

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-
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[Kd 12, PTS 2.31-2.37]



PaliVerse

4. Commentary on the Minor Chapter

2. The Section on Probation

The Discussion on the Duties of One on Probation

75. In the Section on Those under Probation - "Those under probation" means those who are undergoing probation. Therein, probation is of four kinds - probation for an unconcealed offence, probation for a concealed offence, probation for complete purification, and combined probation. Among these, the probation for those of other sects stated in the Great Section thus: "Whoever, monks, being formerly of another sect, wishes for the going forth in this Dhamma and Discipline, wishes for the higher ordination, he should be given four months of probation" - this is called probation for an unconcealed offence. What was to be said therein has already been said. But this is not intended here. The remaining three are to be given to one who has committed a saṅghādisesa offence and has also concealed it. What is to be said regarding those, we shall state in the Section on Compilation. But these are intended here. Therefore, those undergoing any of these probations should be understood as "those under probation."

"Of regular monks" means excluding a monk under probation who is more junior, of all the rest, even including those deserving of being sent back to the beginning, etc. "Paying respect and rising up in respect" means that which they do, such as paying respect and so forth, they consent to it, they accept it; the meaning is that they do not refuse it. Therein, "doing the proper duties" means, setting aside paying respect and the like, this is a designation for other suitable acts of proper conduct such as giving a fan for fanning and so forth. "Offering of seat" means the bringing of a seat, or taking a seat and approaching, or simply the preparing of it. The same method applies to the offering of sleeping place as well. "Water for washing the feet" means water for washing the feet. "A footstool" means a stand for placing washed feet. "A footstand" means a stand for placing unwashed feet, or a foot-scrubber. "There is an offence of wrong-doing" means that even for one who consents to it from co-residents, it is indeed a wrong-doing; therefore they should be told - "I am undergoing a disciplinary procedure; do not perform duties for me; do not ask me for permission to enter the village." If sons of good family gone forth out of faith, having said "Venerable sir, you carry out your disciplinary procedure," perform the duties and even ask permission to enter the village, from the time of being told onwards there is no offence. "Mutually according to seniority" means among monks under probation, whichever one is senior may consent to it from one who is more junior.

"Five things according to seniority" means even together with regular monks, in the order of seniority itself. Therefore, when the Pātimokkha is being recited, it is allowable to sit within arm's reach. But in the Mahāpaccarī it is stated: "One should sit without sitting in the regular order, leaving the regular order, without leaving arm's reach." When the Observance of purity is being performed, having sat in the place of the most junior in the Community, while seated right there, the Observance of purity

should be performed in one's own turn. At the Invitation to admonish also, having sat in the place of the most junior in the Community, while seated right there, one should invite in one's own turn. When the cloth for the rains is being distributed by the Community after striking the bell, it is allowable to receive it in one's own due place.

Distribution means relinquishing. If indeed two or three designated meals and so forth accrue to a monk under probation, and he has another expectation of a personal meal, having taken those in order, he should relinquish them saying: "Venerable sir, please take from below; today I have an expectation of a meal, I shall take tomorrow." Thus he is permitted to take those on subsequent days. On the following day it should be given to him first of all - so it is stated in the Kurundī. But if he does not take and does not relinquish, he does not receive on the following day; this distribution is specifically permitted only for a monk under probation. Why? For as he sits in the place of the most junior in the Community, congee, hard food, and so forth at the meal hall may or may not reach him; therefore, this was specifically permitted for the purpose of looking after him, thinking: "Let him not be wearied by almsfood."

Food means the meal of the Community in the four-sided hall of the monastery, which is to be taken by those who come in order of seniority; this he receives according to seniority. But he is not permitted to go or stand in the row; therefore, having stepped back from the row, standing within arm's reach, stretching out his hand, he should take it just as a hawk swoops down and seizes. He is not permitted to have monastery attendants or novices bring it. If they bring it of their own accord, it is allowable. The same method applies also to the king's great basket meal. But in the case of the four-sided hall meal, if he wishes to make a distribution, when the lump of food has been set aside for his own use, he should say: "Today I have food, I shall take tomorrow." On the following day he receives two lumps - so it is stated in the Mahāpaccarī. Designated meals and so forth also should be taken only by stepping back from the row. But where they seat and serve, there he should sit as the most senior among the novices and the most junior among the monks.

