

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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29. Kathinatthāraviniṇṇayakathā
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PaliVerse

07. Commentary on the Vinayaśaṅgaha

29. Kathinatthāraviniṇṇayakathā

226. Kathinanti ettha pana kathinaṃ attharituṃ ke labhanti, ke na labhanti? Gaṇanavasena tāva pacchimakoṭṭiyā pañca janā labhanti, uddhaṃ sataṣaṇṇampi, pañcannaṃ heṭṭhā na labhanti. Vuṭṭhavassavasena purimikāya vassaṃ upagantvā paṭhamapavāraṇāya pavāritā labhanti. Chinnavassā vā pacchimikāya upagatā vā na labhanti. “Aññasmim vihare vuṭṭhavassāpi na labhanti”ti mahāpaccariyaṃ vuttaṃ. Purimikāya upagatānaṃ pana sabbe gaṇapūrakā honti, ānisaṃsaṃ na labhanti, ānisaṃso itaresaṃyeva hoti. Sace purimikāya upagatā cattāro vā honti tayo vā dve vā eko vā, itare gaṇapūrake katvā kathinaṃ attharitabbaṃ. Atha cattāro bhikkhū upagatā, eko paripuṇṇavasso sāmaṇero, so ce pacchimikāya upasampajjati, gaṇapūrako ceva hoti ānisaṃsañca labhati. Tayo bhikkhū dve sāmaṇerā, dve bhikkhū tayo sāmaṇerā, eko bhikkhu cattāro sāmaṇerāti etthāpi eseṇa nayo. Sace purimikāya upagatā kathinatthārakusalā na honti, atthārakusalā khandhakabhāṇakattherā pariyesitvā ānetabbā. Kammavācaṃ sāvetvā kathinaṃ attharāpetvā dānañca bhuñjitvā gamissanti, ānisaṃso pana itaresaṃyeva hoti.

Kathinaṃ kena dinnaṃ vaṭṭati? Yena kenaci devena vā manussena vā pañcannaṃ vā sahadhammikānaṃ aññatarena dinnaṃ vaṭṭati. Kathinadāyakassa vattaṃ atthi, sace so taṃ ajānanto pucchati - “bhante, kathaṃ kathinaṃ dātabba”nti, tassa evaṃ ācikkhitabbaṃ “tiṇṇaṃ cīvarānaṃ aññatarappahonakaṃ sūriyuggamanasamaye vatthaṃ ‘kathinacīvaraṃ demā’ti dātuṃ vaṭṭati. Tassa parikammaṃ ettakā nāma sūciyo, ettakaṃ suttaṃ, ettakaṃ rajanaṃ, parikammaṃ karontānaṃ ettakānaṃ bhikkhūnaṃ yāgubhattaṇca dātuṃ vaṭṭati”ti.

Kathinatthāraṇena dhammena samena uppannaṃ kathinaṃ attharantena vattaṃ jānitabbaṃ. Tantavāyagehato hi ābhataśāntāneṇa khalimakkhitasāṭako na vaṭṭati, malīnasāṭakopi na vaṭṭati, tasmā kathinatthārasāṭakaṃ labhitvā suṭṭhu dhovitvā sūciādīni cīvarakammūpakaraṇāni sajjitvā bahūhi bhikkhūhi saddhiṃ tadaheva sibbitvā niṭṭhitasūcikkammaṃ rajitvā kappabinduṃ datvā kathinaṃ attharitabbaṃ. Sace tasmim anattateyeva aññaṃ kathinasāṭakaṃ āharati, aññāni ca bahūni kathinānisaṃsavatthāni deti, yo ānisaṃsaṃ bahuṃ deti, tassa santakena attharitabbaṃ. Itaro tathā tathā ovaditvā saññāpetabbo.

