

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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[Kd 13, PTS 2.38-2.72]



PaliVerse

4. Commentary on the Minor Chapter

3. The Section on Accumulation

The Discussion on the Emission of Semen

97. In the Samuccaya Chapter - Regarding "six nights of penance," here there are four kinds of penance - penance for an unconcealed offence, penance for a concealed offence, half-month penance, and combined penance. Therein, penance for an unconcealed offence means - that which is given as penance to one deserving of penance, without giving probation for an unconcealed offence, simply by virtue of having committed the offence. Penance for a concealed offence means -that which is given to one who has completed probation for a concealed offence. Half-month penance means - that which is given to nuns for half a month for either a concealed or an unconcealed offence. Combined penance means - that which is given by combining together under a single inclusion. Among these, this should be understood as "penance for an unconcealed offence" from the statement "six nights of penance for an unconcealed offence." When giving it, if he has committed one offence, it should be given in the manner stated here. If he has committed two or three or more, just as "one offence" is stated; so "two offences, three offences" should be said. But for more than that, even if there are a hundred or a thousand, "several" should be said. Even those with different bases should be combined together and given; we shall explain the procedure for giving them in the section on giving probation.

Having thus performed the formal act in accordance with the offence, when the penance has been given, at the conclusion of the formal act, right there within the boundary of the pavilion, the observance should be undertaken in the manner stated: "I undertake the penance, I undertake the observance." Having undertaken the observance, he should announce it to the Community right there, and when announcing he should announce thus -

"Venerable sirs, I have committed one offence, an intentional emission of semen, not concealed. I asked the Community for six nights of penance for one offence of intentional emission of semen, not concealed. The Community gave me six nights of penance for one offence of intentional emission of semen, not concealed. I am undergoing the penance. I acknowledge it, venerable sirs. Let the Community bear in mind that 'he acknowledges it.'"

However, having grasped this meaning, it is proper to announce it in whatever language. Having announced, if he wishes to lay aside the observance, it should be laid aside in the midst of the Community in the manner already stated. When the monks have departed from the pavilion, it is proper to lay it aside even in the presence of one monk. Having left the pavilion, when he regains mindfulness, he should lay it aside in the presence of one who is going along with him. If that one too has departed, he should announce it to and lay it aside in the presence of another to whom it was not announced in the pavilion. When announcing, at the end he should say: "Let the venerable one bear in mind that 'he acknowledges it.'" When

announcing to two, he should say "let the venerable ones bear in mind"; when announcing to three, he should say "let the venerable ones bear in mind." From the time of laying aside the observance, he stands in the position of one of regular standing.

If the monastery has few monks and monks of the same group are dwelling there, without relinquishing the observance, the nights should be counted within the monastery itself. But if it is not possible to purify, having relinquished the observance in the manner already stated, at the time before dawn, together with four or five monks, having gone beyond two stone-throws from the boundary of a walled monastery, or from the place deserving of a boundary of an unwallled monastery, having turned off from the main road, one should sit in a place concealed by a bush or a fence. Before dawn itself, having undertaken the observance in the manner already stated, one should make the announcement. If any other monk comes to that place for some business, if he sees him or hears his sound, the announcement should be made. For one who does not make the announcement, there is both a break of the night and a breach of the observance.

But if one enters the vicinity of twelve cubits and goes without knowing, there is indeed a break of the night, but there is no breach of the observance. From the time of the announcement onwards, leaving aside one monk, the others may go if there is business to attend to. When dawn has arisen, the observance should be relinquished in the presence of that monk. If he too goes before dawn on account of some duty, the observance should be relinquished in the presence of another who has left the monastery or a visiting monk, whomever one sees first, having made the announcement to him. And since this one dwelt having made the announcement to the group and having ascertained the presence of monks, therefore for him there is neither a fault in the practice nor a separation when the group is incomplete. If he does not see anyone, the Elder Mahāsuma said that he should go to the monastery and relinquish in the presence of one of the monks who went together with him. But the Elder Mahāpaduma said: "He should make the announcement to and relinquish in the presence of whomever he sees first; this is the remedy for one who has relinquished the observance."

Having thus practised the six nights of penance without break, that monk should be rehabilitated where there is a Community of monks numbering twenty. And those who are rehabilitating him should first make him worthy of rehabilitation. For since he has relinquished the observance, he stands in the position of one of regular status, and it is not proper to perform rehabilitation for one of regular status; therefore, the observance should be made to be undertaken by him. When the observance has been undertaken, he becomes worthy of rehabilitation. By him too, having undertaken the observance and having made the announcement, rehabilitation should be requested. For one who has not relinquished the observance, there is no need for the undertaking of the observance again. For he becomes worthy of rehabilitation simply by the passing of the six nights; therefore, he should be rehabilitated. Therein, the procedure for rehabilitation that is stated as "And thus, monks, he should be rehabilitated" is stated in the canonical text itself, and this is stated in terms of one offence. But if there are two, three, or several offences, whether of the same basis or of different bases, the formal act of announcement should be performed in

accordance with those. Thus the penance for an unconcealed offence should be given. But since the penance for a concealed offence is to be given to one who has completed the probation for a concealed offence, we shall discuss it in the section on probation itself.

