

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. Commentary on the Great Chapter (3. Mahāvagga-
aṭṭhakathā)

2. The Section on the Observance
(2. Uposathakkhandhakam)

[Kd 2, PTS 1.101-1.136]



PaliVerse

3. Commentary on the Great Chapter

2. The Uposatha Chapter

Discussion on the Allowance for Assembly and Others

132. In the Uposatha Chapter - "Heterodox" (aññatitthiyā): here "tittam" means "doctrine" (laddhi); a different doctrine is "aññatittham"; those who hold a different doctrine are "aññatitthiyā"; the meaning stated is "those of a different doctrine from this." "Speak the Teaching" (dhammam bhāsanti): they speak about what should and should not be done by them. "They obtain" (te labhanti): those people obtain. "Dumb pigs" (mūgasūkarā): fat-bodied pigs.

135. "One has not committed or having committed has emerged from it" - here, whatever offence a monk has not committed, or having committed has emerged from it, this should be understood as meaning "this is called a non-existing offence." "What is there in conscious lying" - that which was stated as "there is conscious lying for him," what does that amount to in terms of an offence, which offence is it - this is the meaning. "There is a wrong-doing" means there is a wrong-doing offence; and that indeed is not by the characteristic of lying; but it should be understood that by the word of the Blessed One, it is an offence arising through non-action at the door of speech. For he will say -

"Not conversing with any person,
One would not utter a word of speech to others;
He would commit a verbal offence, not a bodily one,
This is a question considered by the skilful."

"Forming an impediment" means creating an obstacle. "Comfort for what" means for what purpose is there comfort. "For the achievement of the first meditative absorption" means there is comfort, there is ease for that monk for the purpose of achieving the first meditative absorption. This same method applies everywhere. Thus the Blessed One showed the first recitation of the principal monastic code both in summary and in detail.

136. "Daily" means day by day. "On the fourteenth or the fifteenth" - in the third and seventh fortnights of one season, twice on the fourteenth, and in the remaining six times on the fifteenth; this is one meaning. This, however, is stated according to the normal practice. From the statement "once in a fortnight, on the fourteenth or the fifteenth," when there is such a condition, it is proper to recite on whichever fourteenth or fifteenth - for resident monks it is the fourteenth, for visiting monks the fifteenth. This should also be understood from the statement: "If the residents are more numerous, the visitors should conform to the residents."

Discussion on the Allowance for Boundaries

138. "First the signs should be announced" means it should be asked by the Vinaya expert: "What is the sign in the eastern direction?" "A mountain, Venerable Sir." Then the Vinaya expert should announce the sign thus: "That mountain is the sign." However, it is not proper to announce thus: "We make that mountain the sign, we shall make it, the sign is made, let it be the sign, it is, it will be." The same method applies to rocks and so forth. In the north-eastern intermediate direction, in the southern direction, in the south-eastern intermediate direction, in the western direction, in the south-western intermediate direction, in the northern direction, in the north-western intermediate direction, what is the sign? "Water, Venerable Sir." "That water is the sign" - but having stopped here, again: "What is the sign in the eastern direction?" "A mountain, Venerable Sir." "That mountain is the sign" - thus the sign announced first should be announced again and then concluded. For in this way, sign is connected with sign. Having thus announced the signs, immediately thereafter the boundary should be authorised by the formal act of the Community as stated. At the conclusion of the formal act, the boundary is within the signs, and the signs are outside the boundary. Therein, signs announced even once are indeed announced. However, in the Andhaka Commentary it is said that the sign should be announced by one who connects the boundary circle three times. "A mountain, Venerable Sir" etc. "Water, Venerable Sir" - but thus, whether one who is fully ordained or one who is not fully ordained declares it, it is proper.

Now the determination regarding mountain signs and so forth should be understood thus - A mountain is of three kinds: a pure earth mountain, a pure rock mountain, and a mixture of both. All three kinds are proper. But a heap of sand is not proper. Any other that is smaller than the size of an elephant is also not proper. But starting from the size of an elephant, even one the size of Mount Sineru is proper. If there are four mountains in the four directions or three in three, it is proper to authorise with four or three mountain signs alone. But it is not proper to authorise with two signs or with one. The same method applies to rock signs and the others beyond this. Therefore, one who is making a mountain sign should ask: "Is it a single connected mass or not a single connected mass?" If it is a single connected mass, it should not be used. For even when announcing it in four or eight directions, only one sign has been announced. Therefore, a mountain that stands encircling the monastery in the shape of a wheel - having announced it in one direction, in the other directions, placing it outside, other signs should be announced within.

If they wish to make a third part or half of the mountain within the boundary, without announcing the mountain, whatever area they wish to make within, beyond that, on that very mountain, one of the signs such as a tree growing there or an ant-hill should be announced. If they wish to make the entire mountain of one or two yojanas in extent within, beyond the mountain, on the ground, signs such as trees growing there or ant-hills should be announced.

Regarding the rock sign - An iron ball also falls under the classification of rock, therefore any rock whatsoever is suitable. However, in terms of size, one the size of an elephant falls under the classification of mountain, therefore that is not suitable. However, one the size of a large bull or a large buffalo is suitable. At the minimum limit, one the size of a lump of thirty-two pala-weights is suitable. Anything smaller than that, or even a large brick, is not suitable. A heap of rocks not suitable as a sign

is also not suitable, let alone a heap of soil or sand. There is either a flat rock level with the ground resembling a threshing floor, or a rock rising up from the ground like a stump; that too, if it meets the required size, is suitable. A flat rock, even if very large, falls under the classification of rock only; therefore, if they wish to make one portion of a large flat rock within the boundary, without announcing that, another rock should be announced upon it. If they build a monastery upon a flat rock, or a flat rock passes through the middle of the monastery, such a flat rock is not suitable. For if they announce that, the monastery would be upon the sign, and a sign is outside the boundary, so the monastery would also fall outside the boundary. A flat rock standing surrounding the monastery, having been announced in one place, should not be announced in another place.

Regarding the forest sign - A grass forest or a forest of bark-cored trees such as palms, coconut palms and the like is not suitable. However, a forest of heartwood trees such as teak, sal and the like, or of trees mixed with heartwood trees, is suitable; and at the minimum limit, even one of just four or five trees is suitable, less than that is not suitable, but more, even one of a hundred yojanas, is suitable. But if they build a monastery in the middle of the forest, the forest should not be announced. Even by those wishing to make one portion within the boundary, without announcing the forest, trees, rocks and the like there should be announced. A forest standing surrounding the monastery, having been announced in one place, should not be announced in another place.

Regarding the tree sign - A bark-cored tree such as a palm, coconut palm and the like is not suitable; a heartwood tree that is living, even at the minimum eight finger-breadths in height and the size of a needle-shaft in circumference, is suitable; less than that is not suitable; but more, even a well-established banyan tree of twelve yojanas is suitable. One grown by planting a seed in bamboo, reed, saucer-pots and the like, even if it reaches the required size, is not suitable. However, having removed it from there and planting it in the ground even at that very moment, making an enclosure and pouring water, it is suitable to announce. The sprouting of new roots and branches is not a relevant factor. But when a trunk has been cut and replanted, this applies. And when announcing, it is suitable to say "tree," or "teak tree," or "sal tree." However, one that is interconnected, like a well-established banyan tree, having been announced in one place, is not suitable to announce in another place.

Regarding the path sign - Wilderness paths, field paths, river paths, lake paths and the like are not suitable; a footpath or a cart-road is suitable, one that passes through two or three village intervals. However, a footpath that branches off from a cart-road and then rejoins the same cart-road, or footpaths and cart-roads that are not in use, those are not suitable. Only those that are being used by foot-caravans and cart-caravans are suitable. If two paths, having gone out separately, afterwards merge like the yoke of a cart, at the place of splitting or at the place of joining, having announced once, they should not be announced again, for this is an interconnected sign.

