

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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The Method of Ascending Numerical Enumeration
(Ekuttarikanayo)



PaliVerse

5. Commentary on the Supplement (Parivāra)

The Method of Ascending Numerical Enumeration

Explanation of the Section on Ones

321. In the section beginning with "Factors that cause offences should be known," in the method of ascending numerical enumeration, the factors that cause offences are the six origins of offences. For by means of these a person commits an offence, therefore they are called "factors that cause offences." The factors that do not cause offences are the seven settlements. "Offence should be known" means the offence stated in each training rule and its analysis should be known. "No offence" means no offence should be known according to the method beginning with "there is no offence for a monk who does not consent." "Light" means the fivefold offence, because it is purified by a light disciplinary procedure. "Heavy" means the saṅghādisesa offence, because it is purified by a heavy disciplinary procedure. And the pārājika offence, because it is impossible to bring it to a state of no offence by any means. "Remediable" means the remainder apart from pārājika. "Irremediable" means the pārājika offence. Two classes of offences are coarse; the remainder are not coarse. The pair concerning what is remediable is similar to the pair concerning what is remediable. The pair concerning what requires confession is included in the pair concerning what is light.

"Obstructive" means all seven offences, when deliberately transgressed, create an obstruction to heaven and an obstruction to liberation, thus they are obstructive. However, an offence against a regulation transgressed unknowingly creates neither an obstruction to heaven nor an obstruction to liberation, thus it is non-obstructive. Even for one who has committed an obstructive offence, having confessed what requires confession and having been rehabilitated from what requires rehabilitation, for one who has attained purity and for one standing on the ground of a novice, the path to heaven and liberation is unobstructed. "Offence of blameworthy regulation" means what is blameworthy in the world. "Offence of blameless regulation" means what is blameworthy only by regulation. "Arisen from action" means an offence one commits while doing something, like the pārājika offence. "From non-action" means an offence one commits by not doing something, like the offence of not determining a robe. "From action and non-action" means an offence one commits both by doing and by not doing, like the offence of building a hut.

"Former offence" means an offence committed first. "Subsequent offence" means an offence committed afterwards by those undergoing probation and so forth. The intervening offence of former offences means an intervening offence in the purification of the original offence. The intervening offence of subsequent offences means an intervening offence in the purification of the equivalent penalty. However, in the Kurundī it is said: "The former offence means one committed first. The subsequent offence means one committed at the time deserving of mānatta. The

intervening offence of former offences means one committed during probation. The intervening offence of subsequent offences means one committed during the observance of mānatta." This too is fitting in one way.

A confessed offence that counts means one that has been confessed having relinquished the burden, thinking "I shall not commit it again." One that does not count means one that has been confessed without relinquishing the burden, with an eager and impure mind. For even though this has been confessed, it does not enter into the reckoning of confessed offences. In the eighth case, for a nun it is simply a defeat offence. Regarding the nine terms beginning with "regulation should be known," the determination should be understood in the same manner as stated in the question on the first defeat.

Grave fault means a heavy offence laid down for a gross fault. Not a grave fault means a light offence. Connected with laypeople means the offence of the Elder Sudhamma, and the offence of breaking a rightful promise; the remainder are not connected with laypeople. The offence of the five heinous deeds is fixed; the rest are undetermined. The original doer means one who is the original perpetrator, such as the Elder Sudinna. The non-original doer means one who acts after a supplementary regulation, such as the monkey-ascetic. An occasional offender means one who commits an offence only now and then. A habitual offender means one who constantly commits offences.

An accuser means one who accuses another on the basis of a case or an offence. But one who is thus accused, this one is called the accused. One who, not being established in the fifteen factors, accuses with an unfounded case is called a wrongful accuser; one thus accused by him is called the wrongfully accused. In the opposite manner, the rightful accuser and the rightfully accused should be understood. One endowed with factors fixed in wrongness or fixed in rightness is fixed in destiny; the opposite is undetermined.

Disciples are called capable of offending; Buddhas and Paccekabuddhas are called incapable of offending. One who has been subjected to an act of suspension is called suspended; one who has been subjected to the remaining four kinds of acts beginning with the act of censure is called non-suspended. For this one does not forfeit the Uposatha, or the Pavāraṇā, or the use of the Dhamma, or the use of material things. "Expel the nun Mettiyā, the corrupter should be expelled, the novice Kaṇṭhaka should be expelled" - thus one who is to be removed by means of removal of the mark, by disciplinary act, or by expulsion from communion is called the removed. All the rest are the non-removed. One with whom there is communion beginning with the Uposatha, this one belongs to the same communion; the other does not belong to the same communion. That one is of two kinds: one not belonging to the same communion by act, and one not belonging to the same communion by view. The setting aside should be known means the setting aside of the Pātimokkha should be known, as stated in the manner beginning with "Monks, there is one unlawful setting aside of the Pātimokkha."

The commentary on the section of ones is finished.

Explanation of the Section on Twos

322. Among the pairs, offences with intention are those with mitigation due to misperception, those without intention are those with no mitigation due to misperception. An offence for one who has attained meditative attainment means an offence of truthful declaration, an offence for one who has not attained meditative attainment means an offence of untruthful declaration. Connected with the Good Teaching means offences concerning word-by-word recitation of the Teaching and so forth, connected with misconduct means an offence of coarse speech. Connected with one's own requisites means an offence in the use of a forfeitable item without forfeiting it, in storing bowls and robes, in not washing soiled robes, in not firing a bowl that has gathered stains - thus an offence in improper use. Connected with another's requisites means an offence to be committed in spreading communal beds, seats and the like in the open, in departing without asking permission, and so forth. Connected with one's own person means an offence stated in the manner beginning with "one with a soft back, hanging down, pressing the private part with the thigh." Connected with another person means an offence stated regarding sexual intercourse, bodily contact, striking and so forth. One speaking the truth "You are a peak-headed one" commits a heavy offence; one speaking falsely regarding "deliberate lying is an expiation" commits a light offence. In untruthful declaration, one speaking falsely commits a heavy offence. In truthful declaration, one speaking the truth commits a light offence.

Thinking "I shall make the Community act incomplete," one sitting down to one side within the boundary commits an offence while on the ground. But if one were to stand even a finger's breadth in the air, one would not commit an offence; therefore it is said "not while in the air." One sitting down on a bed or seat with detachable legs in an upper-storey dwelling commits an offence while in the air. But if one were to set it up on the ground and lie down, one would not commit an offence; therefore it is said - "not while on the ground." One who is departing, going without fulfilling the duty of one departing, commits an offence while going out, not while entering. A visitor, entering with sandals and umbrella without fulfilling the duty of a visitor, commits an offence while entering, not while going out.

One commits an offence while taking up means a nun taking a water-purifier that is too deep; but one who uses a robe without taking up the disfiguring mark commits an offence while not taking up. One who undertakes the practices of other sects such as the vow of silence commits an offence while undertaking. But those under probation and others, or those upon whom a censure act and the like have been performed, commit offences by not undertaking their own duties; referring to them it is said "there is an offence one commits while not undertaking." One who sews a robe for an unrelated nun, or who performs medical work, storekeeping, painting and the like, commits an offence while doing. One who does not perform the duties towards the preceptor and the like commits an offence while not doing. One who gives a robe to an unrelated nun commits an offence while giving. One who does not give robes and the like to co-residents and pupils commits an offence while not giving. One who takes a robe from an unrelated nun commits an offence while receiving. Because of the statement "Monks, the exhortation should not be taken," one who does not take the exhortation commits an offence while not receiving.