76. Now, regarding this proper conduct that has been stated, therein "he should not give full ordination" means he should not give full ordination by acting as preceptor; but having relinquished the observance, it is permissible to give full ordination. Even acting as teacher, the formal act of announcement should not be recited, but when there is no other, having relinquished the observance, it is permissible to recite it. "He should not give guidance" means guidance should not be given to visiting monks. Even those who have already taken guidance in the normal course should be told - "I am undergoing a disciplinary procedure. Take guidance in the presence of the elder named so-and-so. Do not perform duties for me. Do not ask me for permission to enter the village." If even when told thus they still do so, there is no offence even for those who continue from the time of being prohibited.

"Not a novice" means another novice should not be taken on. Even novices who were taken on by giving a preceptor should be told - "I am undergoing a disciplinary procedure; do not perform duties for me; do not ask me for permission to enter the village." If even when told thus they still do so, there is no offence even for those who continue from the time of being prohibited. The authorisation as an exhorter of nuns, being a position of authority, is prohibited; therefore the community of monks should be told - "Venerable sirs, I am undergoing a disciplinary procedure. Please appoint an

exhorter of nuns," or the responsibility should be given to a capable monk. Nuns who have come should be told either "Go to the Community; the Community will appoint a giver of exhortation for you," or "I am undergoing a disciplinary procedure; go to the presence of the monk named so-and-so, he will give you exhortation."

"That offence" means when probation has been given for emission of semen, emission of semen should not be committed. "Or another similar one" means a grave offence such as bodily contact and so forth. "Or one worse than that" means a pārājika offence; for among the seven classes of offences, an offence of wrong speech is bad; an offence of wrong-doing is worse; an offence of wrong-doing is bad, an offence requiring confession is worse - thus the method should be applied to pācittiya, grave, saṅghādisesa and pārājika offences. Among their bases too, a basis for wrong speech is bad, a basis for wrong-doing is worse - the distinction should be understood in the same way as before. But in a training rule that is an offence by convention, both the basis and the offence are bad. In what is wrong by nature, both are worse.

"The legal act" refers to the formal act of announcement for probation. That legal act should not be censured with words such as "it was not done, it is an offence of wrong-doing" or with words such as "what is this legal act - is it farming work, cattle-herding work?" "Those who carried out the legal act" refers to the monks by whom the legal act was performed; they should not be censured with words such as "they are fools, incompetent." "An act requiring a statement should not be done" means an act requiring a statement should not be done either for the purpose of obstruction or for the purpose of summoning; for one doing it for the purpose of obstruction does it thus: "I make an act requiring a statement against the venerable one in this matter; do not depart even one step from this residence until that legal case is settled." One doing it for the purpose of summoning does it thus: "I make an act requiring a statement against you; come, let us go together into the presence of those who know the Vinaya." Neither of those two should be done.

"Censure should not be set up" means a senior position in the monastery should not be assumed. He should not be one who recites the Pātimokkha or one who requests a Dhamma discourse. Nor should he perform any act of authority even by way of a single authorisation among the thirteen authorisations. "Permission should not be asked for" means he should not ask a regular monk for permission thus: "Let the venerable one grant me permission, I wish to speak to you"; he should not accuse on account of a matter or an offence; he should not remind thus: "This was formerly your fault." "He should not be associated with by monks" means he should not bring monks together and cause a quarrel.

"In front" means he should not go in front as a senior of the Community; he should go alone, leaving a distance of twelve hands' breadths. The same method applies to sitting down as well. "The end of a seat" means the seat of the most junior in the Community in the refectory and such places; that should be given to him, and he should sit there. "The end of a sleeping place" means the lowest of the sleeping places, the most inferior bed and chair. For he is not permitted to take a sleeping place in the position due to him by seniority of rains. The inferior sleeping place remaining after all monks have chosen and taken theirs, soiled with dirt and dung, bound with cane creepers and the like, should be given to him. "The end of a

dwelling" means just as with the sleeping place, so too the dwelling for residing is not suitable for him in the position due to him by seniority of rains. The leaf hut remaining after all monks have chosen and taken theirs, with dust-covered ground, full of lizards and mice, should be given to him. If all the regular monks are forest-dwellers and open-air dwellers and do not enter roofed dwellings, all those dwellings are called abandoned by them. Among those, whichever he wishes, that he obtains. On the day of entering the rains residence, he is permitted to receive requisites by standing to one side, according to seniority of rains. He does not obtain lodging; one wishing to take a lodging for a fixed rains residence should relinquish the observance and then take it.

