

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 Consecutive Repetitions (Antarapeyyālaṃ)



PaliVerse

5. Commentary on the Supplement (Parivāra)

Intermediate Consecutive Repetitions

Explanation of the How-Many Questions Section

271. Now, for the purpose of generating skill in the sections beginning with offences, having set down the matrix by the method beginning with "how many offences," the analysis is stated by way of exposition and counter-exposition.

Therein, "how many offences" is the question concerning offences that has come in the matrix and in the analysis. This same method applies to the second term as well. For here the offences themselves are called "classes" by way of grouping.

"Disciplinary cases" is the question concerning the discipline of those offences. For "disciplined," "discipline," and "settlement" are one in meaning; "disciplinary cases" means just things that are disciplined - this is the meaning of the term here. Now, to show those in whose presence offences arise and in whose absence they do not arise, there is the pair of questions "how many kinds of disrespect." "Disciplinary cases" here is the question concerning the discipline of those kinds of disrespect. But since those offences are not called "having reached failure," therefore "how many failures" is the question concerning the state of failure of those offences. "How many origins of offences" is the question concerning the origins of those very offences. "Sources of contention" and "sources of censure" - these are the questions concerning the roots of the contentions and censures that have come as "contention as a legal case" and "censure as a legal case." "Principles of cordiality" is the question concerning the principles that bring about the absence of the roots of contention and censure. "Matters making for schism" is the question concerning the making of schism stated in such passages as "a legal case conducive to schism" etc. "Legal cases" is the question concerning the things that arise when matters making for schism are present. "Settlements" is the question concerning the things that settle those very legal cases. "Five offences" is stated as it has come in the matrix. "Seven" is as it has come in the analysis.

One who delights far from these - thus "abstinence." Or intense delight is abstinence. One who delights without these - thus "avoidance." One who refrains from each and every one - thus "complete abstinence." One who destroys enmity, eliminates it - thus "abstention." By this, these classes of offences are not committed - thus "non-doing." That which, in the absence of this, would arise as the committing of a class of offences - non-performance is the opposite of that. Non-transgression is the opposite of transgressing a class of offences. "Boundary" is from bounding. The meaning is from shaking, from destroying. That which binds, restrains, and prevents the way out - thus "bridge." This is a designation for the classes of offences. That bridge is destroyed by this rule - thus "destruction of the bridge." The same method applies in the expositions of the remaining disciplinary cases as well.

Regarding "disrespect towards the Buddha" and so forth: one who, while the Buddha is living, does not go to attend upon him; when he has attained final Nibbāna, does not go to the shrine place or the Bodhi tree place; does not pay homage to the shrine or the Bodhi tree; walks in the shrine courtyard with an umbrella and with sandals on - he should be understood as having no respect towards the Buddha. One who, though being well able, does not go to listen to the Dhamma, does not recite the chanting, does not give a talk on the Teaching, leaves breaking up the Dhamma listening assembly, sits distracted or inattentive - he has no respect towards the Dhamma. One who does not show reverence towards elders, juniors and those of middle standing, displays bodily impropriety in the Uposatha hall, the assembly hall and such places, does not pay homage according to seniority - he has no respect towards the Community. One who, having undertaken the three trainings, does not train at all, should be understood as having disrespect towards the training. One who, remaining in heedlessness and absence of mindfulness, does not cultivate the characteristic of diligence, should be understood as having disrespect towards diligence. Likewise, one who does not practise this twofold hospitality - material hospitality and Dhamma hospitality - should be understood as having disrespect towards hospitality. In the exposition on respect, the meaning should be understood as the opposite of what has been stated.

272. In the exposition of the sources of contention, the meaning of "disrespectful towards the Teacher" and so forth should be understood in the same manner as stated regarding disrespect towards the Buddha and so forth. "Not deferential" means of disrespectful conduct; he does not dwell treating the Teacher as the elder. "Internally or" means in one's own mental continuum or in one's own faction; the meaning is in one's own assembly. "Externally or" means in another's mental continuum or in another's faction. "There you" means in that division of internal and external, in one's own and another's mental continuum or in one's own and another's assembly. "Should strive for the abandoning" means one should strive for the purpose of abandoning by such methods as the development of friendliness; for by the method of the development of friendliness and so forth, that is abandoned both internally and externally. "For the non-flowing" means for the state of non-occurrence.

"Adhering to his own views" means he clings to his own view alone; whatever view he has taken up himself, he holds it as "only this is the truth." "Holding on to them tenaciously" means holding on firmly.

