aggi na kātabbo, pakkayāguṃ paṭiggahetvā pātuṃ vaṭṭati. Sāmaṇero yāguṃ pacati, hatthakukkuccako bhikkhu kīlanto bhājanaṃ āmasati, pidhānaṃ āmasati, uggataṃ pheṇaṃ chinditvā paharati, tasseva pātuṃ na vaṭṭati, durupaciṇṇaṃ nāma hoti. Sace pana dabbīṃ vā uḷuṅkaṃ vā gahetvā anukkhipanto āloṭeti, sabbesaṃ na vaṭṭati, sāmaṇpākaṇceva hoti durupaciṇṇaṇca. Sace ukkhipati, uggahitakampi hoti.

113. Bhikkhunā piṇḍāya caritvā ādhārake patto t̥hapito hoti. Tatra ce añño lolabhikkhu kīlanto pattaṃ āmasati, pattapidhānaṃ āmasati, tasseva tato laddhabhattaṃ na vaṭṭati. Sace na pattaṃ ukkhipitvā t̥hapeti, sabbesaṃ na vaṭṭati. Tatthajātakaphalinisākhāya vā valliya vā gahetvā cāleti, tasseva tato laddhaphalaṃ na vaṭṭati, durupaciṇṇadukkaṭaṇca āpajjati. “Phalarukkhaṃ pana apassayituṃ vā

tattha kaṇṭakam vā bandhitum vaṭṭati, durupaciṇṇam na hoti''ti mahāpaccariyaṃ vuttaṃ. Araññe patitaṃ pana ambaphalādiṃ disvā ''sāmaṇerassa dassāmī''ti āharitvā dātuṃ vaṭṭati. Sīhavighāsādiṃ disvāpi ''sāmaṇerassa dassāmī''ti paṭiggahetvā vā appaṭiggahetvā vā āharitvā dātuṃ vaṭṭati. Sace pana sakkoti vitakkam sodhetum, tato laddham khāditumpi vaṭṭati, neva āmakamaṃsapaṭiggahaṇapaccayā, na uggahitakapaccayā vajjam phusati. Mātāpitūnaṃ atthāya telādīni gahetvā gacchato antarāmagge byādhi uppajjati, tato yaṃ icchatī, taṃ paṭiggahetvā paribhuñjitum vaṭṭati. Sace pana mūlepi paṭiggahitaṃ hoti, puna paṭiggahaṇakiccaṃ natthi. Mātāpitūnaṃ taṇḍule āharitvā deti, te tatoyeva yāguādīni sampādetvā tassa denti, vaṭṭati, sannidhipaccayā uggahitapaccayā vā doso natthi.

114. Bhikkhu pidahitvā udakam tāpeti, yāva parikkhayā paribhuñjitum vaṭṭati. Sace panettha chārikā patati, paṭiggahetabbaṃ. Dighasaṇḍāsena thālakam gahetvā telam pacantassa chārikā patati, hatthena amuñcanteneva pacitvā otāretvā paṭiggahetabbaṃ. Sace aṅgārāpi dārūnipi paṭiggahetvā ṭhapitāni, mūlapaṭiggahaṇameva vaṭṭati. Bhikkhu ucchum khādati, sāmaṇero ''mayhampi dethā''ti vadati, ''ito chinditvā gaṇhā''ti vutto gaṇhāti, avasese puna paṭiggahaṇakiccaṃ natthi. Guḷapiṇḍam khādantassapi eseva nayo. Vuttokāsato chinditvā gahitāvasesaṇhi ajahitapaṭiggahaṇameva hoti. Bhikkhu guḷam bhājento paṭiggahetvā koṭṭhāse karoti, bhikkhūpi sāmaṇerāpi āgantvā ekaggahaṇeneva ekamekam koṭṭhāsam gaṇhanti, gahitāvasesam paṭiggahitameva hoti. Sace lolasāmaṇero gaṇhitvā gaṇhitvā puna ṭhapeti, tassa gahitāvasesam appaṭiggahitakameva hoti.

Bhikkhu dhūmavaṭṭiṃ paṭiggahetvā dhūmam pivati, mukhañca kaṇṭho ca manosilāya litto viya hoti, yāvakālikam bhuñjitum vaṭṭati, yāvakālikena yāvajjivikasamsagge doso natthi. Pattam vā rajanam vā pacantassa kaṇṇanāsacchiddehi dhūmo pavisati, byādhipaccayā pupphaṃ vā phalaṃ vā upasiṅghati, abbohārikattā vaṭṭati. Bhattuggāro tālum āhacca antoyeva pavisati, avisayattā vaṭṭati, mukham pavittṭham pana ajjhoharato vikāle āpatti. Dantantare laggassa āmisassa raso pavisati, āpattiyeva. Sace sukhumaṃ āmisam hoti, raso na paññāyati, abbohārikapakkaṃ bhajati. Upakaṭṭhe kāle nirudakaṭṭhāne bhattam bhuñjitvā kakkhāretvā dve tayo kheḷapiṇḍe pātetvā udakaṭṭhānam gantvā mukham vikkhāletabbaṃ. Paṭiggahetvā ṭhapitasīṅgiverādīnam aṅkurā nikkhamanti, puna paṭiggahaṇakiccaṃ natthi. Loṇe asati samuddodakena loṇakiccaṃ kātuṃ vaṭṭati, paṭiggahetvā ṭhapitaloṇodakam loṇam hoti, loṇam vā udakam hoti, raso vā phāṇitam hoti, phāṇitam vā raso hoti, mūlapaṭiggahaṇameva vaṭṭati.

