

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 Sixteen Great Divisions (Soḷasamahāvāro)



PaliVerse

5. Commentary on the Supplement (Parivāra)

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Canon of Monastic Discipline

Commentary on the Supplement

The Sixteen Great Divisions

Explanation of the Enactment Section

Of the one whose retinue is purified, the Parivāra in the dispensation;
Of the one whose body is the aggregates of the Dhamma, immediately after
the Khandhakas.

Having set aside the method that came before, of that which has ascended
into the collection,
I shall now compose the explanation of the meaning of the Anuttāna.

1. Therein, that which by that Blessed One... etc. "was laid down" - this is the summary meaning of the question proceeding in the manner beginning thus: That Blessed One who, requested by the General of the Dhamma - who had placed his joined palms raised by the force of reverence and esteem for the true Dhamma upon his head - for the sake of the long endurance of the dispensation, laid down the regulation of the discipline dependent on ten reasons; by that Blessed One who knew the time of laying down each and every training rule, who saw the ten reasons for each and every laying down of a training rule; furthermore, who knew through the knowledge of past lives and so forth, who saw with the divine eye, who knew through the three knowledges or through the six direct knowledges, who saw with the all-seeing eye unobstructed everywhere, who knew through the wisdom capable of knowing all phenomena, who saw with the exceedingly purified fleshly eye even the forms of all beings that have gone beyond the range of sight and gone beyond walls and so forth, who knew through the penetrative wisdom that accomplishes one's own welfare and has concentration as its proximate cause, who saw through the teaching wisdom that accomplishes the welfare of others and has compassion as its proximate cause, the Worthy One, the Perfectly Enlightened One - "that which was laid down as the first expulsion, where was it laid down, referring to whom was it laid down, in what case was it laid down, is there a regulation therein... etc. by whom was it brought?"

2. Regarding the question and answer, "Where was the first expulsion laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One?" - this is merely the taking up again of the opening phrase that came in the question. "Where was it laid down? It was laid down at Vesālī; referring to whom? Referring to Sudinna the Kalanda's son" - in this manner, by this method, here too

each phrase was answered only after being questioned. "One regulation" means: "Whatever monk should engage in sexual intercourse, he is expelled, not in communion" - this is the one regulation. "Two supplementary regulations" means: "Even with a female animal" and "Without having renounced the training" - these were stated by way of the cases of the female monkey and the son of Vajjiputta - these are the two supplementary regulations. By this much, two sections of the question "Is there a regulation, a supplementary regulation, a regulation for what has not arisen?" have been answered. But to answer the third, it was said "A regulation for what has not arisen is not there in that case." For this regulation for what has not arisen is one laid down when a fault has not yet arisen; that has come only for nuns by way of the eight weighty principles, and does not exist elsewhere. Therefore it was said "A regulation for what has not arisen is not there in that case." "A regulation applying everywhere" means: a regulation applying everywhere both in the Middle Country and in the border regions. By a group with a Vinaya expert as the fifth, "the full ordination, shoes with multiple linings, regular bathing, leather coverings" - these four training rules are regulations only in the Middle Country. Only here does an offence arise through these, not in the border regions. All the remaining ones are called regulations applying everywhere.

"A common regulation" means: a regulation common to both monks and nuns; for a training rule laid down only for monks alone or only for nuns alone is called a regulation not shared. But this, when the case arose referring to a monk, was also laid down for nuns thus: "Whatever nun should willingly engage in sexual intercourse, even with a male animal, she is expelled, not in communion." For they do not have merely the adjudicated case, but they do have the training rule; therefore it was said "a common regulation." The same method applies also to "a two-sided regulation." For here the difference is merely in the wording; because it is common to both monks and nuns, it is a common regulation; because it was laid down for both, it is a two-sided regulation. But there is no difference in meaning.

