

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)
- 7. The Section on Training Rules (7. Sekhiyakapaṇḍam)



PaliVerse

2. Commentary on the Expiation

7. The Section on Training Rules

1. Commentary on the Parimaṇḍala Chapter

Those which were spoken by such words as "the training rules to be trained in"

-

now follows the order of explanation of those also.

576. Therein, "all round" means circular all around. "The navel area and the knee area" means that one covering the navel area above and the knee area below should wear the lower robe by letting it down about eight finger-breadths from the shin bone below the knee area; it is said that letting it down further than that is an offence of wrong-doing. In the Mahāpaccarī it is said that when one is seated, about four finger-breadths below the knee area should be covered; however, for one wearing it in this way, a lower robe of proper measurement is suitable. Herein this is the measure - five fist-lengths in length, and two and a half cubits in width. However, when such is not obtainable, even a width of two cubits is suitable for the purpose of covering the knee area; but the navel area can be covered even with the upper robe. Therein, a single-layered robe, even when worn thus, does not stay in the place where it is worn, but a double-layered one stays.

"Wearing it hanging down, there is an offence of wrong-doing" - here, it is not only for one who wears it hanging down in front and behind that there is an offence of wrong-doing; but also for one who wears it in the manner of the faults in wearing the lower robe stated in the Khandhaka by such method as "Now at that time the group of six monks wore their lower robes in the manner of laymen, wearing them like an elephant's trunk, like a fish tail, like four corners, like a palm-leaf fan, like a hundred folds" - for one wearing it thus too, there is indeed an offence of wrong-doing. All those do not occur for one who wears it all round in the manner stated. This is the summary here; but in detail, it will become clear in that very place.

"Without intention" means without intending thus: "I will wear it hanging down in front or behind"; but rather, having failed in the intention "I will wear it all round indeed," for one who wears it not all round, there is no offence. "Without mindfulness" means for one who is otherwise engaged and wears it thus, there is no offence. "For one who does not know" - here, for one who does not know the procedure for wearing the lower robe, there is no exemption. For the procedure for wearing the lower robe should be properly learned; not learning it is itself disrespect. However, that applies to one who deliberately does not learn it; therefore, even for one who has learned the procedure, if he does not know whether it has risen up or slipped down, for him there is no offence. But in the Kurundī it is said: "For one who does not know how to wear it all round, there is no offence." However, one who has thin shins or large calf muscles, for the sake of suitability, it is suitable for him to wear it by letting it down even more than eight finger-breadths below the knee area.

"For one who is ill" means there is a wound on the shin or the foot; it is suitable to wear it by raising it up or letting it down. "In times of danger" means wild animals or thieves are pursuing; in such dangers there is no offence. The remainder here is clear in itself.

It has the origin of the first pārajika -it is action, with release through perception, with consciousness, a worldly offence, bodily action, unwholesome consciousness, and painful feeling. The Elder Phussadeva said: "Without consciousness, an offence by convention, and with three feelings." But the Elder Upatissa said: "Because it is stated 'on account of disrespect,' it is a worldly offence, unwholesome consciousness, and painful feeling."

577. "The upper robe should be worn all round" means that, without wearing the various kinds of lay person's manner of wearing as stated thus: "Now at that time the group of six monks wore their upper robes in the manner of lay persons," the upper robe should be worn all round by one who fulfils the practice of wearing in the very manner stated here, having made both edges even. And these two training rules are stated without distinction. Therefore, both in the monastery and amongst the houses, one should dress the lower robe and wear the upper robe all round only. The origin and so forth should be understood in the very manner stated in the first training rule, together with the elders' tradition.

578. "Having uncovered the body" means having uncovered the shoulder or the chest. "Well-covered" means not by wearing the robe over the head; rather, having fastened the knot-button and covered the neck with the flap, having made both ears level, having drawn it together and covered down to the wrists, one should go into the inhabited area. In the second training rule - one should sit having uncovered the head from the collar-line upwards, the hands from the wrists downwards, and the feet from the calves downwards.

579. "For one who has taken up residence" means there is no offence for one who has gone for the purpose of dwelling, whether during the night period or the day period, even if sitting having uncovered the body.

580. "Well-restrained" means not swinging one's hand or foot; the meaning is "well-disciplined."

582. "With eyes downcast" means having cast one's eyes downward. "Looking only a yoke's length ahead" means a trained thoroughbred yoked to a yoke looks only a yoke's length ahead, that is, a portion of ground measuring four cubits in front; by this one too, looking only that much ahead, one should walk. "Whoever out of disrespect, looking here and there" means whoever goes looking at mansions, pinnacled houses, and streets in this and that direction, there is an offence of wrongdoing. However, it is permissible to stand in one place and look to check for the absence of dangers such as elephants and horses. Even when sitting down, one should sit with eyes downcast.