The Discussion on Probation

102. By the method beginning with "If so, monks, let the Community give probation for one day to the monk Udāyī for one offence of intentional emission of semen, concealed for one day," probation and penance have been stated in the canonical text in many ways. Since the adjudication of that, being stated at each place where it occurs, becomes excessively lengthy like the canonical text itself, and it is not possible to comprehend it easily, therefore we shall present it here, having combined it together.

For the probation intended here is - threefold: probation for concealment, probation for purification, and combined probation. Therein, probation for concealment should first be given according to the concealment of the offence. For someone has an offence concealed for one day, as in this case of the Elder Udāyī; for someone it is concealed for two days and so forth, as in the case of the Elder Udāyī himself mentioned later; for someone there is one offence, as in this case; for someone there are two, three, or more, as mentioned later. Therefore, one giving probation for concealment must first ascertain the state of concealment.

For an offence is concealed by ten factors. Therein, this is the summary: There is an offence and one has the perception of an offence; one is of regular status and has the perception of regular status; one is free from obstacles and has the perception of being free from obstacles; one is able and has the perception of being able; one wishes to conceal and does conceal.

Therein, "there is an offence and one has the perception of an offence" means that what one has committed is indeed an offence. And he too has the perception of it as an offence. Thus, knowing, he conceals it - it is indeed concealed. But if he has the perception of non-offence regarding it, it is unconcealed. However, a non-offence, even when concealed by one with the perception of offence or with the perception of non-offence, is indeed unconcealed. Whether he conceals a light offence as heavy or a heavy offence as light, he stands on the side of the shameless, but the offence is unconcealed. If, thinking a heavy offence to be light, he confesses it, it is neither confessed nor concealed. If, knowing a heavy offence to be heavy, he conceals it, it is concealed. If he does not know whether it is heavy or light, but conceals it thinking "I am concealing an offence," it is indeed concealed.

"Of regular status" means one against whom the threefold act of suspension has not been carried out - if he, having the perception of being of regular status, conceals it, it is concealed. But if, thinking "an act has been carried out against me by the Community," he, having the perception of being of irregular status, conceals it, it is unconcealed. Even when concealed by one of irregular status, whether having the perception of regular status or the perception of irregular status, it is indeed unconcealed. And this too was said -

"One commits a grave offence with remainder,

One conceals dependent on disrespect;
Neither a nun nor could she incur the fault,
This is a question considered by the skilful."

For this question was spoken by one who has been suspended.

"Free from obstacles" means one for whom not even one of the ten obstacles exists; if he, having the perception of being free from obstacles, conceals it, it is concealed. Even if he, being of a timid nature, in the darkness, through fear of non-human beings and wild animals, conceals it having the perception of there being obstacles, it is indeed unconcealed. For one dwelling in a mountain monastery who must cross a gorge or a river to report it, and on the way there is danger from wild animals, non-human beings, and the like, pythons lie on the path, the river is in flood - yet if, when only one obstacle exists, he conceals it having the perception of there being obstacles, it is indeed unconcealed. But for one who has obstacles, whether concealing with the perception of there being obstacles or with the perception of there being no obstacles, it is indeed unconcealed.

"Able" means one who is able both to go to a monk's presence and to report. If he, perceiving himself as able, conceals it, it is concealed. If he has a small boil on his mouth, or jaw-wind afflicts him, or a tooth aches, or he has obtained only meagre alms-food, yet on account of that he is neither unable to speak nor unable to go; but rather he perceives "I am unable" - this one, being able yet perceiving himself as unable, is called "able but perceiving oneself as unable." Even though concealed by such a one, it is unconcealed. But whether concealed by one who is unable, incapable of either speaking or going, whether perceiving himself as able or perceiving himself as unable, it is still unconcealed.

"And he wishes to conceal and does conceal" - this is self-evident in meaning. But if, having resolved "I shall conceal," he abandons that resolve and, whether before the meal or after the meal or during the first watch and so forth, entering into a state of conscientiousness, reports it before dawn itself, this one is called "wishing to conceal but not concealing."

But for one dwelling in a place without monks, having committed an offence, whether waiting for the arrival of a fellow monk or going to a fellow monk's presence, even if half a month or a month passes, this one is called "not wishing to conceal yet concealing," and this too is unconcealed.

