

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

2. The Canon of Discipline (2. Vinaya Piṭaka)

5. The Supplement (Parivāra) (5. Parivārapāḷi)

Questions and Answers on the Observance and So Forth
(Uposathādipucchāvissajjanā)



PaliVerse

5. The Supplement (Parivāra)

Questions and Answers on the Observance and So Forth

Questions on the Beginning, Middle and End

332. What is the beginning of the legal act of Observance, what is the middle, what is the end? What is the beginning of the legal act of invitation to admonish, what is the middle, what is the end? What is the beginning of the legal act of censure, what is the middle, what is the end? Of the legal act of guidance, etc. of the act of banishment, etc. of the legal act of reconciliation, etc. of the legal act of suspension, etc. of the giving of probation, etc. of the sending back to the beginning, etc. of the giving of penance, etc. of rehabilitation, etc. What is the beginning of the legal act of full ordination, what is the middle, what is the end? What is the beginning of the revocation of the legal act of censure, what is the middle, what is the end? What is the beginning of the revocation of the legal act of guidance, what is the middle, what is the end? What is the beginning of the revocation of the act of banishment, what is the middle, what is the end? What is the beginning of the revocation of the legal act of reconciliation, what is the middle, what is the end? What is the beginning of the revocation of the legal act of suspension, what is the middle, what is the end? What is the beginning of the verdict of innocence, what is the middle, what is the end? What is the beginning of the verdict of past insanity, what is the middle, what is the end? What is the beginning of the decision for specific depravity, what is the middle, what is the end? What is the beginning of covering over as with grass, what is the middle, what is the end? What is the beginning of the authorization as exhorter of nuns, what is the middle, what is the end? What is the beginning of the authorization for non-separation from the three robes, what is the middle, what is the end? What is the beginning of the authorization for having a rug, what is the middle, what is the end? What is the beginning of the authorization as money remover, what is the middle, what is the end? What is the beginning of the authorization as acceptor of robes, what is the middle, what is the end? What is the beginning of the authorization as acceptor of bowls, what is the middle, what is the end? What is the beginning of the authorization as to a walking staff, what is the middle, what is the end? What is the beginning of the authorization for carrying a pingo-basket, what is the middle, what is the end? What is the beginning of the authorization as to a walking staff with pingo-basket, what is the middle, what is the end?

Answers on the Beginning, Middle and End

333. What is the beginning of the legal act of Observance, what is the middle, what is the end? For the legal act of Observance, concord is the beginning, the function is the middle, completion is the end.

What is the beginning of the legal act of invitation to admonish, what is the middle, what is the end? For the legal act of invitation to admonish, concord is the beginning, the function is the middle, completion is the end.

What is the beginning of the legal act of censure, what is the middle, what is the end? For the legal act of censure, the case and the person are the beginning, the motion is the middle, the wording of the legal act is the end.

Of the legal act of guidance, etc. of the act of banishment, etc. of the legal act of reconciliation, etc. of the legal act of suspension, etc. of the giving of probation, etc. of the sending back to the beginning, etc. of the giving of penance, etc. What is the beginning of rehabilitation, what is the middle, what is the end? For rehabilitation, the case and the person are the beginning, the motion is the middle, the wording of the legal act is the end.

What is the beginning of the legal act of full ordination, what is the middle, what is the end? For the legal act of full ordination, the person is the beginning, the motion is the middle, the wording of the legal act is the end.

What is the beginning of the revocation of the legal act of censure, what is the middle, what is the end? For the revocation of the legal act of censure, proper conduct is the beginning, the motion is the middle, the wording of the legal act is the end.

Of the legal act of guidance, etc. of the act of banishment, etc. of the legal act of reconciliation, etc. What is the beginning of the revocation of the legal act of suspension, what is the middle, what is the end? For the revocation of the legal act of suspension, proper conduct is the beginning, the motion is the middle, the wording of the legal act is the end.

What is the beginning of the verdict of innocence, what is the middle, what is the end? For the verdict of innocence, the case and the person are the beginning, the motion is the middle, the wording of the legal act is the end.