584. "Lifting up the body" means by lifting up; the instrumental case is used in the sense of a characteristic of such a state; the meaning is having lifted up the robe on one side or on both sides. Starting from within the threshold, one should not go in

such a manner. However, even when seated, when taking out a spittoon, the robe should be taken out without lifting it up.

The first chapter.

2. Commentary on the Ujjagghika Chapter

586. "With loud laughter" means laughing with loud laughter. Here the instrumental case is according to the method already stated.

588. "Quietly into the inhabited area" - herein, to what extent is one quiet? In a house twelve cubits long, when the senior monk of the community is seated at the beginning, the second elder in the middle, and the third elder at the end, the senior monk of the community converses with the second elder, and the second elder both hears his sound and discerns the speech. But the third elder only hears the sound and does not discern the speech. To this extent one is quiet. But if the third elder discerns the speech, it is called loud noise.

590. "With the body held upright" means having made it steady, one should both walk and sit with an upright body in an even posture.

592. "With the arms held upright" means having kept them still.

594. "With the head held upright" means having kept it still and straight.

The second chapter.

3. Commentary on the Khambhakata Chapter

596-598. "With arms akimbo" means having placed a hand on the hip, making a pillar-like posture. "Covered" means wrapped up including the head.

600. Regarding "squatting" (ukkuṭikāya): here "squatting" (ukkuṭikā) is said to be the walking of one who touches the ground either by lifting the heels and walking on the forefeet, or by lifting the forefeet and walking on the heels alone. The instrumental case here is of the same characteristic as already stated.

601. "Clutching the knees with cloth" - here, clutching the knees with a strap is also indeed clutching the knees with cloth.

602. "Attentively" means having established mindfulness.

603. "Even when it was being given" means even when they were giving almsfood. "With attention focused on the bowl" means having directed one's attention to the bowl.

604. "With lentil curry in proper proportion" means where the lentil curry is in the proportion of one quarter of the rice. Regarding "mung bean curry, black bean curry," it is stated in the Mahāpaccarī that curries made with horse gram and so forth are also included. Regarding "other flavoured foods," here, setting aside the two curries, the remaining items such as salted broth, vegetable curry, sour gruel, fish flavouring, meat flavouring and so forth are to be understood as "other flavoured foods." There is no offence for one who accepts even much of those other flavoured foods.

605. "At most to the rim level" means evenly full, evenly filled. "He accepts almsfood heaped up, there is an offence of wrong-doing" - here, "heaped up" means made exceeding the circular line of the inner rim of the bowl; the meaning is: put into the bowl, arranged, and filled up. Without taking what is made thus, one should take only up to the level equal to the circular line of the inner rim.

Therein, the Elder Abhaya said that "heaped up" means "made with the five foods." However, the Elder Tipiṭaka Cūḷanāga, having quoted this rule - "almsfood means gruel, rice, hard food, flour-balls, tooth-sticks, and thread for the robe-hem" - said that even thread for the robe-hem is not allowable if heaped up. Having heard their views, monks went to Rohaṇa and asked the Elder Cūḷasumana - "Venerable sir, by what is heaped-up almsfood defined?" And they reported the views of those elders. The Elder, having heard, said - "Alas, Cūḷanāga has fallen away from the Teaching! I, while reciting the Vinaya to him seven times, never said such a thing. Where did he get this from to speak thus?" The monks requested the Elder - "Please explain now, venerable sir, by what is it defined?" "By what is allowable for the right time, friends," the Elder said. Therefore, whatever gruel and rice, or fruits and non-fruits, or any material substance, should be taken only at most to the rim level. And that applies with the determined bowl; but with another bowl, even heaped up is allowable. However, things allowable for the watch-period, the seven-day period, and for life are allowable even heaped up in the determined bowl. In the Mahāpaccarī it is stated that having received rice in two bowls, filling one and sending it to the monastery is allowable. Whatever, when being put into the bowl - cakes, sugarcane pieces, fruits, non-fruits, and the like - sinks down below, that is not called heaped up. If they place a cake-garland on top and give the almsfood, it is indeed heaped up. But if they place garlands of flowers, or garlands of takkola berries, pungent fruits, and the like on top and give it, it is not heaped up. If one places a plate or a bowl on top of the rice and fills it and takes it, it is not called heaped up. In the Kurundī too it is stated - "If they put it in a plate or a leaf and place that on top of the bowl and give it, a separate vessel is allowable."

