

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 Greater Matters on Meetings (Mahāsaṅgāmo)



PaliVerse

5. Commentary on the Supplement (Parivāra)

The Greater Matters on Meetings

Commentary on What Should Be Known by One Who Pronounces Judgement and So Forth

368-374. In the Great Battle - "He shifts from one case to another case" means having said "The case of the first defeat offence was seen or heard by me," when questioned again and pressed, he says "The case of the first defeat offence was not seen by me, nor heard; the case of the second defeat offence was seen or heard by me." By this same method, the shifting to the remaining cases, the shifting from one failure to another failure, and the shifting from one offence to another offence should be understood. But whoever, having said "It was neither seen by me, nor heard," afterwards says "This was seen or heard by me," or having said "It was seen or heard," afterwards says "It was not seen or not heard" - this one should be understood as denying and then acknowledging, and acknowledging and then denying. This itself is called concealing one thing with another.

375. "Praising beauty" means the training rule concerning the emission of semen is stated by way of praising and disparaging colours such as blue and so forth. "Conveying messages" means acting as a go-between is stated. The three beginning with physical contact are stated in their own terms. Thus these five should be understood as the preliminary part of sexual intercourse, the preliminary effort.

376. "Four acts for which permission ought to be asked" means those beginning with "by an irregular group" and so forth. The same method applies in the remaining ones too. Thus four groups of four make sixteen.

Commentary on Not Going by Wrong Courses

379. "One is practising for the harm of many people": for when a bearer of the Vinaya has thus decided a legal case through bias of desire and so forth, the Community in that monastery splits in two. The nuns who depend on instruction also become two factions. The male lay followers, the female lay followers, the boys, the girls, and their guardian deities likewise split in two. From there, beginning with the earth deities up to the Akaniṭṭha Brahmās, they become just two factions. Therefore it was said - "One is practising for the harm of many people, etc. for the suffering of gods and humans."

382. "Dependent on unevenness" means dependent on uneven bodily actions and so forth. "Dependent on thickets" means dependent on the thicket reckoned as wrong view and extreme-grasping view. "Dependent on the powerful" means dependent on powerful and well-known monks.

393. "Despising him" means despising his word. Or the genitive case is used in the accusative sense; the meaning is "despising him."

394. "For whatever purpose" means for whatever purpose. "That matter" means that matter. The remainder is clear everywhere.

The commentary on the major dispute 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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