

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Commentaries (Aṭṭhakathā)

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2. The Canon of Discipline - Commentaries (2. Vinaya  
Piṭaka - Aṭṭhakathā)

5. Commentary on the Supplement (Parivāra) (5. Parivāra-  
aṭṭhakathā)

The Sweat-Inducing Stanzas (Sedamocanagāthā)



PaliVerse

## 5. Commentary on the Supplement (Parivāra)

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### The Sweat-Inducing Stanzas

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#### Commentary on the Question of Non-Separation

**479.** In the Sweat-Inducing Verses, "not in communion" means not in communion by way of communion through the Uposatha, Pavāraṇā, and so forth. "A certain living together is not obtained there" means improper living together is not obtained, but attending to bathing, feeding, and so forth may be done as for one's own mother. "By non-separation there is no offence" means there is no offence in sharing the same room. "This question was thought out by the wise" means this question was thought out by the wise, by the learned. Its answer should be understood with reference to the nun who is the mother of the child, for this was said with reference to her son.

The verse on things not to be disposed of was said with reference to heavy goods, and its meaning has already been stated in the adjudication of heavy goods.

"I do not speak of ten persons" means I do not speak of the ten persons stated in the Lodgings Chapter. "Having avoided eleven" means those eleven persons to be avoided stated in the Great Chapter - I do not speak of them either. This question was said with reference to a naked monk.

The question "how might one be not common in the training" was said with reference to a monk who was formerly a barber. For he is not permitted to keep razor equipment, while others are permitted to; therefore he is not common in the training.

"Which person do the Buddhas call that" - this question was said with reference to a mind-created buddha.

"Having avoided below the navel" means having excluded below the navel. This question was said with reference to that headless trunk which has eyes and a mouth on its chest.

"A monk builds a hut begged for oneself" - this question was said with reference to a hut covered with grass. The second question was said with reference to a hut made entirely of clay.

"One might commit a grave matter involving expulsion" - this question was said with reference to a nun who conceals an offence. The second question was said with reference to incapable persons such as paṇḍakas and others. For all eleven of them have reached defeat while still in the lay state.

"By speech" means not conversing by speech. "One would not utter a word to others" means one would not even make a sound with reference to other persons, thinking "thus they will hear." This question was said with reference to the deliberate falsehood stated as "one would not reveal an existing offence; it constitutes a deliberate falsehood." For that monk, sitting silent with an unlawful

acknowledgement, there is no offence at the mind-door. But because he does not reveal what should be revealed, it should be understood that this offence arises through non-action at the verbal door.

"Four entailing initial and subsequent meetings of the Community" - this question was said with reference to a nun who at the break of dawn has entered the far side of a river included within another village. For she, having departed from her own village at the time towards break of dawn, merely by entering the far side of the river in the manner described at the time of break of dawn, commits four saṅghādisesa offences at a single stroke, by the characteristic of spending the night away, going to another village, going to the far side of the river, and falling behind from the group.

"The offences would be different" - this question was said with reference to two nuns ordained unilaterally together. For among them, one who accepts from the hand of one ordained unilaterally in the presence of monks commits a pācittiya, while one who accepts from the hand of one ordained unilaterally in the presence of nuns commits a dukkaṭa.

"Four people having arranged" means a teacher and three pupils carried away goods worth six māsakas. The teacher's own-hand share is three māsakas, and by command also only three, therefore he commits a grave offence. For the others, each one's own-hand share is one, and by command five, therefore they committed defeat. This is the summary here. The detailed account, however, has been stated in the description of theft by arrangement in the Pārājika on taking what is not given.

#### Commentary on the Questions on Pārājika and Others

**480.** "There is no hole in that house" - this question was stated with reference to cloth huts and the like, and the spread-coverings abbreviation.

The verse "oil, honey, molasses" was stated with reference to change of sex.

The verse "with the forfeiture" was stated with reference to diversion of gains. For one who diverts two robes from the gains diverted to the Community - one robe for oneself and one for another - by a single act, saying "give one to me and one to him," that person commits both a forfeiture with expiation and a simple expiation together.

"And that act might be invalidated on account of an incomplete assembly" - this question was stated with reference to the village boundary in cities such as Bārāṇasī and the like, which are twelve yojanas in extent.

The verse "by merely exchanging steps" was stated with reference to acting as a go-between, and its meaning too was explained in the description of acting as a go-between.

"All those are forfeitable" - this question was stated with reference to having a nun who is not a relative wash them. For if a nun takes the corner of any of the three robes that has been carried off by a crow or smeared with mud and washes it with water, they remain forfeitable while still on the monk's body.

"Going for refuge also does not exist for her" means that ordination by going for refuge also does not exist. But this question was stated with reference to the ordination of Mahāpajāpatī.

"The fool may kill an ignoble one" means that one may kill that woman or man who is ignoble. This question was stated with reference to a father who has become a woman and a mother who has become a man through change of sex.

"By that one may not experience proximity" - this question was stated with reference to animal mothers and fathers, as in the case of the ascetic Migasiṅga, Prince Sīha, and the like.

The verse "without accusing" was stated with reference to ordination by messenger. The verse "having accused" was stated with reference to the ordination of paṇḍakas and the like. But in the Kurundī it is stated: "The first verse was stated with reference to the eight legal acts not in the presence, and the second with reference to a legal act against one who is not an offender."

