

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)

Commentary on the Summary of Origins and Headings
(Samuṭṭhānasīsavaṇṇanā)



PaliVerse

5. Commentary on the Supplement (Parivāra)

Explanation of the Origins and Headings

257. Now, for the immediately following discussion on origination, "non-self - thus is the determination" means non-self - thus is determined. "Of those phenomena of similar nature" means of conditioned phenomena that are similar by way of the characteristic of impermanence and so forth. "Not even the mere name is known" means not even the mere name is discerned. "Destruction of suffering" means the annihilation of suffering. "The chapters and the matrix" means the chapters and the matrix - this is the meaning. Or this itself is the reading. "The origination has been made certain" means the origination is certainly made, determinately made; the meaning is certain origination. By this, the inclusion of the three training rules concerning the declaration of a factual matter, the rehabilitation of a female thief, and the unauthorised one should be understood. For these very three training rules have certain origination, and have origination unconfused with others.

"Confusion and source and other things" means other things as well as confusion and source. Therein, by the word "confusion," the inclusion of confusion of origination should be understood, for apart from those three training rules, the remaining ones have confused origination. By the word "source," the source reckoned as the place of laying down of the training rules should be understood. "Are seen above in the discourse" means these three - the determination of origination, the confusion, and the source of the training rules - are seen in the discourse itself; the meaning is they are discerned. Therein, in the first method beginning with "it originates by one origination, it originates from body and from mind," the determination of origination and the confusion are seen. But the other, namely the source -

"At Vesālī, at Rājagaha, at Sāvattthī and at Āḷavī;
At Kosambī and among the Sakyans, and among the Bhaggans they were laid down."

Thus it is seen above; it should be understood as being seen in the discourse that comes later.

The meaning of the verse "In the two analyses" is this -whatever training rule is laid down in the two analyses that monks and nuns recite on the Observance day, I shall declare its origination according to the true method; listen to me regarding that.

"And matchmaking and admonition" means matchmaking and admonition. "And the extra robe" means the extra robe; the meaning is the kathina. "The hair rules and the step-purification rule" means sheep's wool and the step-purification rule. "The factual and by arrangement" means the declaration of a factual matter and setting out on a journey by arrangement. "And theft-teaching and the female thief" means the caravan of thieves and the teaching of Dhamma to a non-sick person holding a parasol and the rehabilitation of a female thief. "With the unauthorised - thirteen" means together with one unauthorised by mother, father, and husband, these are

thirteen originations. "Similar ones are seen here" means here in the two analyses, under each one of these thirteen origination headings, other similar originations are also seen.

Explanation of the Origin of the First Pārājika

258. Now, in order to show those, "sexual intercourse, emission and physical contact" and so forth was stated. Therein, "sexual intercourse" - this firstly is called the first expulsion rule, which is one origination heading; the rest are similar to it. Therein, "emission and physical contact" means the emission of semen and bodily contact. "The first undetermined" means the first undetermined training rule. "Previously approached and arranged" means the training rule "a monk who knowingly has previously approached" and the training rule concerning almsfood arranged by a nun. "In a secret place with a nun" means the training rule concerning sitting in a secret place together with a nun.

"With a married couple, two in secret" means the training rule concerning intruding and sitting in a family where there is food, and the two training rules concerning sitting in a secret place. "Finger, playing in water" means the training rule concerning poking with a finger and the training rule concerning playing in water. "Blow and brandishing" means the training rule concerning giving a blow and the training rule concerning brandishing the palm of the hand as a weapon. "And fifty-three training rules" means the fifty-three training rules beginning with wearing the lower robe evenly all round, which are stated at the end of the Minor Section commentary.

"Going below, lustful" means the training rule for nuns concerning going below, and the training rule concerning travelling between villages, and the training rule concerning receiving edible and eatable food from the hand of one who is lustful while being lustful oneself. "Palm-polished and plain" means striking with the palm, polished with lac, and accepting a water-purification cloth and so forth. "Completed the rains retreat and exhortation" means the training rules concerning the rains retreat of five or six leagues, and the training rule concerning not going for exhortation. "Not attending upon the woman preceptor" means the training rule stated as "whatever nun should not attend upon the woman preceptor who ordained her for two years."

