

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)
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PaliVerse

2. Commentary on the Expiation

4. The Section on Offences Requiring Expiation (Explanation of the Analysis of the Nuns' Rules)

1. The Chapter on Garlic

1. Description of the First Training Rule on Garlic

The rules immediately following the thirty, comprising one hundred and sixty-six;

Those that were recited at the council - now there is the explanation of those as well.

793. Therein, in the first training rule of the Garlic Chapter - "Two or three bundles" means two or three packages; this is a designation for those full of kernels. "Not knowing moderation" means not knowing the measure, she had much garlic taken away while the field-keeper was trying to prevent it. "A certain swan realm" means a golden swan realm.

"He gave them one each" means that swan remembered his past life, and then, coming out of former affection, he gave them one feather each; that was indeed gold, capable of withstanding heating, hammering, and cutting. "He gave them one feather each" means that swan remembered its past life, and then, coming out of former affection, he gave them one feather each; that feather was indeed gold, resistant to heating, beating, and cutting.

795. "Magadhan" means grown in Magadha. For here "garlic" is intended as garlic grown in the Magadha country, and that too is only bulb-garlic, not one with just one or two kernels. In the Kurundī, however, without mentioning the place of origin, it is stated: "Magadhan means bulb-garlic." Regarding "with each swallowing," here if she combines two or three bulbs together and swallows them, there is one offence requiring expiation. But if she breaks them apart and eats each kernel separately, there are offences requiring expiation according to the count of efforts.

797. The distinction among onions and so forth should be understood by colour or by core - As for colour, firstly, the onion is of pale colour. The red onion is of red colour. The green onion is of green leaf colour. As for the core, the onion has one core, the red onion has two, the green onion has three. The shallot garlic has no core, for it has only a sprout. However, in the Mahāpaccarī and other texts, it is stated: "The onion has three cores, the red onion has two, the green onion has one." These onions and so forth are permissible in their natural state itself. However, in the cooking of curry and so forth, the Māgadhaka variety is also permissible. For that is permissible to be added into whatever is being cooked - whether mung bean curry and so forth, or preparations of fish and meat, or oils and so forth, or jujube salad and so forth, or sour vegetable dishes and so forth, or additional bits, or wherever at all, even down to rice gruel and cooked rice. The remainder here is clear in itself.

The origin of the sheep's wool rule -it is an act of commission, not the liberation of perception, without consciousness, an offence by convention, a bodily action, with three types of consciousness, with three types of feeling.

The garlic training rule, the first.

2. Description of the Second Training Rule

799. In the second - "Private parts" means in a concealed area. However, for the purpose of showing its classification, it is said "both armpits and the area of urination." "Even one hair" means whether with scissors, or with tweezers, or with a razor, or with whatever means, whether by a single effort or by various efforts, whether having one or many removed, there are expiations according to the count of efforts, not according to the count of hairs.

801. "Due to illness" means there is no offence for one who has it collected on account of illness such as itching, scabies, and so forth. The remainder is clear in itself. It has four origins - it originates from the body, from body and speech, from body and mind, and from body, speech, and mind; it is action, not liberation through perception, without mind, an offence by convention, bodily action, verbal action, with three types of consciousness, with three types of feeling.

The second training rule.

3. Description of the Third Training Rule

803-804. In the third - "For slapping with palm" means slapping with the open hand palm. "Even with a blue lotus petal at the very least" - here, the petal is indeed large; even if one strikes with the stamen, it is still an offence.

805. "Due to illness" means it is permissible to strike a boil or a wound. The remainder is clear in itself. It has the origin of the first pārajika -it is action, exempt from perception, with consciousness, a worldly offence, bodily action, unwholesome consciousness, and of three feelings.

The third training rule.

4. Description of the Fourth Training Rule

806. In the fourth - "A former royal consort" means a consort of the king in the former lay life. "Used to come after a long time" means he comes after a long interval. "Did you manage" means were you able. When it was said "Whose work is this?" thinking "Even though I have not disclosed it, these will suspect me," she spoke thus - "This is my work."

807. "Coated with lac" means a smooth stick made with lac. This is stated by way of the basic object, but for one inserting any stick whatsoever, there is indeed an offence. Therefore he said - "Even inserting a lotus petal as a means of release." And even this is excessively large; but for one inserting even as much as a filament, there is indeed an offence. The remainder is clear in itself. The origin and so forth are similar to what was stated regarding the slapping with the palm.

The fourth training rule.

5. Description of the Fifth Training Rule

810. In the fifth - "Taking excessively deep water cleansing" means having inserted excessively far inside, washing with water.

812. "Even as little as a hair-tip she exceeds" means in breadth inserting a third or fourth finger, in depth inserting even as little as a hair-tip beyond two joints, there is an offence requiring expiation - this is the meaning. For this was stated in the Mahāpaccariya - "With one finger, three joints should not be taken; with three or four fingers, even one joint each should not be taken." The remainder is clear in itself. The origin and so forth are similar to those stated in the case of striking with the palm.

The fifth training rule.

6. Description of the Sixth Training Rule

815. In the sixth - "Meal participation" means the meal duty. "Having stood close with drinking water and a fan" means having taken a water vessel in one hand and a fan in the other, standing nearby while fanning - this is the meaning. "Spoke inappropriately" means "formerly too you used to eat thus, and I used to attend upon you thus" - having transgressed the conduct of one gone forth, she spoke talk connected with household life - this is the meaning.

817. "Whatever drinking water" means whether it be pure water, or any one among buttermilk, whey, molasses-water, milk, and so forth. "Whatever fan" means even a corner of a robe. "She stands within arm's reach, there is an offence requiring expiation" - here the expiation is stated only on account of standing. However, on account of striking, a wrongdoing has been laid down in the Khandhaka. However, on account of striking, an offence of wrong-doing has been laid down in the Khandhaka.

819. "She gives, she induces to give" means she gives, saying "Drink this water" or "Eat with this curry and so on"; she gives a palm-leaf fan, saying "Eat while fanning with this"; or she induces another to give both, there is no offence. "She commands one not fully ordained" means she commands a novice nun to attend upon her, there is no offence. The remainder is clear in itself.

The origin of the sheep's wool rule - it is an act of commission, not the liberation of perception, without consciousness, an offence by convention, a bodily action, with three types of consciousness, with three types of feeling.

The sixth training rule.

