

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

2. The Canon of Discipline - Commentaries (2. Vinaya Piṭaka - Aṭṭhakathā)
 2. Commentary on the Expiation (2. Pācittiya-aṭṭhakathā)
 3. The Section on Forfeiture (Commentary on the Analysis of the Nuns' Rules) (3. Nissaggiyakaṇḍam (bhikkhunīvibhaṅgavaṇṇanā))



PaliVerse

2. Commentary on the Expiation

3. The Nissaggiya Section (Explanation of the Analysis of the Nuns' Rules)

Commentary on the First Nissaggiya Pācittiya Training Rule

Thirty rules entailing relinquishment, declared for the nuns;
what now pertains to them, this is the order of the commentary.

733. "Crockery shop" means: vessels are called "crockery"; those who sell them are called "crockery dealers"; their shop is a "crockery shop"; the meaning is "or they will open that."

734. "Should hoard bowls" means should store up bowls; the meaning is that one should keep a bowl without determining it or assigning it even for one day. The remainder should be understood in the same manner as stated in the Mahāvibhaṅga. This alone is the distinction - therein the allowance is ten days, here there is not even one day. The remainder is exactly the same.

This too has the Kaṭhina as its origin - it arises from body and speech, and from body, speech and mind; it is a non-act; it is not release through perception; it is without consciousness; it is an offence by convention; it is bodily action; it is verbal action; it has three types of consciousness; it has three types of feeling.

The first training rule.

Commentary on the Second Nissaggiya Pācittiya Training Rule

738. In the second - "Poorly clothed" means having ugly cloth; the meaning is having worn-out cloth. "Have you ladies" means "have the ladies also."

740. "Given having designated" means even what is given after saying "let those who have arrived distribute it," or after saying "this is for the group, this I give to you," or what is given by placing it at the feet out of a desire to give - all this is called "given having designated." All of this is out-of-season robe-cloth. What is received back thus as "I give it to the lady" should be dealt with just as it was given. The remainder is clear in itself.

It has three origins - it is action, exempt by perception, with consciousness, a worldly fault, bodily action, verbal action, unwholesome consciousness, and of three feelings.

The second training rule.

Commentary on the Third Nissaggiya Pācittiya Training Rule

743-745. In the third - "Come now" means "take." "Takes by force herself" means that for one who, having given one, takes back one by force, there is one offence entailing relinquishment; when there are many, there are many offences. If she takes by force all at once those that have been folded and laid aside, the offences are

according to the number of items. But when they have been tied together and laid aside, there is only one offence. The remainder is clear in itself.

It has three origins - it is an act of commission, freed by right perception, with consciousness, a worldly offence, bodily action, verbal action, unwholesome consciousness, and painful feeling.

The third training rule.

Commentary on the Fourth Nissaggiya Pācittiya Training Rule

748. In the fourth - "For the price" means for the cost. "Friend, I have no need of ghee; I have need of oil" - this, it seems, she said thinking that having given back the ghee that had been brought, he would also bring oil. "Having asked" means having made known; or having requested "bring this particular thing."

752. "She asks for that very thing" means that what was first requested is not sufficient in a small amount, therefore the meaning is that she asks for that very same thing again. "She asks for something else" means if at first ghee was requested, and because the physician said "a pair should be cooked together," there is a need for oil, then she asks for something else thus: "I also have need of oil." "Having shown the benefit" means if ghee has been brought for a kahāpaṇa, and with this price double the amount of oil can be obtained, and with that too this task can be accomplished, therefore she asks having shown the benefit thus: "Bring oil." The remainder is clear in itself.

Six origins - it is an act, not release by cessation of perception, without consciousness, an offence by convention, bodily action, verbal action, three types of consciousness, three types of feeling.

The fourth training rule.

Commentary on the Fifth Nissaggiya Pācittiya Training Rule

753. In the fifth - "I have no need, female trainee" - it is said that the daughter of good family said this thinking: "This one, having been told thus, will certainly set aside this oil and bring me ghee from her own family house." "Having got in exchange" means simply having made known; this is the meaning. The remainder is everywhere similar to the fourth.