Here, among the non-offences, the sick person has not been mentioned; therefore, even for a sick person, heaped up is not allowable. In all cases, however, it is simply not allowable to accept it. But what has been accepted is indeed well-accepted; it is allowable to consume it.

The third chapter.

4. Commentary on the Sakkacca Chapter

606. Regarding "attentively" - here too the offence is only in receiving inattentively, but what has been received is well received indeed. Both "attentively" and "mindful of the bowl" are explained in the manner already stated.

608. "Successively" means in unbroken order, without making a limit here and there. What is to be said regarding "with equal curry" has already been stated.

610. "From the middle top" means from the top; the meaning is "from the middle."

611. "If the owners give having covered it" means that during times when slaughter is prohibited and so forth, they make the vegetables covered and give them. There is nothing to be said regarding the making of a request.

614. In the training rule concerning one intending on finding fault, too, one who is ill is not exempt.

615. "A mouthful that is not too large" means a peahen's egg is too large, a hen's egg is too small; the measure is the middle between those two. "For hard food" - here all kinds of hard food beginning with roots should be included.

The fourth chapter.

5. Commentary on the Kabaḷa Chapter

617. "Not been brought" means not having been brought; the meaning is not having been conveyed to the mouth opening.

618. "The whole hand" means the entire hand.

619. "With food in the mouth" means here, one who is teaching the Dhamma speaks having placed a myrobalan or liquorice in the mouth. When there is such an amount in the mouth that speech is not incomplete, it is allowable to speak with that much.

620. "Tossing up almsfood" means having tossed up and tossed up a morsel.

621. "Biting off mouthfuls" means having bitten off morsel after morsel.

622. "Nibbling at mouthfuls" means making bulges in the cheeks again and again like a monkey.

623. "Shaking the hand" means having shaken and shaken the hand.

624. Scattering rice grains means having scattered and scattered rice grains.

625. "While sticking out the tongue" means having stuck out the tongue repeatedly.

626. "Smacking the lips" means making the sound "capu capu" repeatedly.

The fifth chapter.

6. Commentary on the Surusuru Chapter

627. "Making a slurping noise" means making the sound "surusuru" repeatedly. "Jest" means a mocking remark; that should not be made concerning the Three Jewels by any manner whatsoever, such as "What is the Buddha - a stone Buddha, an awakened one? What is the Dhamma - a cow's nature, a goat's nature? What is the Community - a herd of deer, a herd of cattle?" and so forth - this is the meaning.

628. "Licking the hands" means licking the hands repeatedly. For one who is eating, it is not allowable to lick even as much as a finger. However, for thick gruel, treacle, milk-rice and the like, it is allowable to take them with the fingers, insert the fingers into the mouth, and eat. The same method applies also to licking the bowl and licking the lips. Therefore, the bowl should not be licked even with a single finger, nor should even one lip be licked with the tongue; however, it is allowable to take food with the flesh of the lips themselves and draw it inside.

631. "Kokanada" means in one so named. "Kokanada" is said to mean a lotus, and that mansion was in the shape of a lotus, therefore they gave it the name "Kokanada." "Not with a hand soiled with food a water vessel" - this is rejected on the grounds of repulsiveness, therefore whether belonging to the Community, or to an individual, or belonging to laypeople, or one's own, whether a conch, a saucer, or a vessel, it should not be accepted at all; for one who accepts, there is an offence of wrong-doing. But if a part of the hand is not smeared with food, it is allowable to accept with that part.

632. "Having removed" means having removed the rice grains from the water, having gathered them in a heap in one place, one throws away the water. "Having broken them up" means having broken up the rice grains, having made them go with the water, one throws it away. "Into a receptacle" means receiving it with a receptacle, one throws it away into the receptacle. "Having taken it outside" means having taken it outside, one throws it away; for one who throws it away thus, there is no offence.

634. "White umbrella" means a white umbrella covered with cloth. "Rush-mat umbrella" means an umbrella made of bamboo strips. "Leaf umbrella" means one made of palmyra leaves or whatever others. "Bound in a circle, bound with ribs" - this, however, is stated for the purpose of showing the framework of all three umbrellas. For they are both bound in a circle and bound with ribs. Even that which is a single-leaf umbrella made with a stick grown there, that too is indeed an umbrella. Among these, whatever umbrella is in the hand - this is "one with an umbrella in hand." Whether he is holding that umbrella, or has placed it on his shoulder, or has rested it on his thigh, as long as it is not released from his hand, it is not proper to expound the Teaching to him; for one who expounds, there is an offence of wrong-doing in the manner stated. But if another holds the umbrella for him, or it stands on an umbrella stand, as soon as it has left his hand, he is not called "one with an umbrella in hand." It is proper to expound the Teaching to him. The definition of the Teaching here, however, should be understood in the manner stated in the training rule on terms.