But one who, as soon as he has committed the offence, like a man who has stepped on fire, hastily departs and goes to a place where fellow monks are and makes it known - this one is called "not wishing to conceal and not concealing." But if, even upon seeing a fellow monk, he does not report out of shame, thinking "This is my preceptor or my teacher," the offence is indeed concealed. For here the status of preceptor and so forth is not the criterion; merely being a friendly fellow monk is the criterion. Therefore it should be reported in the presence of a friendly fellow monk.

But one who is unfriendly and wishes to publicise upon hearing - it should not be reported even in the presence of a preceptor of such a nature. Therein, whether one has committed the offence before the meal or after the meal, by day or by night, it should be reported as long as dawn has not risen. When dawn has risen, it becomes

concealed, and on account of the concealment one commits an offence of wrong-doing. However, it is not proper to make it known in the presence of one who has committed the same saṅghādisesa offence. If one does make it known, the offence is made known, but one is not freed from the wrong-doing; therefore it should be made known in the presence of one who is pure. And when making it known, whether one says "I make known one offence in your presence," or "I declare," or "I report," or "Know that I have committed one offence," or whether one says in such a manner as "I make known one serious offence" and so forth, by all these modes it is unconcealed - thus it is stated in the Kurundī. But if one says in such a manner as "I make known a light offence" and so forth, it is concealed. Whether one reports the basis, reports the offence, or reports both, by all three modes it is indeed reported. Thus, having examined these ten factors, one giving probation for concealment should first ascertain the state of concealment.

Then, having ascertained the days of concealment and the offences, if it is concealed for one day - Having had him request thus: "I, venerable sirs, have committed one offence, an intentional emission of semen, concealed for one day," and having recited the formal act in the manner stated here, probation should be given. But if it is concealed for two days, three days, and so forth - concealed for two days, concealed for three days, concealed for four days, concealed for five days, concealed for six days, concealed for seven days, concealed for eight days, concealed for nine days, concealed for ten days, concealed for eleven days, concealed for twelve days, concealed for thirteen days, concealed for fourteen days - thus up to fourteen days the formulation should be made according to the number of days. For fifteen days of concealment, the formulation should be made by saying "concealed for a fortnight." From then up to the twenty-ninth day, it is "concealed for more than a fortnight."

Then concealed for one month, concealed for more than one month, concealed for two months, concealed for more than two months, concealed for three months, concealed for more than three months, concealed for four months, concealed for more than four months, concealed for five months, concealed for more than five months, concealed for six months, concealed for more than six months, concealed for seven months, concealed for more than seven months, concealed for eight months, concealed for more than eight months, concealed for nine months, concealed for more than nine months, concealed for ten months, concealed for more than ten months, concealed for eleven months, concealed for more than eleven months - thus the formulation should be made. When a year is complete, it is "concealed for one year." Thereafter, concealed for more than one year... concealed for two years... concealed for more than two years... concealed for three years... concealed for more than three years... concealed for four years... concealed for more than four years... concealed for five years... concealed for more than five years - thus up to concealed for sixty years... concealed for more than sixty years - or even beyond that, the formulation should be made by stating accordingly.

If, however, there are two, three, or more offences, just as here it is stated "one offence"; so it should be stated "two offences" or "three offences". Beyond that, however, whether it be a hundred or a thousand, it is appropriate to say "several". Even in the case of those with different bases, the formulation should be made either by way of enumeration, thus: "I, venerable sirs, have committed several

saṅghādisesa offences - one of emission of semen, one of bodily contact, one of lewd speech, one of self-gratification, one of acting as a go-between, concealed for one day"; or by way of specifying the bases, thus: "I, venerable sirs, have committed several saṅghādisesa offences with different bases, concealed for one day"; or by way of name alone, thus: "I, venerable sirs, have committed several saṅghādisesa offences, concealed for one day."

Therein, the name is twofold - common to the same class and common to all. Therein, "saṅghādisesa" is common to the same class; "offence" is common to all; therefore it is appropriate to say also by way of the name common to all, thus: "I have committed several offences, concealed for one day." For all this disciplinary procedure beginning with probation is indeed appropriate to be carried out by way of the basis, by way of the class, by way of the name, and by way of the offence.

Therein, "emission of semen" is both the basis and the class. "Saṅghādisesa" is both the name and the offence. "Bodily contact" is both the basis and the class. "Saṅghādisesa" is both the name and the offence. Therein, by the expression "emission of semen, bodily contact" and so forth, or by the expression "with different bases", both the basis and the class are taken. By the expression "saṅghādisesa" or by the expression "offences", both the name and the offence are taken. Here, however, by "I have committed one offence, an intentional emission of semen", the name as well as the basis and the class are indeed taken. And just as here it is stated "this monk Udāyī"; so whoever has committed the offence, taking his name, the formal act should be performed thus: "this monk so-and-so".

