

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 2. The Canon of Discipline - Commentaries (2. Vinaya Piṭaka - Aṭṭhakathā)
- 2. Commentary on the Expiation (2. Pācittiya-aṭṭhakathā)
- 6. The Section on Acknowledgement (6. Pāṭidesanīyakaṇḍam)



PaliVerse

2. Commentary on the Expiation

6. The Section on Acknowledgement

1. Commentary on the First Training Rule on Confession

The rules requiring acknowledgement, immediately after the minor ones;
Those which have been set forth, now their explanation follows.

552. In the first offence requiring acknowledgement, firstly, "at the time of returning" means at the time of coming back after having walked for almsfood. "He took it all" means he took all of it. "Trembling" means shaking. "Step aside" means go away.

553-555. "Blameworthy, friend" etc. is a showing of the manner of acknowledgement. "Street" means a road. "Cul-de-sac" means a road that stands without being penetrated, a road that goes and comes back. "Crossroad" means a place where roads meet, either four-cornered or three-cornered. "House" means a family dwelling. For one who stands in any of these places and receives, there is an offence of wrong-doing for the receiving; for each mouthful swallowed, there is a pāṭidesanīya offence by counting each mouthful. The same method applies also for one who receives in elephant stables and so forth. If a nun stands in a street and gives, and a monk receives while standing within a monastery and so forth, it is still an offence. For because of the statement "who has entered the inhabited area," the offence here should be understood by virtue of the nun standing within the inhabited area and giving; but the monk's standing place is without limit. Therefore, even if a monk standing in a street and so forth receives from a nun who stands within a monastery and so forth and gives, there is no offence.

If one accepts day-long medicine, seven days medicine, or life-long medicine for the purpose of food, there is an offence of wrong-doing. "For each mouthful swallowed there is an offence of wrong-doing" - this is said with reference to what is unmixed with material food; but when it is mixed and of a single taste, it is indeed a pāṭidesanīya offence. "Ordained on one side" means ordained in the presence of nuns. But regarding one ordained in the presence of monks, it is just as stated in the matter.

556. "She induces to give but does not give" means a non-relative induces someone else to give; there is no offence for the one who receives it. "Having deposited near, she gives" means having placed it on the ground, she gives it saying "Venerable, I give this to you." What is given in this way, having accepted it saying "Very well, sister," it is allowable to eat it, having had it received either by that same nun or by someone else. "For a female trainee, for a female novice" means there is no offence for the one who receives what these are giving. The remainder here is clear in itself.

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

2. Commentary on the Second Training Rule on Confession

558. In the second - "Step aside for now, sister" and so forth is the showing of the manner in which she should be rebuked.

561. Regarding "she induces to give her own meal but does not give" - here, even if she gives her own meal, there is no offence under this training rule; there is an offence under the previous training rule. Regarding "she gives the meal of others but does not induce to give" - here, even if she were to induce to give, there would be an offence under this training rule. But when she gives, there is no offence either under this or under the previous training rule. The remainder here is clear in itself. The origin of the kaṭhina offence - action and non-action, not liberation by perception, without consciousness, an offence by convention, bodily action, verbal action, three kinds of consciousness, three kinds of feeling.

The second pāṭidesanīya.

3. Commentary on the Third Training Rule on Confession

562. In the third - "Devoted on both sides" means devoted by both, by the male lay follower and also by the female lay follower. In that family, it is said, both of them were indeed stream-enterers. "Diminished in wealth" means that such a family, even if it possesses wealth of eighty crores, diminishes in wealth indeed. Why? Because therein neither the female lay follower nor the male lay follower guards the wealth.

569. "If having taken it out from the house they give" means they bring it to the assembly hall or the monastery and give it. Even if, when the monk has not yet arrived, they first take it out and place it at the door and afterwards give it to him when he has arrived, it is allowable. But having seen the monk, taking it out from inside the house and giving it is not allowable - this was stated in the Mahāpaccariya. The remainder here is clear in itself. The origin of the sheep's wool rule - It is an act of commission, not release through non-perception, without consciousness, an offence by convention, bodily action, verbal action, with three types of consciousness, with three types of feeling.

The third pāṭidesanīya.

4. Commentary on the Fourth Training Rule on Confession

570. In the fourth - "were in rebellion" means they were opposed.

573. "Announced to the five" means the meaning is that even if one has announced by sending anyone among the five co-religionists to bring solid food or soft food, it is still unannounced. "Setting aside the park and the precincts of the park" means setting aside the park of the forest lodging and its precincts; it should be understood that even if announced to a monk who has gone out from the precincts and is seen on the road in between, or to one who has come to the village, it is still unannounced. "If it is dangerous, it should be told as 'dangerous'" - why should it be told? For the purpose of freeing oneself from the accusation that "while thieves are dwelling in the

park, they do not inform us." "The thieves should be told 'people are frequenting here'" - why should they be told? For the purpose of freeing oneself from the accusation that "they are having us seized by their own attendants."

"When rice gruel is announced, the ingredients for it may be conveyed" means having announced rice gruel, thinking "why should only plain rice gruel be given? We shall also give cakes and the morning meal and such, making them accompaniments of this rice gruel" - thus whatever they bring, all of it is indeed announced. The same method applies in the cases beginning with "when a meal is announced" and so forth. Having heard that "a certain family has been announced and one is going taking solid food and so forth," others also bring their own gifts to be given along with that - this is allowable. Having announced rice gruel, if they bring cakes or a meal, this too is allowable - so it is said in the Kurundī.

575. "For one who is ill" means there is no offence for one who is ill even without announcement. "If one who is announced or ill eats the remainder" means that which has been brought after making announcement for one person, the remainder of that is allowable for another also to eat. When announcement has been made for four or five and much has been brought, and they wish to give to others also, this too is just the remainder of what was announced, and it is allowable for all. Then if there is an excess, having released it from storage and set it aside, it is allowable even on the second day. The same method applies to the remainder of what was brought for one who is ill. But that which has been brought without making announcement should be sent outside the monastery, made announced, and brought back, or the monks should go and receive it on the road. That which those passing through the middle of the monastery or forest-dwellers and others bring from the forest and give, should be made announced in the same manner as before. "That has grown there" means grown in the monastery itself; there is no offence for one who consumes roots and other edibles that have been made allowable by another and given. But if they take it to the village, cook it, and bring it back, it is not allowable. It should be made announced. The remainder here is clear in itself.

The origin of the kaṭhina offence - action and non-action, not liberation by perception, without consciousness, an offence by convention, bodily action, verbal action, three kinds of consciousness, three kinds of feeling.

The fourth pāṭidesanīya.

In the Samantapāsādikā, the commentary on the Vinaya,

the commentary on the pāṭidesanīya is finished.

The chapter on acknowledgement 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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