273. The exposition of the sources of censure, although similar to the exposition of the sources of dispute, yet anger, grudges and so forth are the sources of dispute for those who dispute based on the eighteen grounds for schism. However, those who dispute in such a way, having fallen into one or another failure among failures in virtue and so forth, censure thus: "Such and such a monk has fallen into such and such a failure," or "You have committed a defeat, you have committed an offence entailing initial and subsequent meetings of the Community." Thus, for those who censure in this way, anger, grudges and so forth are the sources of censure - this is the distinction here.

274. In the exposition of the principles of cordiality, bodily action done with a mind of friendliness is called bodily action of friendliness. "Both openly and in private" means face to face and in one's absence. Therein, going as a companion to juniors in robe-

making and the like is called bodily action of friendliness face to face. For elder monks, however, all dutiful acts such as washing their feet, fanning, and providing a breeze, etc., are called bodily action of friendliness in one's presence. By both, putting away wooden articles and other goods that have been badly placed by them, without showing contempt towards them, as if they were badly placed by oneself - this is called bodily action of friendliness in one's absence. "This too is a principle of cordiality" means this quality reckoned as bodily action of friendliness is to be remembered and generates mindfulness; whoever performs it, that person; those for whom it has been done, with confident minds, recollect thus: "What a good person!" - this is the meaning. "Making for affection" means it makes that person dear to his fellows in the holy life. "Making for respect" means it makes that person worthy of respect to his fellows in the holy life. Regarding "leading to inclusion" and so forth: for the purpose of being included by one's fellows in the holy life. It leads to non-contention with them, to concord, and to unity.

Regarding "verbal action of friendliness" and so forth: addressing someone in an exalting manner such as "the Elder Deva" or "the Elder Tissa" is called verbal action of friendliness in one's presence. But when one is not in the monastery, asking about that person thus: "Where is our Elder Deva? Where is our Elder Tissa? When will he come?" - such words of endearment are called verbal action of friendliness in one's absence. But opening one's eyes softened with the affection of friendliness and looking with a serene face - this is called mental action of friendliness face to face. Directing one's attention thus: "May the Elder Deva and the Elder Tissa be free from illness, free from affliction" is called mental action of friendliness in one's absence.

"One who shares without reservation" means he does not eat having divided either the material goods or the persons. For whoever eats having divided thus: "I shall give this much to others, I shall eat this much myself, or I shall give this much to so-and-so and so-and-so, and I shall eat this much myself" - this one is called one who shares with reservation. But this one, without doing so, gives the almsfood that has been brought starting from the senior seat and eats what remains after what has been taken. Because of the statement "with virtuous ones," it is proper even not to give to one of poor morality, but it is said that one who fulfils the principles of cordiality should give to all. It is also proper to give selectively to those who are ill, those attending the ill, visitors, those departing, and those engaged in robe-making and so forth. For by giving selectively to these, no discrimination of persons is made, since a distinction should indeed be made for those who obtain with difficulty - this is what he does.

In the passage beginning with "unbroken," for one whose training rule is broken at the beginning or at the end among the seven classes of offences, his morality is called broken, like a cloth torn at the edge. But for one whose training rule is broken in the middle, it is called having holes, like a cloth with a hole in the middle. For one who has broken two or three in succession, it is called spotted, like a cow with a body colour of one kind among dark-red and others, with a dissimilar colour arising on its back or belly. For one who has broken them here and there at intervals, it is called blemished, like a cow variegated with spots of dissimilar colour here and there. But for one whose moral practices are entirely unbroken, those moral practices are called unbroken, without holes, unspotted, and unblemished. And those are liberating

because they bring about the state of freedom. They are praised by the wise because they are praiseworthy by the wise. They are not adhered to because they are not grasped by craving and views. They are said to be conducive to concentration because they lead to access concentration or absorption concentration. "Dwells having attained similarity of morality" means he dwells having attained morality that has reached a state of equality with monks of good morality dwelling in various regions.

"Such a view" means right view associated with the path. "Noble" means faultless. "Leads forth" means leading to liberation. "Of one who practises it" means of one who acts accordingly. "To the destruction of suffering" means for the purpose of the destruction of all suffering. The remainder, up to the conclusion of the section on the classification of calm, is clear in meaning.

The commentary on the section of how-many questions 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 Consecutive Repetitions Retrieved from paliverse.org

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