7. Description of the Seventh Training Rule

822. In the seventh - "If she accepts thinking 'I will eat,' there is an offence of wrong-doing" - this is called a wrong-doing of preliminary effort. Therefore, it is not only at the moment of accepting; but after accepting, in bringing it from the forest, in drying it, on the day of roasting in setting up the stove for the purpose of roasting, in setting up the pan, in setting up the ladle, in taking firewood and making a fire, in putting the grain into the pan, in stirring with the ladle, in setting up the mortar, pestle and so forth for the purpose of pounding, in pounding, splitting, washing and so forth - up until placing it in the mouth and chewing with the teeth for the purpose of swallowing, in all these preliminary efforts there are offences of wrong-doing; but at the time of

swallowing, by the count of each swallowing, there are offences requiring expiation. And here, both the request and the eating are the measure. Therefore, even for one who, having requested it herself, has another do the roasting, pounding and cooking, and then eats, there is an offence. Even for one who, having had another make the request, does the roasting and so forth herself, and then eats, there is an offence. But in the Mahāpaccarī it is said: "This so-called raw grain, even if one eats having requested it from one's own mother, it is just an offence requiring expiation. For one who eats what was obtained without requesting, having done the roasting and so forth herself or having had it done, there is a wrong-doing. For one who eats what was obtained through another's request, having done the roasting and so forth herself, or having had that person do it, or having had another do it, there is just a wrong-doing." And again it is stated: "What was obtained through another's request, for one who eats having done the roasting and so forth herself, it is just an offence requiring expiation. But for one who eats having had another do the roasting and so forth, there is a wrong-doing." That is self-contradictory, for there is no distinction between doing the roasting and so forth oneself or having it done by another. However, in the Mahā-aṭṭhakathā it is stated without distinction: "For one who eats what was requested by another, there is a wrong-doing."

823. "Due to illness" means there is no offence in asking for grain for the purpose of steam baths and the like. "However, what is obtainable without asking may be accepted for the purpose of new construction" - this was stated in the Mahāpaccarī. "If she asks for late crops" means, setting aside the seven grains, there is no offence for one who asks for mung beans, black beans and the like, or gourds, pumpkins and the like, or anything else whatsoever, in a situation involving relatives or those who have given an invitation. However, raw grain is not permissible in a situation involving relatives or those who have given an invitation. The remainder is clear in itself.

It has four origins - it originates from the body, from body and speech, from body and mind, and from body, speech, and mind; it is action, not liberation through perception, without mind, an offence by convention, bodily action, verbal action, with three types of consciousness, with three types of feeling.

The seventh training rule.

8. Description of the Eighth Training Rule

824. In the eighth - "Nibbiṭṭharājabhaṭo" means one who has been established as a royal soldier, receiving the king's wages (keṇi) thereby; having obtained a position through the royal wages, from that he gained his livelihood - this is the meaning. "I will request that same soldier's path" means he was thinking "Having given the king's wages, I will request that very same position again." "Rebuked" means he admonished those nuns saying "Do not do such a thing again."

826. "She throws herself" means even if she throws all four things in a single effort, there is only one offence; if she throws them separately, there are offences according to the number of things. The same method applies in the case of commanding as well. Even in the case of throwing a tooth-stick, for a nun it is an offence requiring expiation. For a bhikkhu, it is an offence of wrong-doing in all cases. 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 eighth training rule.

9. Description of the Ninth Training Rule

830-832. In the ninth - "Whatever is planted for the use and enjoyment of human beings" means whether it be a field or a coconut grove and the like; wherever she throws these things on a place where green vegetation has been planted, the classification of offences should be understood in the same manner as before. Whether sitting in a field or in a grove, while eating or chewing sugarcane and the like; while going, she throws leftover water, peelings and the like on a place of green vegetation, or even having drunk water, throws away a coconut with its top cut off, it is an offence requiring expiation only. For a monk, it is an offence of wrong-doing. However, in a cultivated place where seeds have been sown, as long as sprouts have not arisen, for all it is an offence of wrong-doing. It is allowable to throw in corners of fields and the like where seeds have not been sown, or at field boundaries and the like where planted vegetation has not yet grown. It is also allowable at places where human beings throw their rubbish. "Abandoned field" means when human beings have harvested the crops and gone, it is called an abandoned field; it is allowable there. But where they guard it thinking "even the reaped early crops and the like will grow again," there it is according to the actual basis. The remainder is clear in itself. Six origins - action and non-action, etc. three feelings.

The ninth training rule.

10. Description of the Tenth Training Rule

835. In the tenth - "Whatever dancing" means whether dancers and the like dance, or drunkards, or even peacocks, parrots, monkeys and the like, all of that is indeed dancing. "Whatever singing" means whether it be the singing of dancers and the like, or the well-performed singing endowed with the qualities of the Triple Gem at the time of the final passing away of the Noble Ones, or the Dhamma-reciter's singing of unrestrained monks, all of that is indeed singing. "Whatever music" means whether it be the playing of stringed instruments and the like, or the playing of kettle drums, or even the playing of water drums, all of that is indeed music.

836. "If she goes to see, there is an offence of wrong-doing" means there is an offence of wrong-doing for each clause in the series. "Where standing she sees or hears" means if, with a single effort, while looking she sees, and hears the singing and music of those very same performers, there is only one offence requiring expiation. But if, having looked in one direction, she sees dancing, and then having looked in another direction she sees singers, and in another direction instrumentalists, there are separate offences. A nun is not permitted to dance, sing, or play music herself, nor is she permitted to tell others "Dance, sing, play music." She is not permitted to say "Give an offering to the shrine, lay followers," nor, when it is said "We shall perform service to your shrine," is she permitted to accept by saying "Very well." "Everywhere an offence requiring expiation" - this is stated in all the commentaries. For a monk, it is an offence of wrong-doing. However, when it is said "We shall

perform service to your shrine," it is permissible to say "Performing service is indeed good."

837. "Standing in the monastery" means having stood in the monastery, whether inside the monastery or outside the monastery, she sees or hears dancing and so forth - there is no offence. "When there is something to be done" means having gone for the purpose of ticket-food and so forth, or having gone for some other task, she sees or hears at the place where she has gone - there is no offence. "In misfortunes" means being afflicted by such a calamity, she enters the place of a show; for one who, having thus entered, sees or hears - there is no offence. The remainder is clear in itself.

The origin of the sheep's wool rule - it is action, not release through perception, without consciousness, worldly wrong, bodily action, unwholesome consciousness, three feelings.

The tenth training rule.

The Chapter on Garlic is first.

2. The Chapter on Darkness

1. Description of the First Training Rule

839. In the first training rule of the Andhakāra Chapter - "When there is no light" means when not illuminated by even one among lamps, moon, sun, or fires. Therefore in its word-analysis it is said "without light." "Or should converse" means should engage in talk connected with household life.

841. "Not wishing for a secret place, thinking about something else" means not wishing for the enjoyment of a secret place, being occupied with something other than the enjoyment of a secret place, she asks about a relative, or discusses about giving or worship. The remainder is clear in itself. The origin of the thief-caravan rule - it originates from body and mind, and from body, speech, and mind; it is an act of doing; it has release through perception; it is with consciousness; it is a worldly offence; it is bodily action; it is verbal action; it is unwholesome consciousness; it has two feelings.

The first training rule.

2. Description of the Second Training Rule

842. In the second - "in a concealed place" - this alone is the difference. All the rest is exactly the same as the preceding.