Of the legal act of the verdict for one who is not insane, etc. of the decision for specific depravity, etc. of covering over as with grass, etc. of the authorization as exhorter of nuns, etc. of the authorization for non-separation from the three robes, etc. of the authorization for having a rug, etc. of the authorization as money remover, etc. of the authorization as acceptor of robes, etc. of the authorization as acceptor of bowls, etc. of the authorization as to a walking staff, etc. of the authorization for carrying a pingo-basket, etc. What is the beginning of the authorization as to a walking staff with pingo-basket, what is the middle, what is the end? For the authorization as to a walking staff with pingo-basket, the case and the person are the beginning, the motion is the middle, the wording of the legal act is the end.

The questions and answers on the Observance and so on are concluded.

The Exposition on Reasons

334. Dependent on ten reasons a training rule has been laid down by the Truth-finder for disciples - for the excellence of the Community, for the comfort of the Community, for the refutation of obstinate persons, for the comfortable abiding of well-behaved monks, for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life, for the confidence of those without confidence, for the increase of those with confidence, for the duration of the Good Teaching, for the support of the monastic discipline.

Whatever is for the excellence of the Community, that is for the comfort of the Community. Whatever is for the comfort of the Community, that is for the refutation of obstinate persons. Whatever is for the refutation of obstinate persons, that is for the comfortable abiding of well-behaved monks. Whatever is for the comfortable abiding of well-behaved monks, that is for the restraint of mental corruptions pertaining to the present life. Whatever is for the restraint of mental corruptions pertaining to the present life, that is for the warding off of mental corruptions pertaining to the future life. Whatever is for the warding off of mental corruptions pertaining to the future life, that is for the confidence of those without confidence. Whatever is for the confidence of those without confidence, that is for the increase of those with confidence. Whatever is for the increase of those with confidence, that is for the duration of the Good Teaching. Whatever is for the duration of the Good Teaching, that is for the support of the monastic discipline.

Whatever is for the excellence of the Community, that is for the comfort of the Community. Whatever is for the excellence of the Community, that is for the refutation of obstinate persons. Whatever is for the excellence of the Community, that is for the comfortable abiding of well-behaved monks. Whatever is for the excellence of the Community, that is for the restraint of mental corruptions pertaining to the present life. Whatever is for the excellence of the Community, that is for the warding off of mental corruptions pertaining to the future life. Whatever is for the excellence of the Community, that is for the confidence of those without confidence. Whatever is for the excellence of the Community, that is for the increase of those with confidence. Whatever is for the excellence of the Community, that is for the duration of the Good Teaching. Whatever is for the excellence of the Community, that is for the support of the monastic discipline.

Whatever is for the comfort of the Community, that is for the refutation of obstinate persons. Whatever is for the comfort of the Community, that is for the comfortable abiding of well-behaved monks. Whatever is for the comfort of the Community, that is for the restraint of mental corruptions pertaining to the present life. Whatever is for the comfort of the Community, that is for the warding off of mental corruptions pertaining to the future life. Whatever is for the comfort of the Community, that is for the confidence of those without confidence. Whatever is for the comfort of the Community, that is for the increase of those with confidence. Whatever is for the comfort of the Community, that is for the duration of the Good Teaching. Whatever is for the comfort of the Community, that is for the support of the monastic discipline. Whatever is for the comfort of the Community, that is for the excellence of the Community.

Whatever is for the refutation of obstinate persons, etc. whatever is for the comfortable abiding of well-behaved monks, whatever is for the restraint of mental corruptions pertaining to the present life, whatever is for the warding off of mental corruptions pertaining to the future life, whatever is for the confidence of those without confidence, whatever is for the increase of those with confidence, whatever is for the duration of the Good Teaching, whatever is for the support of the monastic discipline, that is for the excellence of the Community. Whatever is for the support of the monastic discipline, that is for the comfort of the Community. Whatever is for the support of the monastic discipline, that is for the refutation of obstinate persons.

