

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)

The Greater Matters on Meetings (Mahāsaṅgāmo)



PaliVerse

5. The Supplement (Parivāra)

The Greater Matters on Meetings

1. What Should be Known by One Speaking and so on

368. By a monk frequenting the battle-field, when speaking in the monastic community, the case should be known, the failure should be known, the offence should be known, the source should be known, the manner should be known, the former and latter should be known, what is done and not done should be known, the action should be known, the legal case should be known, the settlement should be known, one should not go to bias through desire, one should not go to bias through hatred, one should not go to bias through delusion, one should not go to bias through fear, in a matter requiring convincing one should convince, in a matter requiring making one reflect one should make one reflect, in a matter requiring looking into one should look into, in a matter inspiring confidence one should inspire confidence, thinking "I have obtained a faction" the other faction should not be despised, thinking "I am very learned" one of little learning should not be despised, thinking "I am more senior" a younger one should not be despised, what has not arrived should not be spoken of, what has arrived should not be neglected according to the Teaching and the monastic discipline, by whatever rule, by whatever monastic discipline, by whatever Teacher's instruction that legal case is appeased, so that legal case should be settled.

369. "The case should be known" means the case of the eight expulsions should be known, the case of the twenty-three matters entailing a formal meeting of the Community should be known, the case of the two undetermined matters should be known, the case of the forty-two forfeitures should be known, the case of the one hundred and eighty-eight expiations should be known, the case of the twelve acknowledgements should be known, the case of wrong-doings should be known, the case of insulting speech should be known.

370. Failure should be known: failure in morality should be known, failure in good conduct should be known, failure in view should be known, failure in livelihood should be known.

371. Offence should be known: offence of expulsion should be known, offence entailing initial and subsequent meetings of the Community should be known, grave offence should be known, offence of expiation should be known, offence of acknowledgement should be known, offence of wrong-doing should be known, offence of insulting speech should be known.

372. "The source should be known" means the source of the eight expulsions should be known, the source of the twenty-three matters entailing a formal meeting of the Community should be known, the source of the two undetermined matters should be known, the source of the forty-two forfeitures should be known, the source of the one

hundred and eighty-eight expiations should be known, the source of the twelve acknowledgements should be known, the source of wrong-doings should be known, the source of insulting speech should be known.

373. "The manner should be known" means the monastic community should be known by manner, the group should be known by manner, the individual should be known by manner, the accuser should be known by manner, the accused should be known by manner. "The monastic community should be known by manner" means is this monastic community competent to settle this legal case by the Teaching, by the monastic discipline, by the Teacher's instruction, or not? Thus the monastic community should be known by manner. "The group should be known by manner" means is this group competent to settle this legal case by the Teaching, by the monastic discipline, by the Teacher's instruction, or not? Thus the group should be known by manner. "The individual should be known by manner" means is this individual competent to settle this legal case by the Teaching, by the monastic discipline, by the Teacher's instruction, or not? Thus the individual should be known by manner. "The accuser should be known by manner" means has this venerable one, having been established in five qualities, accused another, or not? Thus the accuser should be known by manner. "The accused should be known by manner" means has this venerable one been established in two qualities, in truth and in being unshakable, or not? Thus the accused should be known by manner.

374. "The former and latter should be known" means has this venerable one shifted from case to case, or shifted from failure to failure, or shifted from offence to offence, or having denied does he acknowledge, or having acknowledged does he deny, or does he evade one issue with another, or not? Thus the former and latter should be known.

375. "What is done and not done should be known" means sexual intercourse should be known, conformity to sexual intercourse should be known, the preliminary part of sexual intercourse should be known. "Sexual intercourse should be known" means the attainment of two by two should be known. "Conformity to sexual intercourse should be known" means a monk takes another's genitals with his own mouth. "The preliminary part of sexual intercourse should be known" means praising beauty, physical contact, lewd words, ministering to his own sensuality, conveying messages.