The second training rule.

3. Description of the Third Training Rule

846. In the third - "in the open air" is the difference; all the rest is just the same.

The third training rule.

4. Description of the Fourth Training Rule

850-853. In the fourth - "Whispering in the ear" means the base of the ear is referred to; it is said as "would whisper at the base of the ear." "When there is something to be done" means for the purpose of fetching ticket-food and the like, or for the purpose of putting away what has been badly stored in the monastery. The remainder is clear in itself. The origin and so forth are similar to the preceding.

The fourth training rule.

5. Description of the Fifth Training Rule

854. In the fifth - "While cleaning the house" means it is said that this occurred to them - "No bodily or verbal transgression is seen in the elder nun; let us at least clean the house." Then, while cleaning the house, they saw it.

856. "For one going past the shelter": for one crossing the first foot, there is an offence of wrong-doing; for one crossing the second, there is an offence requiring expiation. In the case of going beyond the precincts, the same method applies.

858. "For a sick woman" means one who, due to such an illness, is unable to ask permission. "In misfortunes" means a fire has broken out in the house, or there are thieves; in such a calamity, one departs without asking permission, there is no offence. The remainder here is clear in itself.

The origin of the kaṭhina offence - It originates from body and speech, and from body, speech, and mind; it is action and non-action; it is not release through perception; it is without mind; it is an offence by convention; it is bodily action; it is verbal action; it is with three types of consciousness; it is with three types of feeling.

The fifth training rule.

6. Description of the Sixth Training Rule

860. In the sixth - "Should sit down" means should sit. For one who sits down and then leaves, there is one offence; for one who, without sitting down, lies down and then leaves, there is one offence; for one who sits down and lies down and then leaves, there are two offences.

863. "Permanently laid down" means permanently laid down for the benefit of the nuns. The remainder is clear in itself. Origin relating to the kaṭhina... etc. three feelings.

The sixth training rule.

7. Description of the Seventh Training Rule

864. In the seventh as well - everything should be understood in the same manner as stated in the sixth.

The seventh training rule.

8. Description of the Eighth Training Rule

869. In the eighth - everything is clear in itself. It has three origins - it is an act of commission, release from perception, with consciousness, a worldly offence, bodily action, verbal action, unwholesome consciousness, and painful feeling.

9. Description of the Ninth Training Rule

875. In the ninth - "Should curse" means should make an imprecation. "Curses with hell" means she reviles in such a manner as "May I be reborn in hell, may I be reborn in Avīci, may she be reborn in hell, may she be reborn in Avīci" and so forth. "Curses with the holy life" means she reviles in such a manner as "May I become a householder woman, may I become a white-robed woman, may I become a female wanderer, or may the other become such" and so forth; for each utterance there is an expiation. But setting aside hell and the holy life, for one who reviles in such a manner as "female dog, female pig, one-eyed, crippled" and so forth, for each utterance there is an offence of wrong-doing.

878. "For one with meaning as the priority" means for one who is explaining the commentary. "For one with the teaching as the priority" means for one who is reciting the canonical text. "For one with instruction as the priority" means there is no offence for one who, standing on the basis of instruction, says thus: "Even now you are like this; it would be good if you desisted. If you do not desist, having done such actions again, you will certainly be reborn in hell, you will be reborn in the animal realm." 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 ninth training rule.

10. Description of the Tenth Training Rule

879. In the tenth - everything is clear in itself. It has its origin in the abandonment of responsibility - it originates from body, speech, and mind; it is an action; it has a perceived liberation; it is with consciousness; it is a worldly offence; it is bodily action; it is verbal action; it is unwholesome action; it has painful feeling.

The tenth training rule.

The Chapter on Darkness is second.

3. The Chapter on Naked

1. Description of the First Training Rule

883-886. In the first training rule of the Nakedness Chapter - "Brahmacariyaṃ ciṇṇena" means "by the holy life practised"; or alternatively, "by the practice of the holy life"; thus the instrumental case should be understood either in the sense of means or in the sense of possession. "Acchinnacīvarikāya" - this is said with reference to the bathing cloth, not another robe. Therefore, when the bathing cloth is cut off or lost, there is no offence for one bathing naked. Even if the bathing-cloth robe is of great value and it is not possible to wear it and go outside, even so it is permissible to bathe naked. The remainder here is clear in itself.

The origin of the sheep's wool rule -it is an act of commission, not the liberation of perception, without consciousness, an offence by convention, a bodily action, with three types of consciousness, with three types of feeling.

The first training rule.

2. Description of the Second Training Rule

887. In the second - everything 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 second training rule.

3. Description of the Third Training Rule

893-894. In the third - "Being without obstacle" means without obstacle by even one obstacle among the ten obstacles. "Merely having abandoned the task" means having abandoned the task, even if she sews afterwards, the meaning is that it is still an offence. The remainder is clear in itself.

It has its origin in the abandonment of responsibility -non-performance, release through perception, with consciousness, worldly wrong, bodily action, verbal action, unwholesome consciousness, painful feeling.

The third training rule.

4. Description of the Fourth Training Rule

898-899. In the fourth - Five days is "five-day"; "five-day" itself is "five-day-period." The going about of double robes is "double-robe-going-about." The meaning is the rotation of the five robes that have received the name "double robes" in the sense of being combined, whether for the purpose of use or for the purpose of airing. Therefore, in the word-analysis, he said beginning with "on the fifth day, five robes." "There is an offence of expiation" - here, for one robe there is one offence;for five, there are five.

900. "In times of difficulty" means an expensive robe that cannot be used in situations such as danger from thieves; in such a calamity there is no offence. The remainder is clear in itself. The origin of the kaṭhina offence - non-action, not release through perception, without consciousness, an offence by rule, bodily action, verbal action, three types of consciousness, three types of feeling.

The fourth training rule.

5. Description of the Fifth Training Rule

903. In the fifth - "A robe that should be handed back" means a robe that should be returned; the meaning is a robe that, belonging to another, was taken without asking and should be given back again.

906. "In misfortunes" means if thieves carry away what is open or what is not put away, there is no offence for one who keeps it in such misfortunes. The remainder is clear in itself. The origin of the kaṭhina offence - 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 fifth training rule.

6. Description of the Sixth Training Rule

909-910. In the sixth - "Another requisite" means any one among bowls and such things or ghee, oil and such things. "Benefit" means she asks "How much is it worth? Do you wish to give it?", they say "It is worth such and such." If she says "Wait for now, cloth is expensive at present, in a few days when cotton arrives it will be of equal value" and thus dissuades them, there is no offence. 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 sixth training rule.

7. Description of the Seventh Training Rule

911. In the seventh - "Departed" means they went here and there, awaiting the arrival of the others, thinking "Surely she will come for us too." "Should obstruct" means should prevent.

