

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)

Summary of Origins and Headings
(Samuṭṭhānasīsasāṅkhepo)



PaliVerse

5. The Supplement (Parivāra)

Summary of Origins and Headings

Summary of Originations

257. All activities are impermanent, suffering and non-self, and conditioned;
Nibbāna and concept, are non-self - thus is the determination.

When the Buddha-moon has not arisen, when the Buddha-sun has not risen;
Of those phenomena of similar nature, not even the mere name is known.

Having done various difficult deeds, having fulfilled the perfections;
Great heroes arise, possessing vision, in the world with its Brahmās.

They teach the Good Teaching, bringing the elimination of suffering, conveying
happiness;
The Resplendent One, the sage of the Sakyans, compassionate to all beings.

The lion, highest of all beings, taught the three Canons;
The discourses and the higher teaching, and the monastic discipline of great
virtue.

Thus the Good Teaching is led forth, if the monastic discipline remains;
And the two analyses, the chapters and the matrix.

Like a garland bound by the thread of string, by the Supplement;
Of that very Supplement, the origination has been made certain.

Confusion and source and other things, are seen above in the discourse;
Therefore one who loves the Teaching, well-behaved, should train in the
Supplement.

Thirteen Originations

What is laid down in the two analyses, they recite on the Observance day;
I shall declare the origination according to the true method, listen to me.

The first expulsion, and the second, then beyond that;
And matchmaking and admonition, and the extra robe.

The hair rules and the step-purification rule, the factual and by arrangement;
And theft-teaching and the female thief, and with the unauthorised - thirteen.

These thirteen origination methods, have been considered by the wise.
In each origination, similar ones are seen here.

1. The First Expulsion Origination

258. Sexual intercourse, emission and physical contact, the first undetermined rule;
Previously approached and arranged, in a secret place with a nun.

With a married couple, two in secret, finger, playing in water;
Blow and brandishing, and fifty-three training rules.

Going below, lustful, palm-polished and plain;
Completed the rains retreat and exhortation, not attending upon the woman
preceptor.

These seventy-six trainings, made bodily and mental;
All of one origin, just as the first expulsion.

The first expulsion origination is finished.

2. The Second Expulsion Origination

259. Not given, strife, super-human, lewd, for one desiring oneself;
Groundless, belonging to another class, undetermined, companion.

Taking by force, diverting, falsehood, disparaging speech and divisive speech;
Lewd, digging earth, what has come to be, having understood, makes one look
down upon.

Expulsion and sprinkling, because of material gains, one who has finished
eating;
Come, disrespect, frightening, and hiding away and life.

Knowingly, containing living beings, action, less than, communion, and
removal;
Legitimate question, perplexity, delusion, and with unfounded charge.

Remorse, legally valid, robe, having given, should divert to an individual;
What will you, improper time, taking by force, wrongly grasped, and with hell.

Group, analysis, weak, kathina, comfort, and dwelling;
Reviling, fierce, stingy, pregnant woman, and nursing mother.

Two years, training, by the Community, and three indeed, one who has lived
with a man;
Young female novice, three, and less than twelve, authorized.

Enough for now, dweller in sorrow, consent, and annually, two;
These seventy training rules, made with three origins.

By body and mind, not speech, speech and mind, not bodily;
They arise by three doors, as the second expulsion.

The second expulsion origination is finished.

3. The Matchmaking Origination

260. Matchmaking, hut, dwelling, and washing and formal acceptance;
Asking for beyond, bringing, for both and by messenger.

Pure silk two portions, six years the sitting cloth;
Neglecting and silver, both of various kinds.

Deficient bindings and rainy season cloth, yarn and with assignment;
And door, giving, sewing, and cake, requisite, and light.

Jewel, needle, and bed, cotton, sitting cloth, and itch;
And rainy season cloth with the Fortunate One, asking for, another, and getting
in exchange.

Two belonging to the monastic community, belonging to a group, two
individual light and heavy;
Two food scraps and cloak, and with ascetic's robe.

These fifty rules arise by six grounds;
From the body not speech and mind, from speech not body and mind.

Body and speech but not mind, body and mind not verbal;
Speech and mind not by body, they arise by three doors.

These originating by six, are similar to matchmaking.

The matchmaking origination is finished.

4. The Admonition Origination

261. Schism-following, difficult to admonish, corrupting, inertia, and view;
Consent, with loud laughter two, and two sounds, one should not speak.