"These trainings" means these training rules; a change of gender has been made.

"Made bodily and mental" means made originating from body and mind.

Explanation of the Origin of the Second Pārājika

259. "Not given" - this, firstly, is one origin-heading as either "taking what is not given" or "the second expulsion," the rest are similar to that. Therein, "strife, super-human" refers to the training rules concerning human form and super-human states. "Lewd, for one desiring oneself" refers to the training rules concerning lewd speech and self-gratification. "Groundless, belonging to another class" refers to the two training rules concerning corrupt intent. "Undetermined, companion" refers to the second undetermined training rule.

"Taking by force, diverting" refers to taking back a robe after having given it oneself, and diverting what belongs to the Community to oneself. "Falsehood, disparaging speech and divisive speech" refers to false speech, disparaging speech, and creating

division among monks. "Lewd, digging earth" refers to the announcing of a grave offence and digging earth. "What has come to be, having understood, makes one look down upon" refers to the training rules concerning vegetation, evasive speech, and causing contempt.

"Expulsion and sprinkling" refers to expelling from a dwelling and sprinkling grass and the like with water. "Because of material gains, one who has finished eating" refers to the training rule "instructing nuns because of material gains," and the training rule concerning eating non-remainder edible food and the like after having finished eating. "Come, disrespect, frightening" refers to the training rule "come, friend, to the village or," and disrespect, and frightening a monk. "And hiding away and life" refers to the training rule concerning hiding away bowls and the like, and deliberately depriving a living being of life.

"Knowingly, containing living beings, action" refers to the training rule concerning knowingly using water containing living beings, and inciting the reopening of a legal proceeding. "Less than, communion, and removal" refers to the training rule concerning one under twenty years, the training rule concerning living in communion with one who has been suspended, and the training rule concerning associating with a novice who has been expelled. "Legitimate question, perplexity" refers to the training rule concerning being spoken to in accordance with the Dhamma, and the training rule that has come as "leading to perplexity." "Delusion, and with unfounded charge" refers to the pācittiya training rule concerning causing confusion, and the training rule concerning intimidation with an unfounded saṅghādisesa charge.

"Remorse, legally valid, robe, having given" refers to arousing remorse, and complaining after having given consent to legally valid proceedings, and complaining after having given a robe. "Should divert to an individual" refers to the training rule concerning diverting what belongs to the Community to an individual. "What will you, improper time, taking by force" refers to the training rule that has come as "what will this man do for you, venerable lady," and the training rule concerning distributing after determining an out-of-season robe as an in-season robe, and the training rule concerning taking back a robe after having exchanged it with a nun. "Wrongly grasped, and with hell" refers to the training rule concerning causing contempt in another through what is wrongly grasped and wrongly held, and the training rule concerning cursing with hell or with the holy life.

"Group, analysis, weak" refers to the training rules stated as "should obstruct the group's robe-gain," and "should obstruct a legitimate robe-distribution," and "should let the robe-season pass in the expectation of a poor robe." "Kathina, comfort, and dwelling" refers to the training rules stated as "should obstruct a legitimate removal of the kathina, should deliberately cause discomfort to a nun, should give a dwelling to a nun and then, angry and displeased, expel her." "Reviling, fierce, stingy" refers to the training rules stated as "should revile or abuse a monk, should in a fit of anger abuse the group, should be stingy regarding families." "Pregnant woman, and nursing mother" refers to the training rules stated as "should ordain a pregnant woman, should ordain a nursing mother."

