

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 First Collection of Verses (Paṭhamagāthāsāṅgaṇikaṃ)



PaliVerse

5. Commentary on the Supplement (Parivāra)

The First Collection of Stanzas

Commentary on the Training Rules Laid Down in the Seven Cities

335. "Having arranged the robe on one shoulder" means having placed the robe on one shoulder-point; the meaning is having properly arranged the upper robe. "Having raised joined palms" means having raised up joined palms resplendent with the joining of ten fingernails. "As if hoping for something" means as if expecting something in return. "Why have you come here" means for what reason, desiring what purpose, have you come here. Who said this? The Perfectly Enlightened One. To whom did he say this? To the Venerable Upāli. Thus the Venerable Upāli, having approached the Blessed One, asked this verse beginning with "in the two disciplines." Then the Blessed One, having said "good is your penetration" and so forth, answered him. This same method applies everywhere. Thus the Elder Upāli asked all these questions during the time of the Buddha. The Blessed One explained. But at the time of the Council, the Elder Mahākassapa asked. The Elder Upāli explained them.

Therein, "good is your penetration" means good are your questions; for questions are called "penetration" because they stand having emerged from the darkness of ignorance. "Truly" is a particle used in the sense of reason. The meaning is: because you ask me, therefore I shall declare to you. Or in the sense of acceptance, for by this word "truly" he said that having accepted the statement, he would declare. "Having kindled a fire they warm themselves, with food, with rice grains" - only these three training rules were laid down among the Bhaggas.

Commentary on the Four Transgressions

336. "What we asked" means what you asked. "Proclaimed" means spoke. "No" means our. "That you answered" means whatever was asked, that very thing was answered. "Not otherwise" means answered without doing otherwise.

"Those that are coarse - that is failure in morality": here, although failure in morality is not in the question, this was stated out of the desire to explain the coarse. For among the four failures, the coarse is included in one failure, and the not coarse is included in three failures. Therefore, having said "those that are coarse - that is failure in morality," in order to show that very thing in detail, he said "expulsion, entailing initial and subsequent meetings of the Community, are called 'failure in morality'."

Now, in order to show the not coarse by way of the three failures, he said beginning with "grave offence" etc. Therein, "whoever reviles with the intention of making laugh" - this was stated for the purpose of showing the basis of insulting speech.

"They misrepresent" means those who say "thus I understand the Dhamma taught by the Blessed One" misrepresent.

"This is considered failure in livelihood" means this failure in livelihood, included in six training rules, is considered the fourth failure. Thus far, "not coarse" has been answered.

Now, in order to answer the question "and those up to the third time," he said beginning with "eleven" etc.

Commentary on the Cutting Off and So Forth

337. Now, since the question "and how many requiring up to the third time" was answered by way of number thus: "eleven requiring up to the third time," he therefore asked, by way of following the numerical sequence, other intermediate questions beginning with "how many requiring cutting off." For the purpose of answering those, the statement beginning with "six requiring cutting off" was spoken. Therein, "one fit to be broken, one requiring tearing out, sixteen 'knowingly' were laid down" - this alone is new. The remainder has already been analysed in the Mahāvagga. Now, regarding what is new therein, "one fit to be broken" means the needle case. "One requiring tearing out" means a bed or chair stuffed with cotton. "Sixteen" means sixteen. "'Knowingly' were laid down" means they were laid down with the word "knowingly"; they should be understood thus: "Knowingly one should divert to oneself a gain intended for the Community; knowingly one should intrude upon a monk who arrived first and settle down; knowingly one should sprinkle or cause to be sprinkled water containing living beings on grass or clay; knowingly one should eat almsfood prepared by a nun; knowingly, with intent to find fault, an expiation when one has already eaten; knowingly one should use water containing living beings; knowingly a legal issue settled in accordance with the Dhamma; knowingly one should conceal a grave offence; knowingly one should give full ordination to a person under twenty years of age; knowingly together with a caravan of thieves; knowingly with a monk who speaks thus without having acted in conformity with the Dhamma; knowingly a novice who has been so dismissed; knowingly one should divert to an individual a gain intended for the Community; knowingly one should neither reprove oneself a nun who has committed a pārajika offence; knowingly a female thief, one condemned to death, one recognised, without having consulted; knowingly one should enter a monastery where there are monks without asking permission."

Commentary on the Non-shared and So Forth

338. Now, resolving this former question "shared and not shared," he said beginning with "two hundred and twenty." Therein, among those not shared with nuns, the six entailing initial and subsequent meetings of the Community are: emission, bodily contact, gross speech, self-desire, hut, and dwelling. "With two undetermined - eight" means these eight together with the two undetermined.

