

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 2. The Canon of Discipline - Commentaries (2. Vinaya Piṭaka - Aṭṭhakathā)
- 5. Commentary on the Supplement (Parivāra) (5. Parivāra-aṭṭhakathā)

Another Second Collection of Verses
(Aparadutiyagāthāsaṅgaṇikaṃ)



PaliVerse

5. Commentary on the Supplement (Parivāra)

Another Second Collection of Stanzas

Commentary on Bodily and Other Offences

474. In the answering of the verses beginning with "How many offences are bodily": "six offences are bodily" means in the intermediate repetition, by the fourth origin of offences, one commits six offences, offences stated in the manner beginning with "a monk engages in sexual intercourse, an offence of defeat." For since these arise through the bodily door, they are called bodily. "Six verbal" means in that same intermediate repetition, by the fifth origin of offences, one commits six offences, offences stated in the manner beginning with "a monk of evil desires, overcome by desires." "For one who conceals, three" means: for a nun who conceals an offence, a defeat; for a monk concealing a saṅghādisesa, an expiation; for concealing one's own grave offence, a wrong-doing. "Five by reason of contact" means: for a nun in bodily contact, a defeat; for a monk, a saṅghādisesa; for what is connected with the body through the body, a grave offence; for what is connected with the body through a forfeitable, a wrong-doing; for poking with a finger, an expiation - these are the five offences by reason of bodily contact.

"At the break of dawn, three" means: by way of exceeding one night, six nights, seven days, ten days, or a month, a forfeitable expiation; for a nun being absent at night, a saṅghādisesa; "if she conceals during the first watch, if she conceals during the second and third watches, when the dawn rises the offence is concealed; whoever conceals it, that is a wrong-doing to be confessed" - these are the three offences one commits at the break of dawn. "Two up to the third time" means: there are eleven up to the third time by name, but by way of enactment there are two: those up to the third time for monks and those up to the third time for nuns. "One here is eight cases" means: for nuns alone, there is one here in this dispensation called the eight cases. "By one is the complete inclusion" means: by this one recitation of the introduction, "whoever has an offence, let him reveal it," there is the inclusion of all training rules and all Pātimokkha recitations.

"Two roots of the monastic discipline" means body and speech. "Two weighty are spoken" means defeats and saṅghādisesas. "Two concealings of grave offences" means: for a nun who conceals an offence, a defeat; for one who conceals a saṅghādisesa, an expiation - these are the two offences of concealing grave offences.

"Between villages, four" means: "a monk makes an arrangement with a nun, a wrong-doing; he enters the vicinity of another village, an expiation; when a nun is going between villages, in an enclosed village, at the first step, a grave offence; at the second step, a saṅghādisesa; in an unenclosed village, at the first step of entering the vicinity, a grave offence; at the second step, a saṅghādisesa" - these are the four offences between villages by way of wrong-doing, expiation, grave offence, and saṅghādisesa. "Four by reason of crossing a river" means: "a monk makes an arrangement with a nun, a wrong-doing; he boards a boat, an expiation; when a nun

is going to the other side of the river, at the time of disembarking, at the first step, a grave offence; at the second step, a saṅghādisesa" - these are the four. "In one meat, a grave offence" means in human flesh. "In nine meats, a wrong-doing" means in the remaining impermissible meats.

"Two verbal at night" means: a nun standing within arm's reach converses with a man in the darkness of night without a lamp, an expiation; standing beyond arm's reach and conversing, a wrong-doing. "Two verbal by day" means: a nun standing within arm's reach converses with a man by day in a concealed place, an expiation; standing beyond arm's reach and conversing, a wrong-doing. "For one who gives, three" means: with the intention of killing, one gives poison to a person; if he dies from it, a defeat; one gives it to yakkhas or petas; if they die, a grave offence; one gives it to an animal; if it dies, an expiation; in giving a robe to an unrelated nun, an expiation - thus for one who gives, three offences. "And four in receiving" means: in seizing by the hand or seizing by the hair, a saṅghādisesa; in grasping the genitals with the mouth, a defeat; in receiving a robe from an unrelated nun, a forfeitable expiation; for a lustful nun receiving food hard or soft from the hand of a lustful man, a grave offence; thus in receiving, there are four classes of offences.