Whatever is for the support of the monastic discipline, that is for the comfortable abiding of well-behaved monks. Whatever is for the support of the monastic discipline, that is for the restraint of mental corruptions pertaining to the present life. Whatever is for the support of the monastic discipline, that is for the warding off of mental corruptions pertaining to the future life. Whatever is for the support of the monastic discipline, that is for the confidence of those without confidence. Whatever is for the support of the monastic discipline, that is for the increase of those with confidence. Whatever is for the support of the monastic discipline, that is for the duration of the Good Teaching.

A hundred meanings, a hundred teachings, and two hundred languages;
Four hundred knowledges, in the connection of reasons.

The Exposition on Reasons is concluded.

The Great Chapter is concluded.

Its summary:

First in the eight questions, and again eight in the conditions;
These sixteen for monks, and sixteen for nuns.

The divisions within the abbreviations, and the incremental only;
The invitation and reasons, this is the compendium of the Great Chapter.

The Exposition on Reasons is concluded.

The Collection of Stanzas

1. Training Rules Laid Down in the Seven Cities

335. Having arranged his robe on one shoulder, having raised his joined palms;
As if hoping for something, why have you come here?

Those that are laid down in the two disciplines;
Come up for recitation on Observance days;
How many training rules are there;
In how many towns were they laid down?

Good is your penetration, you inquire wisely;
Truly I shall declare to you, just as the skilled one does.

Those that are laid down in the two disciplines;
Come up for recitation on Observance days;
There are three and a half hundred of them;
Laid down in seven towns.

In which seven towns were they laid down;
Come now, explain this to me;
Having listened to that way of speaking;
We might proceed for our welfare.

In Vesālī, in Rājagaha, and in Sāvatthī and Āḷavī;
And in Kosambī, among the Sakyans, and among the Bhaggas were they laid down.

How many were laid down in Vesālī, how many were made in Rājagaha;
How many are there in Sāvatthī, how many were made in Āḷavī?

How many were laid down in Kosambī, how many are said to be among the Sakyans;
How many were laid down among the Bhaggas, tell me this when asked.

Ten were laid down in Vesālī, twenty-one were made in Rājagaha;
Two hundred and ninety-four, all were made in Sāvatthī.
Six were laid down in Āḷavī, eight were made in Kosambī;
Eight are said to be among the Sakyans, three were laid down among the Bhaggas.

Those laid down in Vesālī, hear them according to truth;
Sexual intercourse, strife, further, extra and black.

Factual, successive meals, with toothpick, naked ascetic;
And reviling among nuns, these ten were made at Vesālī.

Those laid down at Rājagaha, hear them according to truth;
Taking what is not given at Rājagaha, two intimidations and also two schisms.

Inner robe, money, yarn, and with provoking, expiation and almsfood;
Group meal and at improper time, practice, bathing, less than twenty.

Having given a robe, they give directions, these were made at Rājagaha;
Vulture Peak practice right there, with giving consent, twenty-one.

Those laid down at Sāvatthī, hear them according to truth;
Four expulsions, sixteen entailing initial and subsequent meetings of the Community.

And two undetermined, twenty-four involving forfeiture;
And one hundred and fifty-six, are called minor.

And just ten blameworthy, and seventy-two training rules;
Two hundred and ninety-four, all were made in Sāvatthī.
Those laid down at Āḷavī, hear them according to truth;
Hut, silk, sleeping place, and in digging, shrub, deity;
And they sprinkle what contains living beings, these six were made at Āḷavī.

Those laid down at Kosambī, hear them according to truth;
Large monastery, difficult to admonish, another door, and with intoxicating liquor;
Disrespect, with reason, with milk-drink as the eighth.

Those laid down among the Sakyans, hear them according to truth;
Goat wool and bowl, and exhortation and medicine.

Needle and forest-dweller, these eight at Kapilavatthu;
Purification by water, exhortation, are said among nuns.

Those laid down among the Bhaggas, hear them according to truth;
Having kindled a fire, they warm themselves, with food, with rice grains.

Four expulsions, entailing initial and subsequent meetings of the Community;
And seven involving forfeiture, eight, thirty-two minor.

Two blameworthy, three training rules, fifty-six training rules;
Laid down in six cities, by the Buddha, kinsman of the sun.

Three hundred less six, all were made at Sāvattthī;
By the compassionate Buddha, by Gotama of great fame.