At the conclusion of the formal act, that monk, within the boundary of the pavilion itself, should undertake the observance in the manner already stated, thus: "I undertake the probation, I undertake the observance." Having undertaken it, he should report to the Community right there, and when reporting he should report thus:

"I, venerable sirs, have committed one offence, an intentional emission of semen, concealed for one day. I requested the Community for probation for one day for one offence of intentional emission of semen, concealed for one day. The Community gave me probation for one day for one offence of intentional emission of semen, concealed for one day. I am undergoing probation - 'I make known, venerable sirs, let the Community note me as one who makes known.'"

Taking this meaning, it is appropriate to report in whatever language. Having announced, if he wishes to lay aside the observance, it should be laid aside in the midst of the Community in the manner already stated. When the monks have departed from the pavilion, it is appropriate to lay it aside in the presence of even one monk. Having left the pavilion, when he regains mindfulness, he should lay it aside in the presence of one who is going along with him. If that one too has departed, he should announce it to and lay it aside in the presence of another to whom it was not announced in the pavilion. When reporting, at the conclusion one should say: "Let the venerable one note me as one who makes known." When announcing to two, he should say "let the venerable ones bear in mind"; when

announcing to three, he should say "let the venerable ones bear in mind." From the time of laying aside the observance, he stands in the position of one of regular standing.

If the monastery has few monks and monks of the same status are residing there, without relinquishing the observance, the night-stay should be carried out right there in the monastery. But if it is not possible to purify it, having relinquished the observance in the manner already stated, at the time before dawn, together with one monk, in the manner stated in the description of *mānatta*, having gone beyond the surrounding boundary, having turned off the main road, having sat down in a concealed place, before dawn itself, having undertaken the observance in the manner already stated, the probation should be announced to that monk. When announcing, if he is more junior, he should say "friend." If he is more senior, he should say "venerable sir." If any other monk comes to that place for any reason whatsoever, if he sees him or hears his sound, it should be announced. For one who does not announce, there is both a breaking of the night and a breach of the observance. But if he enters the twelve-cubit vicinity and goes without knowing, there is only a breaking of the night, but there is no breach of the observance.

When dawn has risen, the observance should be relinquished. If that monk has departed for some reason, whichever other monk he sees first, having announced to him, it should be relinquished. But if he does not see anyone, having gone to the monastery, it should be relinquished in the presence of the monk who went together with him - so said the Elder Mahāsumatta. But the Elder Mahāpaduma said: "To whomever he first sees, having announced to him, it should be relinquished; this is the procedure for one who has relinquished the observance."

Thus, having observed probation for as many days as the offence was concealed, or more than that for the purpose of removing anxiety, having approached the Community, having undertaken the observance, *mānatta* should be requested. For this one becomes worthy of *mānatta* only when the observance has been undertaken, because he has completed the probation with the observance relinquished. But for one whose observance has not been relinquished, there is no need for undertaking again, for he becomes worthy of *mānatta* simply by the passing of the days of concealment; therefore *mānatta* should indeed be given to him. This is called concealment-*mānatta*. When giving it, if there is one offence, it should be given in the manner stated in the canonical text. But if there are two or three: "I, having completed the probation, request the Community for six nights of *mānatta* for two offences, for three offences, concealed for one day" - the formulation should be made having ascertained the offences and the days in the manner stated for probation.

It is also allowable to give it by combining an unconcealed offence with a concealed offence. How? Having observed probation for one day for the concealed one -

"I, venerable sirs, committed one offence, an intentional emission of semen, concealed for one day. I requested the Community for probation of one day for one offence of intentional emission of semen, concealed for one day. The Community gave me probation of one day for one offence of intentional emission of semen, concealed for one day. I have completed the probation. I, venerable sirs, have

committed one offence, an intentional emission of semen, not concealed. I, venerable sirs, request the Community for six nights of mānatta for those offences of intentional emission of semen, both the concealed and the unconcealed."

Then, having performed the appropriate formal act of the Community for him, mānatta should be given. If the concealed are two and the unconcealed is one, it should be said "for the concealed ones and for the unconcealed one." But if the concealed is one and the unconcealed are two, it should be said "for the concealed one and for the unconcealed ones." If the concealed are also two and the unconcealed are also two, it should be said "for the concealed ones and for the unconcealed ones." In every case, having performed the appropriate formal act of the Community, mānatta should be given. And for one who has completed mānatta, having performed the corresponding formal act of the Community, rehabilitation should be carried out. Here, however, it has been stated in terms of one offence. Thus, the mānatta that is given at the end of probation for a concealed offence - this is called concealment-mānatta. It should be understood that thus, by means of a single formulation method, both the concealment-probation and the concealment-mānatta have been stated. We shall discuss the fortnight-mānatta and the combined-mānatta at the end of the discussion of the remaining probation.