If four paths go in the four directions surrounding the monastery, having announced one in the middle, it is not allowable to announce another. For this is a single connected sign. However, it is allowable to announce a path that has gone through a corner at the far side. But a path that has gone through the middle of the monastery

should not be announced. If announced, the monastery is upon the sign. If they make the inner wheel-track of the cart path the sign, the path is outside the boundary. If they make the outer wheel-track the sign, only the outer wheel-track is outside the boundary; the remainder belongs to the interior of the boundary. When announcing a path, it is allowable to announce it by any name among the ten, such as "maggo, pantho, patho, pajjo." A path that has gone surrounding the monastery in the shape of a moat, having been announced in one place, is not allowable to announce in another place.

Regarding the ant-hill sign - at the minimum limit, an ant-hill born that very day, eight finger-breadths in height, even the size of a cow's horn, is allowable; less than that is not allowable; beyond that, even one similar to the Himavanta mountain is allowable. But one that stands surrounding the monastery as a single connected mass, having been announced in one place, is not allowable to announce in another place.

Regarding the river sign - a river whose current ceases when, in the time of righteous kings, the rain not exceeding every half-month, every ten days, or every five days, and when the clouds have just cleared - this does not count as a river. But a river whose current does not cease during such a time of good rainfall for the four months of the rainy season, and whose water, covering the three circles, wets the inner garment of a nun crossing at any point - this counts as a river and serves as a sign for those establishing a boundary. This same river applies for a nun's crossing to the other side, for performing community acts such as the Uposatha, and for authorising a boundary on the other side of the river.

But one that, like a path, has gone surrounding the monastery in the shape of a cart-yoke or in the shape of a moat, having been announced in one place, is not allowable to announce in another place. The same method applies also to a group of four rivers that have gone piercing through one another in the four directions of the monastery. But it is allowable to announce all four rivers that do not merge. If, as though making a fence, they dig in tree trunks and block the river current with creepers, straw, and the like, and the water overflows and the obstruction continues to hold, it is allowable to make it a sign. But when a bridge is made such that the water does not flow, a river that is not flowing is not allowable to make a sign. At the place where it flows, it is allowable to make a river sign; at the place where it does not flow, it is allowable to make a water sign.

But one that does not flow due to being waterless in a time of drought or in summer - that is allowable. They draw off a water channel from a great river; that, becoming like a small river, producing three harvests, flows constantly. Although it flows, it is not allowable to make it a sign. But one that, though originally issuing from a great river, in the course of time breaks through the river by the very channel through which it issued and goes on its own, and going further becomes a river teeming with crocodiles and the like, to be traversed by boats and such - it is allowable to make that a sign.

Regarding the water sign - it is not allowable to announce a water sign by filling water in a boat or in pots and the like at a waterless place; only ground-level water is allowable. And that is still water standing in pits, lotus ponds, lakes, natural lakes, salt pans, seas, and the like; but water that is not still, in floods, rivers, water-carrying

channels, and the like, is not allowable. In the Andhaka Commentary, however, it is said: "Water that must be drawn up from deep pits and the like should not be made a sign." That is poorly stated and is merely a personal opinion. But still water, even in a pig's wallow, even in a play-pond of village children, even water brought in pots and filled into a small pit dug in the ground at that very moment - if it remains until the end of the formal act, whether little or much, is allowable. But at that place, for the purpose of marking the sign, a heap of rocks, sand, earth, or the like, or a stone pillar, or a wooden pillar should be made. It is allowable for a monk to make it or have it made. But in a receiving boundary, it is not allowable. A common-residence boundary does not cause hardship to anyone; it merely serves the disciplinary acts of the monks. Therefore, it is allowable here.

And it is proper to authorise a boundary with these eight signs, whether unmixed or mixed with one another. When being bound after authorising in this way, it is unbound with one or two signs, but beginning with three, it is bound even with a hundred signs of the kinds stated. With three it is in the shape of a crossroads, with four it is either square or in the shape of a crossroads, half-moon, drum, and so forth, and with more than that it is of various shapes. Those wishing to bind it, having asked the monks in the neighbouring monasteries about the boundary delimitation of each monastery, having set aside the boundary gap from the boundary of monasteries with bound boundaries, and having set aside the vicinity from the boundary of monasteries without bound boundaries, at a time when there are no wandering monks travelling about, if they wish to bind a boundary in a single village territory, a message should be sent to the monks in those monasteries with bound boundaries there: "We shall bind a boundary today; do not go out from your own boundary delimitation." The monks in those monasteries without bound boundaries should be assembled together, and the consent of those deserving consent should be obtained. If they wish to include other village territories as well, the monks dwelling in those villages should also come. The consent of those not coming should be obtained - so said the Elder Mahāsuma. But the Elder Mahāpaduma said: "Different village territories are individually like bound boundaries; consent and purity does not come from them. But monks who have gone within the signs should come" - and he further said: "At the time of authorising a common-residence boundary, both coming and not coming are proper. But at the time of authorising a non-separation boundary, those who have gone within the signs should come, and the consent of those not coming should be obtained."

When the monks have thus assembled and the consent of those deserving consent has been brought, having stationed monastery attendants and novices on the various paths, at river fords, village gates, and so forth, for the purpose of quickly bringing visiting monks within arm's reach and for the purpose of placing them outside the boundary, and having given a drum signal or a conch signal, immediately after the announcement of the signs, the boundary should be bound by the formal act of the Community beginning with "Let the Community hear me, venerable sirs." At the very conclusion of the formal act, the boundary has gone with the signs placed outside, extending down to the water that supports the earth as its limit.

But those authorising this common-residence boundary should first bind a smaller boundary for the purpose of easily performing Community acts such as ordination and higher ordination. But those binding it should know the procedure. For if they bind it in a monastery that has been built with all structures such as a Bodhi tree shrine, refectory, and so forth established, it should be bound not in the middle of the monastery where many assemble, but in a secluded place at the edge of the monastery. Those binding it in an unbuilt monastery, having noted the location of all structures such as the Bodhi tree shrine and so forth, should bind it in such a way that when the structures are established, it will be in a secluded place at the edge of the monastery. At the minimum delimitation, if it accommodates twenty-one monks, it is proper. Less than that is not proper; more, even accommodating a thousand monks, is proper. Those binding it should place rocks suitable as signs all around the boundary pavilion. The greater boundary should not be bound by those standing in the smaller boundary, nor the smaller boundary by those standing in the greater boundary; rather, the smaller boundary should be bound while standing in the smaller boundary itself, and the greater boundary while standing in the greater boundary itself.

Herein this is the procedure for binding: Having announced the signs all around thus - "This rock is a sign" - the boundary should be authorised by a formal act. Then, for the purpose of making it firm, a non-separation formal act should be performed for that very boundary. For thus those who come thinking "We shall revoke the boundary" will not be able to revoke it. Having authorised the boundary, boundary-gap rocks should be placed outside. The boundary gap, at its minimum extent, of one ratana measure is proper. In the Kurundī it is said that even a span measure is proper; in the Mahāpaccarī it is said that even a four-finger measure is proper. But if the monastery is large, two, three, or even more smaller boundaries should be bound.

Having thus authorised the smaller boundary, at the time of authorising the greater boundary, having gone out from the smaller boundary and standing in the greater boundary, the boundary-gap rocks should be announced while going around on all sides. Then, having announced the remaining signs, without leaving arm's reach, having authorised the common-residence boundary by a formal act, a non-separation formal act should also be performed for the purpose of making it firm. For thus those who come thinking "We shall revoke the boundary" will not be able to revoke it. But if they announce the signs for the smaller boundary, then announce the signs for the boundary gap, then announce the signs for the greater boundary - having thus announced the signs in three places, whichever boundary they wish, it is proper to bind that one first. Even so, it should be bound beginning from the smaller boundary in the manner stated. When boundaries have been thus bound, monks standing in the smaller boundary do not invalidate the act of those performing a Community act in the greater boundary, nor do those standing in the greater boundary invalidate the act of those performing a Community act in the smaller boundary; and those standing in the boundary gap do not invalidate either. But those standing in the boundary gap do invalidate the act of those performing a Community act while standing in the village territory. For the boundary gap belongs to the village territory.