"For one who cuts, an offence" means: for one who cuts a tree, an offence of expulsion; for one who cuts grass, creepers, and the like, an expiation; for one who cuts the sexual organ, a grave offence. "For one who cuts, no offence" means: for one who cuts hair and nails, there is no offence. "For one who conceals, an offence" means: for one who conceals one's own offence or the offence of others. "For one who conceals, no offence" means: for one who covers houses and the like, there is no offence.

In the verse "speaking the truth" - one who speaks the truth saying "you are a eunuch, you are of dual sex" commits a grave offence; but in the case of deliberate lying, for one who speaks falsely there is a light offence; in the case of a false accusation, one who speaks falsely commits a grave offence; in the case of a true accusation, for one who speaks the truth there is a light offence.

### Commentary on the Questions on Pācittiya and Others

**481.** The verse "Determined" is spoken with reference to one who uses a robe requiring forfeiture without having forfeited it.

The verse "When the sun has set" is spoken with reference to one who chews the cud.

The meaning of the verse "Not with lustful mind" is this - One with lustful mind commits the offence of defeat regarding sexual intercourse. One with thieving intention commits the offence of defeat regarding taking what is not given; one intending another for death commits the offence of defeat regarding a human form; but one who causes a schism in the Community is not with lustful mind, nor with thieving intention, nor did he intend another for death; however, for one giving him a voting ticket there is cutting off, it is an offence of defeat; for one receiving the voting ticket, a follower of the schismatic, there is a grave offence.

"He would go half a yojana" - this question is spoken with reference to the foot of a tree belonging to one family, resembling a well-established banyan tree.

"Bodily" - this verse is spoken with reference to one who simultaneously grasps the hair or fingers of several women.

"Verbal" - this verse is spoken with reference to one who speaks lewd words in such a manner as "All of you are beautiful" and so forth.

"Three women - that sexual intercourse he does not indulge in" - three women are mentioned; even with regard to them, that which is called sexual intercourse, he does not indulge in it. "Three men" - having approached even three men, he does not indulge in sexual intercourse. "Three ignoble eunuchs" - having approached these six persons, namely three ignoble ones reckoned as those with characteristics of both sexes, and three eunuchs, he does not indulge in sexual intercourse. "And he does not practise sexual intercourse in the characteristic" - he does not practise sexual intercourse even by way of a conforming offence of defeat. "There may be cutting off on account of sexual intercourse" - there may be an offence of defeat on account of sexual intercourse. This question is spoken with reference to the eight cases, for when she strives to commit bodily contact as a preliminary to sexual intercourse, there is cutting off on account of sexual intercourse.

The verse "A robe from his mother" is spoken with reference to arousing the intention for the purpose of a rains-bathing cloth during the later period. The determination regarding this, however, is stated in the explanation of the training rule on rains-bathing cloths itself.

The verse "When angry he is one who fulfils" is spoken with reference to the practice of sectarians. For a sectarian fulfilling the practice, when the praise of the sectarians is being spoken, is one who fulfils when angry; when the praise of the Three Objects is being spoken, is blameworthy when angry - thus the elaboration of this is stated in that very place. The second verse too is spoken with reference to that same matter.

The verse beginning with "Entailing initial and subsequent meetings of the Community" is spoken with reference to a nun who, being lustful, having received almsfood from the hand of a lustful man, mixes it together with human flesh, garlic, superior food, leftovers, and unallowable meat, and swallows it.

The verse "One is fully ordained, one is not fully ordained" is spoken with reference to one gone into the air. For if, among two novices, one is seated having released himself from the ground even by a hair-tip through psychic power, he is called not fully ordained. Even by the Community, having sat in the air, a legal act should not be performed for one on the ground. If it is performed, it is invalid.

The verse "Not made allowable" is spoken with reference to a monk whose robe has not been stolen. And the determination regarding this is stated in detail in that very training rule.

"She does not give, she does not accept" - the one who urges does not give, and the one urged does not take from her hand. "Formal acceptance by that is not found" - for that very reason, formal acceptance from the hand of the one who urges by the one urged is not found. "One commits a heavy offence" - even so, the one who urges the acceptance of almsfood from the hand of a lustful man commits an offence entailing initial and subsequent meetings of the Community. "And that on account of use" - and committing that offence, she commits it on account of the use by the one urged. For at the conclusion of the meal, there is an offence entailing initial and subsequent meetings of the Community for the one who urged. The second verse is spoken with reference to urging that same one to accept water, tooth-stick, and face-washing water.

"Not a nun, nor would she incur a fault" - for even a nun who, having committed one of the seventeen offences, conceals it through disrespect, does not incur a fault on account of concealing, does not commit another new offence, and whether the offence is concealed or unconcealed, she receives only a half-month's penance. This one, however, is not even a nun, and having committed a heavy offence with remainder and having concealed it, does not incur a fault. "This question was thought out by the wise" - this question, it seems, was stated with reference to a suspended monk. For there is no disciplinary procedure with him, therefore he, having committed an offence entailing initial and subsequent meetings of the Community and concealing it, does not incur a fault.

*The explanation of the verses on the removal of sweat 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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