The purification-end probation and the combined probation are the two remaining probations. Therein, the "purification-end probation" is the probation permitted in the case stated further on, at the end of the section on wrongful observance of penance: "Now at that time a certain monk had committed several offences entailing a formal meeting of the Community, and he did not know the extent of the offences, nor did he know the extent of the nights." That is twofold - the lesser purification-end and the greater purification-end. Both kinds should be given to one who does not know the delimitation of nights, whether wholly or partly, and to one who does not remember, and to one who is uncertain about it. As for the extent of offences, whether or not he knows "I have committed this many offences," that is irrelevant.

Therein, when one is questioned in forward order from the day of higher ordination, or in reverse order from the day of reporting, "Do you know your state of purity for such and such a day, or a fortnight, or a month, or a year?" and he says "Yes, venerable sir, I know; I was pure for such a period of time," the purification-end probation given to him is called the "lesser purification-end."

Having taken that, the one undergoing probation should remove the period for which he knows his own purity, and undergo probation for the remaining month or two months. If he determined "I am impure for only a month" and took it, but while undergoing probation he remembers another month, he must undergo probation for that month as well. There is no need for a further act of giving probation. If he determined "I am impure for two months" and took it, but while undergoing probation he concludes "I am impure for only a month," he should undergo probation for just a month. There is no need for a further act of giving probation. For this purification-end probation can increase upwards and decrease downwards; this is its characteristic. In another case of rehabilitation from an offence, this is the characteristic - one who performs the disciplinary procedure for an unconcealed offence as if it were concealed, his offence is rehabilitated. One who performs the disciplinary procedure for a concealed offence as if it were unconcealed, his offence is not rehabilitated.

Even for one who performs the procedure for a recently concealed offence as if it were long concealed, it is rehabilitated. For one who performs the procedure for a long-concealed offence as if it were recently concealed, it is not rehabilitated. Even for one who, having committed one offence, performs the procedure as if for several, it is rehabilitated, because without the one there are no several. But for one who, having committed several offences, performs the procedure as if having committed one, it is not rehabilitated.

But one who, even when questioned in the forward and reverse order as described, does not know the extent of the nights, neither remembers nor is uncertain about it, the purification-end probation given to him is called the "greater purification-end." Having taken that, he should count the nights from the day it was taken back to the day of higher ordination, and undergo probation accordingly. This one does not increase upwards, but it decreases downwards. Therefore, if while undergoing probation he reaches a conclusion regarding the delimitation of nights, that "I committed the offence a month or a year ago," he should undergo probation for just a month or a year. The characteristics of requesting and giving probation herein should be understood according to the method that has come in the canonical text further on. At the conclusion of the formal act, the undertaking of the observance, the penance, and the rehabilitation are according to the method already stated. This is called the purification-end probation.

The "combined probation" is of three kinds - the shaking-off combination, the value combination, and the mixed combination. Therein, the "shaking-off combination" is - when one who has committed an intervening offence and concealed it, having shaken off and wiped away the days already served in probation, and having combined the subsequently committed offence with the original offence within the delimitation of the original days, the probation that should be given is called thus. That has come in detail in the canonical text itself further on, beginning with: "If so, monks, let the Community, having sent back the monk Udāyī to the beginning for one offence of intentional emission of semen, concealed for five days committed in the interval, give the combined probation for the original offence."

Now here is the adjudication: Whoever, having taken probation for a concealed offence, whether undergoing probation, or being worthy of mānatta, or practising mānatta, or being worthy of rehabilitation, commits another offence and conceals it for nights equal to or fewer than the original offence - by sending him back to the beginning, all those days of probation undergone and days of mānatta practised are shaken off and made as no days, and combining the subsequently committed offence with the original offence, probation should be given. Therefore, if the original offence is concealed for a fortnight, and the intermediate offence is concealed for less than a fortnight, probation for a fortnight itself should be undergone again. Even if the intermediate offence is concealed for a fortnight, probation for a fortnight itself should be undergone. By this method, the determination should be understood up to when the original offence is concealed for sixty years. For even having undergone probation for sixty years and having become worthy of mānatta, if one conceals an intermediate offence for one day, one again becomes worthy of probation for sixty years.

But if the intermediate offence is concealed for more than the original offence, when

it was asked "what should be done?" the Elder Mahāsumatta said: "This person is incurable; one who is incurable should be made to disclose and then dismissed." But the Elder Mahāpaduma said - "Why should he be called incurable? Is not this Samuccayakkhandhaka comparable to the time when the Buddhas were present? Whether an offence is concealed or unconcealed, or concealed for equal, fewer, or more days - the standard here is solely the ability of one who knows the Vinaya to formulate the formal act. Therefore, whichever offence is concealed for more, making that the original offence, and combining the other therein, probation should be given." This is called "odhāna-samodhāna" (combination by shaking off).