Commentary on Those Leading to Confession and Others

475. "Five require confession" means the five light ones. "Six remediable are made" means the remainder, setting aside the expulsion offence. "One here irremediable" means the one expulsion offence.

"Two weighty in the monastic discipline are spoken" means the expulsion and the offence entailing initial and subsequent meeting of the community. "And bodily and verbal" means all training rules are bodily and verbal; there is not even one training rule laid down at the mind-door. "One grain-juice at the improper time" means salt-sour gruel. For this alone is the one grain-juice that is allowable at the improper time. "One authorisation by a motion followed by three proclamations" means the authorisation of the exhorter of nuns. For this alone is the one authorisation permitted by an act with a motion followed by three proclamations.

"Two expulsions are bodily" means the expulsion for sexual intercourse for monks and the expulsion for bodily contact for nuns. "Two planes of communion" means either one makes oneself of common communion, or the harmonious community reinstates one who has been suspended. But in the Kurundī, two planes of communion are stated thus: "the plane of common communion and the plane of separate communion." "For two is breaking of nights" means laid down for one undergoing probation and one performing the penance. "Two two finger-breadths" means two regulations of two finger-breadths: "one should take at most a joint of two finger-breadths" - this is one; "two finger-breadths or two months" - this is the other.

"Having struck two oneself" means a nun, having struck herself, commits two offences: she strikes and weeps, an offence of expiation; she hurts herself but does not cry, there is an offence of wrong-doing. "By two the monastic community is split" means by an act and by taking of voting tickets. "Two here become offences at once" means here in the entire monastic discipline there are two who become offences at once by virtue of the laying down for both. Otherwise, however, nine for monks and nine for nuns makes eighteen. "Two doings by motion" means two duties by motion -

an act and the basis for an act. In nine instances there is an act; in two it stands as the basis for an act.

"In killing living beings three" means "one digs a pit without specifying, if a human being dies, an expulsion; in the death of spirits and departed ones, a grave offence; in the death of an animal, an expiation" - these are the three. "Three verbal expulsions" means by concealing a fault, by following one who has been suspended, and by the one with eight grounds. But in the Kurundī, three are stated thus: "in taking what is not given by command, in the killing of a human being, and in claiming a superhuman state." "Three illuminations" means speaking praise or dispraise referring to the anus or the urinary passage is an offence entailing initial and subsequent meeting of the community; speaking praise or dispraise referring to below the collar-bone and above the knee-cap, setting aside the anus and the urinary passage, is a grave offence; speaking praise or dispraise referring to above the collar-bone and below the knee-cap is a wrong-doing. "Or three by matchmaking" means she accepts, investigates, and reports back, an offence entailing initial and subsequent meeting of the community; he accepts, investigates, and does not report back - a grave offence; she accepts, does not investigate, and does not report back, an offence of wrong-doing - these three classes of offences arise by reason of matchmaking.

"Three persons should not be given full ordination" means one deficient in age, one deficient in requisites, and one with a defective basis - their distinctions have already been stated. Moreover, here one who is not complete with bowl and robes, and one who though complete does not request them - these too are included under one deficient in requisites. And those such as matricides and those who commit wrong-doings as a cause, should be understood as included under one with a defective basis, reckoned as a paṇḍaka, a hermaphrodite, or an animal. This method is stated in the Kurundī. "Three classifications of acts" means the optative form, the incomplete reflexive, and the past participle form. Therein, the optative form has such divisions as "he should give, he should make"; the incomplete reflexive has such divisions as "he gives, he makes"; the past participle form has such divisions as "given, made" - by these three, acts are classified. By another three also, acts are classified - by the matter, by the motion, and by the proclamation. For an act is so called when it is complete in matter, complete in motion, and complete in proclamation; therefore it is said "three classifications of acts." "Three to be removed" means: the nun Mettiyā should be removed, the corrupter should be removed, a novice possessed of ten factors should be removed, the novice under training Kaṇṭaka should be removed - thus three to be removed should be understood by way of removal through gender, communion, and disciplinary act. "For three is a single announcement" means: from the statement "I allow, monks, two or three to be done in a single proclamation," a single proclamation is valid for three persons with one preceptor and different teachers.