Himakarakā udakagatikā eva. Pārihārikena katakaṭṭhinā udakam pasādenti, taṃ abbohārikam, āmisena saddhiṃ vaṭṭati. Āmisagatikēhi kapitthaphalādīhi pasāditaṃ purebhattameva vaṭṭati. Pokkharāṇiādisu udakam bahalam hoti, vaṭṭati. Sace pana mukhe hatthe ca laggati, na vaṭṭati, paṭiggahetvā paribhuñjitabbaṃ. Khettesu kasitaṭṭhāne bahalam udakam hoti, paṭiggahetabbaṃ. Sace sanditvā kandarādīni pavisitvā nadiṃ pūreti, vaṭṭati. Kakudhasobbhādayo honti rukkhato patitehi pupphehi sañchannodakā. Sace puppharaso na paññāyati, paṭiggahaṇakiccaṃ natthi. Parittaṃ udakam hoti, raso paññāyati, paṭiggahetabbaṃ. Pabbatakandarādisu kāḷavaṇṇapaṇṇacchannaudakepi eseva nayo.

Pāṇiyaghaṭe sareṇukāni vā savaṇṭakhīrāni vā pupphāni pakkhittāni honti,

paṭiggahetabbam, pupphāni vā paṭiggahetvā pakkipitabbāni. Pāṭalimallikā pakkhittā honti, vāsamattam tiṭṭhati, tam abbohārikam. Dubhiyadivasepi āmisena saddhim vaṭṭati. Bhikkhunā ṭhapitapupphavāsita kapānīyato sāmaṇero pānīyam gahetvā pītāvasesakam tattheva ākirati, paṭiggahetabbam. Padumasarādīsu udakam santharivā ṭhitam pupphareṇum ghaṭena vikkhambhetvā udakam gahetum vaṭṭati. Kappiyam kārāpetvā paṭiggahetvā ṭhapitam dantakaṭṭham hoti, sace tassa rasam pivitukāmo, mūlapaṭiggahaṇameva vaṭṭati, appaṭiggahetvā ṭhapitam paṭiggahetabbam. Ajānantassa rase pavitṭhepi āpattiyeva. Acittakañhi idam sikkhāpadam.

115. Mahābhūtesu kiṃ vaṭṭati, kiṃ na vaṭṭatīti? Khīram tāva vaṭṭati, kappiyamaṃsakhīram vā hotu akappiyamaṃsakhīram vā, pivantassa anāpatti. Assu kheḷo siṅghāṇikā muttam karīsam semham dantamalam akkhigūthako kaṇṇagūthako sarīre utṭhitaloṇanti idam sabbam vaṭṭati. Yam panettha ṭhānato cavitvā patte vā hatthe vā patati, tam paṭiggahetabbam, aṅgalaggam paṭiggahitakameva. Uṇhapāyāsam bhuñjantassa sedo aṅgulianusārena ekābaddhova hutvā pāyāse santiṭṭhati, piṇḍāya vā carantassa hatthato pattassa mukhavaṭṭito vā pattatalam orohati, ettha paṭiggahaṇakiccam natthi, jhāmamahābhūte idam nāma na vaṭṭatīti natthi, dujjhāpitam pana na vaṭṭati. Sujjhāpitam pana manussaṭṭhimpī cuṇṇam katvā lehe upanetum vaṭṭati. Cattāri mahāvikaṭāni asati kappiyakārake sāmam gahetvā paribhuñjitum vaṭṭanti. Ettha ca dubbacopi asamatt hopi kappiyakārako asantapakkeyeva tiṭṭhati. Chārikāya asati sukkhadārum jhāpetvā chārikā gahetabbā. Sukkhadārumhi asati alladārum rukkhato chinditvāpi kātum vaṭṭati. Idam pana catubbidhampi mahāvikaṭam kālodissam nāma, sappadaṭṭhakkhaṇeyeva vaṭṭati.

Iti pāḷimuttakavinayavinicchayasaṅgahe

Paṭiggahaṇavinicchayakathā 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: 16 August 2026

HOW TO CITE

PaliVerse (2026). Subcommentaries. 2. The Canon of Discipline - Subcommentaries. 07. Commentary on the Vinayaśāṅgaha. 20. Paṭiggahaṇavīnicchayakathā Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org