

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)

The Commentary on the Origins of Offences
(Āpattisamuṭṭhānavaṇṇanā)



PaliVerse

5. Commentary on the Supplement (Parivāra)

Explanation of the Origins of Offences

470. In the passage beginning with "one commits without consciousness," except for offences prescribed such as lying together, etc., one who commits unintentionally commits without consciousness, and one who confesses emerges with consciousness. One who commits any offence intentionally commits with consciousness, and one who emerges through the covering with grass procedure emerges without consciousness. As stated before, one who emerges through the covering with grass procedure commits without consciousness and emerges without consciousness. One who confesses the other commits with consciousness and emerges with consciousness. One who performs word-by-word Dhamma teaching, etc., thinking "I am giving the gift of Dhamma," commits with wholesome consciousness; one who confesses with an elated mind thinking "I am carrying out the instruction of the Buddhas" emerges with wholesome consciousness. One who confesses while being displeased emerges with unwholesome consciousness; one who emerges through the covering with grass procedure while still overcome by sleep emerges with indeterminate consciousness. Having committed offences such as intimidation, etc., one who confesses with a joyful mind thinking "I am carrying out the dispensation of the Buddhas" commits with unwholesome consciousness and emerges with wholesome consciousness. One who confesses while being displeased emerges with unwholesome consciousness; one who emerges through the covering with grass procedure in the manner already stated emerges with indeterminate consciousness. One who commits the offence of lying together at the time of falling asleep commits with indeterminate consciousness; and here the passage beginning with "one emerges with wholesome consciousness" etc. should be understood in the manner already stated.

The passage beginning with "by how many origins does the first expulsion originate" is clear, as the method has been stated before.

473. In the passage beginning with "The four expulsions originate by how many origins," by way of the highest classification, whatever origination is applicable to whichever, all of that has been stated.

The explanation of the origins of offences 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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