"In taking what is not given, three" means: for a quarter or more than a quarter, an expulsion; for more than a māsa, a grave offence; for a māsa or less than a māsa, a wrong-doing. "Four by reason of sexual intercourse" means: when not destroyed, an expulsion; when mostly destroyed, a grave offence; when the opening is uncovered, a wrong-doing; when sealed with lac, an expiation. "For one who cuts, three" means: for one who cuts a tree, an expulsion; in the case of plant life, an

expiation; in the case of a limb, a grave offence. "Five by reason of discarding" means: one discards poison without specifying a target; if thereby a human being dies, an expulsion; in the case of yakkhas and petas, a grave offence; in the case of an animal, an expiation; in the discarding of emission, an offence entailing initial and subsequent meetings of the community; in the training rules, discarding faeces and urine on green plants, a wrong-doing - these are the five offences by reason of discarding.

"With expiation, wrong-doings are made" means: in the ten training rules in the chapter on the exhorter of nuns, wrong-doings are made together with expiation - this is the meaning. "Four nonads are spoken here" means: in the first training rule itself, two in an unlawful act, two in a lawful act - thus four nonads are spoken - this is the meaning. "And for two by reason of robe" means: for one giving a robe to a woman fully ordained in the presence of monks, an expiation; for one giving to a woman fully ordained in the presence of nuns, a wrong-doing - thus for two nuns, for one giving a robe, there is an offence by reason of the robe - this is the meaning.

"Eight acknowledgements" - these are as come in the canonical text itself. "For one eating raw grain, with expiation, wrong-doings are made" means: for one who, having requested raw grain, eats it, wrong-doings are made together with expiation.

"For one going, four" means: for one who, having arranged to go together with a nun or a woman, goes, a wrong-doing; upon entering the vicinity of a village, an expiation; for a nun who goes alone to another village, upon entering the vicinity of the village, at the first step a grave offence, at the second step an offence entailing initial and subsequent meetings of the community - for one going, these are the four offences. "And for one standing, that many" means: for one standing also, just four - this is the meaning. How? A nun stands in a dark or concealed place within arm's reach of a man through friendly intimacy, an expiation; having left arm's reach, she stands, a wrong-doing; at the time of break of dawn, without a companion, leaving arm's reach, she stands, a grave offence; having left, she stands, an offence entailing initial and subsequent meetings of the community - for one sitting, four offences. "And for one lying down, that many" means: for whether she sits or lies down, she commits these same four offences.

Commentary on Pācittiya

476. "Five expiations" means having received five medicines and stored them either in separate containers or mixed together in one container, when seven days have passed, that monk commits five expiations, all with different cases, at a single moment. It cannot be said "he committed this one first, this one afterwards."

"Nine expiations" means whichever monk, having requested nine kinds of superior food, kneads them together into one morsel, puts it in his mouth, and swallows it past the throat, he commits nine expiations, all with different cases, at a single moment. It cannot be said "he committed this one first, this one afterwards." "With one statement should one confess" means "Venerable sir, having received five medicines and having let seven days pass, I have committed five offences; I confess them before you." Thus one should confess with one statement; they are thereby confessed. There is no need for two or three statements. For the second resolution too, one should say: "Venerable sir, having requested nine kinds of superior food and

having eaten them, I have committed nine offences; I confess them before you."

"Having announced the case should one confess" means "Venerable sir, having received five medicines, I let seven days pass; I confess that according to its case before you." Thus having announced the case, one should confess; the offences are thereby confessed. There is no need for mentioning the name of the offence. For the second resolution too, one should say: "Venerable sir, having requested nine kinds of superior food, I have eaten them; I confess that according to its case before you."