"Aggha-samodhāna" (combination by value) means: among several offences, whichever one, two, three, or several offences are concealed for the longest period, by combining with the value of those, probation is given for the remaining offences concealed for fewer nights according to the night-limit of those. This is called aggha-samodhāna. That too has come further on in the canonical text by the method beginning with "Now at that time a certain monk had committed several saṅghādisesa offences, one offence concealed for one day, one offence concealed for two days" etc.

But if one has a hundred offences concealed for ten days, and another hundred offences concealed for ten days, thus making it ten times so that there are a thousand offences concealed for a hundred days, what should be done about that? Combining all together, probation should be undergone for ten days. Thus by just ten days, even a hundred days of probation is fulfilled. And this too was said -

"A thousand offences, having concealed for a hundred nights;
Having dwelt for ten nights, the probationer would be freed."

This is called aggha-samodhāna.

"Missaka-samodhāna" (mixed combination) means: That which is given by combining offences of different bases together. Herein this is the method -

"I, venerable sirs, have committed several saṅghādisesa offences - one of emission of semen, one of bodily contact, one of lewd speech, one of self-gratification, one of acting as a go-between, one of building a hut, one of building a dwelling, one of malicious accusation, one of a different issue, one of schism of the Community, one of supporting a schism, one of being difficult to admonish, one of corrupting families. I, venerable sirs, request the Community for combined probation for those offences."

Having had him request three times, probation should be given with the appropriate formal act.

And here, whether formulated as "I have committed saṅghādisesa offences of different bases" or "I have committed saṅghādisesa offences," thus by the method stated previously, it is proper to formulate the formal act by basis, by class, by name, or by offence - this is missaka-samodhāna. At the conclusion of all probation formal acts, the discussion regarding the observance whether laid aside or not laid aside should be understood in the same manner as before.

The discussion on probation is finished.

Now the occasion has arrived for what was said: "We shall discuss pakkha-mānatta and samodhāna-mānatta at the conclusion of the discussion on the remaining probation." Therefore it is said: "Pakkha-mānatta" is the mānatta to be given to a nun. That should be given for half a month whether for a concealed or an unconcealed offence. For this was said: "A nun who has transgressed a weighty rule should practise pakkha-mānatta before both Communities." That should be given by the nuns, having purified their own boundary, either in the monastery boundary, or if unable to purify the monastery boundary, in a designated boundary, having assembled a group of four as the minimum quorum. If there is one offence, according to that one; if there are two, three, several, of one base or of different bases, according to each of those, taking whichever one wishes from among the basis, class, name, and offence, the formulation should be made.

Herein, this is a brief indication in terms of a single offence. That nun who has committed the offence, having approached the nun Community, having arranged her upper robe on one shoulder, having paid homage at the feet of the senior nuns, having sat down squatting, having raised joined palms, should address them thus - "I, noble ladies, have committed one offence of going between villages. I, noble ladies, request the Community for a half-month mānatta for one offence of going between villages."

Having had her request thus three times, an experienced and competent nun should inform the Community -

"Let the noble ladies of the Community listen to me. This nun named so-and-so has committed one offence of going between villages. She requests the Community for a half-month mānatta for one offence of going between villages. If the Community is ready, the Community should give a half-month mānatta to the nun named so-and-so for one offence of going between villages. This is the motion.

"Let the noble ladies of the Community listen to me. This... etc. For the second time also... For the third time I say this matter. Let the noble ladies of the Community listen to me... etc. gives... etc. The half-month mānatta has been given by the Community to the nun named so-and-so for one offence of going between villages. The Community approves, therefore it is silent. thus I remember it."

At the conclusion of the formal act, having undertaken the observance, having reported to the Community in the manner stated in the account of the monks' mānatta, for one who wishes to live with the observance laid aside, it should be laid aside right there in the midst of the Community, or when the nuns have departed, in the presence of one nun or a companion, in the manner already stated. But it should be reported and laid aside in the presence of another visiting nun. From the time of laying aside the observance, he stands in the position of one of regular standing. But when she undertakes it again and is observing until dawn, she is not permitted to dwell only in the presence of nuns. For it has been said: "The half-month mānatta should be observed before both Communities." Therefore, her teachers and preceptors should go to the monastery and address one great elder or a Dhamma-teaching monk who stands on the side of helpfulness - "There is a disciplinary procedure to be performed for a certain nun. For that purpose, noble sirs, please send four monks." It is not permissible to refuse to give assistance; he should say "I

shall send them." Four nuns of regular status, taking the nun who is observing mānatta, should go out before dawn, and having gone beyond two stone-throws from the village boundary, turning off the road, they should sit down in a concealed place screened by bushes and the like. Two stone-throws should also be passed beyond the monastery boundary, and four monks of regular status should also go there. But having gone, they should not sit in the same place together with the nuns; they should withdraw and sit in a place not far away. But in the Kurundī and Mahāpaccarī it is said: "The nuns should take one or two lay women, and the monks should also take one or two lay men, for the purpose of self-protection." And in the Kurundī itself it is said: "It is permissible to leave the vicinity of the nuns' residence and the monastery," but "of the village" is not said.

