

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-
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[Kd 3, PTS 1.137-1.156]



PaliVerse

3. Commentary on the Great Chapter

3. The Chapter on Entering the Rains Residence

Discussion on the Authorisation of Entering the Rains Residence

184. In the Chapter on the Entering of the Rains Retreat - "Not laid down" means not permitted or not arranged. "Those monks here" means those monks; the word "here" is merely a particle. "Bringing destruction" means bringing about annihilation. "Will keep still" means they will dwell without exertion in a fixed abode. "Birds" means birds. "To enter the rains retreat in the rainy season" means the rains retreat should be entered during the three months called the rainy season - this is the meaning. "How many are the periods for entering the rains retreat" means how many are the entrances into the rains retreat. "On the day after" - here, "the day after of which it is" means "the day after"; of that day after; the meaning is when it has passed, on the following day. In the second method also, "a month of which has passed" means "a month after"; of that month after; the meaning is when it has passed, when the month is complete. Therefore, on the first day after the full moon of Āsāḷhī, or on the first day immediately after the full moon following the full moon of Āsāḷhī, having attended to the monastery, having prepared drinking water and washing water, having completed all proper duties such as paying homage at the shrine, one should enter the rains retreat by uttering once or two or three times the declaration "In this monastery I enter the rains retreat for these three months."

The rains retreat should be entered by uttering the declaration.

Discussion on the Prohibition of Wandering During the Rains, etc.

185-186. "Whoever should depart" - here, the offence should be understood either by departing without intention to return or by letting dawn rise elsewhere. "Whoever should transgress" - here, the offences should be understood by counting the monasteries. For if on that day one enters the vicinity of a hundred monasteries and transgresses, there are a hundred offences. But if, having gone beyond the vicinity of a monastery, one turns back without entering the vicinity of another monastery, there is only one offence. If, due to some obstacle, one has not entered the earlier rains retreat, the later one should be entered.

"Wishing to advance the rains retreat" means wishing to advance the first month called the rains, meaning wishing to make the month of Āsāḷhī again instead of observing the month of Sāvaṇa. "In the coming bright fortnight" means in the coming month. "Monks, I allow one to comply with kings" - here, since in advancing the rains retreat there is no loss whatsoever for the monks, permission to comply was granted; therefore, one should comply also in other righteous matters. But in unrighteous matters, one should not comply with anyone.

Discussion on the Authorisation of Seven-day Business

187-188. Regarding seven-day business - "To go on seven-day business" means: whatever is to be done within seven days, that is seven-day business; the meaning is "I allow to go for that seven-day business which is the reason for going." "To go when sent" means: the meaning is "I allow to go only when sent as a messenger by these seven, beginning with a monk." "One should return within seven days" means: one should return within seven days itself; the meaning is that the eighth dawn should not be allowed to rise right there.

"For the Community of nuns" means: from this point onwards, the three - the privy, the bath house, and the bath house hall - are excluded.

189. "Storehouse" and so forth are as stated in the training rules on storehouses and so forth. "Kitchen" (rasavatī) means a food hall. "Proposal of marriage" (vāreyyaṃ) is as stated in the training rule on acting as a go-between. "Before this discourse is lost" means as long as this discourse is not lost, as long as this discourse does not perish. "Or he has some duty - or something to be done" - by this, whatever task has been considered is included. And in all cases, one should go when sent with just this allowable expression: "I wish to give a gift, to hear the Teaching, and to see the monks," or with a synonym of these. The order of the abbreviation should be understood thus: just as it is said "monasteries and so forth have been caused to be built by a lay follower dedicated to the Community, dedicated to several monks, dedicated to one monk, dedicated to the Bhikkhunī Community, to several nuns, to one nun, to several female probationers, to one female probationer, to several novice monks, to one novice monk, to several novice nuns, to one novice nun, and a dwelling has been caused to be built for one's own benefit"; in the same way, all should be stated as "by a female lay follower, by a monk, by a nun, by a female probationer, by a novice monk, by a novice nun, dedicated to the Community." One should go when sent on these seven kinds of business.