376. "The act should be known" means sixteen acts should be known -four acts for which permission ought to be asked should be known, four acts at which a motion is put should be known, four acts at which a motion is put and is followed by one proclamation should be known, four acts at which a motion is put and is followed by three proclamations should be known.

377. "Legal case should be known" means four legal cases should be known -legal case arising from contention should be known, legal case arising from censure should be known, legal case arising from offences should be known, legal case arising from obligations should be known.

378. "Stilling should be known" means seven stillings should be known -verdict in the presence should be known, verdict of innocence should be known, verdict of past insanity should be known, carrying out on acknowledgement should be known, decision of the majority should be known, decision for specific depravity should be

known, covering over with grass should be known.

2. Not to be Gone to by Bias

379. "One should not go to bias through desire": how does one going to bias through desire go to bias through desire? Here a certain one - "This one is my preceptor or teacher or co-resident pupil or pupil or one with the same preceptor or one with the same teacher or acquaintance or devoted friend or blood-relation", out of compassion for him, out of protection for him, explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', explains what was not said, not spoken by the Truth-finder as 'said, spoken by the Truth-finder', explains what was said, spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', explains what was not practised by the Truth-finder as 'practised by the Truth-finder', explains what was practised by the Truth-finder as 'not practised by the Truth-finder', explains what was not laid down by the Truth-finder as 'laid down by the Truth-finder', explains what was laid down by the Truth-finder as 'not laid down by the Truth-finder', explains what is no offence as 'an offence', explains an offence as 'no offence', explains a light offence as 'a heavy offence', explains a heavy offence as 'a light offence', explains a remediable offence as 'an irreparable offence', explains an irreparable offence as 'a remediable offence', explains a coarse offence as 'not a coarse offence', explains what is not a coarse offence as 'a coarse offence'. Going to bias through desire on these eighteen cases, one is practising for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. Going to bias through desire on these eighteen cases, one maintains oneself injured and damaged, is blameable and censurable by the wise, and generates much demerit. Going to bias through desire, one thus goes to bias through desire.

380. "One should not go to bias through hatred": how does one going to bias through hatred go to bias through hatred? Here a certain one binds resentment thinking "he has done harm to me", binds resentment thinking "he is doing harm to me", binds resentment thinking "he will do harm to me", binds resentment thinking "he has done harm to one who is dear and agreeable to me, etc. he is doing harm, etc. he will do harm" - one binds resentment; "he has done good to one who is disagreeable and unpleasant to me, etc. he is doing good, etc. he will do good - one binds resentment. By these nine grounds of resentment, one who is resentful, repulsed, angry, overcome by wrath, explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', etc. explains a coarse offence as 'not a coarse offence', explains what is not a coarse offence as 'a coarse offence'. Going to bias through hatred on these eighteen cases, one is practising for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. Going to bias through hatred on these eighteen cases, one maintains oneself injured and damaged, is blameable and censurable by the wise, and generates much demerit. One going to bias through hatred thus goes to bias through hatred.

381. "One should not go to bias through delusion": how does one going to bias through delusion go to bias through delusion? Lustful, one goes through the influence of lust; corrupt, one goes through the influence of hate; deluded, one goes through

the influence of delusion; adhered to, one goes through the influence of views; deluded, confused, overcome by delusion, one explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', etc. explains a coarse offence as 'not a coarse offence', explains what is not a coarse offence as 'a coarse offence'. Going to bias through delusion on these eighteen cases, one is practising for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. Going to bias through delusion on these eighteen cases, one maintains oneself injured and damaged, is blameable and censurable by the wise, and generates much demerit. Going to bias through delusion, one thus goes to bias through delusion.