One who uses a forfeitable item without forfeiting it commits an offence through use. A nun who exceeds the five-day period for wearing the outer robe commits an offence not through use. One commits an offence of sharing a room at night, not by day; one who retires without closing the door commits an offence by day, not at night. One who commits the stated offence in exceeding one night, six nights, seven days, ten days, or a month commits an offence at the break of dawn; one who eats after the invitation ceremony does not commit an offence at the break of dawn.

One who cuts plant life or genitals commits an offence while cutting, but one who does not cut hair or nails commits an offence while not cutting. One who conceals an offence commits an offence while concealing, but one who does not conceal this offence - "One should come having covered oneself with grass or leaves, one should certainly not come naked; whoever should come, there is an offence of wrong-doing" - commits an offence while not concealing. One who wears grass garments and the like commits an offence while wearing, but one who does not wear this offence - "This bowl, monk, is to be kept by you until it breaks" - commits an offence while not wearing.

"Either one makes oneself of different communion" means when two Communities are seated within one boundary, having sat down on one side and adopting the view of the other side, one who is seated on whichever side makes oneself of different communion from those. Being seated near those, he becomes a quorum-filler for them and invalidates the legal act, because of not having come within arm's reach of the others. The same method applies also to same communion. For those whose view he approves, he becomes of same communion with them, and of different communion from the others. "Seven offences, seven classes of offences" - they are offences because they are to be committed, and classes in the sense of groups; thus there are just these two names, and the pair is shown by way of names. "Either by a legal act or by vote taking" - herein, the recitation and the legal act are one, and the transaction, the proclamation, and the vote taking are one; the transaction, proclamation, and vote taking are the preliminary parts, while the legal act and the recitation are the authority.

One deficient in duration means one under twenty years of age. One deficient in limbs means one with a hand cut off and so forth. One failed in the basis means a eunuch, one gone to an animal state, and a hermaphrodite. The remaining eight persons incapable, beginning with one living in theft, are called those who have committed wrong-doing. Wrong-doing in action, wrong-doing in deed - the meaning is that by one's own deed done in this very existence, one has reached the state of incapability. One who is incomplete means one whose bowl and robes are not complete. "Does not request" means does not request full ordination. "A shameless one and a foolish one" - even if the shameless one is a master of the three collections, and even if the foolish one is sixty years old, one should not live in dependence on either of them. "A foolish one and one who has shame" - herein, guidance should be given to the foolish one even by command, saying "You, take dependence," but to one who has shame only when he requests. "With fault" means with defect; that which when transgressing, one commits an offence.

Protesting by body means protesting by gestures of the hand and so forth. "One acknowledges by body" means one acknowledges by gestures of the hand and so

forth. Harmful conduct means harm. Harmful conduct to the training means harm to the training. Harmful conduct to possessions means harm to use; therein, it should be understood as harmful conduct to the training for one who does not train in the three trainings. It should be understood as harmful conduct to possessions for one who uses communal or personal property improperly. "Two matters established in the monastic discipline" means two matters established in the Vinaya. "What is laid down" means what is laid down in the entire Vinaya Piṭaka in terms of what is allowable and what is not allowable. "What is in conformity with what is laid down" means it should be seen in the four great authorities. "Destruction of the bridge" means destruction of the condition; the meaning is the non-arising even of the mind by which one would make something not allowable. "Moderation" means acting with measure and proportion; the meaning is standing within the measure. "One commits by body" means one commits by body that which pertains to the body door; that which pertains to the speech door, by speech. "One emerges by body" means in the settlement by covering with grass, one emerges by body alone even without confession; but one who emerges by confessing, emerges by speech. Internal use means use by ingestion. External use means anointing the head and so forth.

"Bears a burden that has not come" means that while being merely a junior monk, he bears the burden of taking up seeds, requesting the Teaching, and so forth, which should be borne by elders; he makes effort to accomplish that. "Does not bear a burden that has come" means an elder does not perform the duties of an elder; the meaning is that he neglects all such duties as "I allow, monks, for an elder monk either to expound the Teaching himself or to request another to do so; I allow, monks, the Pātimokkha to be entrusted to an elder" and so forth. "Is scrupulous about what should not be a cause for scrupulousness" means he acts after being scrupulous about what should not be a cause for scrupulousness. "Is not scrupulous about what should be a cause for scrupulousness" means he acts without being scrupulous about what should be a cause for scrupulousness. The meaning is that for these two persons, mental corruptions grow both by day and by night. In the immediately following pair also, the meaning should be understood in terms of the opposite of what has been stated. The remainder is clear, since it has been explained in the manner stated in each respective place.

The commentary on the section of twos is finished.

Explanation of the Section on Threes

323. In the triads, "there is an offence one commits when the Blessed One is present" means there is an offence which one commits when the Blessed One is present - this is the meaning. The same method applies everywhere. Therein, the offence of drawing blood one commits when he is present. Because of the statement: "Now, Ānanda, the monks address one another with the address 'friend,' but after my passing away you should not address one another thus. A junior monk, Ānanda, should address a senior monk as 'Bhante' or 'Āyasmā,'" the offence on account of addressing a senior monk with the address "friend" one commits when the Blessed One has attained final Nibbāna, not when he is present. Setting aside these two offences, the remaining ones one commits both when the Blessed One is present and when he has attained final Nibbāna.

One who eats what is not surplus after having been invited commits an offence at the proper time, not at the improper time. But the offence of eating at the improper time one commits at the improper time, not at the proper time. The remaining ones one commits both at the proper time and at the improper time. Sharing a sleeping place one commits at night; retiring without closing the door one commits by day. The rest one commits both at night and by day. A fool, inexperienced, thinking "I have ten years' seniority" or "I have more than ten years' seniority," while attending to a following, commits the offence with ten years' seniority, not with less than ten years' seniority. A new or middle-standing monk, thinking "I am wise, experienced," while attending to a following, commits the offence with less than ten years' seniority, not with ten years' seniority. The rest one commits both with ten years' seniority and with less than ten years' seniority. A fool, inexperienced, thinking "I have five years' seniority," living without dependence, commits the offence with five years' seniority. A newcomer, thinking "I am wise, experienced," living without dependence, commits the offence with less than five years' seniority. The rest one commits both with five years' seniority and with less than five years' seniority. One who recites the Teaching word by word to an unordained person, or who teaches the Dhamma to a woman, commits such an offence with wholesome consciousness. One commits with unwholesome consciousness offences of the types such as defeat, emission of semen, bodily contact, gross offence, self-gratification, malicious accusation, schism of the Community, giving a blow, and slapping with the palm. One commits unintentionally sharing a sleeping place and the like with indeterminate consciousness. Whatever an arahant commits, all of that one commits only with indeterminate consciousness. One possessing pleasant feeling commits offences of the type such as sexual intercourse. One possessing unpleasant feeling commits offences of the type such as malicious accusation. That which one commits possessing pleasant feeling, that same one being neutral commits possessing neither-unpleasant-nor-pleasant feeling.

"Three things rejected" means three things rejected by the Buddha, the Blessed One. Great desire regarding the four requisites, discontent, and not guarding the practice of effacing defilements - these three things were rejected by the Buddha, the Blessed One. But the three beginning with fewness of wishes were permitted by the Buddha, the Blessed One; therefore it is said "three things permitted."

A fool commits the offence, not a wise person, when thinking "I have ten years' seniority" and attending to a following, or thinking "I have five years' seniority" and not taking dependence. A wise person commits the offence, not a fool, when one with less than ten years' seniority, thinking "I am experienced," attends to a following on account of being learned, and one with less than five years' seniority does not take dependence. The rest both a wise person commits and a fool. One who does not enter the rains residence commits the offence in the dark fortnight, not in the bright. One who does not invite at the great invitation ceremony commits the offence in the bright fortnight, not in the dark. The rest one commits both in the dark fortnight and in the bright. Entering the rains residence is allowable in the dark fortnight, not in the bright. The invitation at the great invitation ceremony is allowable in the bright fortnight, not in the dark. The rest that is permitted is allowable both in the dark fortnight and in the bright.

