

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

2. The Canon of Discipline - Commentaries (2. Vinaya
Piṭaka - Aṭṭhakathā)

4. Commentary on the Minor Chapter (4. Cūḷavagga-
aṭṭhakathā)

1. The Section on Formal Acts (1. Kammakkhandhakaṃ)

[Kd 11, PTS 2.1-2.30]



PaliVerse

4. Commentary on the Minor Chapter

In the Canon of Monastic Discipline

Commentary on the Minor Chapter

1. The Section on Formal Acts

The Discussion on the Legal Act of Censure

1. In the first chapter on legal procedures of the Cūḷavagga, firstly, "Paṇḍukalohitaka" means Paṇḍuka and Lohitaka, two persons among the group of six; those dependent on them are also known as "Paṇḍukalohitaka." "Answer back powerfully" means answer back very forcefully. "More capable" means more competent.

The discussion on the legal act of censure is concluded.

The Discussion on the Twelve Unlawful Procedures

4. In "done not in the presence" and so forth: done without the presence of the Community, the Dhamma, the Vinaya, and the person; done without interrogating the one accused; done without his acknowledgment. "For an offence not requiring confession" means for a pārājika offence or a saṅghādisesa offence. Here, in the first three triads, the nine terms, taking each one together with "done not by rule" and "done by an incomplete assembly," nine triads are stated. Thus altogether there are twelve triads. By way of the opposite, in the bright counterparts too, these same twelve triads are stated.

6. "With unbecoming associations with laypeople" means with associations with laypeople that are unsuitable for those gone forth, such as sharing in sorrow and the like.

"Against three monks, monks" and so forth is stated to show that the act of censure may be performed even on the basis of a single factor. For the distinguishing factor of the act of censure is said to be being a maker of quarrels, of the act of subordination it is being a frequent offender, and of the act of banishment it is being a corrupter of families. However, with any one of these three factors, all the acts may be performed. If so, what was stated in the Campeyyakkhandhaka - "He performs an act of subordination against one deserving of an act of censure, etc. he rehabilitates one deserving of higher ordination; thus, Upāli, it is an unlawful act, an act contrary to the discipline, and moreover the Community incurs a transgression" - this would be contradicted. But this is not contradicted. Why? Because of the difference in the meaning of the statements; for the meaning of the statement "one deserving of an act of censure" is the determination of the act. The meaning of the statement "against three monks, monks" and so forth is the presence of the factor; therefore, when the Community has assembled and made the determination "let us perform

such and such an act against this monk," then he is called one deserving of the act. By this characteristic, it should be understood that performing an act of subordination and so forth against one deserving of an act of censure and so forth is both an unlawful act and an act contrary to the discipline. But for one who possesses any one of the factors such as being a maker of quarrels and so forth, the Community, if it wishes, having determined any act on the basis of any factor among the permitted factors and acts, may make that monk deserving of the act and perform the act. This is the determination here. Thus the earlier and later passages are consistent.

Therein, although in the act of censure the motion for the act is stated in terms of being a maker of quarrels, yet when performing the act of censure against one who is foolish, inexperienced, and full of offences, the motion for the act should be made in terms of being foolish and inexperienced. For thus the act is performed with a factual basis, and not with the basis of another act. Why? Because this too has been permitted. This same method applies everywhere. We shall explain the eighteen grounds for proper conduct in the Pārivāsikakkhandhaka.

The discussion on the twelve kinds of unlawful acts is finished.

The Discussion on the Eighteen and Other Cases Not to Be Revoked

8. "Are subdued" means they become humble; the meaning is they comply with the monks. "Make amends" means that which is for those who are crossing over, thus it is amends; the meaning is they practise the eighteen kinds of proper conduct by which it is possible to cross over from the punishment. For how long must the proper conduct be fulfilled? Ten or five days. For in this section on legal acts, the proper conduct is fulfilled by just that much.

The discussion on the eighteen kinds beginning with those that should not be revoked is finished.

The Discussion on the Legal Act of Guidance

11. In the case of Seyyasaka - "So much so that monks were constantly" means so much so that monks were always occupied. The remainder is the same as stated in the censure procedure.