"And that should be accepted by him" means whatever the monks give as the end of seats and so forth, that alone should be accepted by him. "With an attendant monk before or an attendant monk behind" means when invited at a place where relatives have made an invitation thus "Come bringing so many monks," he should not arrange thus "Venerable sirs, such and such a family has invited monks, come let us go there," making monks attendant monks before or attendant monks behind, and go. However, it is suitable to speak indirectly thus: "Venerable sirs, in such and such a village people wish for the coming of monks; it would be good if you would show them kindness."

"The forest-dweller's practice should not be undertaken" means the forest-dweller's ascetic practice should not be undertaken by one who is ashamed to announce to those who come and go. Even by one who has already undertaken it ordinarily, the dawn should be spent in the forest having taken a second monk, and he should not dwell alone. Likewise, the almsfood eater's ascetic practice should not be undertaken by one who is ashamed of sitting at the end of seats in the refectory and such places. But for one who is already an almsfood eater by nature, there is no prohibition.

"And on that account" means almsfood should not be brought out for this reason: "Having had food brought out, I shall sit in the monastery itself and eat, and count the nights; for if while going I see a monk and do not announce, there might be a break in the nights." "May they not know me" means with the intention "May not even a single monk know me," he is also not permitted to have novices cook in the monastery and eat. He should indeed enter the village for almsfood. However, for one who is ill or one engaged in duties such as building work, teacher's duties, or preceptor's duties, it is suitable to remain in the monastery itself. Even if several hundred monks are wandering in the village and it is not possible to announce, it is suitable to go to a village dwelling and stay in a common place.

"When visiting" means having gone to any monastery, he should announce to the monks there. If he sees all standing in one place, he should announce while standing in that one place. But if they are standing separately at the foot of trees and so forth, he should go to each place and announce. For one who deliberately does not announce, there is a break in the night count, and an offence of wrong-doing for breach of proper conduct. But if while searching he does not see some of them, there is only a break in the night count, not an offence of wrong-doing for breach of proper conduct.

"To a visitor" means he should announce in the manner already stated to one or many who have come to his own dwelling monastery. The break in the night count and breach of proper conduct here too should be understood in the manner already stated. If visitors pass through the middle of the monastery, whether having rested for a moment or without resting at all, he should announce to them too. If they go while he does not know, but he comes to know after they have gone, he should go and announce. For one unable to reach them, there is only a break in the night count, not an offence of wrong-doing for breach of proper conduct. Even those who, without entering the monastery, pass through the surrounding boundary - if he knows of their visitor status by hearing the sound of their sandals, or the sound of coughing, or the sound of snapping fingers - he should go and announce. Even one who comes to know after they have gone should follow and announce. For one unable to reach them, there is only a break in the night count, not an offence of wrong-doing for breach of proper conduct. Even one who comes during the night and goes during the night causes a break in his night count, but because of not being known, there is no offence of wrong-doing for breach of proper conduct. If he performs the rehabilitation without knowing, it is as though not performed - so it is stated in the Kurundī. Therefore it should be done having taken additional nights; this is the safe course.

Having seen a monk going by boat on rivers and so forth, or standing on the far bank, or going through the air, or standing far away on mountain slopes or in forests and so forth, if there is the determination "that is a monk," he should announce by going by boat and so forth, or by making a loud sound, or by following quickly; for one who does not announce, there is both a break in the night count and an offence of wrong-doing for breach of proper conduct. If even while making effort he is unable to reach or to make heard, there is only a break in the night count, not an offence of wrong-doing for breach of proper conduct. But the Elder Saṅghasenābhaya speaks in terms of within range and out of range - "Within range, for one who does not announce, there is both a break in the night count and an offence of wrong-doing for breach of proper conduct, but out of range, there is neither." The Elder Karavīkatissa said: "The determination 'this is a recluse' alone is the standard; even if it is out of range, there is merely no offence of wrong-doing for breach of proper conduct, but there is indeed a break in the night count."