"Twelve involving forfeiture" means:

Washing and receiving, silk, pure, two portions;
Six years, sitting cloth, two wools, first bowl;
Rains cloth, and by the forest-dweller - these are the twelve.

"Twenty-two minor" means:

The entire nuns' chapter, and successive meals;
Not surplus, brought, and fine food, and naked ascetic;
Under age, and concealing a gross offence.

And together with a woman, and she who has not departed from a kingdom;
Without asking a monk who is present, and entering a village at the wrong
time.

And the training rule regarding the sitting cloth, and the rains cloth;
These twenty-two training rules are declared among the minor ones.

Among those not shared with monks also, "ten are sent away from the Community" means they are stated thus in the analysis as "she is to be sent away from the Community," but in the matrix they have come as ten thus: "entailing sending away, entailing initial and subsequent meetings of the Community." "Twelve involving forfeiture" means those analysed in the nuns' analysis are indeed involving forfeiture. The minor ones too are indeed those minor ones analysed therein. Likewise the four acknowledgements; thus one hundred and thirty training rules in the analysis are not shared by nuns with monks. The remainder in this resolution of shared and not shared is clear indeed.

Now, resolving this question "transgressions and by which settlements they are appeased," he said beginning with "the eight expulsions." Therein, "difficult to approach" - by this he shows their fearsome nature. For like black snakes and the like, these are difficult to approach, difficult to go near, difficult to associate with; when committed, they lead to cutting off at the root. "Comparable to a palm tree stump" means comparable by making only the stump of the palm tree remain after uprooting the entire palm tree. Just as from a mere stump the palm tree does not become natural again, so they do not become natural again.

Having thus shown the common simile, showing again the simile stated for each one, he said beginning with "a withered leaf." "They are without growth" means just as these withered leaves and the like are of a nature without growth, not becoming green again and so forth; so too those defeated by an expulsion offence are of a nature without growth, not regaining their natural virtue - this is the meaning. By this much, regarding "transgressions and by which settlements they are appeased," it has been shown thus: these eight expulsion transgressions are not appeased by any settlements. But to show those transgressions that are appeased, it was said beginning with "twenty-three entailing initial and subsequent meetings of the Community." Therein, "by three settlements" - this is an all-inclusive statement. For offences entailing initial and subsequent meetings of the Community are appeased by two settlements, not by covering over with grass. The rest are appeased by all three as well.

"Two Observances, two invitation ceremonies to admonish" - this is stated with reference to both monks and nuns. And this is stated merely to show the classification, not in the sense of appeasement by settlements. The Observance of monks, the Observance of nuns, the invitation ceremony of monks, the invitation ceremony of nuns - these too are four classifications; the meaning is "things to be classified." "Four actions" means the Observance actions such as those by an

unlawful group, etc. "Five synopses, four there are, not otherwise" means there are five synopses for monks and four for nuns, and it is not otherwise; these too are further classifications. "And seven classes of offences there are, four legal cases" - these classifications, however, are appeased by settlements, therefore he said "by seven settlements" etc. Alternatively, it should be understood that these four classifications - "two Observances, two invitation ceremonies, four actions, five synopses, four there are, not otherwise" - are stated also for the purpose of showing the settlement of offences rooted in them, since whatever offences are committed by way of "these are lost, these are destroyed" etc. in dependence on these four classifications, those are appeased by settlements in the manner already stated. "An obligation by one" means an obligation-case is appeased by one settlement.

Commentary on the Offences Beginning with Pārājika

339. Having thus resolved all the questions in the order of questioning, now, in order to show merely the etymological explanation of each of the offence categories included in "and there are seven categories of offences," he said beginning with "expulsion" and so forth. Therein, the meaning of the verse on "expulsion" is this - What is called "offence-expulsion" among the expulsions relating to persons, offences, and training rules - the person committing it is defeated, having met with defeat, fallen from the Good Teaching, lost, dropped, and expelled; when that person is not removed, there is no communion consisting of the Uposatha, Pavāraṇā, and so forth. "Therefore it is thus called" means for that reason it is called "offence-expulsion." Here this is the meaning in brief - Because one is defeated thereby, therefore it is called "expulsion."

In the second verse too, without attending to the letter, in order to show only the meaning, it is said beginning with "the Community itself gives probation." But here the meaning is - For one who, having committed this offence, wishes to be rehabilitated, for that rehabilitation from the offence, the Community must be sought at the beginning for the purpose of giving probation, in the remainder in the middle for the purpose of giving penance or together with sending back to the beginning for the purpose of giving penance, and at the end for the purpose of rehabilitation; for not even a single act herein can be performed without the Community - thus the Community must be sought both at the beginning and in the remainder, hence "entailing initial and subsequent meetings of the Community."