And this boundary is not one that is established only when established on the surface of the earth. Rather, it is established when established on flat rock, in a hut-dwelling, in a cave, in a mansion, or on a mountain top as well. Therein, those establishing it on flat rock should not make a sign by chiselling a line on the rock surface or by digging a mortar-hole; they should place stones suitable as signs and announce the signs. At the conclusion of the formal act, the boundary descends making the water that supports the earth its limit. The sign-stones do not remain in their place, therefore either a line should be raised all around, or stones should be pierced at the four corners, or letters should be carved saying "This is the boundary delimitation." Some envious persons set fire thinking "We shall burn the boundary" - only the stones burn, not the boundary.

When establishing it in a hut-dwelling as well, without announcing the wall, having made space inside for twenty-one monks and having placed rock signs, the boundary should be authorised; the area within the walls alone is the boundary. If there is no space within the walls for twenty-one monks, sign-stones should be placed at the entrance and it should be authorised. If even that is not sufficient, signs should be placed at the place outside where the drip-water falls and it should be authorised. When authorised thus, however, the entire hut-dwelling is within the boundary.

When establishing it in a cave with four walls as well, without announcing the wall, only stones should be announced. If there is no space inside, signs should be placed at the entrance as well. If that is not sufficient, having placed sign-stones at the place outside where the drip-water falls and having announced the signs, the boundary should be authorised. Thus the boundary exists both inside and outside the cave.

In an upper mansion as well, without announcing the wall, stones should be placed inside and the boundary should be authorised. If that is not sufficient, stones should be placed at the entrance and it should be authorised. When authorised thus, it exists only in the upper mansion; it does not descend below. But if, in a mansion built upon beams resting on many pillars, the wall on the lower level stands rising up connected as one with the beam-timbers in such a way that it is within the signs, it descends below as well. But in a single-pillar mansion, if a boundary is established on the upper level and there is space at the top of the pillar for twenty-one monks, it descends below. If they establish a boundary by placing stones on projections and the like extending from the mansion wall, the mansion wall is within the boundary. But whether it descends below or not should be understood in the manner already stated. Even when announcing on the lower mansion, neither the wall nor the tree-pillars should be announced. But it is allowable to announce stone pillars attached to the wall. A boundary announced thus exists below only within the outer pillars of the mansion. But if the wall of the lower mansion is connected with the upper level, it ascends to the upper mansion as well. If they make signs at the place outside the mansion where the drip-water falls, the entire mansion is within the boundary.

On a mountain top there is a surface worthy of space for twenty-one monks; there they establish a boundary as on flat rock. The boundary descends below the mountain by that same delimitation. On a palm-trunk-shaped mountain as well, a boundary established above descends below. But one that is canopy-shaped, where there is space above for twenty-one monks but not below - a boundary established on top of it does not descend below. Likewise, whether it be drum-shaped or paṇava-

shaped, where there is not the measure of a boundary below or in the middle, a boundary established on top of it does not descend below at all. But where two peaks stand close together and there is not sufficient space for a boundary on top of even one, the space between the peaks should be built up or filled in, making it one connected mass, and the boundary should be authorised on top.

There is a mountain resembling a serpent's hood; because there is sufficient space for a boundary on top of it, they authorise a boundary. If beneath it there is an overhanging space open to the sky, the boundary does not descend. But if in its middle there is a hollow rock of sufficient size for a boundary, it descends. And that rock is itself within the boundary. Furthermore, if below it the wall of a cave reaches up to and touches the peak, it descends, and both below and above it is the boundary itself. But if below, beyond the delimitation of the upper boundary, there is an inner cave, the boundary does not descend outside. Furthermore, if within the delimitation of the upper boundary there is an outer cave, the boundary does not descend inside. Furthermore, if the delimitation of the boundary above is small, and the cave below is large, extending beyond the delimitation of the boundary, the boundary exists only above and does not descend below. But if the cave is small, of the size of the smallest boundary, and the boundary above is large, covering over it, the boundary descends. If the cave is very small and does not have the size of a boundary, the boundary exists only above and does not descend below. If half of it breaks off and falls, even if it has the size of a boundary, what has fallen outside is not a boundary. But what has not fallen, if it has the size of a boundary, it is indeed a boundary.

A designated boundary has a low site; if they fill it up and make it a high site, it is still a boundary. If they build a dwelling on the boundary, it is within the boundary itself. If they dig a pond on the boundary, it is still a boundary. If a flood covers over the boundary area and passes, it is allowable to build a raised platform in the boundary pavilion and perform an act of the Community. If beneath the boundary there is an underground river, and a monk with psychic powers sits there - if that river went first and the boundary was authorised afterwards, it does not invalidate the act. But if the boundary was authorised first and the river went afterwards, it invalidates the act. However, one standing on the ground level below always invalidates it.

If there is a banyan tree in the boundary pavilion, and its branch or an aerial root growing from it touches the ground of the greater boundary or trees and such growing there, either the greater boundary should be cleared and the act performed, or those branches and aerial roots should be cut and placed outside. A monk who has climbed onto branches and such that are standing without touching should be brought within arm's reach. Likewise, if a branch or aerial root of a tree growing in the greater boundary extends into the boundary pavilion in the manner stated, either the boundary should be cleared in the manner stated and the act performed, or those branches and aerial roots should be cut and placed outside.

If while an act is being performed in the boundary pavilion, any monk enters inside the boundary pavilion and sits on a branch suspended in the air, or his feet touch the ground, or his lower and upper robes touch the ground, it is not allowable to perform the act. But if his feet and lower and upper robes are lifted up, it is allowable to perform it. And this principle should be understood in the former case as well. But this is the distinction - there, it is not allowable to perform it by having them lifted up; he

should only be brought within arm's reach. If a mountain rises up from within the boundary, a monk standing there should be brought within arm's reach. Even for one who has entered inside the mountain by psychic power, the same method applies. For indeed, a boundary being authorised does not descend to a place that does not have the requisite size. Whatever has arisen within an authorised boundary, wherever it may be, if it has gone connected as one, it is reckoned as part of the boundary itself.

140. "Of a maximum of three yojanas" - here, "of a maximum of three yojanas" means that which has three yojanas as its maximum measure; that is "of a maximum of three yojanas." However, the one authorising it should stand in the middle and authorise it so that in all four directions it is one and a half yojanas each. But if, standing in the middle, they make it three yojanas in each direction, it becomes six yojanas, and this is not permissible. Whether authorising a square or a triangle, it should be authorised so that from corner to corner it is three yojanas. For if by any boundary it exceeds three yojanas even by the tip of a hair, one commits an offence and the boundary becomes a non-boundary.

"Crossing a river" - here, "pārā" means "it crosses over." What does it cross over? A river. "Pārā" of a river is "nadīpārā"; that is "nadīpāraṃ"; the meaning is "flooding over the river." And here the characteristic of a river is just as stated in the section on river-boundaries. "Where there is a permanent ferry" means where at the fords reached by the boundary-establishing place of the river there would be a regularly operating ferry, which at its minimum capacity carries three persons together with the steersman. But if that ferry has been taken upstream or downstream for some purpose with the intention of returning, or has been seized by thieves, provided it can certainly be recovered, or if it has been carried to the middle of the river by waves after its mooring was broken by wind and must certainly be brought back, it is still a permanent ferry. Even if hauled onto dry land when the water has receded, or even if filled with lime and rubbish and left standing, it is still a permanent ferry. But if it is broken or has unfastened planks, it is not permissible. But the Elder Mahāpaduma said - "Even if a temporary boat is brought and placed at the boundary-establishing place and the landmarks are proclaimed, it is still a permanent ferry." Thereupon the Elder Mahāsuma said: "The landmark or the boundary proceeds by the formal act, not by the ferry. And a permanent ferry has been allowed by the Blessed One, therefore only a permanently moored ferry is permissible."

"Or a permanent bridge" means where there is a bridge made of joined trees, or one fastened with planks, or a footbridge, or a great bridge suitable for the passage of elephants and the like; even at the very least, a single-plank bridge made by cutting down a tree at that very moment, suitable for the passage of people, is reckoned as a permanent bridge. But if, even grasping with the hand the cane creepers and the like tied above, one is unable to cross by it, it is not permissible.

