

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 Lesser Matters on Meetings (Cūḷasaṅgāmo)



PaliVerse

5. Commentary on the Supplement (Parivāra)

The Lesser Matters on Meetings

Commentary on the Practice of the Investigator

365. In the Lesser Battle, "by a monk frequenting the battle-field": "battle" is said to be an assembly of the Community for the purpose of adjudicating legal issues. For therein, those who are opponents of oneself and opponents of the dispensation come together, expounding the Teacher's dispensation contrary to the Dhamma and contrary to the Vinaya, like the Vajjiputtaka monks of Vesālī. The monk who, having crushed the views of those opponents, frequents that place for the purpose of expounding his own position, having plunged in and carrying out the adjudication, is called one who frequents the battle-field, like the Elder Yasa. By that monk who frequents the battle-field, when approaching the Community, the Community should be approached with a humble mind. "With a humble mind" means having lowered the banner of conceit, with a mind in which conceit has been struck down. "Like a duster" means like a foot-wiper. Just as when a duster is used to wipe feet, whether soiled or unsoiled, there is neither attachment nor aversion; so the meaning is: not being attached and not being averse regarding the desirable and undesirable. "On a seat that is proper" means having known the proper seat, one should sit down at the place one reaches without showing one's back to the elder monks. "Not one who speaks on various topics" means not speaking various kinds of unprofitable talk on this and that. "Not one who speaks excessively on pointless talk" means not speaking pointless talk such as talk about kings and so forth, even regarding what has been seen, heard, or sensed. "Either the Teaching should be spoken by oneself" means talk relating to what is allowable and not allowable, or talk relating to the determination of materiality and immateriality, the practice of calm, the practice of insight, postures, sitting duties, and so forth, at the place of the Community's assembly, is called the Teaching. Such Teaching should either be spoken by oneself, or another should be invited. The monk who is able to speak such talk should be told: "Friend, when a question has arisen in the midst of the Community, you should speak." "Or noble silence should not be despised" means the noble ones, when sitting in silence, do not sit like foolish worldlings. They sit only having taken up a particular meditation subject. Thus, silence by way of attention to a meditation subject is called noble silence; that should not be despised, it should not be disparaged thinking "What is the use of devotion to a meditation subject?" The meaning is: one should sit only having taken up a meditation subject suitable for oneself.

"The preceptor should not be asked about" means one should not ask "What is the name of your preceptor?" This same method applies everywhere. "Not birth" means birth should not be asked about thus: "Are you of warrior birth or of brahmin birth?" "Not scriptural learning" means scriptural learning should not be asked about thus: "Are you a reciter of the Long Collection or a reciter of the Middle Collection?" "Family

district" should be understood in terms of warrior family and so forth. "Here there would be love or hate for him" means here, regarding that person, by reason of one or another of these causes, there would be love or hate.

"Not one who conforms to the assembly" means one should not be one who conforms to the assembly, one who follows along with the assembly. The meaning is: one should not speak having intended and arranged only what pleases the assembly.

"One should not display hand signals" means hand gestures should not be made for the purpose of generating signs regarding what should and should not be spoken.

"Conforming to the purpose" means one should sit observing only the penetration of the adjudication, deliberating thus: "This discourse is found; in this adjudication I shall state this." That is the meaning. "And one should not rise from the seat" means one should not rise from the seat and walk about in the assembly hall; when the Vinaya-bearer rises, the entire assembly rises. "One should not omit the verdict" means the adjudication should not be neglected. "One should not follow the wrong path" means an offence should not be declared. "Not rash" means one should not be one who acts rashly. The meaning is: harsh words should not be spoken rashly. "Willing to do what is bid" means being of a nature to endure harsh speech. "Striving for welfare" means seeking welfare, searching for welfare; both compassion and the preliminary part of compassion should be established - this is the intention in both terms. "Not speaking harshly" means not with harsh speech. Harsh speech is called unpleasant speech reckoned as contentious talk. The meaning is: that should not be spoken. "Oneself should be understood" means oneself should be understood thus: "Shall I be able to adjudicate and settle this or not?" The meaning is: one's own capacity should be known. "Another should be understood" means another should be understood thus: "Is this assembly conscientious? Can it be convinced or not?"

"The accuser should be understood" means he should be understood thus: "Is he a rightful accuser or not?" "The accused should be understood" means he should be understood thus: "Is he a rightfully accused or not?" "The wrongful accuser should be understood" means his measure should be known. The same method applies in the remaining ones too. "Not omitting what was said" means not omitting the words spoken by the accuser and the accused. "Not revealing what was not said" means not making known a matter that has not been brought forward. "The slow one should be encouraged" means the slow, confused one should be uplifted; having urged him saying "Are you not a son of good family?" and having had him explain the procedure of inquiry, his inquiry should be taken up. "The timid one should be comforted" means one who, not having previously appeared in the midst of the Community or in the midst of a group, becomes anxious - such a one should be told "Do not be afraid, speak freely, we shall be your support," and thus the procedure of inquiry should be had him explain. "The fierce one should be restrained" means he should be disapproved of and censured. "The impure one should be exposed" means having made known the shameless one, he should be made to confess the offence. "With uprightness and gentleness" means whatever monk is upright, virtuous, and free from bodily crookedness and the like, he should be treated with gentleness alone. "Regarding both principles and persons" means herein, one who respects principles and not persons - he alone should be understood as impartial regarding both principles and persons.