382. "One should not go to bias through fear": how does one going to bias through fear go to bias through fear? Here a certain one - "This one, dependent on unevenness or dependent on thickets or dependent on the powerful, hard and harsh, will cause an obstacle to life or an obstacle to the holy life", frightened by fear of him, explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', explains what was not said, not spoken by the Truth-finder as 'said, spoken by the Truth-finder', explains what was said, spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', explains what was not practised by the Truth-finder as 'practised by the Truth-finder', explains what was practised by the Truth-finder as 'not practised by the Truth-finder', explains what was not laid down by the Truth-finder as 'laid down by the Truth-finder', explains what was laid down by the Truth-finder as 'not laid down by the Truth-finder', explains what is no offence as 'an offence', explains an offence as 'no offence', explains a light offence as 'a heavy offence', explains a heavy offence as 'a light offence', explains a remediable offence as 'an irreparable offence', explains an irreparable offence as 'a remediable offence', explains a coarse offence as 'not a coarse offence', explains what is not a coarse offence as 'a coarse offence'. Going to bias through fear on these eighteen cases, one is practising for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. Going to bias through fear on these eighteen cases, one maintains oneself injured and damaged, is blameable and censurable by the wise, and generates much demerit. One going to bias through fear thus goes to bias through fear.

Through desire, hatred, fear, and delusion, whoever transgresses the teaching;
His fame diminishes, like the moon in the dark fortnight.

3. Going by Bias

383. How does one not go to bias through desire? Explaining what is not the Teaching as 'not the Teaching', one does not go to bias through desire; explaining the Teaching as 'the Teaching', one does not go to bias through desire; explaining what is not monastic discipline as 'not monastic discipline', one does not go to bias through desire; explaining monastic discipline as 'monastic discipline', one does not go to bias through desire; explaining what was not said, not spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', one does not go to bias through desire; explaining what was said, spoken by the Truth-finder as 'said, spoken by the Truth-finder', one does not go to bias through desire; explaining what was not practised by

the Truth-finder as 'not practised by the Truth-finder', one does not go to bias through desire; explaining what was practised by the Truth-finder as 'practised by the Truth-finder', one does not go to bias through desire; explaining what was not laid down by the Truth-finder as 'not laid down by the Truth-finder', one does not go to bias through desire; explaining what was laid down by the Truth-finder as 'laid down by the Truth-finder', one does not go to bias through desire; explaining what is no offence as 'no offence', one does not go to bias through desire; explaining an offence as 'an offence', one does not go to bias through desire; explaining a light offence as 'a light offence', one does not go to bias through desire; explaining a heavy offence as 'a heavy offence', one does not go to bias through desire; explaining a remediable offence as 'a remediable offence', one does not go to bias through desire; explaining an irreparable offence as 'an irreparable offence', one does not go to bias through desire; explaining a coarse offence as 'a coarse offence', one does not go to bias through desire; explaining what is not a coarse offence as 'not a coarse offence', one does not go to bias through desire. Thus one does not go to bias through desire.

384. How does one not go to bias through hatred? Explaining what is not the Teaching as 'not the Teaching', one does not go to bias through hatred; explaining the Teaching as 'the Teaching', one does not go to bias through hatred, etc. Explaining a coarse offence as 'a coarse offence', one does not go to bias through hatred; explaining what is not a coarse offence as 'not a coarse offence', one does not go to bias through hatred. Thus one does not go to bias through hatred.

385. How does one not go to bias through delusion? Explaining what is not the Teaching as 'not the Teaching', one does not go to bias through delusion; explaining the Teaching as 'the Teaching', one does not go to bias through delusion, etc. Explaining a coarse offence as 'a coarse offence', one does not go to bias through delusion; explaining what is not a coarse offence as 'not a coarse offence', one does not go to bias through delusion. Thus one does not go to bias through delusion.