"To authorise such a boundary crossing a river" means: where there is a permanent ferry or a permanent bridge of the kind described at the directly opposite ford, the meaning is "I allow to authorise such a boundary crossing a river." If there is no permanent ferry or permanent bridge at the directly opposite ford, but there is one a

little upstream by going up or downstream by going down, even so it is permissible. However, the Elder Karavīkatissa said: "It is permissible even within a distance of a quarter yojana."

Furthermore, the one authorising this boundary crossing a river should stand on one bank and proclaim a landmark on the river bank upstream, and then, encompassing oneself, at the end of whatever extent of boundary one wishes, proclaim a landmark on the river bank downstream as well, and a landmark should be proclaimed on the river bank at the directly opposite place on the far bank. From there, according to whatever extent of boundary one wishes, landmarks should be proclaimed on the river bank up to the point directly opposite the first-proclaimed landmark upstream, and then, bringing it back, it should be joined with the first-proclaimed landmark. Then, having placed the monks standing within all the landmarks within arm's reach, the boundary should be authorised by a formal act. Even those standing in the river who have not arrived do not invalidate the act. At the conclusion of the authorisation, excluding the river, within the landmarks on both the far bank and the near bank there is one boundary. But the river is not reckoned as a formally established boundary, for it is separately a river-boundary only.

If there is an island in the middle of the river, one wishing to include it within the boundary should, in the same manner as before, proclaim the boundary markers on the bank where one is standing, and should proclaim boundary markers on both the near side and the far side of the island. Then, on the far bank, having proclaimed a boundary marker at the place opposite the boundary marker on the near bank of the river, from that point, in the same manner as before, boundary markers should be proclaimed up to the point opposite the first-proclaimed boundary marker upstream. Then, having proclaimed boundary markers on both the far side and the near side of the island, one should bring them back and connect them with the first-proclaimed boundary marker. Then, having placed all the monks on the two banks and on the island within arm's reach, the boundary should be authorised by a formal act. Those standing in the river who do not come do not invalidate the act. At the conclusion of the authorisation, setting aside the river, within the boundary markers the two banks and the island form one boundary, but the river remains just a river boundary.

If, however, the island extends further upstream or downstream beyond the limits of the monastery boundary, then having proclaimed a boundary marker on the near side of the island directly opposite the boundary marker of the monastery boundary limit, and from that point encompassing the peak of the island, a boundary marker should be proclaimed on the far side of the island opposite the boundary marker on the near side. Thereafter, in the same manner as before, beginning with the opposite boundary marker on the far bank, having proclaimed the boundary markers on the far bank and the boundary markers on the far side and near side of the island, the connection should be made with the first-proclaimed boundary marker. A boundary authorised having been proclaimed in this way is of the shape of a mountain.

If, however, the island extends further both upstream and downstream beyond the limits of the monastery boundary, in the same manner as before, one proclaiming the boundary markers while encompassing both peaks of the island should make the connection of the boundary markers. A boundary authorised having been proclaimed in this way is of the shape of a drum.

If the island is small, within the limits of the monastery boundary, boundary markers should be proclaimed on the island in the very first manner. A boundary authorised having been proclaimed in this way is of the shape of a paṇava drum.

The discussion on the authorisation of boundaries is concluded.

Discussion on the Uposatha Hall and Others

141. "From dwelling to dwelling" means in each and every dwelling within a single-boundary great monastery. "Without a rendezvous" means without having made an arrangement. "Having abolished one" means having abolished by a formal act of the Community.

142. "From wherever one hears the Pātimokkha" means that wherever, seated within arm's reach of the monks, one hears the Pātimokkha; the meaning is that his Observance has been performed. And this is stated with reference to the case, but even for one seated within arm's reach who does not hear it, the Observance has indeed been performed. "The signs should be announced" means that for the Observance area, whether small or large - stones, bricks, pieces of wood, sticks, and such - whatever signs, whether in the open or in pavilions and the like, wherever, having made a designation, it is proper to announce them. Alternatively, "the signs should be announced" means that whether approaching signs or not approaching signs, they should be announced for the purpose of knowing the boundary.

"For the elder monks to assemble first" - here, if the great elder does not come first, there is an offence of wrong-doing. "All should assemble together and perform the Observance" - here, if the original residence is in the middle of the monastery, and there is sufficient seating space there for the monks, having assembled there the Observance should be performed. If the original residence is both dilapidated and cramped, and another residence established later is not cramped, the Observance should be performed there.

"Or wherever an elder monk dwells" - here too, if the elder's dwelling is sufficient for all and is comfortable, the Observance should be performed there. But if it is on the outskirts in an uneven place, the elder should be told - "Venerable sir, your dwelling is in an uncomfortable place, there is not room here for all, at such and such a residence there is room, it is proper to go there." If the elder does not come, having brought his consent and purity, the Observance should be performed in a comfortable place sufficient for all.

Discussion on the Allowance for the Non-Separation Boundary

143. "Andhakavinda" means a place called Andhakavinda, three gāvutas from Rājagaha, where the Elder was dwelling in dependence upon it; from there he was coming to Rājagaha for the Observance. For surrounding Rājagaha, the eighteen great monasteries were all of one boundary, the boundary for them was established by the General of the Dhamma, therefore the meaning is that he was coming to the Bamboo Grove for the purpose of giving unity to the Community. "While crossing a river" means while crossing a river called Sippinī. "Was almost carried away" means there was a slight state of not quite being carried away. That river, it is said,

descending from Gijjhakūṭa, flows with a fierce current. There, not paying attention to the water coming with force, the Elder was almost carried away, but was not actually carried away; his robes became wet, having been struck by the water.

144. "That boundary has been authorised by the Community for non-separation from the three robes, setting aside the village and the precincts of the village" - from the time this formal act of the Community arose, the former formal act of the Community is not applicable for the monks. For this one alone is the permanent one. However, for the nuns this one is not applicable; only the former one is applicable. Why? For the Community of nuns dwells within the village. If it were so, that Community would not obtain the allowance for the three robes by this formal act of the Community, yet there is an allowance for it; therefore only the former one is applicable. For the Community of nuns, both boundaries are obtainable. Therein, even overlapping the boundary of the monks, it is appropriate to authorise a boundary for the nuns within that one as well. The same method applies for the monks with regard to the nuns' boundary. For they are not quorum-fillers in each other's formal acts, nor do they make a formal act of the Community incomplete. And here, towns and cities should be understood as included under the term "village."

"Precincts of the village" means the enclosure of one that is enclosed, and the area for an enclosure of one that is not enclosed. In those places, a monk who has determined his three robes does not obtain the allowance. Thus the non-separation boundary of the monks does not cover the village and the precincts of the village; it covers only the boundary of same communion. And here the boundary of same communion proceeds according to its own nature. But the non-separation boundary extends only where the boundary of same communion extends. For there is no separate designation of marks for it. Therein, if at the time of authorising the non-separation there is a village, it does not cover that. But if a village settles afterwards within the authorised boundary, that too is reckoned as part of the boundary. And just as one settled afterwards, so too an area subsequently extended of one settled first is also reckoned as part of the boundary. Even if at the time of authorising the boundary houses have been built and there is even the intention "we shall move in," but people have not yet moved in, or they have abandoned an old village together with its houses and gone elsewhere, this is indeed not a village, and the boundary covers it. But if even one family has moved in or has come, it is indeed a village, and the boundary does not cover it.