366. In the passage beginning with "a discourse is for the purpose of comparing," when discourses and so forth have been brought up by one who examines thus among fellow practitioners in the holy life, who is dear, agreeable, respected and esteemed, a discourse is for the purpose of comparing; it should be understood as for the purpose of comparing offences and non-offences. "A simile is for the purpose of illustration" means a simile is for the purpose of showing the meaning. "Meaning is for the purpose of making understood" means meaning is for the purpose of making known. "A counter-question is for the purpose of setting aside" means a question is for the purpose of setting aside a person. "The act of giving permission is for the purpose of accusation" means for the purpose of accusing on account of a matter or an offence. "Accusation is for the purpose of reminding" means for the purpose of making one recall the fault or non-fault. "Reminding is for the purpose of an act requiring a statement" means reminding of the fault or non-fault is for the purpose of carrying out an act requiring a statement. "An act requiring a statement is for the purpose of impediment" means an act requiring a statement is for the purpose of impediment thus: "Do not depart from this dwelling to another." "Impediment is for the purpose of judgment" means for the purpose of reaching a judgment. "Judgment is for the purpose of investigation" means for the purpose of investigating and weighing the fault or non-fault. "Investigation is for the purpose of arriving at the possible and impossible" means for the purpose of knowing offence and non-offence, and grave and light offences. "The Community is for the purpose of discernment and receiving" means for the purpose of receiving the judgment; and for the purpose of knowing whether it has been well judged or poorly judged - this is the meaning. "Standing individually and standing as speakers of truth" means standing in the position of authority, sovereignty and seniority, and standing in the position of speakers of truth; they should not be disparaged - this is the meaning.

Now, in order to show the meaning so as to close the opportunity for the words of those who are dull and of dull understanding who might say thus: "What is the purpose of the monastic discipline?" he said beginning with "the monastic discipline is for the purpose of restraint." Therein, "the monastic discipline is for the purpose of restraint" means the entire Vinaya legislation is for the purpose of restraint of the doors of body and speech. It is the decisive support for virtue that culminates in purification of livelihood; it is a condition - this is the meaning. This same method applies everywhere. Furthermore, herein, "freedom from remorse" means the absence of mental remorse by way of what has been done and not done regarding evil and merit. "Gladness" means weak, tender rapture. "Rapture" means strong, intense rapture. "Tranquillity" means the calming of bodily and mental agitation. "Happiness" means bodily and mental happiness. For that, being of two kinds, is a decisive support condition for concentration. "Concentration" means one-pointedness of mind. "Knowledge and vision of things as they really are" means tender insight; this is a designation for the knowledge of arising and passing away. For one-pointedness of mind is a decisive support condition for tender insight. "Disenchantment" means the strong insight leading to emergence that has reached its peak. "Dispassion" means the noble path. "Liberation" means the fruition of arahantship. For the noble path of four kinds is a decisive support condition for the fruit of arahantship. "Knowledge and vision of liberation" means reviewing knowledge. "Knowledge and vision of liberation is for the purpose of final nibbāna without

clinging" means for the purpose of final nibbāna without conditions. For that is a condition for final nibbāna without conditions, since when that has not been attained, one must certainly attain final nibbāna. "For this purpose is discussion" means this discussion on the Vinaya is for this purpose. "Consultation" means consultation on the Vinaya itself. "The proximate cause" means this successive conditionality beginning with "the monastic discipline is for the purpose of restraint" is also for this purpose. "The giving ear" means the giving ear to this discourse on successive conditionality. The knowledge that arises upon hearing this discourse is also for this purpose. "That is to say, the deliverance of the mind without clinging" means that deliverance of the mind, reckoned as the fruit of arahantship, by not clinging through the four kinds of clinging, that too is for this purpose; for the purpose of final nibbāna without conditions alone - this is the meaning.

367. In the verses on the duty of questioning, the first verse has already been explained in meaning.

"The case, the failure, the offence, the source - not skilled in the manner, one does not know the former and latter" - here "the case" and so forth are connected with the word "does not know." The word "not skilled" is connected with "such a monk indeed." Therefore, here the construction is as follows - Whatever monk does not know the case of pārājika and so forth, does not know the fourfold failure, does not know the sevenfold offence, does not know the source thus: "This training rule was laid down in such and such a city," does not know the former and latter thus: "This is the earlier statement, this is the later statement," does not know what is done and not done thus: "This is done, this is not done." "And impartially" means that by the same ignorance of one who does not know the former and latter, it is said "one does not know what is done and not done." Thus far, the connection with the word "does not know" should be understood. Now as to what is said "not skilled in the manner," therein "not skilled in the manner" means not skilled in what is a reason and what is not a reason. Thus, whoever does not know the case and so forth, and is not skilled in the manner, such a monk indeed is called one not to be looked upon.

"And the action and the legal case" - these words too are connected with the word "does not know." Now here this is the connection - Likewise, whoever does not know the action, does not know the legal case, and is not skilled in the seven kinds of settlements too, and is lustful through lust and so forth, and corrupt and deluded, goes through fear on account of fear, goes through delusion on account of bewilderment, and on account of being lustful and being corrupt goes through desire and aversion, and is not skilled in convincing due to inability to persuade others, and is not skilled in making understand due to inability to show what is a reason and what is not a reason, has obtained a faction due to having obtained an assembly similar to oneself, is shameless due to being devoid of moral shame, is of dark deeds due to being endowed with dark actions, is disrespectful due to the absence of respect for the Dhamma and respect for persons - such a monk indeed is called one not to be looked upon; the meaning is: he should not be looked upon, should not be regarded, should not be appointed and placed in a position of authority, sovereignty, or seniority. The method of construction for the verses of the bright side too should be understood in the same manner as stated.

The commentary on the minor 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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