915. "Having shown the benefit" means: there is no offence for one who prevents by showing the benefit thus: "There is not enough for one cloth for each, please wait, in a few days it will arise, then I shall distribute." The remainder is clear in itself.

It has three origins - It is action, release from perception, with consciousness, an offence by rule, bodily action, verbal action, with three types of consciousness, with three types of feeling.

The seventh training rule.

8. Description of the Eighth Training Rule

916-918. In the eighth - "Dancers" means those who perform dramatic plays. "Actors" means those who dance. "Acrobats" means those who perform feats of leaping on bamboo poles, leather straps, and the like. "Magicians" means conjurers. "Drummers" means those who play with a pot-drum; they are also called "bimbisaka players." "Gives, an offence of expiation" - here the offences should be understood by counting the robes. 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 eighth training rule.

9. Description of the Ninth Training Rule

921-924. In the ninth - "Because of a weak expectation of a robe" means because of a weak robe-expectation. "Benefit" means even though they say "We are not able, lady," if she shows the benefit thus: "Now cotton will come for them, a faithful and

devoted man will come, he will certainly give," and thereby dissuades them, there is no offence. 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 ninth training rule.

10. Description of the Tenth Training Rule

927. In the tenth - "Not give the removal of kathina-privileges": what kind of removal of kathina-privileges should be given, and what kind should not be given? When the benefit rooted in the spreading is great and the benefit rooted in the removal is small, such a one should not be given. But when the benefit rooted in the spreading is small and the benefit rooted in the removal is great, such a one should be given. Even when the benefits are equal, it should still be given for the purpose of maintaining faith.

931. "Benefit" means there is no offence for one who prevents having shown such a benefit as: "The nun community has worn-out robes, the great gain is rooted in the benefit of the kaṭhina." 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 tenth training rule.

The Chapter on Naked is third.

4. The Tuvāṭṭa Chapter

1. Description of the First Training Rule

933. In the first training rule of the Tuvāṭṭa chapter - "Should share" means should lie down. The remainder is clear in itself. The origin of the sheep's wool rule - it is an act of commission, not the liberation of perception, without consciousness, an offence by convention, a bodily action, with three types of consciousness, with three types of feeling.

The first training rule.

2. Description of the Second Training Rule

937. In the second - "one sheet and cloak for them" means "sharing the same sheet and cloak"; this is a designation for those who manage by spreading one end and wrapping with the other end of portable cloaks, coverlets, reed mats and the like.

940. "Having shown a defining mark" means the meaning is that there is no offence for those who lie down having placed in the middle a yellow robe, or a cross-bar staff, or at the very least even a waistband. The remainder is clear in itself. The origin of the sheep's wool rule - it is an act of commission, not the liberation of perception, without consciousness, an offence by convention, a bodily action, with three types of consciousness, with three types of feeling.

The second training rule.

3. Description of the Third Training Rule

941. In the third - "Highly esteemed" means esteemed as eminent because of having gone forth from an eminent family and because of being eminent in virtuous qualities. "Overcome by jealousy" means afflicted by jealousy; the meaning is "overpowered." "Much given to informing" means informing is abundant for them; the meaning is that during the day they are informing the great multitude of people. "Much given to asking" means asking is abundant for them. "Asking" should be understood as making known through various methods such as citing reasons and giving examples, not as begging.

943. In walking up and down, offences should be understood by counting the turns. In "stands" and so forth, by counting the efforts. In "recites" and so forth, by counting the words and so forth. The remainder is clear in itself.

It has three origins - It is action and non-action, exempt by perception, with consciousness, a worldly offence, bodily action, verbal action, unwholesome consciousness, and painful feeling.

The third training rule.

4. Description of the Fourth Training Rule

949. In the fourth - "If there is an obstacle" means if there is an obstacle of the ten kinds. "If having sought one does not obtain" means one does not obtain another attendant. "For a sick woman" means when she herself is sick. "In misfortunes" means there is no offence when such a calamity exists. The remainder is clear in itself.

It has its origin in the abandonment of responsibility - non-performance, release through perception, with consciousness, worldly wrong, bodily action, verbal action, unwholesome consciousness, painful feeling.

The fourth training rule.

5. Description of the Fifth Training Rule

952. In the fifth - "Commands another" means here, if commanded "throw out," and with one effort she makes her pass through even many doors, there is one offence. But if commanded thus "pass through this door and this door," she passes through, there are offences according to the number of doors. 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 fifth training rule.

6. Description of the Sixth Training Rule

955. In the sixth - everything is clear in itself. The origin of the formal admonition - non-performance, release through perception, with consciousness, worldly wrong, bodily action, verbal action, unwholesome consciousness, painful feeling.

7-8-9. Description of the Seventh, Eighth, and Ninth Training Rules

961. In the seventh, eighth, and ninth, everything is entirely clear. All originate from sheep's wool, are actions, are not liberation through perception, are without consciousness, are offences by designation, are bodily actions, are of three types of consciousness, and of three types of feeling.

The seventh, eighth, and ninth training rules.

10. Description of the Tenth Training Rule

973. In the tenth - "Crowded" means congested.

975. "At the mere moment of laying down the responsibility" means even if she sets out afterwards having laid down the responsibility, the meaning is that it is still an offence. After inviting, even if she goes five yojanas, there is no offence. Regarding six, there is nothing to be said. But if, having gone three, she returns by that same route, it is not allowable. To come by another route is allowable.

976. "An obstacle" means when there is an obstacle of ten kinds -having set out thinking "I shall go to the other side," but a river flood has come, or there are robbers on the road, or a storm arises, it is proper to turn back. The remainder is clear in itself. It has the origin of the first pārājika -non-action, release by perception, with consciousness, worldly wrong, bodily action, unwholesome consciousness, painful feeling.

The tenth training rule.

The Tuvāṭṭa Chapter is the fourth.

5. The Picture Gallery Chapter

1. Description of the First Training Rule

978. In the first training rule of the Cittāgāra Chapter - "Royal palace" means the king's pleasure house. "Picture gallery" means a pleasure picture hall. "Park" means a pleasure garden. "Pleasure grove" means a pleasure grove. "Pond" means a pleasure pond. Therefore, in the word analysis it is stated "wherever the king's pleasure" etc. "Goes to see, there is an offence of wrong-doing" - here the wrong-doing is by counting each step. "Standing where she sees" - here, however, if standing in just one place, without lifting a foot, she sees all five, there is only one expiation. But for one who looks towards and sees in each different direction, there are separate offences. For a monk, however, there is a wrong-doing in all cases.

981. "Standing in the monastery" means they are building royal residences and the like within the monastery; there is no offence for her seeing those. "Going or coming" means when she is going for the purpose of alms-food and the like, there is a path, and she sees those; there is no offence. "When there is something to be done, having gone" means having gone to the king's presence for some matter to be done, she sees; there is no offence. "In misfortunes" means being afflicted by someone, having entered, she sees; there is no offence. The remainder is clear in itself.

