

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 2. The Canon of Discipline - Commentaries (2. Vinaya Piṭaka - Aṭṭhakathā)
- 4. Commentary on the Minor Chapter (4. Cūḷavagga-aṭṭhakathā)
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[Kd 19, PTS 2.236-2.252]



PaliVerse

4. Commentary on the Minor Chapter

9. The Section on Suspension of the Pātimokkha

Discussion on the Request for the Recitation of the Pātimokkha

383. In the Chapter on the Suspension of the Pātimokkha - "Would wait until he was taken by the arm": having heard the words "The assembly is not pure, Ānanda," he should have departed; not having departed thus, that foolish man would wait until he was even taken by the arm - this shows that it is astonishing.

384. "Not abruptly precipitous" means not deep from the very beginning; the meaning is that it becomes deep gradually. "Stable in nature and does not overflow its boundaries" means it does not exceed the boundary limit, the hollow where the waves recede. "Carries it to the shore" means it conveys it to the shore; the meaning is "pushes it up." "Penetration to final knowledge" means the attainment of arahantship.

385. "What is covered rains upon" means: having committed an offence, while concealing it, one commits another new offence - this was said with reference to that. "What is opened does not rain upon" means: having committed an offence, while disclosing it, one does not commit another - this was said with reference to that.

The discussion on requesting the recitation of the Pātimokkha is finished.

Discussion on Those Worthy of Hearing the Pātimokkha

386. Regarding "the Pātimokkha has been set aside," here, whether set aside before or after, it is not validly set aside; but only what is set aside in the proper field is called "set aside." Therefore, in the passage "Let the Community hear me, venerable sir. Today is the Observance day, the fifteenth. If the Community is ready, the Community should perform the Observance" - as long as one recites up to the syllable 're,' it should be set aside during that time, for this is the proper field. But if one sets it aside after the syllable 'yya' has been uttered, it is called set aside after. If one sets it aside before "Let the Community hear me" has even begun, it is set aside before.

The discussion on those worthy of hearing the Pātimokkha is finished.

Discussion on the Legitimate and Illegitimate Suspension of the Pātimokkha

387. "He sets aside the principal monastic code (Pātimokkha) on account of an unfounded failure in morality that is not done" means whether that failure was done or not done by that person, it is unfounded by virtue of the perception of groundlessness on the part of the one who sets aside the principal monastic code (Pātimokkha). "That is done and not done" means it is stated taking both together, what is done and what is not done.

"He does not approach legally valid concord" means through desire to overturn the act, when the act of the Community is being carried out, he neither comes nor gives his consent; being present, he objects. Thereby he commits a wrong-doing. Thus for him too, the principal monastic code (Pātimokkha) is set aside precisely because he is one with an offence. "He rejects" means he rejects it saying "the act must be done again." Thereby, through that overturning, he commits an expiation. Thus for him too, the principal monastic code (Pātimokkha) is set aside precisely because he is one with an offence.

The discussion on the legitimate and illegitimate suspension of the Pātimokkha is finished.

Discussion on the Legitimate Suspension of the Pātimokkha

388. "By whatever characteristics, by whatever signs, by whatever marks" - here, the designation of characteristics and so forth should be understood in the context of indicating what is the path and what is not the path, and so on. "By what is seen, by what is heard, by that suspicion" - here, what is seen and what is heard have come in the canonical text itself. But if one were to give rise to suspicion based on what is seen and heard, it is with reference to that that "by that suspicion" is said.

The discussion on the legitimate suspension of the Pātimokkha is finished.

Discussion on the Factors for Making a Charge

398. "By one wishing to undertake a legal case on one's own behalf" - here, a monk wishing to purify the dispensation, whatever legal case he takes up by himself, that is called "undertaking a legal case on one's own behalf." "It is not the proper time to undertake this legal case on one's own behalf" - here, fear of kings, fear of robbers, fear of famine, and the rainy season - this is the improper time; the opposite is the proper time.

"This undertaking a legal case on one's own behalf is not factual" means this is non-existent; the meaning is that it has been taken up by oneself as what is not the Teaching being the Teaching, or the Teaching being not the Teaching, or what is not the Discipline being the Discipline, or the Discipline being not the Discipline, or an immoral person being virtuous, or a virtuous person being immoral. By the opposite, "factual" should be understood. "This undertaking a legal case on one's own behalf is not connected with benefit" - here, whatever leads to danger to life or danger to the holy life, this is "not connected with benefit"; the opposite is called "connected with benefit."