"And thus, monks, the non-separation from the three robes should be abolished" - here the procedure should be known by the monk who is abolishing. Herein, this is the duty - Standing in the designated boundary, the non-separation boundary should not be abolished; likewise, standing in the non-separation boundary, the designated boundary should not be abolished either. But standing in the designated boundary, only the designated boundary should be abolished; likewise, standing in the other, the other should be abolished. A boundary is abolished for two reasons: to make one that is originally small into a large one for the purpose of extending the dwelling; or to make one that is originally large into a small one for the purpose of giving space for monasteries to others. Therein, if they know both the designated boundary and the non-separation boundary, they will be able both to abolish and to establish them. But those who know the designated boundary but do not know the non-separation

boundary will also be able both to abolish and to establish them. Those who do not know the designated boundary but know only the non-separation boundary, standing in places free from doubt such as the shrine courtyard, the Bodhi tree courtyard, and the Observance hall, may perhaps be able to abolish it, but they will certainly not be able to re-establish it. If they were to establish it, they would create a confusion of boundaries and make the monastery into a non-monastery; therefore it should not be abolished. But those who know neither, for that very reason will be able to abolish but not to establish. For a boundary ceases to be a boundary either through a formal act of the Community or through the disappearance of the Dispensation, and it is not possible for those who do not know the boundary to perform a formal act of the Community; therefore it should not be abolished. But only after knowing it well should it be both abolished and established.

Discussion on the Village Boundary and Others

147. Having thus shown same communion and the state of one Observance by means of a formally bounded boundary, now showing that same thing in places with unbound boundaries too, he said beginning with "When a boundary has not been authorised, monks, when it has been established." Therein, "established" means not delimited. And here, by the mention of "village," a city too is indeed included. Therein, whatever area in which the rulers of that village receive tribute, whether that area be small or great, it is reckoned as a village boundary only. The same method applies to city and market town boundaries as well. Even if, within a single village field, the king delimits one area saying "Let this be a separate village" and gives it to someone, that too indeed becomes a separate village boundary. Therefore, both that and the other natural village, city, and market town boundaries are just like formally bounded boundaries, except that they do not receive the allowance of non-separation from the three robes.

Having thus shown the boundary delimitation for those dwelling within village borders, now showing the boundary delimitation for forest dwellers, he said beginning with "If in a place without villages." Therein, "in a place without villages" means in a forest area not delimited by village, market town, or city boundaries. Or alternatively, "in a place without villages" means a monk dwells in a forest resembling the Vindhya wilderness, and from the place where he stands, seven abbhantaras all around is the boundary of same communion - this is the meaning. This boundary also receives the allowance of non-separation from the three robes. Therein, one abbhantara is twenty-eight cubits in measure. For one standing in the middle, seven abbhantaras all around make fourteen in diameter. If two Saṅghas perform disciplinary acts separately, between the two sets of seven abbhantaras, another single set of seven abbhantaras should be left for the purpose of a buffer zone. The remaining discussion on the seven-abbhantara boundary should be understood according to the method stated in the explanation of the Udosita training rule in the Mahāvibhaṅga.

"Every river, monks, is without boundary" means that whatever river possessing the characteristics of a river, even if made into a formally bounded boundary by proclaiming landmarks saying "Let us make this a formally bounded boundary," it is still without boundary; however, by its own nature it is like a formally bounded boundary, and it is proper to perform all Community acts therein. The same method applies to the ocean and natural lakes as well. And here, a natural lake is one not

made by anyone digging, a naturally formed hollow that stands filled with water that has come from all around.

Having thus rejected the status of formally bounded boundary for rivers, oceans, and natural lakes, now showing the delimitation of unbound boundaries therein, he said beginning with "In a river, monks." Therein, "whatever is a water-throw of a middling man all around" means whatever area is delimited by the water-throw of a middling man all around. But how should the water be thrown? Just as dice-players throw a wooden ball, so water or sand should be taken in the hand and thrown with full strength by a man of middling strength. Where water or sand thus thrown falls, that is one water-throw. One who stands within that area having left the reach of an arm's length invalidates the act. As far as the assembly extends, so far the boundary also extends. From the edge of the assembly, the water-throw itself is the measure. The same method applies to natural lakes and the ocean as well.

And here, if the river is not too long, and the Community sits everywhere from the source up to the mouth, there is no water-throw boundary act; the entire river suffices for those very monks. But what was said by the Elder Mahāsuma - "A river extending for a yojana, even there, leaving the upper half-yojana, it is proper to perform the act in the lower half-yojana" - that was rejected by the Elder Mahāpaduma himself. For the Blessed One stated "wherever a nun crossing covers the three circles, her inner robe gets wet" - this is the measure of a river that was stated, not a yojana or a half-yojana. Therefore, whatever river possesses the characteristics previously stated by virtue of this rule, it is proper to perform Community acts from its source onwards. But if here many monks perform acts separately, all of them should leave another water-throw between their own and others' water-throw delimitations for the purpose of a buffer zone. More than that is indeed proper, but less is not proper - so it is said. The same method applies to natural lakes and the ocean as well.

However, for those who have gone to perform an act in a river, if the river is full and brimming, even having dressed in a water-cloth, the act should be performed within the river itself. If they are unable, it should be performed even standing on a boat. However, it is not allowable to perform it on a moving boat. Why? For the boundary is merely the extent of a water-throw, and the boat quickly passes beyond it. This being so, the motion would be in one boundary and the proclamation in another; therefore, having secured the boat with a rudder, or having attached it to a rock, or having tied it to a tree growing within the river, the act should be performed. It is allowable for those standing on a platform built within the river or on a tree growing within the river to perform it.

However, if a branch of a tree or an aerial root extending from it is established on the outer bank of the river, within a monastery boundary or a village boundary, the act should be performed either after clearing the boundary or after cutting the branch. It is not allowable to tie a boat to a branch or aerial root that has entered within the river from a tree growing on the outer bank of the river and perform the act. Those performing it should either clear the boundary or cut it and thus remove its state of being established outside. However, it is certainly not allowable to drive a stake into the river bank and perform it on a boat tied there.

They build a bridge over the river; if the bridge or the bridge supports are within the river itself, it is allowable for those standing on the bridge to perform the act. However, if the bridge or the bridge supports are established on the outer bank, it is not allowable to perform the act; it should be performed after clearing the boundary. But if the bridge supports are within, and the bridge stands in the space above both banks, it is allowable. There is a rock or an island within the river; whatever area of it the water covers during the four months of the rains in the normal rainy season as previously described, that is reckoned as the river itself. However, the area covered by a flood during a time of excessive rain should not be taken into account, for that is reckoned as a village boundary.

Those drawing off a canal from the river make a dam in the river; if the water flows over it or seeps through it, it is allowable to perform the act everywhere at the place where it flows. However, if the stream is cut off by the dam or by a sluice-gate binding, and the water does not flow, it is not allowable to perform the act at the place where it does not flow. It is also not allowable to perform it on top of the dam. If any part of the dam is submerged by water, like the previously mentioned rock or island area, it is allowable there. For that is reckoned as the river itself. They destroy a river and make a reservoir, a dyke is bound below, the water comes and fills the reservoir and remains; it is not allowable to perform the act here. At the place where it flows above, and from the place where the discharged water covers the river and flows below, it is allowable. When it does not rain, or in the winter and summer, it is allowable even in a dry river. In a canal drawn off from a river, it is not allowable. If that in the course of time breaks through and becomes a river, it is allowable. Some river in the course of time rises and covers a village or market town boundary and flows; it is still a river, and it is allowable to perform the act. However, if it covers a monastery boundary, it is reckoned as a monastery boundary itself.

Even for those performing an act in the ocean, whatever area the rising tide water or normal waves come and cover with force, it is not allowable to perform it there. However, whatever area the normal waves cover and then settle, that from the water's edge inward is called within the ocean; the act should be performed by those standing there. If the force of the waves is troublesome, it should be performed standing on a boat or a platform. The determination regarding these should be understood in the same manner as stated for the river. There is a rock with its back above water in the ocean; sometimes waves come and cover it, sometimes they do not cover it; it is not allowable to perform the act there, for that is reckoned as a village boundary. However, if it is covered by normal water whether the waves have come or not, it is allowable. There is an island or a mountain; if it is far away, on a path where fishermen do not go, it is reckoned as a forest boundary. However, on this side of the limit of their going, it is reckoned as a village boundary. There, it is not allowable to perform the act without clearing the village boundary. The ocean covers and remains over a village boundary or a market town boundary; it is the ocean itself, and it is allowable to perform the act there. However, if it covers a monastery boundary, it is reckoned as a monastery boundary itself.