The origin of the sheep's wool rule -it is action, not release through perception, without consciousness, worldly wrong, bodily action, unwholesome consciousness, three feelings.

The first training rule.

2. Description of the Second Training Rule

982. In the second - the offences in sitting down upon and lying down upon should be understood by counting the efforts. The remainder is clear in itself.

The origin of the sheep's wool rule -it is an act of commission, not the liberation of perception, without consciousness, an offence by convention, a bodily action, with three types of consciousness, with three types of feeling.

The second training rule.

3. Description of the Third Training Rule

988. In the third - "For each pulling up" means however much is pulled by hand, when that strand is wound, there is one offence. But prior to spinning, beginning with the picking of cotton, in all efforts there is a wrong-doing by counting each turn of the hand.

989. "Spun thread" means she joins together fringe-threads and the like and spins them, or she re-spins what has been badly spun. The remainder is clear in itself. The origin of the sheep's wool rule - it is an act of commission, not the liberation of perception, without consciousness, an offence by convention, a bodily action, with three types of consciousness, with three types of feeling.

The third training rule.

4. Description of the Fourth Training Rule

992. In the fourth - In the cases beginning with "rice gruel or," starting from the pounding of rice, in all preliminary efforts, there is an offence of wrong-doing by counting the efforts. In the cases of rice gruel and meals, there are offences requiring expiation by counting the vessels; in the cases of solid food and so forth, there are offences requiring expiation by counting the portions.

993. "At a rice gruel drinking" means: when people are preparing a rice gruel drinking or a meal for the Community for the benefit of the Community, there is no offence for one who cooks anything as their helper. Having become a helper at a shrine worship, she offers perfumes and the like; this is allowable. "For one who is her own steward" means: even if her parents come, having had them make some fan or broom-stick and having placed them in the position of steward, it is allowable to cook anything. The remainder is clear in itself. The origin and so forth are similar to the third.

The fourth training rule.

5. Description of the Fifth Training Rule

996. In the fifth - "When there is no obstacle" means when there is no obstacle of the ten kinds. Having laid down the responsibility and judging afterwards means she judges only after having committed an offence.

998. "Having sought one does not obtain" means she does not obtain companion nuns. The remainder is clear in itself. It has its origin in the abandonment of responsibility - non-doing, release through perception, with consciousness, worldly fault, bodily action, verbal action, unwholesome consciousness, painful feeling.

The fifth training rule.

6. Description of the Sixth Training Rule

999. In the sixth - everything should be understood in the same manner as stated in the training rule concerning householders in the chapter on nakedness. But this is the difference: that has six origins. This, because it is stated "with her own hand," has the origin of sheep's wool, is an act of commission, is not release through non-perception, is without consciousness, is an offence by convention, is bodily action, involves three types of consciousness, and involves three types of feeling.

The sixth training rule.

7. Description of the Seventh Training Rule

1007. In the seventh - "Again by another method" means on another occasion. "In misfortunes" means even when one has removed a costly robe from the body and stored it well, thieves steal it; in such misfortunes, there is no offence for one who wears it without having forfeited it. The remainder is clear in itself.

The origin of the kaṭhina offence - It arises from body and speech, and from body, speech, and mind; it is action and non-action; it is not liberation through perception; it is without mind; it is an offence by regulation; it is bodily action; it is verbal action; it is of three types of consciousness; it is of three types of feeling.

The seventh training rule.

8. Description of the Eighth Training Rule

1008. In the eighth - "Without relinquishing" means without giving it over for the purpose of looking after; the meaning is without requesting thus: "You should watch over this."

1012. "Having sought she does not obtain" means she does not obtain a caretaker. "For a sick woman" means for one who is unable to make a verbal declaration. "In misfortunes" means when the country is in turmoil, they abandon their dwelling and depart; in such misfortunes there is no offence. The remainder is clear in itself. The origin and so forth are similar to the immediately preceding training rule.

The eighth training rule.

9. Description of the Ninth Training Rule

1015-1016. In the ninth - "External and not connected with benefit" means of various kinds such as the skills of elephants, horses, chariots, bows, and swords, spells of sorcery, paralysing, subjugating, and desiccating, application of antidotes, and so forth, which cause harm to others. "Protection" means of various kinds such as protection against yakkhas, nāga circles, and so forth - all are applicable. The remainder is clear in itself.

The origination of the training rule -It originates from speech and from speech together with mind, it is functional, it is not the liberation of perception, it is without mind-factor, it is an offence by convention, it is verbal action, it involves three types of consciousness, and three types of feeling.

The ninth training rule.

10. Description of the Tenth Training Rule

1018. In the tenth, the word "should teach" is the distinction; the remainder should be understood in the same manner as stated in the ninth, together with the origin and so forth.

The tenth training rule.

The Picture Gallery Chapter is the fifth.

6. The Monastery Chapter

1. Description of the First Training Rule

1025. In the first training rule of the Ārāma Chapter - "for one going beyond the enclosure, for one entering the precincts" - here, in the first clause there is an offence of wrong-doing, in the second clause an offence requiring expiation.

1027. "Looking at the heads" means she enters looking at the heads of the nuns who are entering first; there is no offence. "Where nuns" means where nuns, having entered first, are engaged in recitation, paying homage at shrines, and so forth - it is proper to go there thinking "I shall go into their presence." "In misfortunes" means she is afflicted by someone; in such misfortunes it is proper to enter. The remainder is clear in itself.

It has its origin in the abandonment of responsibility -it is action and non-action, exempt from wrong perception, with consciousness, an offence by regulation, bodily action, verbal action, with three types of consciousness, with three types of feeling.

The first training rule.

2. Description of the Second Training Rule

1028. In the second - "The Venerable Kappitaka" refers to the elder who was among the thousand matted-hair ascetics. "Disclosed" means he conveyed it. "Was disclosed" means it was conveyed. "One dressed in ochre" - barbers, having dressed in ochre robes, perform their work; they said this referring to that. 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 second training rule.

3. Description of the Third Training Rule

1036. In the third - "For one with instruction as the priority" means there is no offence for one who stands on the side of instruction and speaks in such a manner as "Even now you are foolish, incompetent" and so forth. The remainder is clear in itself. The origin and so forth are similar to the immediately preceding training rule.

The third training rule.

4. Description of the Fourth Training Rule

1037. In the fourth - everything is clear in itself. It has four origins - it originates from body, from body and speech, from body and mind, and from body, speech, and mind. For one who has been invited, eating without asking permission, since an offence is possible, it may be an act or a non-act; for one who has been invited to admonish, eating whether having made it allowable or not having made it allowable, since an offence is possible, it may be an act; it is not liberation by cessation of 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 fourth training rule.