"On the Observance day" means visiting monks come thinking "we shall attend the Observance"; even those going by psychic power, knowing it is the Observance, descend and perform the Observance; therefore, for the purpose of purifying visitors, he should announce on the Observance day. The same method applies to the invitation ceremony to admonish as well. "Sick" means unable to go. "By a messenger" means here it is not proper to send an unordained person; he should have a monk sent to announce.

"A residence without monks" means an empty monastery; where there is not even one monk, he should not go there for the purpose of dwelling. For the nights spent there do not count towards the reckoning, but together with a regular monk it is proper. However, in the case of the tenfold obstacle, even if the nights do not count towards the reckoning, he should indeed go for the purpose of being freed from the obstacle. Therefore it was said - "Except in case of an obstacle." It is not proper to perform a disciplinary act together with those of different communion. Even in not

announcing to them, there is no break in the night count; it is just like a residence without monks. Therefore it was said - "Where the monks are of different communion." The remainder is in the manner stated in the chapter on the Observance.

81. In the phrase "in a residence under the same roof" and so forth, a residence means a lodging made for the purpose of dwelling. A non-residence means a shrine house, a Bodhi tree house, a sweeping platform, a wood platform, a drinking-water pavilion, a privy, a gatehouse, and so forth. By the third phrase, both of those are included. In any of these, in a space under the same roof delimited by the area where water falls from the roofing, a suspended monk is not permitted to dwell. However, in the Mahāpaccarī it is said: "A monk under probation is not permitted only within the residence." But in the Mahā-aṭṭhakathā it is said: "Without distinction, it is prohibited by the water-line." In the Kurundī it is said: "In these places bound by roofing of five kinds, both the monk under probation and the suspended monk are prohibited by the water-line together with a regular monk." Therefore, even in different precincts, under the same roof it is not permissible. But if here, when a regular monk, even one ordained that very day, has entered first and lain down, a monk under probation, even of sixty rains, enters afterwards and knowingly lies down, there is both a cutting off of the night and an offence of wrong-doing for breach of duty. For one who does not know, there is only a cutting off of the night, not an offence of wrong-doing for breach of duty. But if, when he has lain down first and afterwards a regular monk enters and lies down, and the monk under probation knows, there is both a cutting off of the night and an offence of wrong-doing for breach of duty. If he does not know, there is only a cutting off of the night, not an offence of wrong-doing for breach of duty.

Regarding "he should rise" and "he should invite" - having seen even one ordained that very day, he should indeed rise from his seat; and having risen, he should not go away with his back turned thinking "I was made to get up from my comfortable seat by this one," but should invite him thus: "This is the teacher's seat, please sit here." However, a junior monk should not go to the presence of an elder under probation thinking "I shall make the great elder obligated to me." "On the same seat" means on a bed or a chair of the same number of rains. "When one is sitting on the ground" means when a regular monk is sitting on the ground, the other should not sit even on a grass mat or on a higher sand surface; but having left a distance of twelve hands, it is permissible to sit down. "On the same walking path" means walking together as if with a companion on one walking path.

"When one is walking on the ground" means when one is walking on the ground; or this is the reading itself. But here the meaning is - When one is walking on unmarked ground, one should not walk even on a low walking path that has been marked out, spread with sand, fitted with a railing, and made into a walking path - how much less need be said about one furnished with a brick structure and surrounded by a balustrade! But if it is surrounded by a wall and fitted with a gatehouse, or well concealed among mountains, forests, or thickets, it is permissible to walk on such a walking path. Even on an unconcealed one, having left the precinct, it is permissible.