Even by those performing an act in a natural lake, where in the aforesaid normal rainy season, when the rains have just ceased, there is no water for drinking or for washing hands and feet, and it dries up, this is not a natural lake; it is reckoned

merely as village land, and an act should not be performed there. But where water remains during the aforesaid normal rainy season, this indeed is a natural lake. In whatever area water stands during the four months of the rains, it is proper to perform an act there. If the water is deep, it is proper to perform it even by those standing on a platform erected there, or on a platform tied to a tree growing within the natural lake. But here, regarding rocks on the surface and islands, the decision is the same as that stated concerning the river. However, a natural lake that is sufficient during a time of normal rainfall, even if it dries up during a time of drought or during the hot and cold seasons and becomes waterless, it is proper to perform a Community act there. What is stated in the Andhaka Commentary - "Every natural lake that is dry and waterless is reckoned merely as village land" - that should not be accepted. But if here they dig a pit or lotus ponds and the like for the purpose of water, that place is not a natural lake; it is reckoned as a village boundary. Even when bottle gourd, pumpkin and other crops are cultivated, the same principle applies.

But if they fill it up and make it dry land, or bind an embankment on one side and make the whole of it into a great reservoir, all of it is not a natural lake; it is reckoned merely as a village boundary. A salt lake too is reckoned as a natural lake. It is proper to perform an act in the area where water stands during the four months of the rainy season.

148. "They overlapped a boundary with a boundary" means they overlap others' authorised boundary with their own boundary. If, indeed, to the eastern side of an ancient monastery there are two trees, a mango and a rose-apple, with branches intertwined with each other, and among them the rose-apple is on the western side of the mango. The monastery boundary was authorised having included the rose-apple within and having designated the mango as a marker. Then afterwards, having built a monastery to the eastern side of that monastery, those authorising a boundary include that mango within and designate the rose-apple as a marker and authorise it - the boundary is overlapped with a boundary. Thus the group of six acted, therefore it is said - "They overlapped a boundary with a boundary."

"A boundary overlapping a boundary" means their own boundary overlaps a bound boundary of others;

They authorise their own boundary having included within it either the whole of others' authorised boundary or a portion of it. "Having set aside an intermediate boundary, to authorise a boundary" - here, if the boundary of the monastery made earlier is not authorised, the vicinity of the boundary should be set aside. If it is authorised, an intermediate boundary of one cubit's measure should be set aside at the last boundary point. In the Kurundī it is said that even a span's measure suffices, and in the Mahāpaccaṛī even four finger-breadths' measure suffices. Even a single tree can serve as a marker for two boundaries, but as it grows it creates boundary confusion, therefore it should not be done.

Discussion on the Types of Uposatha and Others

149. Regarding "the fourteenth day and the fifteenth day," here, in the preliminary duties for the fourteenth day, one should announce: "Today the Observance is on the fourteenth."

Regarding "not by rule and with an incomplete assembly" and so forth, if in one monastery where four monks are dwelling, having brought the consent and purity of one, three perform the purity Observance, or where three are dwelling, having brought the consent and purity of one, two recite the Pātimokkha, it is a legal act of Observance not by rule and with an incomplete assembly. But if all four assemble together and perform the purity Observance, or three or two recite the Pātimokkha, it is called not by rule and with a complete assembly. If, among four persons, having brought the purity of one, three recite the Pātimokkha, or among three persons, having brought the purity of one, two perform the purity Observance, it is called by rule and with an incomplete assembly. But if four dwelling in one place all assemble together and recite the Pātimokkha, or three perform the purity Observance, or two perform the purity Observance with each other, it is called by rule and with a complete assembly.

Discussion on the Recitation of the Pātimokkha

150. "Having recited the introduction, the remainder should be announced as heard" means "Let the Community hear me, venerable sirs, etc. for when it is revealed, there is comfort for him." Having recited this introduction, "The introduction has been recited, venerable ones. Therein I ask the venerable ones - are you pure in this? A second time I ask, etc. thus I hold it." The four rules entailing expulsion have been heard by the venerable ones, etc. should be trained in without disputing." Thus the remainder should be announced as heard. By this method the remaining four recitations of the Pātimokkha should be understood.

"Menace from savages" means danger from forest-dwelling people. Regarding "danger from kings" and so forth: if, while monks are seated thinking "we shall perform the Observance," a king comes, this is danger from kings. Thieves come, this is danger from thieves. A forest fire comes, or a fire breaks out in the residence, this is danger from fire. A storm arises, or a flood comes, this is danger from water. Many people come, this is danger from humans. A spirit seizes a monk, this is danger from non-human spirits. Tigers and other fierce animals come, this is danger from fierce animals. Snakes and the like bite a monk, this is danger from creeping creatures. A monk becomes ill, or dies, or enemies wishing to kill him seize him, this is danger to life. People seize one or many monks wishing to cause them to fall from the holy life, this is danger to the holy life. In such obstacles the Pātimokkha should be recited in brief, or the first recitation should be recited, or at the beginning two, three, or four. And here, among the second and subsequent recitations, whichever is incomplete when the obstacle arises, that too should be announced as heard only.

"Without being invited" means without being instructed or without being requested. And here the invitation is dependent either on the inviter of the Teaching appointed by the Community, or on the elder of the Community. In the absence of that inviter of the Teaching, having asked the elder of the Community, or being requested by him, one is permitted to speak. Even by the elder of the Community, if there are many teachers of the Teaching in the monastery, they should be told in order of turns - "You recite the Teaching, expound the Teaching, give the gift of the Teaching." Or by whichever of the three methods one is told, the Teaching should be spoken. But one told "Recite from a text" is permitted only to recite from a text; one told "Expound" is permitted only to expound; one told "Chant in a melodious manner" is permitted only

to chant in a melodious manner. And the elder of the Community, seated on a higher seat, is not permitted to make a request. If there are both a preceptor and a co-resident, and the preceptor, seated on a high seat, says to him "Recite," having resolved upon it as a recitation, one should recite. But if here there are junior monks, one should say to them "I shall recite."

If the elder of the Community in the monastery has only his own dependants recite, and does not invite others who are sweet-voiced, he should be told by others - "Venerable sir, let us have so-and-so recite." If he says "Have him recite" or remains silent, it is proper to have him recite. But if he objects, one should not have him recite. If the listening to the Teaching has begun while the elder of the Community has not yet arrived, when he comes again, apart from setting aside, there is no duty to ask permission. But one who is expounding after reciting from a text should either ask permission or simply set aside and then expound. Even when he comes again while one is expounding, the same method applies.

Regarding the informal talk while seated nearby, the elder of the Community is the authority; therefore, he should either speak himself, or another monk should be told "speak," but not by one seated on a higher seat. However, it is proper to tell laypeople "recite." When laypeople ask a monk whom they know, he should speak after asking permission from the elder. If the elder of the Community, when asked "Venerable sir, these people are asking a question," either says "speak" or remains silent, it is proper to speak. The same method applies also to giving thanks and so forth in houses. If the elder of the Community, whether in the monastery or in a house, gives permission saying "you may speak even without asking me," it becomes allowable, and it is proper to speak everywhere.

Even by one who is doing recitation, the elder should indeed be asked permission. If, while one is reciting having asked permission of one elder, another arrives, there is no need to ask permission again. If an elder arrives after one has stopped thinking "I shall rest," permission should be asked even when resuming again. The same method applies also for one who has begun reciting when the elder of the Community has not yet arrived. When one elder of the Community has given permission saying "you may recite at your ease even without asking me," it is proper to recite at one's ease. However, when another arrives, one should recite only after asking permission of him.

151. "Either one should authorise oneself" means either oneself should be authorised by oneself; but the one questioning, having looked at the assembly, if there is no danger to oneself, should question about monastic discipline.

153. "Even when permission has been given, having assessed the person" means having examined thus: "Is there danger to me from this person or not?" "Before us" means first from us. "Beforehand" means even earlier. "Having assessed the person, to give permission" means the meaning is: I allow giving permission having examined thus: "Does he speak of an offence that is real or unreal?"