"I will not obtain monks who are friends and companions" - for sometimes, during fear of kings and so forth, monks who are supporters of one's own side cannot be obtained; referring to that, "I will not obtain" is said. But sometimes, during times of safety and abundance and so forth, they can be obtained; referring to that, "I will obtain" is said.

"There will be on that account quarrel for the Community" means there will be quarrel, dispute, strife, contention, and schism in the Community, as with those of Kosambī. "It will not cause remorse even afterwards" - just as for the Elder Mahākassapa who, having admonished Subhadda the elder-ordained, conducted the Council of Five Hundred; just as for the Venerable Yasa who, having admonished ten

thousand monks regarding the legal case of the ten points, conducted the Council of Seven Hundred; and just as for the Elder Moggaliputta Tissa who, having admonished sixty thousand monks, conducted the Council of One Thousand - for them there is subsequent recollection with satisfaction, and it leads to the splendour of the dispensation like the moon and sun free from defilements.

The discussion on the factors for self-undertaking is finished.

Discussion on the Qualities to Be Reflected Upon by an Accuser

399. Regarding "without fault and without defect" and so forth: when among householders and those gone forth, anyone has been struck, or medical procedures such as lancing boils and the like have been performed on householders, his bodily conduct is faulty, like a palm leaf eaten by termites, and is with defect because it can be seized upon and dragged about anywhere; the opposite should be understood as without fault and without defect. Verbal conduct, however, becomes faulty and with defect through false speech, harsh speech, tale-bearing, groundless accusations and the like; the opposite is without fault and without defect.

"Is a mind of friendliness present in me" means a mind of friendliness attained by cutting off hindrances and through the practice of developing the meditation subject. "Without resentment" means free from resentment; the meaning is that resentment has been removed by means of suppression. "But friend, where was this said by the Blessed One" means: in which town was this training rule declared? That is the meaning.

The discussion on the qualities to be reflected upon by the accuser is finished.

Discussion on What Should Be Established by an Accuser

400. In "I will speak at the proper time" and so on, one who, having asked permission from another, accuses, is called one who speaks at the proper time. When one accuses in the midst of the Community, in the midst of a group, at the distribution of tickets, at the distribution of gruel, at the debating hall, on the alms-round path, in the assembly hall, and so forth, or at a moment when one is surrounded by attendants, this is called speaking at an improper time. One who speaks what is actual is called one who speaks what is factual. One who speaks thus: "Hey, old one, frequenter of assemblies, rag-robe wearer, speaker of the Teaching, this is fitting for you!" is called speaking harshly. However, one who, having made it based on reason, speaks thus: "Venerable sirs, you who are elders, frequenters of assemblies, rag-robe wearers, speakers of the Teaching, this is fitting for you," is called speaking smoothly. One who speaks having made it based upon reason is called one who speaks what is beneficial. "I will speak with a mind of friendliness, not with hate within" means: having established a mind of friendliness, I will speak, not having become one with a corrupt mind.

The discussion on what should be established by the accuser is finished.

Discussion Connected with the Accuser and the Accused

401. "Having attended internally" means having aroused in one's own mind. "Compassion" means the state of compassion. By this, he shows both compassion and the preliminary stage of compassion. "Seeking welfare" means the state of seeking what is beneficial. "Sympathy" means the state of being connected with that welfare. By both of these, he shows both friendliness and the preliminary stage of friendliness. "Emergence from offences" means having caused emergence from an offence and establishing one in the state of purity. Having accused regarding the matter, having reminded, having placed the acknowledgement, and carrying out the procedure according to the acknowledgement - this is called putting the discipline first. "These five qualities" means those stated by the method beginning with "compassion" etc. - having attended to these five qualities internally, another should be accused.

"In truth and in being unshakable" means in truthfulness of speech and in not being agitated. For one who has been accused should speak the truth, and anger should not be produced. The meaning is: one should neither become angry oneself, nor should one offend another. The remainder is clear everywhere.

The discussion connected with the accuser and the accused is finished.

The commentary on the Chapter on the Suspension of the Pātimokkha 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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