The discussion on the legal act of guidance is concluded.

The Discussion on the Act of Banishment

21. The account of Assaji and Punabbasuka has been stated in the commentary on the Saṅghādisesa.

27. Now, regarding "possessed of bodily sport" and so forth, herein what is called "bodily sport" refers to bodily play. The same method applies to the remaining two terms as well. What is called "bodily misconduct" refers to the transgression of training rules laid down regarding the body-door. In the remaining two as well, the same method applies. What is called "bodily harmful conduct" refers to the damaging of training rules laid down regarding the body-door through the state of not training in them; the meaning is destruction, annihilation. In the remaining two as well, the same method applies. What is called "bodily wrong livelihood" refers to such things as cooking oil, cooking ariṭṭha, and so forth, by way of prohibited medical practice and

the like. What is called "verbal wrong livelihood" refers to such things as conveying messages and making announcements for laypeople, and so forth. What is called "bodily and verbal" refers to both of those. The remainder is according to the method stated in the act of censure.

The discussion on the act of banishment is finished.

The Discussion on the Legal Act of Reconciliation

33. In the case of Sudhamma, however - "Without consulting" means without asking permission. "Said this" means having had everything opened up and seen, asking "What, householder, have you prepared for the elders?" he said this. "But there is one thing not here, that is, sesame-balls" - what is called sesame-biscuit, that is not here - this is the meaning. It is said that at the beginning of that householder's lineage there was a cake-maker. Wishing to humiliate him by his birth, the elder spoke thus. "Whatever little" means that having abandoned so much of the Buddha's word, which is a treasure, he spoke merely some words about sesame-balls. By the illustration of the young cock, this is shown: "Just as that one produced neither the cry of a crow nor the cry of a cock, so by you too neither the speech of a monk nor the speech of a layperson has been spoken."

The discussion on the legal act of reconciliation is concluded.

The Discussion on the Twelve Unlawful Procedures and Others

37. The triads beginning with "done not in the presence" are of the same kind as already stated.

39. The possession of factors is dissimilar to the previous ones. Therein, in such a way that they do not obtain gain; thus one who strives and endeavours is said to try for material loss. This is the method for harm and so forth. Therein, "harm" means destruction of welfare. "Non-residence" means dwelling in that place. "Dispraises the Buddha to laypeople" means he speaks dispraise of the Buddha in the presence of laypeople. "Does not fulfil a righteous promise" means he does not act in accordance with what is true; having promised the rains residence, he does not go, or he does other such things. "Of five monks" and so forth is stated for the purpose of showing that one is worthy of the legal act even by a single factor. The rest here is plain in meaning and follows the same method as stated in the censure act.

The discussion on the twelve kinds beginning with unlawful acts is finished.

The Discussion on the Suspension Procedure for Not Acknowledging an Offence

46. In the case of Channa - "And from monastery to monastery, monks, 'he is under suspension' - announce in all monasteries."

50. Regarding "a maker of quarrels" and so forth: having charged him with an offence committed on account of quarrelling and so forth, the legal act should be performed only for not seeing that offence. The triads are just as stated above.

51. Here, in this proper conduct, there are forty-three duties. Therein, "should not be accused" means he should not be charged. "A monk should not be from monks" means another monk should not be divided from other monks. "A layperson's emblem

should not be" means white garments and garlands with uncut ten-petal strings should not be worn. "A sectarian emblem should not be" means grass-fibre robes and the like should not be worn. "Should not be offended against" means he should not be disparaged. "Whether inside or outside" means whether inside or outside the dwelling. The three terms beginning with "sectarians" are self-evident. All the rest we shall explain in the chapter on probation. The remainder is according to the method stated in the act of censure. The legal act of suspension for not making amends for an offence is similar to this one.

65. The account of Ariṭṭha has been stated in the Minor Commentary. Regarding "one who creates quarrels" and so forth, the legal act should be performed precisely for the non-relinquishment of the view on account of which he creates quarrels and so forth. The remainder is according to the method stated in the act of censure. For in the proper conduct here too there are just forty-three duties.

The discussion on the act of suspension for not seeing an offence is finished.

The commentary on the Chapter on Formal Acts is finished.



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.

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