5. Description of the Fifth Training Rule

1043. In the fifth - Stinginess regarding families is stinginess-regarding-families; one who has stinginess regarding families is one who is stingy regarding families; or one who is possessive of a family is one who is stingy regarding families. Disparagement of the family means that family is faithless, without confidence. Disparagement of the nuns means the nuns are of bad conduct, of evil nature.

1045. "A danger that actually exists" means a fault that actually exists in the family or in the nuns. The remainder is clear in itself. It has three origins - it is action, liberation by perception, with consciousness, worldly wrong, bodily action, verbal action, unwholesome consciousness, painful feeling.

The fifth training rule.

6. Description of the Sixth Training Rule

1048. In the sixth - "For the exhortation" means for the purpose of the important rules. "For the communion" means for the purpose of asking about the Uposatha and the Pavāraṇā. This is the summary here. The detailed explanation, however, has already been stated in the explanation of the training rule concerning the exhorter of nuns.

The origin of the sheep's wool rule - it is an act of commission, not the liberation of perception, without consciousness, an offence by convention, a bodily action, with three types of consciousness, with three types of feeling.

7. Description of the Seventh Training Rule

1053. In the seventh - "having sought one does not obtain" means one does not obtain a nun. The remainder is clear in itself. The elaboration of this too has been stated in the Bhikkhunovādaka.

It has its origin in the abandonment of responsibility -non-performance, release through perception, with consciousness, worldly wrong, bodily action, verbal action, unwholesome consciousness, painful feeling.

The seventh training rule.

8. Description of the Eighth Training Rule

1056. In the eighth - by "common legal act" and so forth, only the observance day and the invitation are stated. The remainder is clear in itself. The elaboration of this too has been stated in the Bhikkhunovādaka.

It has the origin of the first pārājika -non-action, release by perception, with consciousness, worldly wrong, bodily action, unwholesome consciousness, painful feeling.

The eighth training rule.

9. Description of the Ninth Training Rule

1058. In the ninth - everything is clear in itself. The elaboration of this too has been stated in the Bhikkhunovādaka.

It has its origin in the abandonment of responsibility -non-performance, release through perception, with consciousness, worldly wrong, bodily action, verbal action, unwholesome consciousness, painful feeling.

The ninth training rule.

10. Description of the Tenth Training Rule

1062. In the tenth - "In the groin" means in the lower body. For since from there, like the branches of a tree, both thighs have split apart and gone, therefore it is called "the groin."

1065. Regarding "break" and so forth, if he commands all of them saying "break, split," and the other does just so, he commits six offences of wrong-doing for commanding and six offences requiring expiation. And also if he commands thus - "Lay follower, whatever is to be done here, do all of that," and the other does all the breaking and so forth; by a single statement, there are twelve offences: six offences of wrong-doing and six offences requiring expiation. But if, regarding the breaking and so forth, having mentioned only one, he commands "do this," and the other does all of them, there is an offence requiring expiation only for the doing of what was commanded. In the remaining cases, there is no offence. The remainder is clear in itself.

The origin of the kaṭhina offence - 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 tenth training rule.

The Monastery Chapter is the sixth.

7. The Pregnant Woman Chapter

1. Description of the First Training Rule

1069. In the first training rule of the Pregnant Woman Chapter - "One who has conceived a being" means a being that has entered the womb.

The first training rule.

2. Description of the Second Training Rule

1073-1074. In the second - "Nursing mother" means one who is breastfeeding. "She is either the mother" means she is either the mother or the wet-nurse of the child she is nursing. The remainder is clear in itself. Both originate from three sources - It is action, release from perception, with consciousness, an offence by rule, bodily action, verbal action, with three types of consciousness, with three types of feeling.

The second training rule.

3. Description of the Third Training Rule

1077. In the third - "To give authorization as to training" - why did he have it given? He had it given thus: "A woman is by nature fickle; not having trained in the six rules for two years, she becomes weary whilst fulfilling the precepts; but having trained, she will not become weary afterwards, she will succeed."

1079. "I undertake the observance of abstention from killing living beings, not transgressing for two years" - that which is the training rule laid down as "abstention from killing living beings," the meaning is: "I undertake that training rule of abstention from killing living beings, having made it an observance not to be transgressed for two years." This same method applies everywhere. These six trainings must be given even to one who has gone forth at the age of sixty; one who has not trained in these should not be given the higher ordination.

The third training rule.

4. Description of the Fourth Training Rule

1084. In the fourth - everything is clear in itself. But if the authorization for higher ordination has not been given first, it should be given even at the ordination pavilion. These two are called great female trainees.

The fourth training rule.

5. Description of the Fifth Training Rule

1090. In the fifth - although there is no offence for one who ordains one less than twelve years old with the perception that she is complete, she however remains unordained. The remainder is clear in itself.

The fifth training rule.

6. Description of the Sixth Training Rule

1095. In the sixth - having given authorization as to training to one who has lived with a man for ten years, it is proper to ordain her when she has completed twelve years.

The sixth training rule.

7. Description of the Seventh Training Rule

1101. In the seventh - everything is clear in itself. The origin and so forth are similar to what was stated in the second among all. But this is the distinction - where there is authorization, there it becomes an act or a non-act.

The seventh training rule.

8. Description of the Eighth Training Rule

1108. In the eighth - "Nor has her helped" means she should not have her helped by means of instruction and so forth, such as saying "Lady, give this one instruction and so forth."

1110. "Having sought" means she seeks another but does not obtain one, she herself is sick, she is unable to give the recitation and so forth; for her there is no offence. The remainder is clear in itself. It has its origin in the abandonment of responsibility - non-performance, release through perception, with consciousness, worldly wrong, bodily action, verbal action, unwholesome consciousness, painful feeling.

The eighth training rule.

9. Description of the Ninth Training Rule

1113. In the ninth - "Should not attend upon" means she should not attend upon her with the various duties such as tooth-powder, clay, tooth-stick, and mouth-rinsing water. The remainder is clear in itself. It has the origin of the first pārājika - non-action, release by perception, with consciousness, worldly wrong, bodily action, unwholesome consciousness, painful feeling.

The ninth training rule.

10. Description of the Tenth Training Rule

1116. In the tenth - "Neither withdraws" means she should not take her and go. "Nor has her withdraw" means she should not instruct another saying "Lady, take this one and go." The remainder here is clear in itself. It has its origin in the abandonment of responsibility - non-performance, release through perception, with consciousness, worldly wrong, bodily action, verbal action, unwholesome consciousness, painful feeling.