When the monks and nuns are thus seated, that nun, having undertaken the observance saying "I undertake the mānatta, I undertake the observance," should first report thus to the nun Community -

"I, noble ladies, have committed one offence of going between villages. I requested the Community for a half-month mānatta for one offence of going between villages. The Community gave me a half-month mānatta for one offence of going between villages. I am observing the half-month mānatta. 'I make it known, noble ladies, let the Community remember me as one who makes it known.'"

Then, having gone to the presence of the monks' Community, she should report thus - "I, noble sirs, have committed one offence... etc. I make it known, noble sirs, let the Community remember me as one who makes it known." Here too, it is permissible to report in whatever language.

Having reported, she should sit down in the presence of the nun community itself; from the time of reporting onwards, it is proper for the monks to depart. If there is danger, the nuns expect the monks to remain in that very place; they should remain. If another monk or nun comes to that place, she should report to them upon seeing them. If she does not report, there is both a breaking of the night and an offence of wrong-doing for breach of duty. If one passes by entering the vicinity without her knowing, there is only a breaking of the night, not an offence of wrong-doing for breach of duty. If the nuns wish to go earlier for the purpose of performing duties to their preceptors and others, they should go leaving one nun behind for the purpose of guarding against spending the night apart, falling short in number, and the offence of going between villages. When dawn has risen, the duty should be laid down in the presence of that nun. By this method, the mānatta should be observed for fifteen unbroken nights.

However, for one who has not laid down the duty, she should conduct herself properly in the manner stated in the Pārivāsikakkhandhaka. But this is the distinction - Regarding "one should report to a visitor," here, however many monks or nuns come to that village before the meal or after the meal, she should report to all of them. If she does not report, there is a breaking of the night and an offence of wrong-doing for breach of duty. Even if at night some monk passes by entering the vicinity of that village, there is indeed a breaking of the night, but on account of not knowing, she is freed from the breach of duty. In the Kurundī and others, however, it is said that it should be explained in the same manner as stated for monks who have not laid down

the duty. That appears more fitting because the duties of those on probation and so forth are delimited by the vicinity boundary. She should report at the Upasatha, she should report at the Pavāraṇā, and she should report daily to four monks and nuns. If the monks' alms-round succeeds in that village, she should go there itself. If it does not succeed, even having wandered elsewhere, she should come there, show herself, and then go. Or an appointed place outside the village should be arranged - "You will see us at such and such a place." She should go to the appointed place and report. If she does not see them at the appointed place, she should go to the monastery and report. At the monastery, she should report to all the monks. If it is not possible to report to all of them, she should stand outside the vicinity boundary and send nuns. She should report to the four monks brought by them. If the monastery is far and dangerous, she should go taking male and female lay followers. But if she dwells alone, she incurs the offence of spending the night apart; therefore, one nun of regular standing should be appointed and given to her for the purpose of dwelling under one roof.

Having thus observed the mānatta unbroken, rehabilitation should be performed in the manner already stated in a nun community of twenty. If while observing the mānatta she commits an intervening offence, she should be sent back to the beginning and mānatta should be given for that offence - so it is said in the Kurundī. This is called "pakkhamānatta" (the fortnightly mānatta).

"Combined penance," however, is of three kinds - combination by shaking off, combination by value, and mixed combination. Therein, that which is later described - when the Elder Udāyī, while undergoing probation for an offence concealed for five days, committed an intervening offence both during probation and at the stage of being worthy of penance, and was sent back to the beginning, the penance was authorised thus: "If so, monks, let the Community give six nights of penance to the monk Udāyī for three offences" - this is called "combination by shaking off." For this was given by repeatedly sending back to the beginning, shaking off the days already undergone, and combining with the former offences; therefore it is called combination by shaking off. In the Kurundī, however, it is stated: "The penance to be given to one who has completed the combined probation is combined penance." That too is fitting by that method.

Combination by value and mixed combination, however, refer to the penance to be given at the conclusion of the probation of combination by value and mixed combination; that should be given by formulating it in accordance with the formal act of the probation. By this much, what was stated - "In the canonical text, probation and penance have been stated in many ways by the method beginning with 'If so, monks, let the Community give probation for one day to the monk Udāyī for one offence of intentional emission of semen, concealed for one day'; since the determination stated at each relevant place would become excessively lengthy like the canonical text itself, and it would not be possible to comprehend it easily, therefore we shall show it here by combining it" - that has been accomplished in meaning.