386. How does one not go to bias through fear? Explaining what is not the Teaching as 'not the Teaching', one does not go to bias through fear; explaining the Teaching as 'the Teaching', one does not go to bias through fear; explaining what is not monastic discipline as 'not monastic discipline', one does not go to bias through fear; explaining monastic discipline as 'monastic discipline', one does not go to bias through fear; explaining what was not said, not spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', one does not go to bias through fear; explaining what was said, spoken by the Truth-finder as 'said, spoken by the Truth-finder', one does not go to bias through fear; explaining what was not practised by the Truth-finder as 'not practised by the Truth-finder', one does not go to bias through fear; explaining what was practised by the Truth-finder as 'practised by the Truth-finder', one does not go to bias through fear; explaining what was not laid down by the Truth-finder as 'not laid down by the Truth-finder', one does not go to bias through fear; explaining what was laid down by the Truth-finder as 'laid down by the Truth-finder', one does not go to bias through fear; explaining what is no offence as 'no offence', one does not go to bias through fear; explaining an offence as 'an offence', one does not go to bias through fear; explaining a light offence as 'a light offence', one does not go to bias through fear; explaining a heavy offence as 'a heavy offence', one does not go to bias through fear; explaining a remediable offence as 'a remediable

offence', one does not go to bias through fear; explaining an irremediable offence as 'an irremediable offence', one does not go to bias through fear; explaining a coarse offence as 'a coarse offence', one does not go to bias through fear; explaining what is not a coarse offence as 'not a coarse offence', one does not go to bias through fear. Thus one does not go to bias through fear.

"Through desire, hatred, fear, and delusion, whoever does not transgress the teaching;

His fame increases, like the moon in the bright fortnight.

4. What Should be Made Known and so on

387. How does one convince in a matter requiring convincing? Explaining what is not the Teaching as 'not the Teaching', one convinces in a matter requiring convincing; explaining the Teaching as 'the Teaching', one convinces in a matter requiring convincing, etc. Explaining a coarse offence as 'a coarse offence', one convinces in a matter requiring convincing; explaining what is not a coarse offence as 'not a coarse offence', one convinces in a matter requiring convincing. Thus one convinces in a matter requiring convincing.

388. How does one make one reflect in a matter requiring making one reflect? Explaining what is not the Teaching as 'not the Teaching', one makes one reflect in a matter requiring making one reflect; explaining the Teaching as 'the Teaching', one makes one reflect in a matter requiring making one reflect, etc. Explaining a coarse offence as 'a coarse offence', one makes one reflect in a matter requiring making one reflect; explaining what is not a coarse offence as 'not a coarse offence', one makes one reflect in a matter requiring making one reflect. Thus one makes one reflect in a matter requiring making one reflect.

389. How does one look into in a matter requiring looking into? Explaining what is not the Teaching as 'not the Teaching', one looks into in a matter requiring looking into; explaining the Teaching as 'the Teaching', one looks into in a matter requiring looking into, etc. Explaining a coarse offence as 'a coarse offence', one looks into in a matter requiring looking into; explaining what is not a coarse offence as 'not a coarse offence', one looks into in a matter requiring looking into. Thus one looks into in a matter requiring looking into.

390. How does one inspire confidence in a matter inspiring confidence? Explaining what is not the Teaching as 'not the Teaching', one inspires confidence in a matter inspiring confidence; explaining the Teaching as 'the Teaching', one inspires confidence in a matter inspiring confidence, etc. Explaining a coarse offence as 'a coarse offence', one inspires confidence in a matter inspiring confidence; explaining what is not a coarse offence as 'not a coarse offence', one inspires confidence in a matter inspiring confidence. Thus one inspires confidence in a matter inspiring confidence.

5. Contempt for the Opposing Side and so on

391. How does one despise the other faction thinking "I have obtained a faction"? Here a certain one has obtained a faction, has obtained a following, has supporters, has relatives. Despising him thinking "This one has not obtained a faction, has not

obtained a following, has no supporters, has no relatives," he explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', etc. explains a coarse offence as 'not a coarse offence', explains what is not a coarse offence as 'a coarse offence'. Thus one despises the other faction thinking "I have obtained a faction".