"Two years, training, by the Community" refers to the training rules stated as "should ordain a trainee who has not trained for two years in the six rules, should ordain a trainee who has trained but has not been authorised by the Community." "And three indeed, one who has lived with a man" refers to the training rules stated concerning one who has lived with a man under twelve years, one who has lived with a man of full twelve years, "not trained for two years in the six rules, trained for two years, not authorised by the Community." "Young female novice, three" refers to the three stated by the method beginning with "a young female novice under twenty years." "Less than twelve, authorised" refers to the pair of training rules stated as "should ordain one under twelve years, should ordain one of full twelve years who has not been authorised by the Community."

"Enough for now, dweller in sorrow" refers to the pair of training rules stated as "Enough for now, lady, with your ordaining" and "She should ordain a trainee who is fierce and a dweller in sorrow." "Consent, and annually, two" refers to the triad of training rules stated as "She should ordain a trainee by giving consent on behalf of one under probation, she should ordain annually, she should ordain two in one rains." "Made with three origins" means made with a triad of origins.

Explanation of the Origin of the Go-Between Offence

260. "Matchmaking, hut, dwelling" means matchmaking, building a hut by begging, and building a large dwelling. "And washing and formal acceptance" means having old robes washed by an unrelated nun and accepting robes. "Asking for beyond, bringing" means asking an unrelated householder for a robe and the training rule concerning accepting beyond that. "For both and by messenger" means the two training rules that come as "robe-exchange funds have been prepared" and the training rule concerning robe-exchange funds sent by messenger.

"Pure silk, two portions, six years, the sitting cloth" means the five training rules beginning with "a rug mixed with silk" and so forth. "Neglecting and silver" means the washing of sheep's wool that comes in the Vibhaṅga as "neglecting the recitation" and the training rule concerning accepting silver. "Both of various kinds" means the two training rules concerning trading in silver and buying and selling.

"Deficient bindings and rainy season cloth" means the training rule concerning a bowl with fewer than five mends and the training rule concerning the rainy season cloth. "Yarn and with assignment" means having a robe woven after asking for yarn and approaching a weaver to have a robe assigned. "And door, giving, sewing" means the three training rules stated as up to the door-frame for placing a bolt, "one should give a robe to an unrelated nun, one should sew a robe." "And cake, requisite, and light" means the training rule concerning invitation to bring cakes or pastries, and the training rules concerning the four-month requisite invitation and lighting a lamp.

"Jewel, needle, and bed, cotton, sitting cloth, and itch, and rainy season cloth with the Fortunate One" means the jewel training rule and the seven training rules beginning with the needle-case training rule and so forth. "Asking for, another, and getting in exchange, two belonging to the monastic community, belonging to a group, two individual, light and heavy" means the nine training rules beginning with "whatever nun, having asked for one thing, should ask for another" and so forth. "Two food scraps and cloak" means the two food-scrap training rules stated thus: "one should

throw or cause to be thrown faeces, urine, rubbish, or food scraps over a wall or over a fence, one should throw or cause to be thrown on green plants" and the water-cloak training rule. "And with ascetic's robe" means this is said with reference to "one should give an ascetic's robe."

Explanation of the Origin of the Formal Admonition

261. "Schism-following, difficult to admonish, corrupting, gross offence, and view" means the training rules concerning following a schism, being difficult to admonish, corrupting families, concealing a gross offence, and not relinquishing a wrong view. "Consent, with loud laughter, and two" means the training rule concerning going without giving consent, and the pair of training rules concerning going and sitting in houses with loud laughter. "And two sounds" means the pair of training rules "I shall go among houses quietly" and "I shall sit quietly." "Should not speak" means the training rule "I shall not speak with a mouthful of food."

"On the ground, on a low seat, standing, from behind, and by a side road" means having sat on the ground, having sat on a low seat; the training rules concerning teaching the Dhamma by one standing to one seated, by one going behind to one going in front, and by one going by a side road to one going by the road. "Fault-following and seizing" means the three defeats reckoned as concealing an offence, following one who has been suspended, and seizing by the hand and so forth. "In rehabilitation, renunciation" means the pair of training rules stated as "without consulting the acting Community, not knowing the wish of the group, she should rehabilitate" and "I renounce the Buddha."