"In the up to the third time procedure, three" means: for following one who has been suspended, a defeat; for those who follow a schismatic such as Kokālika and others, an offence entailing initial and subsequent meeting of the Community; for not relinquishing a wrong view, and for the nun Caṇḍakālī, an expiation - these are the three offences in the up to the third time procedure. "Six by reason of speech" means one commits six offences by reason of uttered speech. This is the meaning. How? For the sake of livelihood, for the reason of livelihood, one of evil desires, overcome by desire, claims a superhuman state that is non-existent and untrue - this is an offence of defeat. For the sake of livelihood, for the reason of livelihood, one engages in acting as a go-between - this is an offence entailing initial and subsequent meeting of the Community. For the sake of livelihood, for the reason of livelihood, one says "he who dwells in your monastery is an arahant" - this is a grave offence. For the sake of livelihood, for the reason of livelihood, a monk requests superior food for his own benefit and eats it - this is an offence of expiation. For the sake of livelihood, for the reason of livelihood, a nun requests superior food for her own benefit and eats it - this is an offence requiring acknowledgement. For the sake of livelihood, for the reason of livelihood, one who is not ill requests curry or rice for his own benefit and eats it - this is an offence of wrong-doing.

"For one eating, three" means: for human flesh, a grave offence; for the remaining kinds of unallowable meat, an offence of wrong-doing; for a nun eating garlic, an expiation. "Five by reason of food" means: a lustful nun, having received food from the hand of a lustful man, and right there having put in human flesh, garlic requested for her own benefit, superior food that was received, and the remaining unallowable meat, having kneaded the mixture together and swallowing it, commits these five offences by reason of food: an offence entailing initial and subsequent meeting of the Community, a grave offence, an expiation, an offence requiring acknowledgement, and an offence of wrong-doing.

"Five states" means: "For a nun who follows one who has been suspended, at the up to the third time admonition, for one who does not relinquish, at the motion there is an offence of wrong-doing; at the two acts of the formal announcement, a grave offence; at the conclusion of the formal announcement, an offence of defeat; for striving towards schism of the Community and so forth, an offence entailing initial and subsequent meeting of the Community; for not relinquishing a wrong view, an expiation." Thus all the up to the third time procedures go to five states. "For five there is an offence" means: offence applies to five who are fellow members of the community. Therein, for two it is absolutely an offence; but for female probationers, female novices, and male novices, it is not applicable because it is unallowable for them. By this method, their offences should not be made to be confessed, but disciplinary action should be taken against them. "And for five by legal case" means:

legal cases too are only for the five. This is the meaning. For it is the judicial procedure concerning bowls, robes, and so forth belonging to these very five that is called a legal case; but for lay people there is what is called a civil case.

"For five there is judgement" means: judgement applies only to the five who are fellow members of the community. "And for five by appeasement" means: the legal case of these very five, having been judged, is said to be appeased. This is the meaning. "And for five there is no offence" means: non-offence applies only to these very five. This is the meaning. "By three states one shines" means: one shines by three grounds beginning with the Community. For a person who has committed a transgression, having remedied a remediable offence in the midst of the Community, in the midst of a group, or in the presence of an individual, becomes one of renewed virtue and restored to his normal state. Therefore it is said "by three states one shines."

"Two bodily at night" means: a nun who arranges standing, sitting, or lying down within arm's reach of a man in the darkness of night commits an expiation; arranging standing and so forth having gone beyond arm's reach, an offence of wrong-doing - thus she commits two offences arising through the bodily door at night. "Two bodily by day" means: by this same method, she commits two offences during the day in a concealed place. "For one gazing, one offence" means: "Monks, one should not lustfully gaze at the private parts of a woman. Whoever should gaze, there is an offence of wrong-doing." For one gazing, this is the one offence. "One on account of almsfood" means: "Monks, one should not look at the face of a female almsfood donor" - here there is an offence of wrong-doing. Even for a novice who looks up at the face of one giving even gruel or curry, it is indeed an offence of wrong-doing. But in the Kurundī it is said: "'One on account of almsfood' means an expiation for one who eats almsfood prepared by a nun."