Kathinaṃ pana kena attharitabbaṃ? Yassa saṅgho kathinacīvaraṃ deti. Saṅghena pana kassa dātabbaṃ? Yo jiṇṇacīvaro hoti. Sace bahū jiṇṇacīvarā, vuḍḍhassa dātabbaṃ. Vuḍḍhesupi yo mahāpariso tadaheva cīvaraṃ katvā attharituṃ sakkoti, tassa dātabbaṃ. Sace vuḍḍho na sakkoti, navakatāro sakkoti, tassa dātabbaṃ. Apica saṅghena mahātherassa saṅghaṃ kātuṃ vaṭṭati, tasmā “tumhe, bhante, gaṇhatha, mayaṃ katvā dassāmā”ti vattabbaṃ. Tisu cīvaresu yaṃ jiṇṇaṃ hoti, tadatthāya dātabbaṃ. Pakatiyā dupaṭṭacīvarassa dupaṭṭatthāyeva dātabbaṃ. Sacepissa ekapaṭṭacīvaraṃ ghaṇaṃ hoti, kathinasāṭakā ca pelavā, sārūpatthāya dupaṭṭappahonakameva dātabbaṃ, “ahaṃ alabhanto ekapaṭṭaṃ pārupāmī”ti

vadantassapi dupaṭṭaṃ dātuṃ vaṭṭati. Yo pana lobhapakatiko hoti, tassa na dātabbaṃ. Tenapi “kathinaṃ attharitvā pacchā visibbitvā dve cīvarāni karissāmī”ti na gahetabbaṃ. Yassa pana dīyati, tassa -

“Suṇātu me, bhante, saṅgho, idaṃ saṅghassa kathinadussaṃ uppannaṃ, yadi saṅghassa pattakallaṃ, saṅgho imaṃ kathinadussaṃ itthannāmassa bhikkhuno dadeyya kathinaṃ attharituṃ, esā ñatti.

“Suṇātu me, bhante, saṅgho, idaṃ saṅghassa kathinadussaṃ uppannaṃ, saṅgho imaṃ kathinadussaṃ itthannāmassa bhikkhuno deti kathinaṃ attharituṃ, yassāyasmato khamati imassa kathinadussassa itthannāmassa bhikkhuno dānaṃ kathinaṃ attharituṃ, so tuṇhassa. Yassa nakkhamati, so bhāseyya.

“Dinnaṃ idaṃ saṅghena kathinadussaṃ itthannāmassa bhikkhuno kathinaṃ attharituṃ, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī”ti -

Evam dutiyakammavācāya dātabbaṃ.

Evam dinne pana kathine sace taṃ kathinadussaṃ niṭṭhitaparikkammameva hoti, iccetaṃ kusalaṃ. No ce niṭṭhitaparikkammaṃ hoti, “ahaṃ thero”ti vā “bahussuto”ti vā ekenapi akātuṃ na labbhati, sabbeheva sannipatitvā dhovanasibbanarajanāni niṭṭhāpetabbāni. Idañhi kathinavattaṃ nāma buddhappasatthaṃ. Atīte padumuttaropi bhagavā kathinavattaṃ akāsi. Tassa kira aggasāvako sujātatthero nāma kathinaṃ gaṇhi. Taṃ satthā aṭṭhasaṭṭhiyā bhikkhusatasahasseehi saddhiṃ nisīditvā akāsi.

Katapariyositaṃ pana kathinaṃ gahetvā atthārakena bhikkhunā sace saṅghāṭiyā kathinaṃ attharitukāmo hoti, porāṇikā saṅghāṭi paccuddharitabbā, navā saṅghāṭi adhiṭṭhātabbā, “imāya saṅghāṭiyā kathinaṃ attharāmī”ti vācā bhinditabbā. Sace uttarāsaṅgena kathinaṃ attharitukāmo hoti, porāṇako uttarāsaṅgo paccuddharitabbo, navo uttarāsaṅgo adhiṭṭhātabbo, “iminā uttarāsaṅgena kathinaṃ attharāmī”ti vācā bhinditabbā. Sace antaravāsakena kathinaṃ attharitukāmo hoti, porāṇako antaravāsako paccuddharitabbo, navo antaravāsako adhiṭṭhātabbo, “iminā antaravāsakena kathinaṃ attharāmī”ti vācā bhinditabbā.

