

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)

Upāli-Pentads (Upālipañcakaṃ)



PaliVerse

5. Commentary on the Supplement (Parivāra)

Upāli-Pentads

Commentary on the Chapter on Non-Attachment

417. In the Upāli questions, this is the connection to the question "Possessed of how many factors, venerable sir?" It is said that the Elder, having gone into seclusion and having reflected upon all these sets of five, approached the Blessed One, thinking "Having now asked the Blessed One, I shall establish a guideline for the purpose of dwelling under dependence and so forth in relation to these," and asked questions in the manner beginning with "Possessed of how many factors, venerable sir?" In the answers to those, "he does not know the Observance" means he does not know the ninefold Observance. "He does not know the legal act of Observance" means he does not know the fourfold legal act of Observance, classified as by unlawful procedure with an incomplete assembly and so forth. "He does not know the Pātimokkha" means he does not know the two summaries. "He does not know the recitation of the Pātimokkha" means he does not know the ninefold recitation of the Pātimokkha, being fivefold for monks and fourfold for nuns.

"He does not know the invitation to admonish" means he does not know the ninefold invitation to admonish. "He does not know the legal act of invitation to admonish" means he does not know the fourfold legal act of invitation to admonish, classified as by unlawful procedure with an incomplete assembly and so forth.

"He does not know offence and non-offence" means he does not know the offence and non-offence laid down in each and every training rule.

"Having committed an offence, a legal act has been done" means having committed an offence, a legal act has been done by the Community on account of that very offence.

Commentary on the Chapter on Non-Tranquillisation

420. "A legal act should not be revoked" - since this one does not conduct himself in conformity with the proper course, therefore the legal act should not be revoked for him; the meaning is that he should be dismissed while still with attachment.

421. "If, Upāli, the Community performs legal acts that should be done in concord" means if it performs legal acts that should be done by those in concord, such as the Uposatha and so forth; for when the Uposatha, Pavāraṇā and so forth are taking place, support should not be given. For if the Community, having made one confess a transgression, performs the act of communal concord, or having performed the settlement by covering over as with grass, performs the Uposatha and Pavāraṇā, such a legal act is called one that should be done in concord. "If therein" means if in such a legal act it is not agreeable to a monk, even having performed the act of manifest disapproval, such concord should be joined; thus, an opposing position should not be

taken. But where they expound the Teacher's dispensation contrary to the Dhamma and contrary to the Vinaya, therein the act of manifest disapproval is not appropriate; one should obstruct and depart.

"One whose counsel is haughty" means one who speaks words pervaded by greed, hatred, delusion and conceit, one of dark speech, one who points out what is not beneficial. "One who mutters dependently" means one who is unable to speak what is fitting with authority by one's own nature; rather, one mutters depending on another thus: "The king spoke thus with me, such-and-such a great minister spoke thus, such-and-such a one who is my teacher or preceptor, a master of the three Piṭakas, spoke thus with me." "Not skilled in the connection of speech" means one is unskilled in the expression of connecting a discussion and in the expression of connecting a judgement. "Not according to the Dhamma, not according to the Vinaya" means one is not an accuser who, having reminded of an offence on the basis of an actual matter, makes the accusation.

"One who exalts" means one exalts a certain person in such a manner as "Our teacher is a great master of the three Piṭakas, a supreme Dhamma speaker" and so forth. In the second term, one disparages a certain person in such a manner as "Does he not know what an offence is?" and so forth. "One who takes up what is not Dhamma" means one takes up the side that does not lead to liberation. "One who obstructs the Dhamma" means one obstructs the side that leads to liberation. "And speaks much that is frivolous" means one speaks much pointless talk.

"One who proceeds forcefully" means one who, uninvited, without having been charged with the responsibility, merely relying on conceit, overwhelming others, speaks on matters over which one has no authority. "Without having performed the act of seeking permission" means one proceeds without having performed the act of seeking permission. "Not declared according to one's own view" means not declared putting forward one's own view; the meaning is that, having set aside one's own belief, one speaks contrary to reality, holding the view that what is not Dhamma and so forth is Dhamma and so forth.