8. The Chapter on Unmarried Girls

1-2-3. Description of the First, Second, and Third Training Rules

1119. The first, second, and third training rules of the Kumāribhūta Chapter are similar to the three training rules concerning those who have gone to a husband. But those two very first great female trainees should be understood as having exceeded twenty years of age. Whether they have gone to a husband or have not gone to a husband, they should be called simply "female trainees"; they should not be called "one who has gone to a husband" or "a young female novice." For one who has gone to a husband, having given the training authorisation at the age of ten, the full ordination should be performed at the age of twelve. Having given it at the age of eleven, it should be performed at the age of thirteen; having given the authorisation at the age of twelve, thirteen, fourteen, fifteen, sixteen, seventeen, or eighteen, the full ordination should be performed at the age of twenty. And from the age of eighteen onwards, it is appropriate to call her either "one who has gone to a husband" or "a young female novice"; but a young female novice should not be called "one who has gone to a husband" - she should be called simply "a young female novice." But a great female trainee, it is not appropriate to call her "one who has gone to a husband," nor is it appropriate to call her "a young female novice"; however, by virtue of the giving of the training authorisation, it is appropriate to call all three of them "female trainees."

The first, second, and third.

4-5-6. Description of the Fourth, Fifth, and Sixth Training Rules

1136. In the fourth, fifth, and sixth, everything is entirely clear. All three origins; the fourth is action, release through perception, with consciousness, an offence by convention, bodily action, verbal action, three types of consciousness, three types of feeling. The fifth is action and non-action, release through perception, with consciousness, an offence by convention, bodily action, verbal action, three types of consciousness, three types of feeling. And what is stated here as "to be determined by the Community," its meaning is "to be examined." The sixth is action, release through perception, with consciousness, an offence against the world, bodily action, verbal action, unwholesome consciousness, painful feeling. And what is stated here as "having determined," its meaning is "having examined."

The fourth, fifth, and sixth training rules.

7. Description of the Seventh Training Rule

1150. In the seventh - everything is clear in itself. It has its origin in the abandonment of responsibility - 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 seventh training rule.

8. Description of the Eighth Training Rule

1154. In the eighth as well - everything is clear in itself. The origin and so forth are also similar to the preceding one.

The eighth training rule.

9. Description of the Ninth Training Rule

1158. In the ninth - "A dweller in sorrow" means one who, having made an appointment but not coming, causes sorrow within men - thus she is a dweller in sorrow; that dweller in sorrow. Therefore he said - "A dweller in sorrow means one who causes suffering to others." Or alternatively, just as a house has its mistress, she too, not obtaining the company of men, enters into sorrow. Thus that which she enters, that becomes her dwelling - thus she is a dweller in sorrow. Therefore he said - "She enters into sorrow." "Not knowing" means not knowing that such a one is coming. The remainder is clear in itself. It has three origins - It is action, release from perception, with consciousness, an offence by rule, bodily action, verbal action, with three types of consciousness, with three types of feeling.

The ninth training rule.

10. Description of the Tenth Training Rule

1164. In the tenth - "Without permission" means without having asked permission. Permission should be asked by nuns on two occasions - at the time of going forth and at the time of full ordination, but for monks it is sufficient even if permission is asked once.

1165. "Not knowing" means not knowing the existence of the mother and so forth. The remainder is clear in itself. This has an unprecedented origination heading. It has four origins - it originates from speech, from body and speech, from speech and mind, and from body, speech, and mind. How? When, due to some business such as the act of rehabilitation and so forth, while seated in a detached boundary, she ordains saying "Summon the trainee, we shall ordain her right here"; thus it originates from speech. When, having said "I shall ordain" starting from the lodging, she goes to the detached boundary, it originates from body and speech. In both cases, when she transgresses knowing full well the prescribed rule, it originates from speech and mind, and from body, speech, and mind. Because of ordaining without having obtained permission, it is an act of commission and omission, not liberation through cessation of perception, without consciousness, an offence by rule, bodily action, verbal action, with three types of consciousness, and with three types of feeling.

The tenth training rule.

11. Description of the Eleventh Training Rule

1167-1168. In the eleventh - "By giving the consent of those on probation" means by the giving of consent by those on probation. Therein, there are four kinds of probation - assembly-probation, night-probation, consent-probation, and intention-probation. Therein, assembly-probation means monks have assembled for some business, then either a storm arises, or an adjournment is made, or people come

crowding in, and the monks rise up without having given their consent, thinking "We shall go elsewhere as there is no opportunity." This is assembly-probation. Although it is assembly-probation, since the consent has not been given, it is proper to carry out the act.

Again, monks having assembled at night thinking "We shall perform the Uposatha and so forth," request one monk thinking "Until all have assembled, we shall listen to the Dhamma," and while he is giving the Dhamma talk, dawn rises. If they were seated thinking "We shall perform the fourteenth-day Uposatha," it is proper to perform it as the fifteenth. If they were seated to perform the fifteenth-day one, it is not proper to perform the Uposatha on the first day of the fortnight which is not an Uposatha day, but it is proper to carry out other Community business. This is called night-probation.

Again, monks are seated thinking "We shall carry out some Community act such as rehabilitation and so forth," and there one monk who is a reader of the stars speaks thus - "Today the stars are inauspicious, do not carry out this act." They, by his word, having given up their consent, remain seated right there. Then another comes and having said "Opportunity has passed the fool by while he waits for the stars," says "What do you do with the stars?" This is both consent-probation and intention-probation. In this probation, it is not proper to carry out the act without again bringing the purification of consent.

"Of the assembly that has risen" means of the assembly that has risen after having given up consent, either by body, or by speech, or merely by the giving up of consent.

1169. There is no offence if the assembly has not risen means there is no offence if the assembly has not risen without having relinquished consent. The remainder is clear in itself. It has three origins - It is action, release from perception, with consciousness, an offence by rule, bodily action, verbal action, with three types of consciousness, with three types of feeling.

The eleventh training rule.

12. Description of the Twelfth Training Rule

1170. In the twelfth - "The dwelling is not suitable" means the living quarters are not sufficient. The remainder is clear in itself. The origin and so forth are similar to the preceding one.

The twelfth training rule.

13. Description of the Thirteenth Training Rule

1175. In the thirteenth - "Two in one rains retreat" means she ordains two in one intervening year, in one year. The remainder is clear in itself. The origins and so forth are similar to what has been stated.

The thirteenth training rule.

The eighth chapter on the maiden.

9. The Chapter on Umbrella and Sandals

1. Description of the First Training Rule

1181. In the first training rule of the Umbrella Chapter - "If she wears even once, there is an offence requiring expiation" means in the course of travelling on a road, if she wears it for even a whole day in a single undertaking, it is only one offence. If, having reached muddy ground and so forth, she removes the sandals and goes wearing only the umbrella, it is an offence of wrong-doing. And also if, having seen trees and so forth, she puts aside the umbrella and goes having put on only the sandals, it is just an offence of wrong-doing. If she puts aside the umbrella and also removes the sandals and then wears them again, it is again an offence requiring expiation. Thus the offences should be understood by counting the undertakings. The remainder is clear in itself. The origin of the sheep's wool rule - it is an act of commission, not the liberation of perception, without consciousness, an offence by convention, a bodily action, with three types of consciousness, with three types of feeling.

The first training rule.