Discussion on the Authorisation Even When Not Sent for the Five

193. "For five on seven-day business" means that for these monks and others who are legitimate, one should go even when not sent, how much more when sent, for the reason shown in detail further on, such as "I will seek meal for the sick, or meal for the attendant of the sick, or medicine, or I will inquire, or I will attend." A monk is sick, discontent has arisen, remorse has arisen, wrong view has arisen, he has become guilty of a serious offence and is deserving of probation, he is deserving to be sent back to the beginning, he is deserving of penance, he is deserving of rehabilitation, the Community wishes to perform a legal act, or a legal act has been performed by the Community - for these ten reasons one should go to the presence of a monk. One should go to the presence of a nun for nine reasons; to the presence of a female trainee for six - the first four, her training has been invalidated, and she wishes to receive full ordination. Also for a novice, for six - the first four, he wishes to ask about the rains, and he wishes to receive full ordination. For a female novice, setting aside full ordination, one wishes to give her a training rule - together with this, for five. Further on, in the section permitted for mother and father, the same method applies. However, in the Andhaka Commentary it is said: "Those who are attendants of mother and father, whether relatives or non-relatives, it is proper to go even when not sent by them." That is stated neither in the Commentary nor in the canonical text, therefore it should not be accepted.

Discussion on the Authorisation Only When Sent

199. "One who resorts to monks" means a man who lives together with monks in one monastery. "Is falling into ruin" means is deteriorating. "Had caused timber to be cut" means had caused building material timber to be cut. "Would have brought" means would have conveyed. "I would give" means I would give. "On Community business" means here whatever needs to be done in the uposatha halls and other lodgings, or in shrines, parasols, railings and the like, even down to a monk's personal lodging - all of this is indeed Community business. Therefore, one should go for the purpose of accomplishing that, either to bring building materials and the like, or to have food and wages and the like given to carpenters and others.

Now here is the determination regarding the breaking of nights that goes beyond the canonical text - It is not allowable for one who has not been invited to go for the purpose of hearing the Dhamma. If in one great monastery an agreement has already been made beforehand - "One should assemble on such and such a day," one is indeed considered as invited, and it is allowable to go. It is not allowable to go thinking "I shall wash my robes." But if the teacher or preceptor sends one, it is allowable. If there is a monastery not too far away, and having gone there one cannot manage to return on that very day, it is allowable. It is not allowable to go even for the purpose of recitation, questioning and the like. But it is allowable to go thinking "I shall see my teacher." But if the teacher says to him "Do not go today," it is allowable. It is not allowable to go for the purpose of visiting a supporter's family or a relative's family.

Discussion on Non-offence of Breaking the Rains in Case of Danger

201. Regarding "to go where the village has gone" and so forth: if the village has gone not far away, one should go there for alms-round and then return to the monastery itself to dwell. If it has gone far away, the dawn should be observed by means of the seven-day allowance. If that is not possible, one should dwell right there in a suitable place. If people give ticket-meals and the like as they were being given, they should be told: "We are not dwelling in that monastery." But if they say: "We do not give to the monastery or the mansion, we give to you; dwell wherever you wish and eat," then one may eat as one pleases; it accrues to them indeed. But if they say: "Have it delivered to your dwelling place and eat," then one should take it to where one is dwelling, have it delivered by means of a rain-season offering, and eat.

If at the time of invitation they give the rains-residence offering, if they observed the dawn by means of the seven-day allowance, it should be accepted. But those whose rains retreat has been broken should say: "We did not dwell there; our rains retreat is broken." If they say: "Let those to whom our lodging was assigned accept it," it should be accepted. But as for goods for distribution such as robes and the like that were deposited in the monastery and brought here lest they be lost, one should go there itself, announce it, and distribute them. The same method applies also when fields, sites, and the like given to stewards with the instruction "From this, give the four requisites to the venerable ones" produce income there. For whether goods belonging to the Community for distribution are within the monastery or outside the boundary,

it is not proper to announce to those standing outside the boundary and distribute them. But even if they are in both places, it is indeed proper to announce to those standing within the boundary and distribute them.

Discussion on Non-offence of Breaking the Rains in Case of Schism in the Community

202. "The Community has been split" - here, when the Community has already been split, there is nothing to be done by going; but it is said "split" with reference to one who is suspected that "it will be split." "The Community has been split by several nuns" - here, it should not be understood that the Community has been split by nuns. For this has been said: "Upāli, a nun does not split the Community." But this is said with reference to the suspicion that "monks might split" the Community, having relied upon these nuns and made them their support.

Discussion on Entering the Rains in a Cart, etc.

203. "Cattle pen" means the dwelling place of cowherds. "Where the cattle pen has gone" - here, for one who has gone together with the cattle pen, there is no offence in breaking the rains retreat.