In the third verse, "undetermined, not fixed" means because it is not fixed, therefore this offence category is undetermined - this is the meaning. For what reason is it not fixed? "The rule is not definite" means because this training rule is made in a non-definite manner - this is the meaning. How is it non-definite? "One of three states" - for it is said therein that it is to be dealt with by one of three categories, therefore it is called "undetermined"; that offence category is called undetermined. And just as one of three states, so too where one of two categories is stated, that also is indeed undetermined.

In the fourth verse, "there is no transgression equal to that" means among transgressions leading to confession, there is no gross transgression equal to that; therefore it is thus called. Because of the grossness of the transgression, it is called "grave offence" - this is the meaning.

In the fifth verse, "having forfeited, one confesses, therefore" means because it must be confessed after forfeiting, it is called "forfeiture" - this is the meaning.

In the sixth verse, "it destroys the wholesome mental state" means it destroys the wholesome consciousness, which is called the wholesome mental state, of one who intentionally commits the offence; therefore "it destroys the mind" is expiation. But the mind that it destroys, because that offends against the noble path and is a cause of confusion of mind, therefore it is said "it offends against the noble path, it is a state of confusing the mind."

In the verses on acknowledgement, "a monk being an unrelated person" and so forth is said only for the purpose of showing the reason for the blameworthy nature stated in "friend, you have committed a blameworthy act." But because it must be acknowledged, that offence is called "acknowledgement."

In the verse on wrong-doing, "failed, missed, and stumbled" - all this is a synonym for the wrong-doing stated in "and whatever is wrong-doing." For what is badly done or improperly done, that is wrong-doing. But this is as stated by the Teacher; thus, because of not doing accordingly it is "failed," because of proceeding having missed the wholesome it is "missed," because of not ascending to the noble practice and path it is "stumbled." "Whatever a human being does" - this, however, is an illustration by simile. Its meaning is - Just as whatever evil a human being does in the world, whether openly or in secret, they declare that as "wrong-doing"; even so this too is evil by the base nature censured by the Buddha, therefore it should be understood as "wrong-doing."

In the verse on wrong speech, "insulting speech, badly spoken" means "badly spoken" is what is badly uttered, spoken, and talked - this is "badly spoken." What is badly spoken, that is "insulting speech" - this is the meaning. And what is more? "And whatever term is defiled" - the meaning is: because that term is defiled. Likewise, "and what the wise censure" - the meaning is: because the wise censure it. "Therefore it is thus called" means: by reason of that defiled nature and also by the censure of the wise, it is thus called; The meaning is: it is thus called "insulting speech."

In the verse on the training rule, by the method beginning with "this is the beginning and the conduct," it illustrates the state of belonging to a trainee. Therefore, "this belongs to a trainee, thus it is a training rule" - this is the brief meaning herein. It should be understood that this was stated for the purpose of illustrating the meaning that is not included in the questions beginning with "whether grave or light" but is included by the request "come, let us hear your statement."

In the passage beginning with "what is covered rains upon," the same method applies. Therein, "what is covered rains upon" means: first, a house covered with grass and such things is rained upon. But this house reckoned as an offence, when covered, is rained upon; for one who conceals the original offence commits another new offence. "What is opened does not rain upon" means: first, a house that is not opened but well covered does not get rained upon. But this house reckoned as an offence, when opened, does not get rained upon; for one who opens the original offence, having confessed what is amenable to confession and having emerged from what is amenable to rehabilitation, becomes established in purity. Exercising restraint

in the future, one does not commit another offence. "Therefore open what is covered" means: for that reason, confessing what is amenable to confession and emerging from what is amenable to rehabilitation, one should open what is covered. "Thus it will not rain upon that" means: thus, when opened, it will not rain upon it - this is the meaning.

"The wilds are the destination of deer" means: for deer being chased by tigers and such in the open, the forest, the thicket of trees and such, is their destination, their refuge; having reached it, they find relief. By this same method, space is the destination of birds. In the sense of inevitably approaching, non-existence is the destination of phenomena; for all conditioned phenomena, destruction alone is their destination. For they are unable to remain without going to destruction. But even after standing for a long time, Nibbāna is the destination of the Worthy One; the meaning is: the element of Nibbāna without remainder is definitely the destination of the Worthy One whose taints are destroyed.

The commentary on the first verse compilation 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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