One who wears a rainy season cloth that was set aside after being shared on the day after the full moon of Kattika commits the offence in winter. But in the Kurundī it is said: "One who has not withdrawn it on the full moon day of Kattika commits the offence in winter." That too is well said. For it is said: "One may determine it for four months; after that one should share it." One who seeks during the remaining more than a month of summer, and one who wears it having left the remaining more than half a month, commits the offence in summer. One who, while having a rainy season cloth, goes naked and lets the body get rained upon, commits the offence in the rainy season. The Community commits the offence when performing the Observance by way of entire purity or the Observance by way of determination. A group commits the offence when performing the recitation of the discourse and the Observance by way of determination. An individual alone commits the offence when performing the recitation of the discourse and the Observance by way of entire purity. The same method applies to the invitation ceremony to admonish as well.

The Community Observance and the Community invitation ceremony to admonish are allowable only for the monastic community. The group Observance and the group invitation ceremony to admonish are allowable only for a group. The Observance by way of determination and the invitation ceremony to admonish by way of determination are allowable only for an individual. One who says "I have committed a pārajika offence" and so forth conceals the case, not the offence; one who says "I have engaged in sexual intercourse" and so forth conceals the offence, not the case; one who declares neither the case nor the offence, this one conceals both the case and the offence.

"Conceals" means a covering. A covering that is a sweat room itself is a sweat room covering. The same method applies to the others as well. Having closed the door, it is allowable for one standing inside the sweat room to perform preliminary duties. Even for one who has descended into water, this same is allowable. In both cases, it is not allowable to chew or eat. With a cloth covering, since it is entirely allowable, it is allowable to do everything while covered. "Are conducive" means they go, they proceed; they do not receive blame or reproach. The disc of the moon, freed from clouds, mist, smoke, dust, and Rāhu, shines only when unveiled, not when concealed by any one of those. Likewise the orb of the sun; and the Teaching and Discipline shines only when opened up and analysed in the course of being taught, not when concealed.

A sick person commits an offence by making a request for something other than what is needed as medicine; a person who is not sick does not commit an offence by making a request for medicine when medicine is needed; the remaining offences are committed by both one who is sick and one who is not sick.

"One commits inside, not outside" means one who intrudes upon a sleeping place commits inside, not outside; "one commits outside, not inside" means one who spreads out a communal bed and so forth in the open air and departs commits outside, not inside; but the remaining offences one commits both inside and outside. "Within the boundary" means a visiting monk who, without having shown the visitor's duties, enters the monastery wearing sandals and carrying an umbrella, commits an offence as soon as he has entered the surrounding boundary. "Outside the boundary" means a departing monk who, without having fulfilled the departing duties such as

putting away wooden articles and belongings, commits an offence as soon as he has passed beyond the surrounding boundary. The remaining offences one commits both within the boundary and outside the boundary. When there is a senior monk present, one who teaches the Dhamma without being invited commits an offence in the midst of the monastic community. The same method applies in the midst of a group and in the presence of an individual as well. "One emerges by body" means one emerges through the settlement by covering with grass. For one who teaches by speech without moving the body, one emerges by speech. For one who teaches having performed a bodily action connected with speech, one emerges by body and speech. In the midst of the monastic community, one emerges both through that which leads to confession and through that which leads to rehabilitation. But in the midst of a group or an individual, one emerges only through that which leads to confession.

"May intend firmly" means may intend with firmness, with resoluteness; the meaning is that if one against whom a legal act of censure and so forth has been performed does not fulfil the duties, the Community, if it wishes, may perform a legal act of suspension. Herein, "he is shameless, and he is foolish, and he is not regular" - merely because he is foolish, thinking "this one does not know what is in accordance with the Dhamma and what is not," or because he is not regular, thinking "he does not know what is an offence and what is not an offence," a legal act should not be performed on that account alone; but the meaning is that a legal act should be performed against one who has committed an offence rooted in foolishness and rooted in irregularity. One failing in morality regarding higher morality means one who has committed offences in the two classes of offences. One failing in good conduct means one who has committed offences in the five classes of offences. One failing in view means one who is possessed of an extreme view. A legal act should be performed only against those who do not see their offence, who do not make amends for it, and who do not relinquish their view.

Bodily sport means misconduct such as gambling with dice and the like; verbal sport means misconduct such as making loud noises with the mouth and the like; bodily and verbal means misconduct such as dancing and singing and the like through both doors. Bodily misconduct means transgression of a training rule laid down regarding the bodily door; verbal misconduct means transgression of a training rule laid down regarding the verbal door; bodily and verbal means transgression of a training rule laid down regarding both doors. "With bodily harmful conduct" means by not training in a training rule laid down regarding the bodily door; for whoever does not train in it, he damages it, therefore his not training in it is called "bodily harmful conduct." The same method applies to the remaining two terms as well. "With bodily wrong livelihood" means by running errands on foot and the like, or by practising medicine such as lancing boils and the like; "verbal" means by learning and announcing messages and the like; the third term is stated by way of the combination of both.

"Enough, monk, no quarrel" means: enough, monk, do not make quarrels, do not make disputes, do not make contention - this is the meaning. "Should not speak" means nothing should be said; for they consider that the words of such a person, even when he speaks, should not be listened to. "In any separate position" means he should not be placed in any senior position whatsoever, such as seed-collector and the like - this is the meaning. "For one causing the act of giving permission to be

done" means for one making permission thus: "Let the venerable one give permission, I wish to speak to him." "The act of giving permission should not be done" means permission should not be given, saying "What will you do?" "An act requiring a statement should not be accepted" means his statement should not be accepted, his words should not be listened to; wherever he wishes to take it and go, he should not go there - this is the meaning.

"The monastic discipline of a monk possessed of three factors" means whatever he knows, that is called his monastic discipline; he should not be questioned - this is the meaning. "A reply should not be given" means an opportunity should not be given for the question of one asking "Is this allowable?"; one should say "Ask something else." Thus he should neither be questioned nor should his question be listened to - this is the meaning. "The monastic discipline should not be discussed" means a question on the monastic discipline should not be discussed, talk about what is allowable and what is not allowable should not be exchanged.

"Without having abandoned this" means without having abandoned this view such as claiming to be a practitioner of the holy life and the like. "A pure practitioner of the holy life" means a monk who has destroyed the taints. "He commits to gulping down" means he commits to the practice of the state of gulping down. However, from the statement "without having abandoned this," having abandoned that claim of being a practitioner of the holy life, having asked forgiveness of the one who has destroyed the taints, saying "I spoke falsely, forgive me," and having abandoned the view "there is no fault in sensual pleasures," he should purify his destination.

"Unwholesome roots" means both unwholesome and roots, or the roots of the unwholesome are unwholesome roots. The same method applies to the wholesome roots as well. Badly conducted or ugly conduct is misconduct. Well conducted or beautiful conduct is good conduct. Misconduct done by the body as the instrument is bodily misconduct. This same method applies everywhere. The remainder is clear, since it has been explained in the manner stated in each respective place.

The commentary on the section of threes is finished.