"When approaching" means when it is near. "To enter the rains retreat with a caravan" - here, on the day of entering the rains retreat, that monk should say to the lay followers: "It is proper to obtain a hut." If they make one and give it, having entered it, one should say three times: "I enter the rains retreat here." If they do not give one, one should enter the rains retreat beneath a stationary cart by way of a makeshift shelter. If even that is not obtainable, a resolution should be made. However, it is not proper to enter the rains retreat in the caravan itself. "Resolution" means merely the arising of the thought: "I shall dwell here for the rains retreat." If the invitation day occurs while still travelling with the caravan, the invitation should be performed right there. Then if the caravan, still within the rains retreat, reaches the place desired by the monk and passes beyond it, he should dwell at the desired place and perform the invitation there together with the monks. And if the caravan, still within the rains retreat, stops at a certain village along the way or disperses, he should dwell in that very village and perform the invitation together with the monks; without having performed the invitation, it is not proper to go further from there.

Even for one entering the rains retreat on a boat, one should enter the rains retreat in a hut itself. If, having searched, one does not obtain one, a resolution should be made. If within the three months the boat remains at sea, the invitation should be performed right there. Then if the boat reaches the shore, and he wishes to go further, it is not proper to go. He should dwell in the very village reached by the boat and perform the invitation together with the monks. Even if the boat goes elsewhere along the coast, and the monk wishes to dwell in the very first village reached, let the boat go; the monk should dwell right there and perform the invitation together with the monks.

Thus, in the three situations - at a cattle pen, with a caravan, and on a boat - there is no offence in breaking the rains retreat, and one is entitled to perform the invitation. But in the former cases, such as "being harassed by wild animals" etc., up to and

including the schism of the Community, there is merely no offence, but one is not entitled to perform the invitation.

204. "Not, monks, in a hollow in a tree" - here, in a mere hollow in a tree alone it is not allowable; but inside a large hollow in a tree, having made a hut with a cloth covering and having fitted an entrance door, it is allowable to enter. Having cut down a tree and having made a hut with a cloth covering on top of the stump, it is also allowable. "In the fork of a tree" - here too, in a mere fork of a tree alone it is not allowable. But having constructed a platform on a large fork and having made a hut with a cloth covering there, one should enter. "By one without lodging" - for one who does not have a lodging covered with any one of the five types of roofing and fitted with a door-fastening, by that one it should not be entered. "Not, monks, in a charnel-house" - a charnel-house hut is a hut of the type with a jointed bed and so forth; it is not allowable to enter there. But having made another hut in the cemetery, it is allowable to enter. "Not, monks, under an umbrella" - here too, having placed an umbrella on four posts, having made a wall-enclosure and having fitted a door, it is allowable to enter; this is called an umbrella-hut. "In a jar" - here too, with a large pot, having made a hut in the manner stated regarding the umbrella, it is allowable to enter.

Discussion on Unlawful Agreements, etc.

205. "An agreement of such a kind": here the meaning is that any other such unlawful agreement should not be made. Its characteristic is stated in the Mahāvibhaṅga.

207-208. "And there is an offence of wrong-doing regarding the promise" - here, the offence regarding the promise is not only in respect of "Reside here for the rains retreat for these three months," but there is also a wrong-doing regarding the promise in respect of each and every such promise as "Accept almsfood for these three months, both of us shall reside here for the rains retreat, we shall have the recitation done together." And that is for one whose mind was initially pure, by reason of subsequently breaking the promise; but for one whose mind was impure from the very beginning, there is a pācittiya offence regarding the promise, and a wrong-doing regarding the breaking of the promise - thus a wrong-doing together with a pācittiya is fitting.

In the passages beginning with "He, having nothing to be done, departs on that very day," if he departs without having entered upon the rains retreat, or having entered upon it spends the week externally, the first period is not discerned, and there is an offence regarding the promise. But having entered upon the rains retreat, even for one who departs on that very day on seven-day business without having let the dawn rise, if he returns within the week there is no offence - how much more so for one who returns within the week after having stayed for two or three days. "Having stayed for two or three days" - here too, the breaking of the rains retreat should be understood as occurring only when one without concern transgresses the boundary. If there is the intention "I shall reside here," but through forgetfulness he does not enter upon the rains retreat, the lodging taken is well taken, he is not one whose rains retreat is broken, and he is indeed permitted to invite.

"Seven days before the invitation ceremony has arrived" - here, it is proper to go from

the ninth day onwards; whether he comes or does not come, there is no offence. The remainder is clear in itself.

The commentary on the Entering upon the Rains Chapter is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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