"Grounded in the introduction" means: because in the passage "Whoever should have an offence, let him reveal it," all offences are included therein, it is grounded in the introduction; the meaning is: it is included in the introduction. "By the second recitation" means: although grounded in the introduction and included in the introduction, it comes up for recitation by the second recitation itself, beginning with "These are the four rules entailing expulsion." "Of the four failures" means: of failure in morality and so forth. For the first two classes of offences are called failure in morality, and the remaining five are called failure in conduct. Wrong view and extreme view are called failure in view, and the six training rules laid down on account of livelihood are called failure in livelihood. Thus, of these four failures, this expulsion is called failure in morality.

"By one origin" means: by one origin that has two factors. For here the mind is a factor, but one commits the offence through the body. Therefore it was said "It originates from the body and from the mind." "It is appeased by two settlements" means: when questioned face to face "You have committed an offence," he acknowledges "Yes, I have committed an offence." Thereupon the disputes, quarrels, and contentions are settled, and it is possible, having removed that person, to carry out the observance day or the invitation ceremony. Thus it is appeased by two

settlements - by a verdict in the presence and by carrying out on acknowledgement, and no trouble arises on account of that. But what was said above in the chapter on regulations, "By which settlement is it not appealed?" - that was said with reference to this meaning: it is not possible to apply the settlement and render it a non-offence.

"The regulation is the monastic discipline" means the matrix stated in the manner beginning with "whatever monk" is the regulation, the monastic discipline - this is the meaning. "Classification" refers to the word-analysis. For "classification" is indeed the name for the analysis. "Non-restraint" means transgression. "Restraint" means non-transgression. "Those for whom it is current" means those for whom the entire Vinaya Piṭaka and the commentaries are thoroughly learnt - this is the meaning. "They keep it" means they keep this first expulsion both by text and by meaning. For it is not possible for one who does not know the entire Vinaya Piṭaka to know the meaning of this. "By whom was it brought" means by whom was this first expulsion brought down to the present day both by way of text and by way of meaning. "Brought down in succession" means brought down through succession.

3. Now, to show the lineage through which it was handed down, verses were established by the great elders of old in the manner beginning with "Upāli and Dāsaka." Therein, what should be said has already been stated in the Commentary on the Introduction. By this method, the determination should be understood also in the questions and answers concerning the second Pārājika and so forth.

The commentary on the section on prescriptions in the Mahāvibhaṅga is finished.

Explanation of the Offence Committed Section, Etc.

157. Hereafter, the section on how many offences are committed, beginning with "Engaging in sexual intercourse, how many offences does one commit?"; the section on failures, beginning with "The offences of one engaging in sexual intercourse - of the four failures, how many failures do they partake of?"; the section on inclusion, beginning with "The offences of one engaging in sexual intercourse - among the seven classes of offences, in how many classes of offences are they included?"; the section on origins, beginning with "The offences of one engaging in sexual intercourse - of the six origins of offences, from how many origins do they originate?"; the section on legal issues, beginning with "The offences of one engaging in sexual intercourse - of the four legal issues, which legal issue is it?"; the section on settlements, beginning with "The offences of one engaging in sexual intercourse - of the seven settlements, by how many settlements are they settled?"; and the combined section immediately following that - these seven sections are clear in meaning.

188. Thereafter, by the method beginning with "where was the expulsion laid down on account of engaging in sexual intercourse," there is again one round of regulation by way of condition, and by means of that, seven rounds beginning with the round of offences committed, similar to the previous ones - thus a further eight rounds are stated, and these too are clear in meaning. Thus these eight, and the former eight - sixteen rounds are shown in the Mahāvibhaṅga. Thereafter, by the same method, sixteen rounds have come in the Bhikkhunīvibhaṅga as well - thus these thirty-two

rounds in both Vibhaṅgas should be understood according to the method of the canonical text itself. For there is nothing here that has not been previously determined.

In the Mahāvibhaṅga and in the Bhikkhunīvibhaṅga

the commentary on the sixteen great sections 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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