2. The Four Failures

336. What we asked, you proclaimed to us;
That you answered not otherwise;
I ask you another thing, please tell us that;
Heavy and light, and with remainder;
Without remainder, coarse and not coarse;
And those up to the third time.

Common and not common;
And the classifications, by which settlements they are appeased;
Explain all these;
Come, let us hear your word.

Thirty-one are heavy, eight here are without remainder;
Those that are heavy are coarse, those that are coarse - that is failure in morality;
Expulsion, entailing initial and subsequent meetings of the Community, are called "failure in morality".

Grave offence, expiations, acknowledgement, wrong-doing;
Insulting speech, whoever reviles with the intention of making laugh;
This is considered failure in good conduct.

They hold a perverted view, established in bad qualities;
They misrepresent the Self-awakened One, unwise, wrapped in delusion;
This is considered failure in view.

Because of livelihood, for the sake of livelihood, having evil desires, overcome by desire, one extols a super-human achievement that is non-existent and not factual;
because of livelihood, for the sake of livelihood, one engages in matchmaking;
because of livelihood, for the sake of livelihood - One says "whoever dwells in your

monastery, that monk is a Worthy One"; because of livelihood, for the sake of livelihood, a monk, having asked for sumptuous food for his own benefit, eats it; because of livelihood, for the sake of livelihood, a nun, having asked for sumptuous food for her own benefit, eats it; because of livelihood, for the sake of livelihood, when not sick, having asked for lentil curry or cooked rice for one's own benefit, one eats it. This is considered failure in livelihood.

Eleven are up to the third time, hear them according to truth;
Those who conform to a suspended monk, eight up to the third time;
Ariṭṭha and Caṇḍakālī, these are up to the third time.

3. Requiring Cutting Off and So Forth

337. How many requiring cutting off? How many fit to be broken? How many requiring tearing out? How many expiations for no other reason? How many authorizations of the monks? How many proper courses? How many maximums?

How many "knowingly" were laid down, by the Buddha, kinsman of the sun?

Six requiring cutting off. One fit to be broken. One requiring tearing out. Four expiations for no other reason. Four authorizations of the monks. Seven proper courses. Fourteen maximums.

Sixteen "knowingly" were laid down, by the Buddha, kinsman of the sun.

4. Not Shared and So Forth

338. Two hundred and twenty training rules for monks;
Come up for recitation on Observance days;
Three hundred and four training rules for nuns;
Come up for recitation on Observance days.

Forty-six for monks, not shared with nuns;
One hundred and thirty for nuns, not shared with monks.

One hundred and seventy-six, not shared with both;
One hundred and seventy-four, same training for both.

Two hundred and twenty training rules for monks;
Come up for recitation on Observance days;
Hear them according to truth.

Four expulsions, thirteen entailing initial and subsequent meetings of the Community;
Two undetermined.

Thirty involving forfeiture, and ninety-two minor;
Four acknowledgements, seventy-five training rules.

These are two hundred and twenty training rules for monks;
Come up for recitation on Observance days.

Three hundred and four, training rules for nuns;
Come up for recitation on Observance days, hear them according to truth.

Eight expulsions, seventeen entailing initial and subsequent meetings of the Community;
Thirty involving forfeiture, one hundred and sixty-six are called minor.

Eight acknowledgements, seventy-five training rules;
These are three hundred and four training rules for nuns;
Come up for recitation on Observance days.

Forty-six for monks, not shared with nuns;
Hear them according to truth.

Entailing initial and subsequent meetings of the Community, with two undetermined - eight;
Twelve involving forfeiture, with those they become twenty.

Twenty-two minor, four acknowledgements;
These forty-six are not shared with nuns by monks.

And one hundred and thirty of nuns are not shared with monks;
Hear them according to truth.

Four expulsions, ten are sent away from the Community;
Twelve involving forfeiture, and ninety-six minor;
Eight acknowledgements.

These one hundred and thirty are of nuns, not shared with monks;
One hundred and seventy-six, not shared with both;
Hear them according to truth.

Four expulsions, sixteen entailing initial and subsequent meetings of the Community;
Two undetermined, twenty-four involving forfeiture;
And one hundred and eighteen, are called minor;
Twelve acknowledgements.