The Discussion on Probation for a Concealed Offence

102. Now, the text that has been stated with respect to one concealed offence is clear in meaning.

108. Thereafter, having stated the canonical text by way of concealment for two days, three days, four days, and five days, an interim offence is shown starting from the probation for the offence concealed for five days. Since one who has committed that offence is indeed worthy of being sent back to the beginning, therefore sending back to the beginning is permitted for him therein. But if one who has laid aside his observances commits an offence, he is not worthy of being sent back to the beginning. Why? Because he did not commit it while undergoing probation; he committed it while standing in the position of one of regular status. Therefore, for that offence, a separate penance is to be observed. If it is concealed, probation too is to be undergone. As for this sending back to the beginning that has been stated, even when that is done, the days of probation already undergone are annulled. Thus, having shown an interim offence during probation, and then having shown an interim offence for one worthy of penance, sending back to the beginning is stated; even when that is done, the days of probation already undergone are likewise annulled. Then, for one who has completed probation, a combined penance for all three of those offences is shown. Then, having shown an interim offence for one observing penance, sending back to the beginning is stated. But when that sending back is done, both the days of penance already observed and the days of probation already undergone are likewise annulled. Then, having shown an interim offence for one worthy of rehabilitation, sending back to the beginning is stated. Even when that is done, all of those are likewise annulled. Thereafter, having combined all the interim offences, the act of rehabilitation is shown. Thus, in the section on concealment, five formal acts of announcement are shown by way of concealment for one day and so forth, and four by way of interim offences - nine formal acts of announcement are shown in total.

The discussion on probation for concealed offences is finished.

The Discussion on Combined Probation

125. Thereafter, combined probation and combined penance have been shown by way of an intervening offence concealed for five days, starting from within the probation for an offence concealed for a fortnight. And here, even when sending back to the beginning is carried out for an offence committed even during the time of one undergoing penance or one deserving penance, all the days of penance already observed and the days of probation already undergone are entirely annulled. Why? Because the intervening offence was concealed. For that very reason it was said - "Having sent back to the beginning, having given combined probation for the former offence, let them give six nights of penance." Thereafter, having combined all the intervening offences and having shown the act of rehabilitation, the matter of emission of semen is concluded.

The discussion on combined probation is finished.

The discussion on emission of semen is finished.

The Discussion on Probation with Combined Reckoning

134. Then, having shown two methods - the one based on a single offence and the one based on increasing offences - the combined probation according to value was shown.

Then, having shown the matter of an offence deliberately not reported, the canonical text was set down by the method beginning with "Here, monks" in order to show what should be done when, regarding an offence deliberately not reported due to states of not knowing, not remembering, or being uncertain, there later arises a sense of conscience, or when states of knowledge, remembering, or freedom from uncertainty arise. Then the canonical text was set down in the same way in order to show the unconcealed nature of offences concealed through not knowing, not remembering, or being uncertain.

The discussion on combined probation by calculation is finished.

The Discussion on Two-Month Probation

138. Then, having shown the case of requesting one month of probation for two offences concealed for two months, the canonical text has been set down in the same manner as before in order to show what should be done when, the other offence in the remaining month not having been reported due to the states of not doing so intentionally, not knowing, not remembering, and being uncertain, a sense of shame and so forth subsequently arose; and in order to show the state of having committed an offence concealed through not knowing, not remembering, and being uncertain.

The discussion on two-month probation is finished.

The Discussion on the Pure-Interval Probation and Others

156. Then, by the method beginning with "he does not know the limit of offences, he does not know the limit of nights," purifying probation is shown.

160. Next, the canonical text is set down to show the procedure in cases beginning with one undergoing probation who has left the monastic community and then received full ordination again, and so forth.

165. Therein, in the passages beginning with "commits in the meantime many offences, limited in number, not concealed," the meaning is: limited in number and not concealed by way of the determination of offences.

166. "The later class of offence" - it is just one class of offence, but because it was concealed afterwards, it is said "for the later class of offence." "The former" - here too the same method applies.

180. "Defined" and "mixed" - this is just a synonymous expression for "similar" and "of different subject."

The discussion beginning with the purifying probation is finished.

The Discussion on the Two-Monk Section of Eleven and Others

181. Next, regarding the one who conceals, in order to show the procedure, "Two monks" and so forth was stated. Therein, "mixed" means mixed with grave offences and the like. "Pure" means only the category of light offences, excluding offences

entailing initial and subsequent meetings of the Community.

184. Thereafter, for the purpose of showing the state of impurity and purity, what begins with "Here, monks, a monk commits many offences entailing initial and subsequent meetings of the Community" was stated. Therein, there is nothing whatsoever that is unclear either in wording or in meaning; therefore, both that and all that has not been stated before this should be understood following the text itself.

The discussion beginning with the eleven kinds in the section on two monks is finished.

The commentary on the Chapter on Compilation is finished.



ABOUT THIS TRANSLATION

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