On the ground, on a low seat, standing, from behind, and by a side road;
Fault-following, seizing, in rehabilitation, renunciation.

In what, in company, two killing, unstitching, and for the afflicted;
Again in company, not appeasement, and monastery, invitation ceremony to
admonish.

Fortnightly, together with the co-resident, two robes, following;
These thirty-seven principles, from body, speech, and mind.

All of one origin, just as the admonition.

The admonition origination is finished.

5. The Kathina Origination

262. Withdrawn kathina-privilege three, first bowl and medicine;
Emergency and also dangerous, by one departing or two.

Dwelling, succession, not leftover, invitation;

Consideration, of the king, at improper time, and by giving directions with forest dweller.

And accusation-accumulation, before, after, and at improper time;
Five-day, transferring, two also with public rest-house and.

In the groin and on the seat too, these twenty-nine;
Body and speech but not mind, they arise by three doors.

All are of two origins, with kathina-privilege unequal.

The kathina origination is finished.

6. The Goat Wool Origination

263. Goat wool, two sleeping places, removable, almsfood eating;
Group, improper time, storage, with toothpick, naked ascetic.

Parading army, battle, intoxicating liquor, within, bathing;
Discolouring, two confessable, garlic, attending, dancing.

Bathing, spreading, sleeping place, within the country, likewise outside;
During the rainy season, picture gallery, sofa, spinning thread.

Service, with one's own hand, and with residence without monks;
Umbrella, vehicle, and petticoat, ornament, scented.

Nun, female trainee, and female novice, laywoman;
Without proper dress, offence, forty-four.

By body, not by speech and mind, by body and mind, not by speech;
All are of two origins, similar to the goat wool rule.

The goat wool origination is finished.

7. The Padasodhamma Origination

264. Verse elsewhere not authorized, likewise with the sun having set;
Worldly knowledge two spoken, and without opportunity questioning.

These seven training rules, speech not from body and mind;
They arise by speech and mind, but not by body do they arise.

All are of two origins, similar to the verse-by-verse teaching rule.

The padasodhamma origination is finished.

8. The Journey Origination

265. Journey, boat, superior, with a woman removes;
Grain and invited indeed, and eight confessables.

These fifteen trainings, not from body, not from speech, not from mind;

They arise by body and speech, they do not arise by mind.

They arise by body and mind, they do not arise from speech;
By body, speech and mind, the origins are fourfold.

Laid down by the Buddha's knowledge, together with the journey, similar.

The journey origination is finished.

9. The Caravan of Thieves Origination

266. Caravan of thieves and eavesdropping, and by requesting lentil curry;
And concealed at night and permission, these with cul-de-sac are the seventh.

They arise by body and mind, they do not arise from speech;
They arise by three doors, these are of two origins.

Originating from caravan of thieves, taught by the Kinsman of the Sun.

The caravan of thieves origination is finished.

10. The Origination of Expounding the Teaching

267. To one with an umbrella in hand, the Good Teaching, the Truth-finders do not teach;
Just so to one with a walking staff in hand, to one with a knife or weapon in hand.

Slippers, sandals, a vehicle, a sleeping place, and clutching the knees;
And wrapped or covered, these eleven are not lacking.

They arise by speech and mind, they do not arise from the body;
All of one origin, equal in the proclamation of the Teaching.

The origination of expounding the Teaching is finished.

11. The Factual Announcement Origination

268. What is factual arises by body, not by speech nor from the mind;
And it originates from speech, not from body nor from the mind.

It arises by body and speech, but it does not arise from the mind;
The announcement of what is factual, by name, arises by three grounds.

The factual announcement origination is finished.

12. The Origination Concerning Ordaining a Thief

269. A female thief by speech and by mind, it does not arise from the body;
It arises by three doors, this ordaining of a thief;
Not done, of twofold origin, spoken by the King of the Teaching.

The origination concerning ordaining a thief is concluded.

13. The Origination Concerning the Unpermitted

270. What is not permitted by speech, not from body nor from the mind;
It arises by body and speech, it does not arise from the mind.

It arises by speech and mind, it does not arise from the body;
It arises by three doors, what is not done is of fourfold origin.

The origination concerning the unpermitted is concluded.

Indeed the origins in brief, thirteen well-taught;
A state that dispels confusion, conforming to the principles of guidance;
The wise one bearing this, is not confused about the origins.

The summary of the headings of originations 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.

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