Explanation of the Section on Fours

324. In the tetrads, "one commits by one's own speech, one emerges by another's speech" means having committed an offence through the door of speech, of the type beginning with word-by-word Dhamma, and having gone to the settlement procedure of covering with grass, one emerges by another's wording of the legal act. "One commits by another's speech, one emerges by one's own speech" means one commits by another's wording of the legal act for not relinquishing a wrong view, and confessing in the presence of an individual, one emerges by one's own speech. "One commits by one's own speech, one emerges by one's own speech" means one commits by one's own speech an offence through the door of speech, of the type beginning with word-by-word Dhamma, and even when emerging by confessing, one emerges by one's own speech. "One commits by another's speech, one emerges by another's speech" means one commits a Community Remainder requiring up to a third proclamation by another's wording of the legal act, and even when emerging, one emerges by another's wording of the legal act for probation and so forth. In the subsequent ones, one commits through the door of body by body, and confessing,

one emerges by speech. One commits through the door of speech by speech, and in the covering with grass procedure, one emerges by body. One commits through the door of body by body, and in that same covering with grass procedure, one emerges by body. One commits through the door of speech by speech, and confessing that same offence, one emerges by speech. One who is asleep commits the offence to be incurred by counting the hairs when touching with the body a communal bed not spread with one's own covering, and also the offence of sharing a dwelling, and having awoken and knowing the state of having offended, confessing, one emerges while awake. But having committed while awake, lying down at the settlement procedure of covering with grass, one who is awake commits, and one who is asleep emerges, so it is said. The last two terms also should be understood in accordance with what has been stated.

One who is without consciousness commits an offence without consciousness, so it is said. Afterwards, confessing, one emerges with consciousness. One who is with consciousness commits an offence with consciousness, so it is said. Lying down at the covering with grass procedure, one emerges without consciousness. The remaining two terms also should be understood in accordance with what has been stated. One who confesses a similar offence, this one, incurring a wrong-doing on account of the confession, confesses one of the expiations and so forth, and while confessing that, one incurs a wrong-doing. But while incurring that wrong-doing, one emerges from the expiation and so forth. And while emerging from the expiation and so forth, one incurs that. Thus it should be understood that this tetrad, "one confesses while committing an offence," is stated with reference to a single effort of a single individual.

In the tetrad on legal acts, one commits the offence of not relinquishing a wrong view by a legal act, and confessing, one emerges without a legal act. One commits an offence beginning with an emission without a legal act, and one emerges by a legal act such as probation. One commits an admonition by a legal act itself, and one emerges by a legal act. The remainder one commits without a legal act, and one emerges without a legal act.

In the tetrad on requisites, the first is one's own requisite, the second is communal property, the third belongs to a shrine, and the fourth is a lay person's requisite. But if it has been brought for the purpose of bowls, robes, new construction, or medicine, it is proper to give a key and to have it stored inside.

In the tetrad on presence, one commits the offence of not relinquishing a wrong view in the presence of the Community, but at the time of emergence, since the Community has no function, one emerges in the absence. One commits an offence beginning with an emission in the absence, and one emerges in the presence of the Community. One commits an admonition in the presence of the Community itself, and one emerges in the presence. The remainder, of the type beginning with deliberate lying, one commits only in the absence, and one emerges only in the absence. The tetrad on not knowing is similar to the tetrad on without consciousness.

"By the manifestation of sex" means that when a change of sex occurs in a monk or a nun while lying down, there is an offence of sharing a room; this was stated in reference to that very matter. However, for both, an offence not held in common is

emerged from by the manifestation of sex. In the tetrad on simultaneous acquisition, when a monk's sex changes, together with the acquisition of the sex characteristic, by virtue of having arisen first and by virtue of superiority, he gives up the former male sex, is established in the latter female sex, the bodily and verbal intimations that occurred by way of male behaviour and male appearance and so forth are allayed, the descriptions that occurred as "monk" or "man" cease, and regarding the forty-six training rules that are not common to nuns, there is no offence by those. In the second tetrad, however, when a nun's sex changes, she gives up the female sex that has been reckoned as "latter" either by virtue of having arisen subsequently or by virtue of being inferior, and is established in the male sex that has been reckoned as "former" in the manner stated. The intimations opposite to those stated are allayed, the descriptions that occurred as "nun" or "woman" also cease, and regarding the one hundred and thirty training rules that are not common to monks, there is no offence by those.

"Four great references" means the four great authorities; for since they were raised up and established by the Blessed One himself regarding matters that had not yet arisen, they are called "self-raising." "Uses" means uses for consumption; but water, being timeless, is allowable without being formally received. Food allowed until noon and the rest, without being formally received, are not allowable for consumption. The four great filthy things, being designated for specific times, are allowable at the time as stated. "A virtuous lay follower" means one who keeps either the five or the ten precepts.

In the tetrad on visitors and so forth, one who enters a dwelling with sandals and umbrella, with head covered, and walks about there, only the visitor commits an offence, not the resident. However, one who does not perform the duties of a resident, the resident commits an offence, not the visitor. The rest, offences through the door of body and speech, both commit; an offence not held in common, neither the visitor commits nor the resident. In the tetrad on travellers too, one who departs without fulfilling the duties of a traveller, the traveller commits an offence, not the resident. However, one who does not perform the duties of a resident, the resident commits an offence, not the traveller. The rest, both commit; what is not held in common, both do not commit. In the tetrad on diversity of subject matter and so forth, among the four expulsions, there is only diversity of subject matter with respect to one another, not diversity of offence. For all of that is indeed the offence of expulsion. The same method applies to the offences entailing initial and subsequent meetings of the Community and so forth. In the case of bodily contact between a monk and a nun with respect to one another, for the monk it is an offence entailing initial and subsequent meetings of the Community, for the nun it is an expulsion - thus there is only diversity of offence, not diversity of subject matter, for the subject matter for both is indeed bodily contact. Likewise, "in eating garlic, for a nun it is an expiation, for a monk it is a wrong-doing" - the application here should be understood by this method and so forth. Between the four expulsions and the thirteen offences entailing initial and subsequent meetings of the Community, there is both diversity of subject matter and diversity of offence. So too for offences entailing initial and subsequent meetings of the Community and so forth with undetermined offences and so forth. Starting from the beginning, for monks and nuns committing the four

expulsions together, there is neither diversity of subject matter nor diversity of offence. Even for those committing separately, and for those committing the remaining common offences, the same method applies.

In the tetrad on similarity of subject matter and so forth, in bodily contact between a monk and a nun, there is similarity of subject matter, not similarity of offence; in the four expulsions, there is similarity of offence, not similarity of subject matter. The same method applies to offences entailing initial and subsequent meetings of the Community and so forth. For a monk and a nun in the four expulsions, there is both similarity of subject matter and similarity of offence. The same method applies to all common offences. In an offence not held in common, there is neither similarity of subject matter nor similarity of offence. For what is the first question in the former tetrad is here the second; and what is the second there is here the first. In the third and fourth, there is no difference.

In the group of four concerning the preceptor, when the duty that should be done by the preceptor for the co-resident pupil is not done, the preceptor commits an offence, not the co-resident pupil; when the co-resident pupil does not do the duty that should be done for the preceptor, the co-resident pupil commits an offence, not the preceptor; the remainder both commit, an offence not common to either both do not commit. The same method applies in the group of four concerning the teacher.

In the group of four concerning taking, one who takes a quarter or more than a quarter with one's own hand commits a heavy offence; one who employs another by the command "take less than a quarter" commits a light offence. The remaining three terms should be understood by this method.

In the group of four concerning those worthy of paying respect, firstly among nuns, at the meal hall, from the ninth nun onwards, even the preceptor is worthy of paying respect but not worthy of rising up in respect. And without distinction, for a monk who has eaten in succession, any elder whatsoever. Even one ordained that very day, having approached one undergoing probation even of sixty years' standing, is worthy of rising up in respect but not worthy of paying respect. In places not excluded, an elder is both worthy of paying respect and worthy of rising up in respect to a junior. But a junior is neither worthy of paying respect nor worthy of rising up in respect to an elder. The first term of the group of four concerning those worthy of a seat is similar in meaning to the second term of the former group of four, and the second term is similar to the first term.