635. "With a walking staff in hand" - herein, a staff, by name, is of the measure of four cubits of a middling man. The state of having a walking staff in hand should be understood in the same manner as stated regarding one with an umbrella in hand.

636. The same method applies also in the case of one with a bladed weapon in hand. For even one who stands having girded on a sword does not come under the designation of one with a bladed weapon in hand.

637. Regarding "to one with a weapon in hand," here, although it is stated - "'Weapon' means a bow or a crossbow," yet all types of bows together with all types of arrows should be understood as "weapons." Therefore, it is not proper to expound the Teaching to one who is standing or sitting having taken up a bow together with an arrow, or having taken up a bow alone, or an arrow alone, or a strung bow, or an unstrung bow. But if his bow is slung around his neck, as long as he does not take it in hand, it is proper to expound the Teaching.

The sixth chapter.

7. Commentary on the Pāduka Chapter

638. "Who has stepped on them" means one who stands having stepped on the sandal alone without inserting the toes between the umbrella-handle straps. "Who has fastened them on" means one who stands having fastened them on. The same method applies to shoes as well. "Who has cast them off" means here one who stands having unfastened the heel-strap is referred to.

640. "Travelling in a vehicle" - here, even if one is held by two people with joined hands, or is carried on a bamboo pole having been placed on a cloth, or in an unsuitable vehicle such as a litter and the like, or even seated on a mere wheel of a vehicle that has been dismantled and set down, one is reckoned as "travelling in a vehicle." But if two are seated in one vehicle, it is allowable. Even when seated separately, it is allowable for one seated in a high vehicle to teach to one seated in a low vehicle; it is also allowable when they are of equal height. It is allowable for one seated in a front vehicle to teach to one seated in a rear vehicle. But it is not allowable for one seated in a rear vehicle, even if higher, to teach.

641. "To one who is lying down" means it is not allowable for one who is standing or sitting on a high bed or seat or on a raised area of ground to teach to one who is lying down, even on a rush mat or on the bare ground. However, it is allowable for one who is lying down to teach to one who is lying down on a higher or equal level. And it is allowable for one who is lying down to teach to one who is standing or sitting; it is also allowable for one who is sitting to teach to one who is standing or sitting. For one who is standing, it is allowable only to teach to one who is standing.

642. "Clutching the knees" means: whether with a strap for clutching the knees, or clutching the knees with the hands, or clutching the knees with cloth, or with whatever kind of knee-clutching posture - it is not proper to teach one who is not sick sitting in such a manner.

643. "Wearing headgear" means by wrapping with cloth or with a topknot and so forth, such that the ends of the hair are not visible; thus, of one wearing headgear.

644. "With covered head and shoulders" means one who is wrapped up including the head.

645. "Having sat down on the ground" means having sat down on the earth. "To one sitting on a seat" means to one sitting even on cloth or grass that has been spread out, at the very least.

647. "Of an outcast" means of a caṇḍāla. "Outcast woman" means a caṇḍāla woman. "Remained hidden" means having become concealed. "Yatra hi nāma" means "whoever indeed." "'All this has been done as the last' and he fell down right there" means having said these words, "This whole world has gone to ruin, without boundaries," he fell from the tree right there between those two. And having fallen, standing before both of them, he spoke this verse -

"Both do not know the meaning, etc. like a stone a pot, break you."

Therein, "both do not know the meaning" means both persons do not know the meaning of the text. "Do not see the Teaching" means they do not see the text. "Who are those two?" "He who teaches the sacred verses, and he who learns not by rule." Thus he established both the brahmin and the king in the state of unrighteousness.

Then the brahmin spoke the verse beginning with "of fine rice." Its meaning is - "I know, sir, 'this is unrighteous'; however, for a long time, together with my sons, wife, and attendants, I have eaten cooked rice of fine rice belonging to the king. "With pure meat as sauce" means the pure meat sauce prepared with various kinds of delicacies as a mixture - thus "with pure meat as sauce." "Therefore I do not practise the Teaching" means because I have thus eaten the king's rice, and many other gains have been obtained, therefore I do not practise the Teaching, being bound by the belly, not because I do not know the Teaching. For I know that this Teaching is praised, commended, and extolled by the noble ones.

