

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

2. The Canon of Discipline - Commentaries (2. Vinaya
Piṭaka - Aṭṭhakathā)

3. Commentary on the Great Chapter (3. Mahāvagga-
aṭṭhakathā)

9. The Section on Campā (9. Campeyyakkhandhakaṃ)

[Kd 9, PTS 1.312-1.336]



PaliVerse

3. Commentary on the Great Chapter

9. The Campeyya Chapter

The Story of the Monk Kassapagotta

380. In the Campeyya Section - "On the bank of the Gaggarā pond" means on the bank of the pond constructed by a woman named Gaggarā. "Bound by duty" means committed to the duty of what ought to be done in that residence. In the passage beginning with "he also made an effort regarding rice gruel," it is proper to make an effort only in the case that has been stated, namely when visitors have arrived, one should inform the people; not in a case that has not been stated. "Go, monk" - the Teacher saw that the lodging right there was suitable for that monk; therefore he spoke thus.

382. The distinction of "they perform a legal act in an incomplete assembly not by rule" and so forth will come in the canonical text itself further on.

385. "They perform a legal act apart from the Teaching" means they perform a legal act apart from the Dhamma, or this is the reading itself. What is done based on a factual matter is called done by the Dhamma; the meaning is that they do not do it in that way. "A legal act apart from the monastic discipline" and "a legal act apart from the Teacher's instruction" - in these too the same method applies. Here, however, "monastic discipline" means the accusation and the reminder. "The Teacher's instruction" means the completeness of the motion and the completeness of the proclamation; the meaning is that they perform a legal act without these. "Protested against and done" means both protested against and done; that which is done while others are protesting is both protested against and done; the meaning is that they perform such a legal act too.

387. Regarding "There are, monks, these six legal acts" beginning with "an act that is not legally valid" and so on, "dhamma" is a designation in the canonical text for "rule." Therefore, what is not performed according to the canonical text as stated should be understood as an act that is not legally valid. This is the summary here; the elaboration, however, has come in the canonical text itself. And that is only in terms of legal acts requiring a motion and one proclamation and legal acts requiring a motion and three proclamations. But since in a legal act requiring only a motion there is neither omission nor alteration as in legal acts requiring a motion and one proclamation or a motion and three proclamations, and a legal act by announcement is performed simply by making an announcement, therefore those were not shown in the canonical text. We shall explain the determination of all those legal acts further on.

The Discussion on Legal Acts Requiring a Group of Four and so on

388. Now, in order to show the classification of those monastic communities by which this sixth legal act, namely the legal act of a complete assembly by rule, is to be performed, "five monastic communities" and so forth was stated. "Competent for

legal acts" means having attained legal acts, fit for legal acts, worthy of legal acts; the meaning is that it is not unworthy of performing any legal act.

389. "If, monks, a legal act requiring a group of four monks were performed with a nun as the fourth" and so forth is stated for the purpose of showing the failure of a legal act due to the assembly. Therein, by the mention of "one who is suspended," one of different communion by legal act is included; by the mention of "one of different communion," one of different communion by view is included. "With one standing in a different boundary as the fourth" means that even having formed a group of four together with one standing within the boundary gap or outside the boundary but within arm's reach - this is the meaning.

393. "With one under probation as the fourth" and so forth is stated for the purpose of showing the deficiency of the assembly with regard to the acts of probation and so on; we shall explain the determination of those from here onwards.

394. "For some, monks, an objection in the midst of the Community is valid" and so forth is stated for the purpose of showing the valid and invalid nature of a legal act that has been objected to. "Who is regular" means one whose virtue is unimpaired, one who has not committed a pārājika offence. "Sitting next to him" means one sitting immediately next to oneself.

The Discussion on the Two Sendings Away and so on

395. "Monks, there are these two sendings away" and so forth was stated for the purpose of showing the valid and invalid nature of acts in terms of their subject matter. Therein, "has not attained sending away, if the Community sends him away, well sent away" - this was stated with reference to the act of banishment. For by the act of banishment they send away from the dwelling, therefore that is called "sending away." And since he is not a corrupter of families, therefore by the distinctive characteristic he has not attained it. But since it was stated that the Community, if it wishes, may carry out the act of banishment against him, therefore he is well sent away. "If the Community sends him away" means if the Community sends him away by way of the act of censure and so forth, since therein it is stated: "Monks, the Community, if it wishes, may carry out the act of censure against three kinds of monks - one who is a maker of quarrels, a maker of disputes, a maker of contention, a maker of litigation, a maker of legal issues in the Community; one who is foolish, inexperienced, full of offences, not rid of offence; one who dwells in the company of laypeople with unbecoming associations with laypeople" - thus sending away is permitted even on the basis of a single factor, therefore he is well sent away.

396. "Reinstatement" means admission. Therein, "if the Community reinstates him" means it admits him by means of the act of higher ordination. "Badly reinstated" means wrongly reinstated. Even if ordained a thousand times, he remains unordained, and the teachers and preceptors are at fault, likewise the rest of the acting Community; no one is freed from the offence. Thus these eleven ineligible persons are badly reinstated. But the thirty-two beginning with one with a cut off hand are well reinstated; once ordained, they are indeed ordained, and nothing can be said against them. However, the teachers and preceptors and the acting Community are at fault; no one is freed from the offence.

397. Here, "here again, monks, a monk has no offence to be seen" and so forth is stated to show an act that is not legally valid on the basis of a non-existent matter, and an act that is legally valid on the basis of an existent matter. Therein, "to be given up" means should be given up.

The Discussion on Upāli's Questions

400. In the questions of Upāli as well, legally valid and non-legally valid acts are distinguished by way of subject matter alone. Therein there are two methods - the single-root and the double-root. The single-root is straightforward indeed. In the double-root, just as the verdict of innocence together with the verdict of past insanity forms one question, so too the verdict of past insanity and so forth with the decision for specific depravity and so forth. At the end, however, "gives full ordination to one deserving rehabilitation" is just a single item. From the next section onwards, for the monks as well, beginning with the verdict of innocence, the remaining items should be connected with each one.

The Discussion on the Legal Act of Censure

407. Here, the passage beginning with "a monk is a maker of quarrels" was stated, having constructed a cycle by means of these: "not by rule and with an incomplete assembly, not by rule and with a complete assembly; by rule and with an incomplete assembly, by distortion of a rule and with an incomplete assembly, by distortion of a rule and with a complete assembly" - for the purpose of showing the failure in the seven legal acts beginning with the legal act of censure and in their revocations. Therein, "without determination" means devoid of determination. "Determination" is called delimitation; the meaning is devoid of delimitation of the offence. Thereafter, that same canonical text was stated in conjunction with the phrases beginning with "the legal act was not performed" in order to show the classification of legal acts that were performed defectively. Therein, nothing cannot be understood by following the canonical text, therefore we have not elaborated the commentary.

The commentary on the Campeyya Chapter is concluded.



ABOUT THIS TRANSLATION

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

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