In the group of four concerning time, one who eats after inviting commits an offence at the proper time, not at the improper time; one commits the offence of eating at the wrong time at the improper time, not at the proper time; the remainder one commits both at the proper time and at the improper time; an offence not common to either, neither at the proper time nor at the improper time. In the group of four concerning what is received, food received before the meal is allowable at the proper time, not at the improper time. A beverage is allowable at the improper time, but on the following day not at the proper time. Seven-day medicine and life-long medicine are allowable both at the proper time and at the improper time. The three kinds beginning with food

allowed until noon that have passed their respective times, unallowable meat, and what is picked up but not formally received, are allowable neither at the proper time nor at the improper time.

In the group of four concerning the border districts, one who establishes a boundary at the sea commits an offence in the border districts, not in the middle districts; one who confers the higher ordination with a group of five, knotted-cord sandals, regular bathing, and leather coverings, commits an offence in the middle districts, not in the border districts. One who says "these four are not allowable here" also commits an offence in the border districts; but one who says "these are allowable here" commits an offence in the middle districts. The remaining offences one commits in both places; an offence not common to either one does not commit anywhere. In the second group of four, the fourfold matter beginning with the higher ordination by a group of five is allowable in the border districts. To explain "this is allowable" is also allowable there only, not in the middle districts. But to explain "this is not allowable" is allowable in the middle districts, not in the border districts. The remainder, what is permitted beginning with "I allow, monks, five kinds of salt" etc., is allowable in both places. But what is rejected as not allowable, that is not allowable in either place.

In the group of four beginning with inside, one who intrudes upon a sleeping place etc. commits an offence inside, not outside; one who leaves communal beds etc. in the open and departs commits an offence outside, not inside; the remainder both inside and outside; an offence not common to either, neither inside nor outside. In the group of four beginning with within the boundary, a visitor who does not fulfil the duty commits an offence within the boundary; a traveller outside the boundary; lying etc. one commits both within the boundary and outside the boundary; an offence not common to either, nowhere. In the group of four concerning the village, one commits a training rule connected with going among houses in the village, not in the forest. A nun who lets the dawn rise commits an offence in the forest, not in the village. Lying etc. one commits both in the village and in the forest; an offence not common to either, nowhere.

Four preliminary functions - it is said that "sweeping, a lamp, water, and a seat" - this fourfold is called the preliminary duty. "Consent, purity, the announcement of the season, and the counting of monks, and the exhortation" - these, however, should be understood as the "four preliminary functions." Four proper times - the Uposatha, and as many monks as have reached the quorum for the legal act, they have come, similar offences are not found, and persons who should be excluded are not present therein - this is called the proper time. Four expiations for no other reason - those spoken of as "having made this very condition, an expiation for no other reason," namely the training rule concerning encroaching on a sleeping place, the training rule "come, friend, to a village or a town," deliberately causing anxiety, and standing eavesdropping - these are the four. Four authorisations of the monks - the authorisations separate from the thirteen authorisations, which have come down thus: "if a monk should spend even one night away from the three robes except with the authorisation of the monks, if he should have another new spread made except with the authorisation of the monks, if he should stay away longer than that except with the authorisation of the monks, if he should report a serious offence to one not fully ordained except with the authorisation of the monks." In the group of four

concerning the sick, a sick person commits an offence when, out of greed for something that can be done with another medicine, he makes a request for something else; a person who is not sick commits an offence when he makes a request for medicine for something that does not require medicine; both commit offences such as lying etc.; both do not commit offences that are not common. The remainder is clear everywhere.

The commentary on the section of fours is finished.

Explanation of the Section on Fives

325. In the pentads, "five persons fixed in destiny" - this refers only to those who have committed the actions with immediate result. The five offences requiring cutting off should be understood with regard to beds and chairs exceeding the standard measure, and with regard to the sitting cloth, the itch-covering cloth, the rains-bathing cloth, and the Sugata-sized robe. "In five ways" means by these five: shamelessness, ignorance, acting through remorse, perceiving the not allowable as allowable, and perceiving the allowable as not allowable. "Five offences with lying as condition" means defeat, grave offence, wrong-doing, offence entailing initial and subsequent meetings of the Community, and offence requiring expiation. "Going without taking leave" means the absence of going after asking permission, as stated in "without asking a monk who is present, one should visit families before the meal or after the meal." "Non-determination" means determining a meal after determining the occasion stated as "at a group meal, except at the proper time" is called determination; not doing so is non-determination. "Non-assignment" means the non-performance of the assignment that is stated regarding replacing a meal invitation. These five are rejected for the almsfood-eater by the ascetic practice itself. "Suspected and distrusted" means suspected and distrusted by those who see and those who hear. Even one of unshakeable nature, even being one whose taints are destroyed, therefore unsuitable resorts should be avoided. For one who is seen among these does not escape from disrepute or from censure. "From a charnel ground" means one that has fallen in a cemetery. "From a shop" means one that has fallen at a shop door. "A shrine robe" means one that has been wrapped around an anthill and used for an offering. "A consecration robe" means a robe discarded at a bathing place or at a king's consecration place. "Taken and brought back" means one that has been taken to a cemetery and brought back again. The five great thieves are stated in connection with the superhuman states.

"Five offences originate from the body" means one commits five offences by the first origin of offences, as the offences stated in the intermediate abbreviation thus: "a monk, perceiving it as allowable, builds a hut by his own arrangement." "Five offences originate from the body and from speech" means one commits five offences by the third origin of offences, as the offences stated in that very same passage thus: "a monk, perceiving it as allowable, having made an arrangement, builds a hut." "Requiring confession" means the remainder, setting aside defeat and offences entailing initial and subsequent meetings of the Community.

"Five legal acts" means the four - censure, guidance, banishment, and reconciliation - and the act of suspension, which though threefold counts as one, making five. "Five in the up to the third time procedure" means for a nun who follows one who has been

suspended, by admonition up to the third time, if she does not relinquish, there are three - defeat, grave offence, and wrong-doing; in the admonitions of those who follow a schismatic and so forth, there is an offence entailing initial and subsequent meetings of the Community; for not relinquishing a wrong view, there is an offence requiring expiation. "Not given" means not given by another. "Not known" means not known due to the absence of the intention "I receive." "Not allowable" means made not allowable by the five procedures proper for ascetics; or whatever other not allowable meat or not allowable food. "Not made leftover" means after being invited, the leftover has not been made. "Giving of entertainment" means giving for dancing shows and the like. "Giving of a bull" means releasing a bull among a herd of cattle. "Giving of paintings" means having built a dwelling, it is proper to have paintings made there. But this is said with reference to the giving of impromptu paintings. For although these five are considered meritorious by the world, they are indeed demeritorious and unwholesome. "Arisen inspiration" - here "inspiration" means the desire to talk. "These five, when arisen, are hard to dispel" means they are not easy to dispel; but by means of a method, by a cause, through appropriate reflections, instructions, and the like, they can be dispelled - this is the meaning.