"Seeing eight benefits" means the benefits stated in the Kosambaka Chapter. "Three suspended are spoken" means for not seeing an offence, for not making amends for an offence, and for not relinquishing a wrong view. "Forty-three proper conducts" means the conduct of those very suspended ones in that many duties.

"In five states is lying" means lying goes to five states reckoned as defeat, formal meeting of the community, grave offence, expiation, and wrongdoing. "Fourteen are called 'at most'" means this was stated below by the method of "ten days at most" and so forth. "Twelve acknowledgements" means four for monks and eight for nuns. "And for four by confession" means for the confession of wrongdoing of four. That is the meaning. But which is that? The confession of wrongdoing by the assassins instigated by Devadatta, the confession of wrongdoing by the female attendant of the Elder Anuruddha, the confession of wrongdoing by Vaḍḍha the Licchavi, and the confession of wrongdoing by the monks who came after performing the act of suspension against the Elder of Vāsabhagāmī - this is called the confession of wrongdoing of four.

"Of eight factors is lying" means it is of eight factors by the eight factors beginning with "beforehand he has the intention 'I shall speak falsely'" and ending with "having set aside perception." The Observance factors too are stated by the method beginning with "one should not destroy life." "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 eight sectarian practices are stated in the Great Chapter.

"Of eight statements is full ordination" is said with reference to the full ordination of nuns. "For eight should one rise" means at the meal hall, the other nuns should rise and give a seat to eight nuns. "An exhorter of nuns by eight" means a monk endowed with eight factors should be appointed as an exhorter of nuns.

"For one there is cutting off" means among the nine persons in the verse, the one who takes the voting ticket and splits the community - for him alone there is cutting off; like Devadatta, he commits a defeat offence. For the four followers of the schismatic there is a grave offence, as in the case of Kokālika and others; for the four who speak in accordance with the Dhamma there is no offence. But these offences and non-offences are all of one basis for all - they are of the basis of schism of the community alone.

"Nine grounds of resentment" - in the verse "by nine" means the community is split by nine monks. "Doings by motion are nine" means the acts to be done by motion are nine. That is the meaning. The remainder is clear in itself.

Commentary on Persons Not to Be Venerated and Others

477. "Ten persons are not to be paid respect" means the ten persons stated in the Senāsanakkhandhaka. "With joined palms and proper conduct" means that neither the añjali nor proper conduct should be performed towards them; neither the chapter duty of offering water, asking after their welfare, taking a fan, and so forth should be shown to them; the añjali should not be raised - this is the meaning. "For ten there is wrong-doing" means that for one who acts thus towards those very ten, there is an offence of wrong-doing. "Ten robe-keepings" means the keeping of an extra robe for ten days is permitted - this is the meaning.

"For five who have completed the rains retreat, a robe should be given here" means it should be given only in the presence of five who are in accordance with the Dhamma. "For seven present" means those who have departed to another region, those who are insane, those who are deranged in mind, those afflicted with pain, and three who are suspended - for these seven, when there is a suitable recipient present, it may be given even in their absence. "For sixteen it should not be given" means it should not be given to the remaining sixteen, such as paṇḍakas and others, stated in the Cīvarakkhandhaka.

"How many hundreds of nights, having concealed offences" means how many hundreds of offences having concealed for a hundred nights. "A thousand nights, having concealed offences" means a thousand offences having concealed for a hundred nights. Here this is the meaning in brief - One who, having committed a hundred saṅghādisesa offences each day, conceals them for ten days each, by that a thousand offences have been concealed for a hundred nights. He, having requested probation declaring all those offences as concealed for ten days, and having lived ten nights, would be released as one under probation.