Tena kathinatthārakena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā añjaliṃ paggaheṭvā evamassa vacanīyo “atthataṃ, bhante, saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodathā”ti. Tehi anumodakehi bhikkhūhi ekaṃsaṃ uttarāsaṅgaṃ karitvā añjaliṃ paggaheṭvā evamassa vacanīyo “atthataṃ, āvuso, saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodāmā”ti. Tena kathinatthārakena bhikkhunā sambahule bhikkhū upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā añjaliṃ paggaheṭvā evamassa vacanīyo “atthataṃ, bhante, saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodathā”ti. Tehi anumodakehi bhikkhūhi ekaṃsaṃ uttarāsaṅgaṃ karitvā añjaliṃ paggaheṭvā evamassa vacanīyo “atthataṃ, āvuso, saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodāmā”ti. Tena anumodakena bhikkhunā ekaṃsaṃ uttarāsaṅgaṃ karitvā añjaliṃ paggaheṭvā evamassa vacanīyo “atthataṃ, āvuso, saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodāmī”ti.

Evam sabbesam atthataṃ hoti kathinaṃ. Vuttañhetam parivāre “dvinnaṃ puggalānaṃ atthataṃ hoti kathinaṃ atthārakassa ca anumodakassa cā”ti. Punapi vuttaṃ “na saṅgho kathinaṃ attharati, na gaṇo kathinaṃ attharati, puggalo kathinaṃ attharati, saṅghassa anumodanāya gaṇassa anumodanāya puggalassa attharāya saṅghassa atthataṃ hoti kathinaṃ, gaṇassa atthataṃ hoti kathinaṃ, puggalassa atthataṃ hoti kathina”nti.

Evam atthate pana kathine sace kathinacīvarena saddhiṃ ābhatam ānisaṃsaṃ dāyakā “yena amhākaṃ kathinaṃ gahitaṃ, tasseva demā”ti denti, bhikkhusaṅgho anissaro. Atha avicāretvāva datvā gacchanti, bhikkhusaṅgho issaro. Tasmā sace kathinatthārakassa sesacīvarānipi dubbalāni honti, saṅghena apaloketvā tesampi atthāya vatthāni dātabbāni, kammavācā pana ekāyeva vaṭṭati.

Avasesakathinānisaṃse balavavatthāni vassāvāsikaṭhitikāya dātabbāni, ṭhitikāya abhāve therāsanato paṭṭhāya dātabbāni, garubhaṇḍam na bhājetabbaṃ. Sace pana ekasīmāya bahū vihārā honti, sabbehi bhikkhūhi sannipātāpetvā ekattha kathinaṃ attharitabbaṃ, visuṃ visuṃ attharituṃ na vaṭṭati.

“Atthatakathinānaṃ vo, bhikkhave, pañca kappissanti, anāmantacāro asamādānacāro gaṇabhojanaṃ yāvadatthacīvaraṃ yo ca tattha cīvaruppādo. So nesaṃ bhavissatī”ti vacanato atthatakathinānaṃ bhikkhūnaṃ anāmantacārādayo pana pañcānisaṃsā labbhanti. Tattha anāmantacāroti anāmantetvā caraṇaṃ, yāva kathinaṃ na uddharīyati, tāva cārittasikkhāpadena anāpattīti vuttaṃ hoti. Asamādānacāroti cīvaraṃ asamādāya caraṇaṃ, cīvaravippavāsoti attho. Gaṇabhojananti gaṇabhojanasikkhāpadena anāpatti vuttā. Yāvadatthacīvaranti yāvatā cīvarena attho, tāvatakaṃ anadhiṭṭhitaṃ avikappitaṃ vaṭṭatīti attho. Yo ca tattha cīvaruppādoti tattha kathinatthatasīmāya matakacīvaraṃ vā hotu saṅghaṃ uddissa dinnam vā saṅghikena tatrappādena ābhatam vā, yena kenaci ākārena yaṃ saṅghikaṃ cīvaraṃ uppajjati, taṃ tesam bhavissatīti attho.

Iti pāḷimuttakavinayavinicchayaśaṅgahe

Kathinatthāravinicchayakathā 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 Vinayaśāṅgaha. 29. Kathinatthāraviniṇṇayakathā Retrieved from paliverse.org

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