Discussion on the Objection to Unlawful Acts and Others

154. "An act that is not legally valid" is as already explained. "To protest" means to object. "To also make one's view known" means to declare one's own view in the presence of another, thus: "This act that is not legally valid is not agreeable to me."

"With four or five" and so forth is said for the purpose of their not being harassed.
"Intentionally did not make it audible" means they intentionally recite softly, thinking
"We shall recite in such a way that they do not hear."

155. "Under the authority of the elder" means dependent on the elder; the meaning is that it should be under the elder's control. "Therādheyya" is also a reading, therefore it should be recited by the elder himself, or another should be requested. And the procedure for requesting here is exactly the method stated in the requesting of the Dhamma. In "He does not know the Observance" etc., he does not know the Observance which is twofold by the distinction of the fourteenth and fifteenth day, and ninefold by the distinction of the Community Observance and so forth; he does not know the fourfold legal act of Observance; he does not know the twofold Pātimokkha; he does not know the ninefold recitation of the Pātimokkha. In "Whichever monk there is experienced and competent," here although the Pātimokkha is allowed even for a junior who is experienced, yet here the intention is this: If the elder cannot manage five or four or three recitations of the Pātimokkha, but two are unbroken, very clear, and learnt by heart, the Pātimokkha remains under the elder's authority. But if he is unable to make even that much clear, it comes under the authority of the experienced monk.

"To a neighbouring residence" means to a nearby residence. "Quickly" means for the purpose of returning on that very day. In "to command a junior monk," here one who is able to learn, such a one should be commanded, not a foolish one.

Discussion on the Allowance for Learning the Calculation of Fortnights and Others

156. "What day is it, venerable sir" - here "katimī" means "which one completes" (katīnaṃ pūraṇī). "Kālavato" means "of the time itself"; the meaning is "early."

158. Regarding "at whatever time he remembers," here it is proper to announce even in the evening, "Today is the Observance day, bear it in mind."

159. "For an elder monk to command a junior monk" - here too, one who is doing some task, or one who is always alone, or one who bears a burden, or one who is among the reciters, Dhamma teachers, and the like, should not be commanded for the purpose of sweeping the Observance hall; but the remainder should be commanded in turn. If one who is commanded cannot obtain a broom even temporarily, he should have a branch-cutting made allowable and sweep with it; if he cannot obtain even that, whatever is obtained becomes allowable.

160. Regarding the command to prepare seats also, one should be commanded in the manner already stated. And if, when commanded, there are no seats in the Observance hall, they should be brought from the communal dwelling, prepared, and afterwards brought back. When there are no seats, it is proper to prepare even reed mats or wooden boards; when there are no wooden boards either, tree branches should be made allowable and then prepared; for one who cannot obtain someone to make them allowable, what has already been made allowable is sufficient.

161. Regarding the making of a lamp as well, he should be commanded in the same manner as stated. And when commanding, he should say: "In such and such a place there is oil, or a wick, or a lamp vessel; take that and prepare it." If oil and so forth

are not available, they should be sought; for one who, having sought, does not obtain them, what has been obtained is allowable. Moreover, a fire should also be lit in the lamp vessel.

Discussion on the Case of One Travelling to Another Region and Others

163. "Should be supported" means he should be supported with pleasant words thus: "It is good, venerable sir, that you have come. Here alms food is easily obtainable, there is curry and side dishes, dwell here without anxiety." He should be helped by repeatedly doing so. He should be enticed by getting him to give the reply "Yes, I will stay." Or else he should be both supported and helped with the four requisites. He should be enticed with pleasant words; the meaning is that he should be spoken to in a manner pleasing to the ear. He should be attended upon with bath powder and so forth. "There is an offence of wrong-doing" means if even the entire Community does not do it, there is a wrong-doing for all. Here neither elders nor junior monks are exempt; he should be attended upon by all in turn. There is an offence for one who does not attend upon him during one's own turn. However, by him, the sweeping of the courtyard, the giving of tooth-sticks, and so forth for the great elders should not be accepted. Even so, the great elders should come to attend upon him morning and evening. However, by him, knowing of their coming, he should go first to attend upon the great elders. If he has companions who are monk-attendants, he should say: "I have attendants; you may dwell at ease." But if he has no companions, and in that very monastery one or two monks who are accomplished in duties say "We will do what needs to be done for the elder; let the rest dwell in comfort," there is no offence for all.

"That residence should be gone to" means it should be gone to every fortnight for the purpose of performing the Observance. And that is only during the other seasons; but to show what should be done during the rainy season, he said beginning with "Foolish and inexperienced ones reside for the rains retreat." Therein, "Monks, those monks should not reside for the rains retreat at that residence" means one should not enter upon the rains retreat for the first period without one who can recite the Pātimokkha. If he departs, or disrobes, or dies after they have entered upon the rains retreat, when another is present it is proper to reside for the later period; when there is none, they should go elsewhere; for those who do not go, there is a wrong-doing. But if during the later period he departs, or disrobes, or dies, they should reside for the two months.

The Discussion on Giving the Declaration of Purity

164. "He intimates by body" means he intimates, makes known, the giving of entire purity by any limb or minor limb whatsoever. But one who is able to utter speech intimates by speech. One who is able in both ways, by body and speech. "The Community, having gone there, should perform the Observance" means if there are many such sick monks, the Community, standing in a row, should perform it for all within arm's reach. If they are far apart from each other, the Community is unable, the Observance should not be performed on that day, but the Observance should certainly not be performed by an incomplete Community.

"Departs right there" means without coming into the midst of the Community, he goes somewhere from that very place. "Acknowledges being a novice" means he acknowledges thus: "I am a novice." Or he declares his actual state of being a novice, or the meaning is that he subsequently stands on the ground of a novice. This same method applies everywhere.

"Having arrived at the Community, departs" means by the final determination, having reached within arm's reach of the four monks assembled for the purpose of the Observance, he departs. This same method applies everywhere. And here, even if the entire purity of many has been brought by one, it is indeed brought. But if he, seeing another monk on the way, gives the entire purity of those from whom he has received the entire purity and of himself, only his own entire purity arrives, but the other is called a chain-link entire purity. That does not arrive.

"Does not inform because he is asleep" means having arrived, he falls asleep and does not inform thus: "The entire purity has been given by so-and-so." "There is no offence for the conveyer of entire purity" means here, if he intentionally does not inform, he commits an offence of wrong-doing, but the entire purity is indeed brought. But because of his not informing unintentionally, there is no offence for him, and the Observance is indeed performed for both.

The Discussion on Giving Consent

165. The determination regarding the giving of consent is similar to what was stated regarding the giving of purity. Regarding "one giving purity should also give consent" - here, if one gives only purity but not consent, the Observance is performed. But whatever other legal act the Community performs, that is not performed. If one gives only consent but not purity, both the Observance and the legal act of the Community of monks are indeed performed, but the Observance is not performed for the one giving consent. Even if a certain monk, having determined the Observance at a river or at a boundary, comes back, he is not permitted to remain thinking "the Observance has been performed by me"; he should give either the agreement or the consent.

167. "Sometimes remembers the Observance and sometimes does not remember" means sometimes he remembers, sometimes he does not remember. "There is one who never remembers" means one who absolutely never remembers; for him there is no need to give authorisation. Even if he does not come, he does not invalidate the legal act.

Discussion on the Community Uposatha, etc.

168. "Having swept that place" means having swept that place; the reflexive case is used in the sense of the objective. "Drinking water and water for washing" and so forth, however, is of plain meaning. But why was this said? For the purpose of showing the preliminary duties and so forth of the Observance. Therefore the commentary teachers said:

"Sweeping and a lamp, water and a seat;
These are called the preliminary duties of the Observance."

Thus these four are declared as "preliminary duties."

"Consent, entire purity, announcement of the season, counting of monks, and the exhortation;
These are called the preliminary tasks of the Observance."

Thus these five, to be done after the preliminary duties, are declared as "preliminary tasks."

"The Observance, and as many monks as are competent for the act,
And offences in common are not found;
And persons who should be excluded are not present therein -
This is called 'the proper occasion.'"

Thus these four are declared as "the proper occasion."