Commentary on the Chapter on Expression

424. "He does not know the action regarding an offence" means he does not know "this offence is through bodily action, this is through verbal action." "He does not know the appeasement of an offence" means he does not know "this offence is appeased by confession, this by rehabilitation, this neither by confession nor by rehabilitation." "He is not skilled in judgment regarding an offence" means he does not know "in this case, this is the offence," and he is unable to extract and establish the offence in accordance with the fault.

"He does not know the origin of a legal case" means he does not know "this legal case arises depending on the eighteen grounds for schism, this depending on the four kinds of failure, this depending on the five or seven classes of offences, this arises depending on the four acts of the Community." "He does not know the action" means he does not know "this legal case has twelve root-actions, this has fourteen root-actions, this has six root-actions, this has one root-action." For legal cases, the actions are indeed according to their respective roots; the meaning is that he does not know all of that. "He does not know the appeasement" means he does not know "this legal

case is appeased by two settlements, this by three, this by four, this by one settlement." "He is not skilled in judgment" means he does not know how to judge a legal case and bring it to settlement.

"He does not know the legal act" means he does not know the seven kinds of legal acts beginning with the act of censure. "He does not know the carrying out of the legal act" means he does not know "this legal act should be done by this procedure." "He does not know the subject matter of the legal act" means he does not know "this is the subject matter of the act of censure, this is of the act of subordination and so forth." "Duty" means he does not know the eighteen kinds of duty for the lower four legal acts among the seven legal acts, and the forty-three kinds of duty for the threefold act of suspension. "He does not know the appeasement of the legal act" means he does not know "the legal act of a monk who, having fulfilled the duty, makes a request, should be revoked, and the transgression should be made to be confessed."

"He does not know the case" means he does not know the cases of the seven classes of offences. "He does not know the source" means he does not know "this training rule was laid down in this city, this in that one." "He does not know the regulation" means he does not know the threefold regulation by way of regulation, supplementary regulation, and regulation for what has not arisen. "He does not know the sequence of terms" means he does not know the term that should be placed in front. When one should say "the Buddha, the Blessed One," he arranges the terms in reverse order, saying "the Blessed One, the Buddha."

"And he is unskilled in the monastic discipline" means he is unskilled in both the Vinaya text and the commentary.

"He does not know the motion" - in brief, the motion is of two kinds: that which is indicated as "this is the motion" and that which is not so indicated. Therein, that which is not so indicated is called "the motion for an act." That which is indicated is called "the motion as a basis for an act"; he does not know the motion in its entirety. "He does not know the doing of the motion" means he does not know the doing of the motion for an act in nine instances, and of the motion as a basis for an act in two instances. "The proclamation of the motion" means he does not know "for this motion there is one proclamation, for this there are three." "He does not know the settlement of the motion" means the fourfold settlement - namely, the verdict of mindfulness, the verdict of past insanity, the verdict of the more blameworthy, and the covering over as with grass - does not exist without a motion; he does not know that as the settlement of the motion. "He does not know the appeasement of the motion" means whichever legal case is appeased by this fourfold motion-settlement, he does not know that appeasement of it as "this appeasement was done by a motion."

"He does not know the discourse" means he does not know the two Vibhaṅgas. "He does not know the conformity with the discourse" means he does not know the four great authorities. "He does not know the monastic discipline" means he does not know the Khandhakas and the Parivāra. "He does not know the conformity with the monastic discipline" means he does not know the four great authorities. "And he is not skilled in what is possible and what is impossible" means he is not skilled in what is a valid reason and what is not a valid reason.

"He does not know the Teaching" means that, setting aside the Vinaya Piṭaka, he does not know the remaining two Piṭakas. "He does not know the conformity with the Teaching" means he does not know the four great references in the Suttanta. "He does not know the monastic discipline" means he does not know the Khandhaka and Parivāra alone. "He does not know the conformity with the monastic discipline" means he does not know the four great references. However, the Ubhatovibhaṅga is not included here; therefore, what is stated in the Kurundī - "'The monastic discipline' means he does not know the entire Vinaya Piṭaka" - that should not be accepted. "And he is not skilled in what precedes and what follows" means he is unskilled in what is said before and what is said after. The remainder is clear in every case, since it is to be understood by way of the opposite of what has been stated, and because it has already been explained before.

The explanation of the chapter on non-dependence, the chapter on non-tranquillisation, and the chapter on expression is finished.