"One's own mind becomes clear" - here these are the stories: The Elder Phussadeva, who dwelt in the darkness of Kaṭa, it is said, having swept the shrine terrace and having arranged his upper robe over one shoulder, stood gazing at the shrine terrace with its evenly spread sand resembling a carpet of sinduvāra blossoms, and aroused rapture and joy with the Buddha as object. At that moment, Māra, having assumed the form of a black monkey as if born at the foot of a mountain, went scattering cow dung on the shrine terrace. The Elder was unable to attain arahantship; he swept it and went away. On the second day too, having become an old ox, he did the same kind of mischief. On the third day, having created a human form with crooked feet, he went scraping with his foot. The Elder, having thought "Such a disgusting person does not exist in the alms-resort villages within a yojana all around; could this perhaps be Māra?" said "You are Māra." "Yes, Venerable Sir, I am Māra; I was not able to deceive you now." "Have you previously seen the Truth-finder?" "Yes, I have previously seen him." "Māra is one of great power; come now, create a personal form similar to the personal form of the Buddha, the Blessed One." "It is not possible, Venerable Sir, to create such a form; however, I shall create a resembling likeness." Having abandoned his own nature, he stood with a personal form similar to the form of the Buddha. The Elder, having looked at Māra, thought "This one, who still has lust, hatred and delusion, is so resplendent; how could the Blessed One, who is entirely free from lust, hatred and delusion, not be resplendent?" Having obtained rapture with the Buddha as object and having developed insight, he attained arahantship. Māra said "I have been deceived by you, Venerable Sir." The Elder also said "What is there, wretched Māra, to deceive in such a way?" At the Lokantara monastery too, a young monk named Datta, having swept the shrine terrace and gazing at it, attained the white kasiṇa. He developed the eight attainments. Then, having developed insight, he realised the three fruits.

"Others' minds become clear" - here these are the stories: A young monk named Tissa, having swept the shrine terrace of the Jambukola shrine, stood holding the rubbish basket in his hand. At that moment, an elder named Tissadatta, having disembarked from a boat and gazing at the shrine terrace, knowing that the place

had been swept by one with a developed mind, asked a thousand questions, and the other answered them all. At a certain monastery too, an elder, having swept the shrine terrace, completed his duties. Four elders who had come from the Yonaka country to worship the shrine, having seen the shrine terrace, without entering inside, standing just at the entrance - one elder recollected eight aeons, one sixteen, one twenty, one recollected thirty aeons.

"The deities are delighted" - here this is the story: At a certain monastery, it is said, a monk, having swept the shrine terrace and the Bodhi tree terrace, went to bathe. The deities, thinking "Since the time this monastery was built, there has been no monk who has fulfilled the duty and swept in this way," stood with clear minds and flowers in their hands. The Elder, having come, said "Of which village are you residents?" "Venerable Sir, we dwell right here. Since the time this monastery was built, there has been no monk who has fulfilled the duty and swept in this way. Having gained confidence in your duty, Venerable Sir, we stand with flowers in our hands," the deities said.

"Conducive to what is pleasing" - here this is the story: Concerning a certain minister's son and the Elder Abhaya, it is said, this discussion arose: "Who is more pleasing, the minister's son or the Elder Abhaya? Let us look at them both in one place." The relatives, having adorned the minister's son, went thinking "We shall have him pay homage at the Great Shrine." The Elder's mother too, having had a pleasing robe made, sent it to her son, saying "Let my son, having had his hair cut, wearing this robe, surrounded by the community of monks, pay homage at the Great Shrine." The minister's son, surrounded by relatives, ascended the shrine terrace by the eastern gate; the Elder Abhaya, surrounded by the community of monks, having ascended the shrine terrace by the southern gate, met him on the shrine terrace and said: "Why do you, friend, throw rubbish on the place swept by the senior elder and compete with me?" In a past existence, it is said, the Elder Abhaya, having been a senior elder, swept the shrine terrace in the alms-resort village, and the minister's son, having been a great lay devotee, picked up rubbish and threw it on the swept place.

"The Teacher's instruction has been done" means this practice of sweeping is praised by the Buddhas; therefore, by one who performs it, the Teacher's instruction has been done. Herein is this story - The Venerable Sāriputta, it is said, having gone to the Himalayas, sat down in a certain cave having attained the cessation attainment without sweeping. The Blessed One, reflecting, having known that the elder had sat down without sweeping, went through the sky and, having shown his footprints at the unswept place in front of the elder, returned. The elder, having emerged from the attainment, having seen the Blessed One's footprints, having aroused strong moral shame and moral dread, having knelt down, thinking "Indeed the Teacher has known that I sat down without sweeping; now he will have me admonished in the midst of the Community," went to the presence of the One of Ten Powers, paid homage, and sat down. The Blessed One, having said "Where did you go, Sāriputta?" said "It is not fitting for you, who stand and move about in the place next to me, to sit down without sweeping." From then on, the elder, even when standing at a place to unfasten a knot, would stand only after having pushed aside the rubbish with his foot.

"He does not learn the limit of his own statement" means he does not learn the limit

of his own statement thus: "In this case, this much of the discourse is found, this much is the judgment, I shall state this much of the discourse and the judgment." "This is the accuser's opening statement, this is the closing statement, this is the accused's opening statement, this is the closing statement, this much is subject to being taken up, this much is not subject to being taken up" - one who does not examine thus does not learn the limit of another's statement. "He does not know an offence" means he does not know the distinction among the seven classes of offences, such as an offence entailing defeat or an offence entailing initial and subsequent meetings of the Community. "Root" means the two roots of an offence are body and speech; he does not know these. "Origin" means the six origins of offences are called the origin of offences; he does not know these. It is also said that he does not know the basis of offences entailing defeat and so forth. "Cessation" means he does not know the cessation of offences thus: "This offence ceases by confession, is allayed; this one by rehabilitation." One who does not know the seven settlements, however, does not know the practice leading to the cessation of offences.

In the pentad on legal cases, "legal case" means the four legal cases. "The root of a legal case" means the thirty-three roots - twelve roots of a legal case concerning disputes, fourteen of a legal case concerning accusations, six of a legal case concerning offences, one of a legal case concerning duties; these will become clear later. "The origin of a legal case" means the arising of a legal case. A legal case concerning disputes arises in dependence on the eighteen grounds for causing a schism; a legal case concerning accusations, on the four kinds of failure; a legal case concerning offences, on the seven classes of offences; a legal case concerning duties, on the four duties of the Community - the meaning is that he does not know this classification. "He does not know the cessation of a legal case" means he is unable to go to the very root by means of the Teaching, the Discipline, and the Teacher's instruction, and to bring about a settlement through judgment; "This legal case is settled by two, this by four, this by three, this by one settlement" - one who does not know the seven settlements thus does not know the practice leading to the cessation of a legal case. "He does not know the case" means he does not know the case of the seven classes of offences thus: "This is the case for an offence entailing defeat, this is the case for an offence entailing initial and subsequent meetings of the Community." "Source" means he does not know thus: "Among the seven sources, this training rule was laid down here, this one here." "He does not know the regulation" means he does not know the original regulation in each training rule. "Supplementary regulation" means he does not know the regulation laid down again and again. "The way of saying for connection" means he does not know the case by way of the connection of the discussion and the connection of the judgment. "He does not know the motion" means he does not know the motion in every respect. "He does not know the doing of the motion" means he does not know the business of the motion; in the nine instances such as reinstatement and so forth, there is what is called a legal act with a motion; he does not know that in legal acts with a motion as the second and a motion as the fourth, the motion stands having reached the stage of the legal act. "He is not skilled in what comes before, nor skilled in what comes after" means he does not know what should be said before and what should be said after; he also does not know that the motion should be placed before and not placed after. "And he does not

know the proper time" means he does not know the time; he speaks without being requested, without being asked; he does not know the time for the motion, the field for the motion, or the occasion for the motion.

"Due to dullness and sheer delusion" means without knowing the benefits of the ascetic practices, merely through ignorance and the state of being deluded. "Having evil desires" means desiring gain of requisites through that forest-dwelling. "Solitude" means seclusion of body, mind, and substrata. "This being the purpose" means the purpose is this wholesome practice, thus "this is the purpose"; the state of one whose purpose is this is "this being the purpose"; depending on just this being the purpose and nothing else of worldly gain - this is the meaning.