"Together with them" means having performed these preliminary duties and so forth together with those who have come, the Observance should be performed. "Today is my Observance" - herein, if it is the fifteenth, it is also fitting to determine thus: "Today is my Observance, the fifteenth." The same method applies also for the fourteenth.

Discussion on the Procedure for Remedying Offences

169. "It has been laid down by the Blessed One: 'The Observance should not be performed by one with an offence'" - this should be understood as having been laid down by the very statement beginning with "whoever should have an offence," and by the laying down of the giving of purity, and by the laying down of the purity Observance. "Such and such an offence" - having taken the name of one among the grave offences and so forth, it should be stated thus: "an offence of grave transgression, an offence of expiation." "I acknowledge it" - even if this is stated as "I acknowledge it at your feet" or "I acknowledge it in your presence," it is well stated indeed. "Do you see it?" - and this should be stated thus: "Do you see that offence, friend?" or "Do you see that offence, venerable sir?" "Yes, I see it" - even if this is stated as "Yes, venerable sir, I see it" or "Yes, friend, I see it," it is well stated indeed. "You should restrain yourself in the future" - here, however, if the one addressed is senior, he should be told: "You should restrain yourself in the future" using the respectful form. When told thus, however, one should say: "Very well, I shall restrain myself properly."

"When I am free from doubt" - here, however, if he is not free from doubt, it is proper to confess having described the matter - so it is stated in the Andhaka Commentary. Herein, this is the procedure for confession: If, when the sun is covered by clouds, one eats while doubtful thinking "Is it the right time or not?" - that monk should say: "Venerable sir, I ate while doubtful; if it was the right time, I have committed several offences of wrong-doing; if it was not, I have committed several offences of expiation." Having thus described the matter, he should say: "Venerable sir, whatever several offences of wrong-doing or of expiation I have committed in that matter, I acknowledge them in your presence." This method applies to all offences.

"Monks, an offence of the same subject" - here, when two or more persons commit an offence through the same subject such as eating at the wrong time, such an offence of the same subject is called "of the same subject." However, it is proper for one who

has committed an offence on account of eating at the wrong time to confess in the presence of one who has committed an offence on account of eating leftover food. And even this offence of the same subject, if confessed, is well confessed indeed. However, the one confessing on account of confessing, and the one accepting on account of accepting - both commit an offence of wrong-doing; that is of different subject matter, therefore it is proper for them to confess to each other.

170. "A neighbouring monk should be addressed thus" - here, only one of the same communion should be addressed. For when one of a different communion is addressed, quarrels, disputes, schisms in the Community and the like may arise; therefore, without telling him, having made the mental resolve "Having risen from here, I will make amends," the Observance should be performed - thus it is said in the Andhaka Commentary.

Discussion on the Fifteen Cases of Non-offence, etc.

172. In the group of fifteen cases of non-offence - "They did not know" means they did not know whether they had entered the boundary or were entering it. "Then other resident monks arrive" means having gone to the village or the forest for some business, they come to the place where those were seated. "Being an incomplete assembly yet perceiving as a complete assembly" means they were an incomplete assembly because those others had entered the boundary; perceiving as a complete assembly because of not knowing that they had entered the boundary.

173. In the section of fifteen on perceiving as an incomplete assembly when incomplete - "They know" means standing on a mountain or on high ground, they see those who have entered or are entering the boundary. The section of fifteen on uncertainty is clear in itself.

175. In the section of fifteen on those acting badly through anxiety - Just as one overcome by desire is called "acting badly through desire", so too, even though they had made a decision beforehand, those who at the moment of acting are overcome by anxiety - reckoned as the perception of what is not allowable as not allowable - should be understood as "acting badly through anxiety".

176. In the group of fifteen on aiming at schism - a grave offence is stated because of the strength of the unwholesome.

Discussion on the Abbreviation Concerning Crossing Boundaries

177. In the repetition series concerning resident monks with incoming monks - Just as in the preceding repetition series concerning resident monks with resident monks it was stated "they do not know, then other resident monks" and so forth, so too everything should be understood by the method beginning with "they do not know, then other incoming monks" and so forth. In the repetition series concerning incoming monks with resident monks, however - Just as in the preceding repetition series it came as "resident monks gather together", so too it should be brought as "incoming monks gather together". In the repetition series concerning incoming monks with incoming monks, however - In both terms it should be construed by way of incoming monks.

178. "For the resident monks it is the fourteenth, for the visiting monks the fifteenth" - here, those for whom it is the fifteenth should be understood as either having come from a foreign country, or having observed the past Observance on the fourteenth. "The visiting monks should conform to the resident monks" means that when the resident monks are carrying out the preliminary duties saying "today the Observance is the fourteenth," one should conform and not object. "Should not be given unwillingly" means should not be given against one's wish.

Discussion on the Showing of Characteristics, etc.

179. "The resident manner" means the manner of the residents. This same method applies everywhere. "Manner" is that by which the deportment of whether they are endowed with proper conduct or not is apprehended. "Sign" is that which leads one to what is hidden here and there; the meaning is that it makes known even what is not visible. "Characteristic" is that by seeing which they are known to be present. "Indication" is that by which they are indicated as having such requisites; the meaning is that they obtain a designation. All this is a designation for well-arranged beds and chairs, etc., as well as the sound of footsteps, etc., and it should be applied as appropriate. The same method applies also to the manner of visitors, etc. Therein, "unfamiliar" means belonging to others. "Washed feet, water drippings" means the water drippings from the washed feet. The singular should be understood for the plural. Or the reading is "water drippings from washing the feet"; the meaning is the water drippings from the washing of the feet.

180. Regarding the cases of those of different communion, etc. - "The view that they are of the same communion" means the view that "these are of the same communion." "They do not ask" means they do not ask about their doctrine; without asking, having performed the duties and counter-duties, they perform the Observance together. "They do not overcome" means they are unable to crush and overcome the state of being of different communion; the meaning is that they do not make them relinquish that view.

Discussion on the Section of Where One Should Not Go and Where One Should Go

181. "From a residence with monks" means from a residence where there are monks who perform the uposatha; one should not go to that residence without having performed the uposatha, if one is unable to return on that very day. "Except with the monastic community" means without monks sufficient to form a community. "Except in case of an obstacle" means without the tenfold obstacle previously stated. However, by the minimum limit, with a group of four including oneself, or when there is an obstacle, it is permissible to go. "A non-residence" means any place such as a construction hall and the like. And just as one should not go to residences and so forth; so too, if they perform the uposatha in the monastery, one should not go to the boundary or the river for the purpose of determining the uposatha. But if there is any monk there, it is permissible to go into his presence. It is also permissible to go from a residence where the uposatha has been relinquished; having gone thus, one may also determine it. Even a forest-dwelling monk, having walked for alms in the village

on the uposatha day, should return to his own monastery. If he enters another monastery, he should come only after having performed the uposatha there; not having performed it is not permissible.

182. "Which one would know - 'I am able to go this very day'" means which one would know "I am able to go there this very day"; such a residence should be gone to. For even when performing the uposatha together with the monks there, no obstruction to the uposatha will have been made by this one.

Discussion on the Indication of Persons to Be Avoided

183. In the passage beginning with "for an assembly in which a nun is seated," coming within arm's reach alone is the criterion. "Except for an assembly that has not risen" - for this so-called giving of purity by one under probation is not permissible from the time the assembly has risen, but it is permissible when it has not risen. Therefore he said - "Except for an assembly that has not risen." Its characteristic should be understood from the explanation of the giving of consent by one under probation in the Bhikkhunī Vibhaṅga. "On a non-Observance day" means on a day other than these two Observance days, namely the fourteenth and the fifteenth. "Except for unanimity in the Community" means except for such unanimity in the Community as is performed when the Community is divided, as in the case of the monks of Kosambī, to restore unanimity in the Community. And on that occasion it should be performed by saying: "Let the Community hear me, venerable sirs. Today is the Observance of unanimity." But those who, having postponed the Observance over some minor matter, become united again, should perform the Observance on the Observance day itself.

The commentary on the Uposatha Chapter is concluded.



ABOUT THIS TRANSLATION

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