These one hundred and seventy-six are not shared by both;
One hundred and seventy-four, the same training for both;
Hear them according to truth.

Four expulsions, seven entailing initial and subsequent meetings of the Community;
Eighteen involving forfeiture, seventy minor;
Seventy-five training rules.

These one hundred and seventy-four are the same training for both;
The eight expulsions which are difficult to approach, comparable to a palm tree stump.

A withered leaf, a broad stone, like a man with his head cut off;
Like a palm tree with its crown cut off, they are without growth.

Twenty-three entailing initial and subsequent meetings of the Community, two undetermined;

Forty-two involving forfeiture;

One hundred and eighty-eight expiations, twelve acknowledgements.

Seventy-five training rules, they are appeased by three settlements;
In the presence and by acknowledgement, and by covering over with grass.

Two Observances, two invitation ceremonies to admonish;

Four actions taught by the Conqueror;

Five synopses, four there are;

Not otherwise, and seven classes of offences there are.

Four legal cases are appeased by seven settlements;

By two, by four, by three, an obligation by one is appeased.

5. Offences Beginning with Expulsion

339. "Expulsion" - what was said, hear it according to truth;
Fallen, defeated, and dropped, indeed repudiated from the Good Teaching;
Communion also is not there, therefore it is thus called.

"Entailing initial and subsequent meetings of the Community" - what was said,
hear it according to truth;

The Community itself gives probation, sends back to the beginning;

Gives penance, rehabilitates, therefore it is thus called.

"Undetermined" - what was said, hear it according to truth;

Undetermined, not fixed, the rule is not definite;

One of three states, is called "undetermined".

"Grave offence" - what was said, hear it according to truth;

One who confesses at the root of one, and one who accepts it;

There is no transgression equal to that, therefore it is thus called.

"Forfeiture" - what was said, hear it according to truth;

In the midst of the Community, in the midst of a group, and to one alone together;

Having forfeited, one confesses, therefore it is thus called.

"Expiation" - what was said, hear it according to truth;

It destroys the wholesome mental state, it offends against the noble path;

It is a state of confusing the mind, therefore it is thus called.

"Acknowledgement" - what was said, hear it according to truth;

A monk being an unrelated person, food obtained with difficulty;

If he himself takes and eats, it is called "blameworthy".

While eating at invitations, out of desire, he gives directions there to a nun;
Without preventing, if he eats there, it is called blameworthy.

Having gone to a family with faithful mind, of little wealth, without stores;
If not sick he eats there, it is called blameworthy.

If one dwelling in the forest, in a dangerous and fearful place;
Eats there what is unknown, it is called blameworthy.

A nun being not a relative, whatever is cherished by others;
Ghee, oil, honey, molasses, fish, meat, and also milk;
A nun who asks for curds herself, has become blameworthy in the Fortunate
One's Dispensation.

What is said as 'wrong-doing', hear that according to truth;
What is failed and missed, stumbled and wrong-doing.

Whatever evil a human being does, whether openly or in secret;
They declare it as 'wrong-doing', therefore it is thus called.

What is said as 'insulting speech', hear that according to truth;
Insulting speech, badly spoken, and whatever term is defiled;
And what the wise censure, therefore it is thus called.

What is said as 'training rule', hear that according to truth;
For a trainee who is training, following the straight path.

This is the beginning and the conduct, the face is restraint and self-control;
There is no training such as this, therefore it is thus called.

What is covered rains upon, what is opened does not rain upon;
Therefore open what is covered, thus it will not rain upon that.

The wilds are the destination of deer, space is the destination of birds;
Non-existence is the destination of phenomena, Nibbāna is the destination of
the Worthy One.

The Collection of Stanzas.

Its summary:

Laid down in the seven cities, and also the four failures;
Of monks and of nuns, common and not common;
For upholding the Dispensation, this is the collection of stanzas.

The Collection of Stanzas is concluded.



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: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 2. The Canon of Discipline. 5. The Supplement (Parivāra). Questions and Answers on the Observance and So Forth Retrieved from paliverse.org

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