"In what, in company, two, killing" means the training rules stated as "rejected in whatever legal case," and "nuns living in company," and "whatever nun should speak thus: 'Ladies, you just live in company,'" and "she should strike herself again and again and weep." "Unstitching, and for the afflicted" means the pair of training rules stated as "having unstitched or having caused to be unstitched a nun's robe" and "the afflicted co-resident." "Again in company, not appeasement" means the training rule concerning associating again stated as "she should live in company with a householder or a householder's son," and the training rule stated as when told "Come, lady, settle this legal case," having agreed "Very well," she afterwards, without any obstacle, should not settle it. "And monastery, invitation ceremony" means the pair of training rules stated as "knowingly she should enter a monastery where monks are present without asking permission" and "she should not invite the community of both sides on three grounds."

"Fortnightly, co-resident, two" means the training rule stated as "fortnightly a nun should request two things from the bhikkhu Community," and the pair of training rules stated as "having ordained a co-resident, she should neither support her for two years" and "having ordained a co-resident, she should not go apart." "Robe and following" means the pair of training rules stated as "if you, lady, will give me a robe, then I shall ordain you" and "if you, lady, will follow me for two years, then I shall ordain you."

Explanation of the Origin of the Kāṭhina

262. "Withdrawn kathina-privilege three" means the three training rules stated from the very beginning as "when the robe is finished, when the kathina-privilege has been withdrawn by the monk." "First bowl and medicine" means the first bowl training rule stated as "an extra bowl for ten days at most" and the training rule stated as "medicines to be kept." "Emergency and also dangerous" means the emergency robe training rule and the immediately following dangerous training rule. "By one departing or two" means the two training rules stated in the chapter on plant life as "one departing should not leave it without lifting it up."

"Dwelling, succession" means the two training rules stated as "having gone to a nun's dwelling, one should instruct the nuns" and "there is an offence of expiation for eating in succession." "Not leftover, invitation" means the two training rules stated as "food that is not leftover, whether hard food or soft food" and "being invited, having a meal." "Consideration, of the king, at improper time" means the three training rules stated as "having himself assigned a robe" and "of a king, a noble warrior" and "should enter a village at an improper time." "And by giving directions with forest dweller" means the two training rules stated as "standing as if giving directions" and "in such forest dwelling places without prior arrangement."

"And accusation-accumulation" means the two training rules stated as "one who makes accusations" and "should accumulate bowls." "Before, after, and at improper time" means the three training rules stated as "whatever nun, having visited families before the meal" and "having visited families after the meal" and "having visited families at an improper time." "Five-day, transferring" means the two training rules stated as "should exceed the five-day outer robe wearing" and "should keep a robe-transferring cloth." "Two also with public rest-house" means the two training rules stated together with public rest-house thus: "should use a public rest-house robe without relinquishing it, should set out on a journey without relinquishing the public rest-house."

"In the groin and on the seat too" means the two training rules stated as "a boil arisen in the groin" and "should sit on a seat in front of a monk without asking permission."

Explanation of the Origin of the Sheep's Wool

263. "Goat wool, two sleeping places" means the goat wool training rule and the two sharing-a-sleeping-place training rules. "Removable, almsfood eating" means the removable-legs training rule and the rest-house almsfood eating training rule. "Group, improper time, storage" means the three training rules on group eating, eating at improper times, and storing food. "With toothpick, naked ascetic" means the toothpick training rule and the naked ascetic training rule. "Parading army, battle" means the three training rules stated as "should go to see a parading army, should stay with an army, battle or etc. or should go to see a troop review." "Intoxicating liquor, within, bathing" means the intoxicating liquor training rule and the bathing within a fortnight training rule. "Discolouring, two confessable" means the training rule stated as "of the three means of discolouring" and the remaining two confessable rules. "Garlic, attending, dancing" means the garlic training rule, the training rule stated as "should attend upon a monk who is eating with water or a fan," and the

training rule stated as "should go to see dancing or singing or music." From here onwards they write having deviated from the text. However, we shall explain the meaning as follows; thus the sequence here should be understood.