392. How does one thinking "I am very learned" despise one of little learning? Here a certain one is very learned, remembering what has been learnt, having great accumulation of learning. Despising him thinking "This one is of little learning, of little scriptural knowledge, of little retention," he explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', etc. explains a coarse offence as 'not a coarse offence', explains what is not a coarse offence as 'a coarse offence'. Thus thinking "I am very learned" one despises one of little learning.

393. How does one thinking "I am more senior" despise a younger one? Here a certain elder is of long standing, long gone forth, thinking "This junior is unknown, of little gratitude, his word will be disregarded," despising him, he explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', etc. explains a coarse offence as 'not a coarse offence', explains what is not a coarse offence as 'a coarse offence'. Thus thinking "I am more senior" one despises a younger one.

394. "What has not arrived should not be spoken of" means a burden that has not descended should not be lowered. "What has arrived should not be neglected according to the Teaching and the monastic discipline" means for whatever purpose the monastic community has assembled, that matter should not be neglected according to the Teaching and the monastic discipline.

395. "By whatever rule" means by a factual subject matter. "By whatever monastic discipline" means having accused, having reminded. "By whatever Teacher's instruction" means by accomplishment of the motion, by accomplishment of the proclamation; by whatever rule, by whatever monastic discipline, by whatever Teacher's instruction that legal case is appeased, so that legal case should be settled.

6. Pursuit of the Examiner

396. The accuser should be questioned by the investigator - "As to your setting aside the invitation to admonish of this monk, on what ground do you set it aside - do you set it aside on account of failure in morality, or do you set it aside on account of failure in good conduct, or do you set it aside on account of failure in view?" If he should say thus - "I set it aside on account of failure in morality, or I set it aside on account of failure in good conduct, or I set it aside on account of failure in view," he should be addressed thus - "But does the venerable one know failure in morality, does he know failure in good conduct, does he know failure in view?" If he should say thus - "I indeed know, friend, failure in morality, I know failure in good conduct, I know failure in view," he should be addressed thus - "But what, friend, is failure in morality, what is failure in good conduct, what is failure in view?" If he should say thus - "The four expulsions, the thirteen offences entailing initial and subsequent meetings of the Community - this is failure in morality. Grave offence, expiation, acknowledgement, wrong-doing, insulting speech - this is failure in good conduct. Wrong view, extreme-grasping view - this is failure in view," he should be addressed thus - "As to your

setting aside the invitation to admonish of this monk, do you set it aside by what is seen, or do you set it aside by what is heard, or do you set it aside by suspicion?" If he should say thus - "I set it aside by what is seen, or I set it aside by what is heard, or I set it aside by suspicion," he should be addressed thus - "As to your setting aside the invitation to admonish of this monk by what is seen, what was seen by you, how was it seen by you, when was it seen by you, where was it seen by you - was he seen committing an offence involving expulsion, was he seen committing an offence entailing initial and subsequent meetings of the Community, a grave offence... an expiation... an acknowledgement... a wrong-doing... was he seen committing insulting speech, and where were you, and where was this monk, and what were you doing, and what was this monk doing?" If he should say thus - "I indeed do not set aside the invitation to admonish of this monk by what is seen, friend, but I set aside the invitation to admonish by what is heard," he should be addressed thus - "As to your setting aside the invitation to admonish of this monk by what is heard, what was heard by you, how was it heard by you, when was it heard by you, where was it heard by you - was it heard that he committed an offence involving expulsion, was it heard that he committed an offence entailing initial and subsequent meetings of the Community, a grave offence... an expiation... an acknowledgement... a wrong-doing... was it heard that he committed insulting speech - was it heard from a monk, was it heard from a nun, was it heard from a female trainee, was it heard from a novice, was it heard from a female novice, was it heard from a lay follower, was it heard from a female lay follower, was it heard from kings, was it heard from royal ministers, was it heard from sectarians, was it heard from disciples of sectarians?" If he should say thus - "I indeed do not set aside the invitation to admonish of this monk by what is heard, friend, but I set aside the invitation to admonish by suspicion," he should be addressed thus - "As to your setting aside the invitation to admonish of this monk by suspicion, what do you suspect, how do you suspect, when do you suspect, where do you suspect - do you suspect that he committed an offence involving expulsion, do you suspect that he committed an offence entailing initial and subsequent meetings of the Community, a grave offence... an expiation... an acknowledgement... a wrong-doing... do you suspect that he committed insulting speech - do you suspect having heard from a monk, do you suspect having heard from a nun, do you suspect having heard from a female trainee, do you suspect having heard from a novice, do you suspect having heard from a female novice, do you suspect having heard from a lay follower, do you suspect having heard from a female lay follower, do you suspect having heard from kings, do you suspect having heard from royal ministers, do you suspect having heard from sectarians, do you suspect having heard from disciples of sectarians?"