"Does not know the Observance" means he does not know the ninefold Observance. "The legal act of Observance" means he does not know the fourfold legal act of Observance, classified as not according to the rule, by an incomplete assembly, and so forth. "The Pātimokkha" means he does not know the two matrices. "The recitation of the Pātimokkha" means he does not know all nine kinds of recitation of the Pātimokkha. "The invitation to admonish" means he does not know the ninefold invitation to admonish. The legal act of invitation to admonish is similar to the legal act of Observance.

In the pentad on the unpleasing - "unpleasing" refers to unwholesome action such as bodily misconduct and so forth. "Pleasing" refers to wholesome action such as bodily good conduct and so forth. "For a protracted time" means exceeding the limit, spending a greater amount of time among families and little in the monastery - this is the meaning. "Opportunity" means the entering within of the defilements. "Defiled" means classified as a coarse offence, physical association, and so forth. In the pentad on purification, by the inclusion of the invitation to admonish, the ninefold invitation to admonish should also be understood. The remainder is clear everywhere.

The commentary on the section of fives is finished.

Explanation of the Section on Sixes

326. In the sixes - Six proper courses means: "And that monk is not rehabilitated, and those monks are blameworthy, this is the proper course therein," "Let the venerable ones apply themselves to their own, lest your own be destroyed, this is the proper course therein," "This bowl, monk, is to be kept by you until it breaks, this is the proper course therein," "Having taken it out from there, it should be shared with the monks, this is the proper course therein," "It should be acknowledged, it should be inquired into, it should be questioned, this is the proper course therein," "Whoever it shall belong to, he shall take it, this is the proper course therein" - these are the six proper courses found in the monks' Pātimokkha itself. Six requiring cutting off means the five stated in the fives, together with the bathing cloth for nuns, making six. In six ways means: through shamelessness, through ignorance, through being affected by remorse, through perceiving what is not allowable as allowable, through perceiving what is allowable as not allowable, and through lapse of mindfulness. Therein, one commits an offence through lapse of mindfulness in cases such as exceeding one night, six nights, seven nights, and so forth. The remainder is according to the

method already stated. Six benefits for an expert in monastic discipline means the five stated in the fives, together with "the observance day is under his authority," making six.

Six maximums means: "An extra robe may be kept for a maximum of ten days; that robe should be laid aside by that monk for a maximum of one month; that monk may accept a robe from there with a maximum of an inner and outer robe; one should stand silently dedicating for a maximum of six times; but a new rug made by a monk should be kept for six years, to be kept for a maximum of six years; they should be carried by one's own hand for a maximum of three yojanas; an extra bowl may be kept for a maximum of ten days; stored-up provisions may be consumed for a maximum of seven days; that monk may stay apart from that robe for a maximum of six nights; a maximum of four kahāpaṇas; a maximum of two and a half kahāpaṇas; it may be taken with a maximum of two finger-joints; a bed support of a maximum of eight finger-breadths; a tooth-stick of a maximum of eight finger-breadths" - these are the fourteen maximums. Therein, the first six form one set of six, and by removing one from those and inserting one each from the remainder, and so forth by this method, other sets of six should also be formed.

Six offences means three sets of six are stated in the intermediate repetition. Six actions means the four of censure, demotion, banishment, and reconciliation; for non-acknowledgement of an offence and for non-making amends, the two stated count as one; and for non-relinquishment of a wrong view, one - thus six. Bathing means regarding bathing within less than half a month; the two sets of six beginning with an unfinished robe are indicated in the Kaṭhina chapter. The remainder is clear everywhere.

The commentary on the section of sixes is finished.

Explanation of the Section on Sevens

327. In the Sevens - "Seven proper courses" means that to the six previously stated, by inserting this one - "and that nun is not rehabilitated, and those nuns are blameworthy, this is the proper course therein" - seven should be understood. "Seven not legally valid carryings out on acknowledgement" means they are set forth in the Chapter on Stilling thus: "A monk has committed a pārājika offence; being charged with a pārājika, he acknowledges 'I have committed a saṅghādisesa'; the Community deals with him for a saṅghādisesa - this is a not legally valid carrying out on acknowledgement." The legally valid ones are also set forth in that same place. "For seven there is no offence to go on seven-day business" is stated in the Chapter on the Rains Residence. "Seven benefits for an expert in monastic discipline" means the five stated in the Fives together with "the Uposatha and the Pavāraṇā are authoritative for him" become seven. "Seven maximums" means those stated in the Sixes should be arranged in terms of sevens. The two sets of seven beginning with "having taken the made robe" are set forth in the Chapter on the Kaṭhina.

"A monk has no offence to be seen, a monk has an offence to be seen, a monk has an offence to be remedied" - these three sets of seven, two are not legally valid, one is legally valid; all three of those are set forth in the Campeyyaka. "Bad qualities" means qualities of the bad, or qualities that are bad; the meaning is unbeautiful,

inferior, low. "Good qualities" means qualities of the good such as the Buddhas and others; the meaning is qualities that are good, beautiful, supreme. The remainder is clear everywhere.

The commentary on the section of sevens is finished.

Explanation of the Section on Eights

328. In the eights - "Eight benefits" means the benefits stated in the Kosambaka Chapter thus: "We shall not perform the Observance together with this monk, we shall perform the Observance without this monk, we shall not invite together with this monk, we shall perform a formal act of the Community, we shall sit in seats, we shall sit for rice-gruel drinks, we shall sit in the refectory, we shall dwell under one roof, we shall pay homage, rise up, make the añjali gesture, and perform proper duties according to seniority, we shall do so without this monk." In the second set of eight also, the same method applies, for that too was stated in exactly the same way in the Kosambaka Chapter.

"Eight up to the third time" means four among the thirteen for monks, and four not shared with monks among the seventeen for nuns, making eight. "He corrupts families in eight ways" means he corrupts families by means of flowers, or fruits, or cosmetic powder, or clay, or tooth-sticks, or bamboo, or medical treatment, or running errands - by these eight. Eight grounds are stated in the Robe Chapter, and another eight are stated in the Kathina Chapter. "By eight bad qualities" means by gain, by loss, by fame, by disrepute, by honour, by dishonour, by evil desire, and by evil friendship. The eight worldly conditions are: attachment to gain, aversion to loss; likewise to fame and disrepute, to praise and blame, attachment to pleasure, and aversion to pain. "Lying having eight factors" means it has eight factors because, together with "having set aside perception," there are seven that have come in the text, making it eight-factored with eight factors.

"Eight factors of the Observance" means -

"One should not kill a living being, nor take what is not given,
One should not speak falsehood, nor should one be a drinker of intoxicants;
One should abstain from not practising the holy life, from sexual intercourse,
One should not eat at night, eating at the improper time.

"One should not wear garlands, nor should one use perfumes,
One should sleep on a bed or on the ground on a spread;
This indeed they call the Observance with eight factors,
Proclaimed by the Buddha, by those whose qualities have reached the end of suffering."

Thus eight are stated. "Eight factors of messenger duty" means they are stated in the Schism of the Community section in the manner beginning with "Here, monks, a monk is one who listens and one who makes others listen." The duties regarding sectarians are set forth in the Great Chapter. Not leftovers and leftovers are set forth in the Invitation training rule. "One should rise for eight" means for senior nuns in the refectory; a seat also should be given to those very same ones. "Female lay follower" means Visākhā. "Eight benefits for an expert in monastic discipline" means the eight

should be understood by adding these three - "the Observance is under his authority, the Invitation, and formal acts of the Community" - to the five stated in the set of five. "Eight maximums" means they should be understood by arranging the previously stated maximums in sets of eight. "He should conduct himself rightly in eight principles" means in the eight set forth in the Settlement of Disputes Chapter in the manner beginning with "the Observance of a regular monk should not be suspended, the Invitation should not be suspended." The remainder is clear everywhere.

The commentary on the section of eights is finished.