"Bathing, spreading, sleeping place" means the three training rules stated as "should bathe naked, should use a single spread as both cover and underlay, should share a single bed." "Within the country, likewise outside" means the two training rules stated as "within the country deemed dangerous, outside the country deemed dangerous." "During the rainy season, picture gallery" means the two training rules stated as "should set out on a journey during the rainy season, should go to see a royal palace or a picture gallery or etc. or a lotus pond." "Sofa, spinning thread" means the two training rules stated as "should use a sofa or a couch, should spin thread."

"Service, with one's own hand" means the two training rules stated as "should perform service for householders, should give food or hard food with one's own hand to a householder or a male wandering ascetic or a female wandering ascetic." "With residence without monks" means this is said with reference to "should spend the rains residence in a dwelling without monks." "Umbrella, vehicle, and petticoat" means the three training rules stated as "should wear an umbrella and sandals, should travel in a vehicle, should wear a petticoat." "Ornament, scented" means the three training rules stated as "should wear women's ornaments, should bathe with scented powder, should bathe with scented rice-water." By "nun" and so forth, the four training rules beginning with "should have a nun massage her" are stated. "Without proper dress, offence" means the offence stated thus: "should enter a village without proper dress, a pācittiya." "Forty-four" means all these forty-four training rules are stated.

"By body, not by speech and mind, by body and mind, not by speech" means they originate by body and by body and mind; not by speech and mind, not by speech - this is the meaning. "All are of two origins, similar to the goat wool rule" - this is self-evident in meaning.

Explanation of the Origin of the Word-by-Word Analysis

264. "Verse elsewhere not authorised" refers to the three training rules stated as "one should teach the Dhamma verse by verse, one should teach the Dhamma to a woman with more than five or six words, except in the presence of a knowledgeable man, and one who is not authorised should not exhort the nuns." "Likewise with the sun having set" is said with reference to this: "one should exhort when the sun has set." "Worldly knowledge two" refers to the two training rules stated thus: "one should learn worldly knowledge, one should teach it." "And without opportunity questioning" is said with reference to this: "one should question a monk who has not been given the opportunity."

Explanation of the Origin of the Journey

265. "Journey, boat, superior" refers to the three training rules stated as "he should arrange together with a nun to set out on the same journey-road, he should board the same boat, he should request and eat superior foods for his own sake when not ill." "With a woman removes" refers to the training rule stated as travelling arranged together with a woman, and the training rule stated as "he should have hair removed in a private area." "Grain and invited indeed" refers to the training rule stated as

"having requested grain" and the training rule stated as "whether invited or satisfied, he should eat or consume hard food or soft food." "And eight" refers to the eight confessable offences stated for nuns.

Explanation of the Origin of the Thieves' Caravan

266. "Caravan of thieves and eavesdropping" means having arranged together with a caravan of thieves to travel along the same highway, and standing to eavesdrop. "And by requesting lentil curry" - this is said with reference to the act of requesting curry and rice. "And concealed at night and permission" - "in the darkness of night without a lamp, in a concealed place, in an open space, together with a man" - thus the three training rules stated in this way. "With cul-de-sac are the seventh" - this is said with reference to the training rule that comes immediately after that: "in a carriage road, or in a cul-de-sac, or at a crossroads, together with a man."

Explanation of the Origin of the Teaching of the Dhamma

267. The eleven origins of the teaching of the Dhamma are quite clear. Thus, for now, the mixed origin should be understood. The fixed origin, however, is threefold; it pertains to each individual training rule; to show it separately, "what is actual arises by body" and so forth was stated; that is quite clear. "In conformity with the guiding principle of the Dhamma" means in conformity with the Dhamma of the Vinaya text.

The explanation of the Origins and Headings 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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