397. What is seen agrees with what is seen, what is seen fits with what is seen;
 Dependent on what is seen, it is not befitting, suspected of being impure;
 That person, by acknowledgment, the invitation ceremony to admonish should be performed with him.

What is heard agrees with what is heard, what is heard fits with what is heard;
 Dependent on what is heard, it is not befitting, suspected of being impure;
 That person, by acknowledgment, the invitation ceremony to admonish should be performed with him.

What is sensed agrees with what is sensed, what is sensed fits with what is sensed;
Dependent on what is sensed, it is not befitting, suspected of being impure;
That person, by acknowledgment, the invitation ceremony to admonish should be performed with him.

7. Classification of Questions

398. "What was seen by you" - which question is this? "How was it seen by you" - which question is this? "When was it seen by you" - which question is this? "Where was it seen by you" - which question is this?

399. "What was seen by you" - question about the case, question about failure, question about offence, question about transgression. Question about the case - question about the case of the eight expulsions, question about the case of the twenty-three matters entailing initial and subsequent meetings of the Community, question about the case of the two undetermined matters, question about the case of the forty-two forfeitures, question about the case of the one hundred and eighty-eight expiations, question about the case of the twelve acknowledgements, question about the case of wrong-doings, question about the case of insulting speech. Question about failure - question about failure in morality, question about failure in good conduct, question about failure in view, question about failure in livelihood. Question about offence - question about offence of expulsion, question about offence entailing initial and subsequent meetings of the Community, question about grave offence, question about offence of expiation, question about offence of acknowledgement, question about offence of wrong-doing, question about offence of insulting speech. Question about transgression - question about twofold attainment.

400. "How was it seen by you" - this is a question about marks, a question about postures, a question about appearance, a question about alteration. A question about marks means - whether long or short, whether dark or white. A question about postures means whether walking or standing or sitting or lying down. A question about appearance means whether in the mark of a layman or in the mark of a heretical teacher or in the mark of one gone forth. A question about alteration means whether walking or standing or sitting or lying down.

401. "When was it seen by you" - this is a question about time, a question about period, a question about day, a question about season. "A question about time" means in the forenoon time or in the noon time or in the evening time. "A question about period" means in the forenoon period or in the noon period or in the evening period. "A question about day" means before the meal or after the meal or by night or by day or in the dark fortnight or in the bright fortnight. "A question about season" means in winter or in summer or in the rainy season.

402. "Where was it seen by you" is a question about the state, a question about the ground, a question about the place, a question about the region. A question about the state means on the ground or on the earth or on the soil or on the world. A question about the ground means on the ground or on the earth or on a mountain or on a rock or in a mansion. A question about the place means in the eastern place or in the

western place or in the northern place or in the southern place. A question about the region means in the eastern region or in the western region or in the northern region or in the southern region.

The Great Battle is concluded.

Its summary:

Case, source, manner, former and latter, what is done and not done;
And legal case concerning action, settlement, and going by desire.

Through hate, through delusion, through fear, and perception, and by making one reflect;
Looking into, inspiring confidence, "I have obtained a faction," and by learning and seniority.

And what has not arrived and what has arrived, by the Teaching and by the monastic discipline;
And by the Teacher's instruction, and the announcement of the great battle.



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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