Regarding "the senior one" - here, if a senior monk under probation has lain down first and the other, knowing, lies down afterwards, there is a cutting off of the night

for him and an offence of wrong-doing for breach of duty. But for the senior one, there is only a cutting off of the night, not an offence of wrong-doing for breach of duty. If he lies down without knowing, for both there is no breach of duty, but there is a cutting off of the night. Then, if a junior monk under probation has lain down first and the senior one lies down afterwards, and the junior one knows, his night is cut off and there is an offence of wrong-doing for breach of duty. For the senior one, there is only a cutting off of the night, not a breach of duty. If he does not know, for both there is no breach of duty, but there is a cutting off of the night. If both lie down simultaneously, for the senior one there is only a cutting off of the night, but for the other there is also a breach of duty - so it is said in the Kurundī. Two monks under probation of equal rains - one has lain down first, one knowingly lies down afterwards - his night is cut off and there is an offence of wrong-doing for breach of duty. For the one who lay down first, there is only a cutting off of the night, not a breach of duty. If the one lying down afterwards also does not know, for both there is no breach of duty, but there is a cutting off of the night. If both lie down simultaneously, for both there is only a cutting off of the night, not a breach of duty. For if two monks under probation were to dwell together, they, knowing each other's transgressions, might become disrespectful or remorseful, or might commit a worse offence or might disrobe; therefore, sharing a sleeping place is prohibited for them in every way. The remainder should be understood by the method already stated. And here, those deserving of being sent back to the beginning and so forth should be understood as standing in the position of regular monks in relation to monks under probation.

"If, monks, a monk under probation is the fourth for giving probation" - here, making a monk under probation the fourth, it is not proper to carry out the giving of probation and so forth for another. In these very matters he does not serve as one who completes the quorum, but in other formal acts of the Community he does. However, when the quorum is insufficient, having made him relinquish his observance, he should be made one who completes the quorum.

83. Having heard this discussion on the duty, the following reflection arose in the Venerable Elder Upāli, the Vinaya-bearer, while he was alone - "Many duties for a monk under probation have been laid down by the Blessed One; by how many reasons is there a breaking of nights herein?" He approached the Blessed One and asked him about that matter. And the Blessed One explained it to him. Therefore it was said - "Then the Venerable Upāli... etc. ... breakings of nights." Therein, living together means dwelling together which is stated by the method beginning with "under one roof" with a monk of regular standing. Staying apart means dwelling alone. Not announcing means not announcing to incoming monks and others. By each one of these three reasons, there is a breaking of nights.

84. "Were unable" means that, due to the greatness of the community, being unable to go here and there and inform everyone, they are unable to cleanse. In these two phrases, "I put aside probation" and "I put aside the duty," by even one of them the probation is indeed put aside; by both it is well put aside indeed. The same method applies also to the undertaking. Thus, for one who has undertaken the duty and has completed the probation period, when taking up penance, there is no need for the act of undertaking the duty again, for he is indeed one whose duty has been undertaken; therefore the six-night penance should be given to him, and having fulfilled the

penance, he should be rehabilitated. Thus, having become one without offence, established in the pure end, having fulfilled the three trainings, he will make an end of suffering.

The discussion on the duties of one on probation is finished.

The Discussion on the Duties of One Deserving to Be Sent Back to the Beginning

86. "Monks deserving to be sent back to the beginning consent to regular monks" means excluding one newer than oneself who is deserving to be sent back to the beginning, from the rest, even from those on probation and so forth. For among these five - one on probation, one deserving to be sent back to the beginning, one deserving penance, one undergoing penance, and one deserving rehabilitation - excluding one newer than oneself, all the rest are indeed regular monks. Why? Because mutually according to seniority, paying respect and so forth have been allowed. Therefore it was said - "From the rest, even from those on probation and so forth." However, the characteristic of one deserving to be sent back to the beginning and so forth will become clear hereafter. The remainder here and in the subsequent duties for those deserving penance and so forth should be understood in the same manner as stated in the duty for one on probation.

87. In the passage beginning with "if with one deserving to be sent back to the beginning as the fourth" and so on, it is just as for one under probation; thus these too are not quorum-fillers in these disciplinary acts, but they are in the remaining acts of the Community.

The discussion on the duties of one deserving to be sent back to the beginning is finished.

The Discussion on the Duties of One Undergoing Penance

90. Among the duties of one undergoing penance, the distinction is "it should be announced daily."

92. Regarding the breakings of nights, "with a deficient group" - here "group" means four or more; therefore, even if one lives with three monks, there is indeed a breaking of nights. Therefore, even if one lives with three monks, there is indeed a breaking of nights. The determination regarding the laying down and undertaking of penance is similar to what has been stated. The remainder is clear everywhere.

The discussion on the duties of one undergoing the mānatta discipline is finished.

The commentary on the Chapter on Probation 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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