"Twelve defects of legal acts were spoken" means an act of announcement not in accordance with the Dhamma by a faction, not in accordance with the Dhamma by a

unanimous assembly, in accordance with the Dhamma by a faction; likewise for the act with a motion, the act with a motion and one announcement, and the act with a motion and three announcements - thus making three for each legal act, twelve defects of legal acts were spoken.

"Four successes of legal acts" means an act of announcement in accordance with the Dhamma by a unanimous assembly, likewise for the remaining ones - thus four successes of legal acts were spoken.

"Six legal acts" means an act not in accordance with the Dhamma by a faction, an act not in accordance with the Dhamma by a unanimous assembly, an act by a semblance of the Dhamma by a faction, an act by a semblance of the Dhamma by a unanimous assembly, an act in accordance with the Dhamma by a faction, an act in accordance with the Dhamma by a unanimous assembly - thus six legal acts were spoken. "One here was made legally valid" means only one act in accordance with the Dhamma by a unanimous assembly was here made legally valid - this is the meaning. In the answer to the second verse too, this very one is legally valid.

"That which was taught" means those which were taught, spoken, made known. In "by the endless Conqueror" and so forth, because of the absence of any limit or boundary, nibbāna is called endless; that was by the Blessed One, like a king who has crushed a hostile army and conquered a kingdom, having crushed the host of defilements, conquered, fully conquered, attained, reached - therefore the Blessed One is called "the endless Conqueror." He himself, being imperturbable towards the desirable and undesirable, is such; he saw the fivefold seclusion reckoned as suppression, substitution of opposites, eradication, tranquillisation, escape, and seclusion - thus he is the one who sees seclusion. By that endless Conqueror, such a one, the one who sees seclusion, the classes of offence were taught, spoken. "One here is appeased without the settlements" - this is the connection of the words here: of the seven classes of offence taught by the Teacher, therein not even one offence is appeased without the settlements; however, the six settlements and the four legal issues - all these dhammas are appeased by, come into conjunction with, the settlement face to face. But here, the one settlement face to face alone is appeased without the other settlements, attains the status of a settlement. For there is no non-accomplishment of it without another settlement. Therefore it was said - "One here is appeased without the settlements." With this intention, the meaning was stated in the commentaries. But we, taking the particle "vinā" as having merely the meaning of negation, would declare the meaning of "one here is appeased without the settlements" thus: among these seven classes of offence, one class of pārājika offence is appeased without the settlements. And this too was said: "That offence which is without remainder - that offence is not appeased by which legal issue, in which instance, by which settlement."

"One hundred and forty-four" means: "Here, Upāli, a monk explains what is not the Dhamma as the Dhamma; in that schism one with wrong view has wrong view, in that schism one with wrong view has right view, in that schism one with wrong view is doubtful, in that schism one with right view has wrong view, in that schism one with right view is doubtful, in that schism one who is doubtful has wrong view, in that schism one who is doubtful has right view, in that schism one who is doubtful is doubtful" - thus the eighteen groups of eight spoken in the

Saṅghabhedakakkhandhaka by way of the eighteen grounds for causing schism, by way of those, one hundred and forty-four should be understood as bound for the realm of misery.

"Eighteen not bound for the realm of misery" means: "Here, Upāli, a monk explains what is not the Dhamma as the Dhamma. Therein, one with right view, in a schism, one with right view, without setting aside his view, without setting aside his acceptance, without setting aside his preference, without setting aside his conviction, makes a proclamation, takes a vote: 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction, take this, approve of this.' This one too, Upāli, is a schismatic, but is not bound for the realm of misery, not doomed to Niraya Hell, not lasting for a cosmic cycle, not incurable." Thus, taking one for each case, eighteen persons were stated at the conclusion of the Chapter on Schism in the Community. The eighteen groups of eight were stated in the answer to the one hundred and forty-four.

Commentary on the Sixteen Procedures and Others

478. The answers to all the verses beginning with "How many legal acts" are clear in themselves.

The explanation of the second collection of verses 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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