Then the outcast addressed him with two verses beginning with "shame on." Its meaning is - whatever gain of wealth and gain of fame has been obtained by you, shame on that gain of wealth and gain of fame, brahmin. Why? Because this gain obtained by you is a livelihood by being a cause for downfall into the states of misery in the future and by unrighteous conduct at present. Such a livelihood as arises through downfall in the future or through unrighteous conduct here - what use is that livelihood? Therefore it was said -

"Shame on that gain of wealth, and gain of fame, brahmin;
Whatever livelihood is by downfall, or by unrighteous conduct."

"Wander forth, great brahmin" means: O great brahmin, flee quickly from here in any direction. "Other living beings too are cooking" means: other beings too cook and eat; not only you and the king. "Let not wrongdoing practised, like a stone a pot, break you" means: if indeed you, without wandering forth from here, practise this wrongdoing, then that wrongdoing so practised will break you just as a stone would break a water pot; thus it will break, therefore we say to you -

"Wander forth, great brahmin, other living beings too are cooking;
Let not wrongdoing practised, like a stone a pot, break you."

"On a high seat" means: it is not proper to teach even to one sitting on a raised spot of ground, let alone a higher place.

648. "Not while standing, to one who is sitting" means even if a junior monk, having gone to attend upon an elder, stands there, and the great elder, seated on a seat, asks him a question, he should not answer. However, out of respect, one cannot say to the elder "Please stand up and ask." It is appropriate to say "I shall answer the standing monk, if he would look this way."

649. Regarding "by one going from behind": here, if one going in front asks a question to one going behind, it should not be answered. "I am speaking to the monk behind" - it is allowable to speak thus. However, it is allowable to recite together a teaching that has been learnt together. It is allowable to speak to one going alongside at the same level.

650. "Not by a side road" - here too, if both are going along a cart road, each by a single-wheel track or by a side road, proceeding abreast, it is allowable.

651. "Unintentionally" means: while one is going to a concealed place, excrement or urine suddenly comes out; this is called done unintentionally - there is no offence.

652. "Not on green vegetation" - here, whatever root of a living tree goes visibly along the ground, or whatever branch goes clinging to the ground, all of that is reckoned as green vegetation. It is allowable to sit on the trunk and let it fall on a place with little green vegetation. If, while one is looking for a place with little green vegetation, it suddenly comes out, and one is standing in a place for the sick, it is allowable. "If done where there is little green vegetation" - if one who cannot find a place with little green vegetation, having placed a grass mat or a straw mat, does it, and afterwards green vegetation spreads over it, it is indeed allowable. "By spittle" - here nasal mucus is also included; so it is said in the Mahāpaccarī.

653. "Not in water" - this is said with reference to water for use only; but there is no offence in the case of water not for use, such as water in a toilet or the ocean. When it is raining, there is a flood of water all around; if one goes out while looking for a place without water, it is allowable. In the Mahāpaccarī it is said - "At such a time, when one cannot find a place without water, it is allowable to do so." The remainder is clear in meaning in all the training rules.

The seventh chapter.

Now here is this miscellaneous section for the purpose of elucidating the origin and so forth - The four connected with loud laughter and loud sounds, the one about speaking with food in the mouth, and the five connected with sitting on the ground, low seats, standing, walking behind, and walking off the path - these ten training rules have their origin in admonition, arise from body, speech, and mind, are actions, are released by perception, are with consciousness, are worldly faults, are bodily actions and verbal actions, are with unwholesome consciousness, and are of painful feeling.

The training rule about requesting curry and rice has its origin in theft of a caravan, arises from body and mind and from body, speech, and mind, is an action, is released by perception, is with consciousness, is a worldly fault, is a bodily action, is a verbal action, is with unwholesome consciousness, and is of painful feeling.

The eleven training rules named after umbrella in hand, stick in hand, knife in hand, weapon in hand, sandals, shoes, vehicle, bed, cross-legged, head-covered, and veiled have their origin in teaching the Dhamma, arise from speech and mind, are action and non-action, are released by perception, are with consciousness, are worldly faults, are verbal actions, are with unwholesome consciousness, and are of painful feeling.

The remaining fifty-three training rules have their origin in the first Pārājika.

In all the Sekhiya rules there is no offence on account of illness; but in the three training rules concerning covering heaped-up almsfood with curry and condiments and having a perception of finding fault, the exemption for one who is ill does not apply.

The commentary on the sekhiya is finished.

The Chapter on Training Rules 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 2. The Canon of Discipline - Commentaries. 2. Commentary on the Expiation. 7. The Section on Training Rules Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org