2. Description of the Second Training Rule

1184. In the second - Regarding "travelling by vehicle," here too the offences should be understood by counting the efforts of one who, having dismounted, mounts again repeatedly. The remainder is exactly as stated in the first.

The second training rule.

3. Description of the Third Training Rule

1190. In the third - "They scattered" means the beads were scattered about. Here too, for one who, having taken it off, wears it, there are offences according to the counting of efforts. The origin and so forth are exactly as stated before. Only here the mental state is unwholesome.

The third training rule.

4. Description of the Fourth Training Rule

1194. In the fourth - whatever one wears among head ornaments and so forth, the offences should be understood by counting the items according to each one. The remainder is exactly as stated in the third.

The fourth training rule.

5. Description of the Fifth Training Rule

1199. In the fifth - "With scented dye" means with scent and with dye. The remainder is clear in itself. The origin and so forth are similar to the third.

The fifth training rule.

6. Description of the Sixth Training Rule

1202. In the sixth - everything is similar to what was stated in the fifth.

The sixth training rule.

7. Description of the Seventh Training Rule

1208-1209. In the seventh - "She causes to be rubbed with ointment, there is an offence requiring expiation" - here, when rubbing without releasing the hand, there is only one offence; when rubbing by releasing and releasing the hand, there are offences according to the number of efforts. The same method applies to massaging as well. "Of one who is ill" means of one who is afflicted, even at the very least by the fatigue of walking along a path. "In times of misfortune" means in situations such as trembling of the body due to fear of robbers and the like. The remainder is clear in itself. The origin and so forth are similar to the third.

The seventh training rule.

8-9-10. Commentary on the Eighth, Ninth, and Tenth Training Rules

1210. In the eighth and the following three, the only difference is "by a female trainee," "by a female novice," and "by a laywoman"; the rest is similar to what was stated in the seventh.

The eighth, ninth, and tenth training rules.

11. Description of the Eleventh Training Rule

1214. In the eleventh - "In front of a monk" means facing him directly - this is the meaning. But this should be understood as spoken with reference to the vicinity. The remainder is clear in itself. The origin of the kaṭhina offence - It originates from body and speech, and from body, speech, and mind; it is action and non-action; it is not release through perception; it is without mind; it is an offence by convention; it is bodily action; it is verbal action; it is with three types of consciousness; it is with three types of feeling.

The eleventh training rule.

12. Description of the Twelfth Training Rule

1219-1223. In the twelfth - "Without having obtained permission" means without having made an opportunity thus: "I ask in such and such a place." Therefore he said - "Without having obtained permission means without asking." "Without specifying" means without determining thus: "I ask in such and such a place," but merely having said thus: "There is something to be asked, I ask, venerable lady." The remainder is clear in itself. The origination of the training rule - It originates from speech and from speech and mind, it is an act and a non-act, it is not liberation by perception, it is without mind-factor, it is an offence by convention, it is verbal action, with three types of consciousness, with three types of feeling.

The twelfth training rule.

13. Description of the Thirteenth Training Rule

1226. In the thirteenth - "For one going beyond the enclosure" means when one has crossed over with one foot, there is an offence of wrong-doing; with the second, an offence requiring expiation. The same method applies for the precincts as well.

1227. In "for one whose robe has been stolen" and so forth, it should be understood that "robe" refers to the inner robe alone. "In misfortunes" means: the inner robe is of great value, and a calamity arises even as she goes wearing it; in such misfortunes there is no offence. The remainder is clear in itself. The origin of the sheep's wool rule - it is an act of commission, not the liberation of perception, without consciousness, an offence by convention, a bodily action, with three types of consciousness, with three types of feeling.

The thirteenth training rule.

The Chapter on Umbrella and Sandals is the ninth.

"Ladies, the one hundred and sixty-six rules involving expiation have been recited" - here it should be understood that all ninety-six minor rules for nuns and ninety-two for bhikkhus make one hundred and eighty-eight training rules; then, having removed these twenty-two training rules - the entire nun chapter, the successive meal, the non-surplus food, the invitation to bring non-surplus food, the request for superior food, the naked ascetic training rule, the concealment of a grave offence, the ordination of one under twenty years of age, the travelling on a journey having arranged with a woman, the entering of a king's inner palace, the entering of a village at the wrong time without asking a monk who is present, the sitting cloth, and the rains bathing cloth - the remaining one hundred and sixty-six training rules are recited by the method of the Pātimokkha recitation. Therefore he said - "Ladies, the one hundred and sixty-six rules involving expiation have been recited" etc. thus I remember it."

Therein, this is the determination of origins in brief -the hilltop festival, the painted house training rule, the bathing, the women's ornaments, the perfumed cosmetic, the scented face powder, the rubbing and massaging by nuns and others - these ten training rules are without intention and worldly offences. Now here this is the intention - they are without intention because they can be committed even without intention, but they are worldly offences because when there is intention, they can only be committed through unwholesome intention. The remaining ones without intention are merely offences against a regulation. The ordination of a female thief, the village boundary, the monastery training rule, seven beginning from the start in the pregnant woman chapter, five beginning from the start in the maiden chapter, associating with men, giving consent for one on probation, ordination every year, and ordination with one intervening - these nineteen training rules are with intention and offences against a regulation; the remaining ones are with intention and worldly offences only.

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

the commentary on the minor rules is finished.

The Section on Expiation is finished.

5. The Chapter on Offences Requiring Confession (Explanation of the Analysis of the Nuns' Rules)

Commentary on the Training Rules Requiring Confession

The rules requiring acknowledgement, immediately after the minor ones;
The eight rules that have been included in brief;
For those, this explanation proceeds in brief.

1228. For whatever items such as ghee, oil, and so forth are specified here in the canonical text, it is an offence requiring acknowledgement only for one who, having asked for those very items, eats them. But for all items not included in the canonical text, it is an offence of wrong-doing. The remainder here is clear in itself. Moreover, this eightfold offence requiring acknowledgement has four origins - it arises from body, from body and speech, from body and mind, and from body, speech, and mind; it is action, not liberation through cessation of perception, without consciousness, an offence by convention, bodily action, verbal action, with three types of consciousness, and with three types of feeling.

the commentary on the pāṭidesanīya is finished.

The chapter on acknowledgement is finished.

The training rules that have been recited, which are seventy-five in number,
Immediately after those, are called the seven legal issues.

The determination of their meaning which was stated in the Mahāvibhaṅga,
The wise know that it is just the same in the Bhikkhunī Vibhaṅga too.

Therefore the commentary on the meaning of those rules separately
Was not stated there; what was stated there is stated here as well.

In the Samantapāsādikā, the commentary on the Vinaya,

the Explanation of the Analysis of the Nuns' Rules is finished.

This commentary on the removal of all taints is completed; may they,
Having attained the path for the removal of all taints, see Nibbāna.

The commentary on the Ubbatovibhaṅga is finished.



ABOUT THIS TRANSLATION

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

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