The fifth training rule.

Commentary on the Sixth Nissaggiya Pācittiya Training Rule

758. In the sixth - "Voluntary contribution" means: "We shall perform such and such a meritorious deed; give whatever you are able" - thus, having aroused the willingness and approval of others, this is a designation for the requisite obtained. "Given for the purpose of another thing" means given for the purpose of something else. "Specifying for something else" means given having specified for something else. "Belonging to the monastic community" means relinquished to the monastic community.

762. "She gives the remainder" means having exchanged what was given for a particular purpose, she gives the remainder for another purpose. "Having asked for permission from the owners" means having asked thus: "It was given by you for the purpose of a robe, and we already have robes, but we have need of oil and such things," she gives it. "In misfortunes" means in such kinds of calamities; the nuns abandon the monastery and depart; in such misfortunes it is proper to exchange for whatever is available. The remainder is clear in itself.

Six origins - action and non-action, not liberation by perception, without consciousness, an offence by convention, bodily action, verbal action, three kinds of consciousness, three kinds of feeling.

The sixth training rule.

Description of the Seventh Training Rule on Offences Requiring Forfeiture and Expiation

764. In the seventh - "Begged for oneself" means obtained by requesting oneself. This alone is the distinguishing factor here. The remainder is exactly as in the sixth.

The seventh training rule.

Description of the Eighth Training Rule on Offences Requiring Forfeiture and Expiation

769. In the eighth - "Belonging to a group" means given up by the community. This alone is the distinguishing factor here.

The eighth training rule.

Description of the Ninth Training Rule on Offences Requiring Forfeiture and Expiation

774. Regarding the ninth training rule - "begged for oneself" - this term is additional compared to that.

The ninth training rule.

Description of the Tenth Training Rule on Offences Requiring Forfeiture and Expiation

778. In the tenth - "The residential cell is falling into ruin" means the residential cell is being destroyed; the meaning is "it is falling apart." "Belonging to an individual, begged for oneself" - this alone is the only difference here. The remainder is similar to the preceding.

The tenth training rule.

Description of the Eleventh Training Rule on Offences Requiring Forfeiture and Expiation

784. In the eleventh - "Heavy cloth" means a cloth worn in the cold season. "Four kaṃsas at most" - here a kaṃsa is worth four kahāpaṇas; therefore in the word analysis it is said "worth sixteen kahāpaṇas."

Description of the Twelfth Training Rule on Offences Requiring Forfeiture and Expiation

789. In the twelfth - "Light cloth" means a cloth for the hot season. The remainder is clear in both training rules.

Six origins - it is an act, not release by cessation of perception, without consciousness, an offence by convention, bodily action, verbal action, three types of consciousness, three types of feeling.

The twelfth training rule.

"Ladies, the thirty rules entailing forfeiture and expiation have been recited" - here, having removed the two training rules on washing and receiving from the robe chapter in the Mahāvibhaṅga, having determined the out-of-season robe as an in-season robe, having exchanged it with the shared training rule, and with the uncut robe, the first chapter should be completed. Again, having removed the first seven training rules from the wool chapter and having inserted seven different ones, the second chapter should be completed. Having removed from the third chapter these three - the first bowl, the bathing cloth, and the forest-dwelling training rule - the third chapter should be completed with the training rules on bowl accumulation, heavy cloth, and light cloth. Thus, twelve training rules for nuns are laid down on one side only, and eighteen are laid down on both sides - in this way, by the course of the Pātimokkha recitation, the meaning here should be understood as "Ladies, the thirty rules entailing forfeiture and expiation have been recited." The remainder is just by the method already stated.

In the Samantapāsādikā, the Vinaya Commentary, in the Bhikkhunīvibhaṅga,

the commentary on the group of thirty is finished.

The forfeiture section 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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