

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 Second Collection of Stanzas
(Dutiyagāthāsaṅgaṇikāṃ)



PaliVerse

5. Commentary on the Supplement (Parivāra)

The Second Collection of Stanzas

Commentary on Questions and Answers on Accusation and So Forth

359. In the Second Verse Collection, "accusation" means accusation after having shown the matter and the offence. "Reminding" means reminding of the fault. "The monastic community is for what purpose" means for what purpose is the assembly of the monastic community. "And deliberation is for what reason" - deliberation is called consultation; the meaning is: that is for what reason.

"Accusation is for the purpose of reminding" means accusation of the aforementioned kind, for the purpose of reminding the accused person of the accuser's fault.

"Reminding is for the purpose of refutation" means reminding of the fault is for the purpose of refuting that person. "The monastic community is for the purpose of discernment" means the monastic community assembled there is for the purpose of discerning the judgement; the meaning is: for the purpose of weighing what is righteous and unrighteous, and for the purpose of knowing what is well-judged and ill-judged. "And deliberation is separately" means the consultation of the elders who are discourse specialists and the elders who are Vinaya experts, separately and individually, for the purpose of concluding the judgement.

"Do not produce aversion" means do not generate anger towards either the accused or the accuser. "If you are an investigator" means if you are a Vinaya expert seated in the midst of the monastic community to adjudicate a case that has arisen.

"Contentious" means proceeding in such a manner as "You do not understand this Dhamma and Vinaya" and so forth. "Connected with harm" means that which generates harm, disturbing and causing the assembly to rise up - do not speak such talk. Among "in the discourse, in the Vinaya" and so forth, "discourse" means the Uḥhatovibhaṅga. "Vinaya" means the Khandhaka. "In conformity" means the Parivāra. "What is laid down" means the entire Vinaya Piṭaka. "In conformity with what is laid down" means the four Great Standards.

"Attend to the duty of questioning" means attend to the practice of questioning.

"Made by the wise one with higher intelligence" means drawn out and established by the Blessed One who is skilful, wise, and who has reached the perfection of knowledge. "Well-spoken" means well-laid-down. "In conformity with the training rules" means in accordance with the training rules. This is the word-meaning so far; now here is the concise explanation with the intended sense - "If you are an investigator, do not speak hastily, do not speak contentious talk connected with harm. But whatever duty of questioning has been well-laid-down by the wise one with higher intelligence, the Protector of the World, in these discourses and so forth, as a method in conformity with all the training rules - attend to that, consider that." "Not destroying one's destination pertaining to the future life" means attend to the duty of questioning without destroying one's own rebirth in a happy destination in the future

life. For whoever questions without attending to that, he destroys his own destination pertaining to the future life; therefore the meaning is: you, without destroying it, should attend. Now, to show that duty of questioning, he spoke beginning with "seeking welfare" and so forth. Therein, "seeking welfare" means seeking and searching for welfare; the meaning is: having established friendliness and the preliminary stages of friendliness. "At the proper time" means at the fitting and appropriate time; the meaning is: one should question only at the time when invited, when the responsibility has been placed upon you.

"Do not hastily accept the conventional expression" means whatever hasty conventional expression there is among them, whatever is hastily spoken, one should not accept that, one should not take it up.

"One should deal with by connection with acknowledgement" - here "connection" is called the connection of discussion, therefore one should deal with by the connection of acknowledgement; the meaning is: having ascertained the connection of discussion, one should deal with by acknowledgement. Alternatively, one should deal with by acknowledgement and by connection; one should deal with a person of shame by acknowledgement; the meaning is: with a shameless person by the connection of duty. Therefore he spoke the verse "Acknowledgement is made among those with shame." Therein, "one should deal with by connection with duty" means one should deal with by the connection of duty; whatever acknowledgement is connected with his duty, by that acknowledgement one should deal with - this is the meaning.

"Intentionally" means he commits the offence knowingly. "Conceals" means he hides it, does not confess it, does not emerge from it.

"I too know this" means what has been said by you, that is true, I too know it in just the same way. "And another thing I ask you" means and I ask you another thing.

"Does not know the former and latter" means he does not know what was said before and what was said after. "Not skilled" means unskilled in that former and latter. "Does not know the way of saying for connection" means he does not know the saying for the connection of discussion and the saying for the connection of judgement.

"One accuses for failure in morality" means he accuses with two classes of offences. "For conduct and view" means for failure in conduct and failure in view. When accusing for failure in conduct, he accuses with five classes of offences; when accusing for failure in view, he accuses for wrong view and for extreme view. "One accuses also for livelihood" means he accuses with the six training rules laid down on account of livelihood. The remainder is clear everywhere.

The commentary on the second verse compilation 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 2. The Canon of Discipline - Commentaries. 5. Commentary on the Supplement (Parivāra). The Second Collection of Stanzas Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org