Explanation of the Section on Nines

329. Among the nonads - Nine grounds of resentment means the nine beginning with "he has acted for my harm." Nine removals of resentment means the nine beginning with "he has acted for my harm - how can that be obtained here? Thus one removes resentment." Nine disciplinary cases means abstinence, avoidance, refraining, and breaking the bridge from the nine grounds of resentment. By nine the monastic community splits means "Upāli, with nine or more than nine there is both a faction of the monastic community and a schism of the monastic community." Nine maximums should be understood by connecting the previously stated maximums in terms of nonads. Nine rooted in craving means dependent on craving there is seeking, dependent on seeking there is gain, dependent on gain there is decision, dependent on decision there is desire and lust, dependent on desire and lust there is attachment, dependent on attachment there is possession, dependent on possession there is miserliness, dependent on miserliness there is guarding, and on account of guarding there arise taking up of sticks, taking up of weapons, quarrels, disputes, contentions, recrimination of "you, you," slander, and false speech. Nine conceits means the conceits beginning with "I am better than the better one." Nine robes means those stated by the method beginning with "the triple robe" or "the rains-bathing cloth" and so forth. Should not be assigned means from the time of determination onwards they should not be assigned. Nine not legally valid gifts means thus stated: one diverts what is designated for the monastic community to another monastic community, or to a shrine, or to an individual; one diverts what is designated for a shrine to another shrine, or to the monastic community, or to an individual; one diverts what is designated for an individual to another individual, or to the monastic community, or to a shrine.

Nine formal acceptances and uses means the formal acceptances and uses of those very same gifts. Three legally valid gifts means these three: one gives what is inclined towards the monastic community to the monastic community itself, what is inclined towards a shrine to the shrine itself, what is inclined towards an individual to the individual himself. The formal acceptances and uses too are the formal acceptances and uses of those very same. Nine not legally valid informations means three triads indicated in the chapter on settlement of legal issues thus: an individual who advocates what is not the Dhamma, a group who advocates what is not the Dhamma, a monastic community that advocates what is not the Dhamma. Legally valid informations too are indicated in that very same place by the method beginning with "an individual who advocates the Dhamma." Two nonads for not a legally valid act are stated in terms of an offence of expiation in the explanation of the first

training rule of the chapter on exhortation. Two nonads for a legally valid act are stated in that very same place in terms of a wrong-doing. The remainder is clear everywhere.

The commentary on the section of nines is finished.

Commentary on the Tenfold Section

330. In the decads - Ten grounds of resentment: the nine stated in the nines, together with "or resentment arises without reason," make ten. The removals of resentment too are the nine stated there; together with "or resentment arises without reason, where can that be obtained here? Thus one removes resentment," they should be understood as ten. Ten disciplinary cases means ten reckoned as abstinence from the ten grounds of resentment. Wrong view with ten bases should be understood by way of "there is nothing given" etc. Right view by way of "there is what is given" etc. But extreme-grasping view should be understood by way of "the world is eternal" etc. Ten wrong courses means beginning with wrong view and ending with wrong liberation; the right courses are the opposite. The vote takings are set forth in the Chapter on Settlement.

A monk possessed of ten factors should be authorised by means of a referendum means by the ten stated in the Chapter on Settlement by way of "he is virtuous" etc. Ten dangers in entering royal inner quarters are set forth in the training rule concerning kings. Ten grounds for giving means food, drink, cloth, vehicle, garlands, fragrance, ointment, bedding and lodging, and lighting. Ten jewels means pearls, gems, beryl, and so forth. Ten rag-robcs means from a charnel ground, from a shop, gnawed by rats, gnawed by termites, burnt by fire, gnawed by cattle, gnawed by goats, a shrine robe, a consecration robe, and one brought back from being carried away - among these one who is fully ordained should make an effort. Ten robe-wearings: in the Kurundī it is said that the ten are by way of the statement "they wear robes that are entirely blue" etc. But in the Great Commentary it is said: "By adding a bathing cloth or an inner robe to the nine allowable robes, there are ten."

Persons not to be paid respect are set forth in the Chapter on Lodgings. Ten grounds for reviling are set forth in the rule on insult. Ten ways are set forth in the training rule on divisive speech. Ten lodgings means a bed, a chair, a mattress, a pillow, a quilt, an upper covering, a mat, a piece of leather, a sitting cloth, a grass spread, and a leaf spread. They requested ten boons means Visākhā eight, King Suddhodana one, and Jīvaka one. The benefits of rice gruel and the non-allowable meats are set forth in the Chapter on Medicines. The remainder is clear everywhere.

The commentary on the section of tens is finished.

Commentary on the Elevenfold Section

331. In the elevens - "Eleven" means the eleven beginning with a paṇḍaka. "Eleven slippers" means ten made of precious materials and one wooden slipper. However, grass slippers, muñja-grass slippers, reed slippers and so on are included under wooden slippers. "Eleven bowls" means ten made of precious materials together with one made of copper or one made of wood. "Eleven robes" means the eleven beginning with all-blue and so on. "Up to the third time" means a nun who follows one

who has been suspended, eight saṅghādisesas, Ariṭṭha, and Caṇḍakālī. "Eleven obstructions" are those beginning with "Are you not without characteristics?" "Eleven robes should be determined" means the three robes, the rains-bathing cloth, the sitting cloth, the bed-sheet, the itch-covering cloth, the face-wiping cloth, the requisite cloth, the water-bathing cloth, and the inner robe. "Should not be assigned" means these same robes should not be assigned from the time they have been determined. Knots and kinds together with those made of thread are eleven; all of these are indicated in the Khuddakakkhandhaka. The earths are indicated in the training rule on earth. The cessations of dependence are five from the preceptor and six from the teacher; thus eleven. The persons not to be paid respect are eleven together with a naked person; all of these are indicated in the Senāsanakkhandhaka. The eleven maximums should be understood by combining as a group of eleven from among the fourteen previously stated. "Eleven boons" means the ten previously stated together with the boon requested by Mahāpajāpatī. "Eleven boundary faults" will come in the Kammavagga by the method beginning with "they designate a boundary that is too small."

The eleven dangers for a person who reviles and abuses are as follows: "Monks, that monk who is a reviler and abuser, a slanderer of noble ones - for his fellow practitioners in the holy life, this is impossible and inconceivable, that he would not undergo one or another of eleven calamities. Which eleven? He does not attain what has not been attained, he declines from what has been attained, the true teaching does not become clear to him, or he becomes conceited regarding the true teachings, or he leads the holy life without delight, or he commits one or another defiled offence, or he renounces the training and reverts to the lower life, or he is afflicted with a severe illness, or he reaches madness or mental derangement, he dies deluded, and with the breakup of the body, after death, he is reborn in a state of misery, a bad destination, a state of ruin, in hell." Here, "true teaching" means the word of the Buddha is intended.

"Practised" means cultivated from the beginning. "Developed" means brought to completion and increased,

or. "Cultivated" means done again and again. "Mastered" means made like a well-yoked vehicle. "Made a basis of" means so that it becomes a foundation; made in such a way. "Practised" means carried on continuously; the meaning is constantly resolved upon. "Accumulated" means heaped up all around; the meaning is heaped up in all directions, gathered, developed, and increased. "Thoroughly undertaken" means well initiated; the meaning is brought to mastery. "Does not see evil dreams" means one does not see anything evil, but sees what is auspicious and conducive to growth. "Deities protect" means the guardian deities provide righteous protection. "The mind quickly becomes concentrated" means the mind becomes concentrated swiftly. "If not penetrating further" means not realising arahantship beyond the meditative absorption of friendliness, being either a trainee or an ordinary person, when dying, one is reborn in the Brahma world. The remainder is clear everywhere.

The commentary on the section of elevens is concluded.

The commentary on the numerical series 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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