Commentary on the Chapter on Making Views Known

425. In the chapter on acts of making one's view known - "Acts of making one's view known" means the making known of views; the making known of opinions - this is a designation for disciplinary acts reckoned as confession of offences. "One makes one's view known when there is no offence" means one confesses what is actually a non-offence as an offence - this is the meaning. "For one not requiring confession" means one makes one's view known for a grave offence; one confesses a saṅghādisesa or a pārājika - this is the meaning. "Already confessed" means one makes one's view known even for a light offence that has already been confessed; one confesses again what has already been confessed - this is the meaning.

"Makes one's view known with four or five" means one makes it known in such a way that the view is made known by four or five; four or five persons confess an offence together - this is the meaning. "With mind by mental state" means one makes one's view known by the mental state reckoned as mind; without making a verbal utterance, one confesses the offence by mind alone - this is the meaning.

"Of one of different communion" means one makes one's view known in the presence of one of different communion by views or one of different communion by act; one confesses the offence - this is the meaning. "In a different boundary" means one makes it known in the presence of one standing in a different boundary, even if of the same communion. For it is not proper for one standing within a designated boundary to confess an offence to one standing in the boundary-interval, or for one standing in the boundary-interval to confess to one standing within the non-separation boundary. "Of one who is not regular" means one confesses in the presence of one who has been suspended, or one whose observance day and invitation have been withheld - this is the meaning.

430. "The act of giving permission should not be done" means it is not fitting to do; the meaning is that it should not be done. Here too, "not regular" refers to one who is suspended and one whose observance day and invitation have been set aside. "With the intention of causing him to fall" means desiring to cause him to fall from the dispensation.

432. "Due to dullness and sheer delusion" means that due to dullness and delusion, one is unable to understand even what has been answered; one asks merely displaying one's own delusion, like a madman. "Having evil desires" means one asks with evil desire, thinking "People will esteem me thus." "With contempt" means one asks wishing to impose contempt. The same method applies to the other answers as well. The remainder is clear everywhere. Whatever should be said regarding the Chapter on Self-Mortification and the Chapter on Ascetic Practices, all of that has already been stated above.

The explanation of the chapter on making known what has been seen is finished.

Commentary on the Chapter on False Speech

444. In the Chapter on Lying - "Leading to expulsion" means one that goes to expulsion; the meaning is that it reaches the state of an offence of expulsion. The same method applies to the others as well. Therein, lying by claiming a non-existent superhuman state leads to expulsion; lying by groundlessly accusing with an offence of expulsion leads to entailing initial and subsequent meetings of the Community; lying spoken by way of indirect speech such as "whoever dwells in your monastery" to one who understands leads to grave offence; to one who does not understand, it leads to wrong-doing; that which comes under "there is an expiation for deliberate lying" should be understood as leading to expiation.

"Through not seeing" means through not seeing one who knows the Discipline. For when doubt has arisen regarding what is allowable and what is not allowable, having seen one who knows the Discipline and having asked about what is allowable and what is not allowable, one should abandon what is not allowable and do what is allowable; but one who does not see him commits an offence by treating even what is not allowable as allowable. Thus, an offence that would be committed is not committed through seeing one who knows the Discipline; it is committed only through not seeing him. Therefore it is said "through not seeing." "Through not hearing" means even though dwelling in the same monastery, by not going to attend upon one who knows the Discipline and not asking about what is allowable and what is not allowable, or by not listening when it is being told to others, one commits an offence. Therefore it is said "through not hearing." "Through negligence" means through being negligent. For one commits an offence of sharing a sleeping place even through being negligent. However, one who commits an offence through perceiving what is not allowable as allowable commits it through such a perception. Through confusion of mindfulness, one commits an offence that should be committed by way of exceeding one night and so forth. The remainder is clear everywhere.

The explanation of the chapter on false speech is finished.

Commentary on the Chapter on Admonishing Monks

450. In the Chapter on Nuns - "For material loss" means for the purpose of not obtaining the four requisites; the meaning is that he strives and endeavours so that they do not obtain requisites. "For harm" means he strives while bringing about harm and bad counsel. "For non-residence" means for the purpose of non-residence; for the purpose of removing them from the village district where they dwell. "He quarrels" means he quarrels for the purpose of engaging in wrong conduct.

451. "Possessed of how many factors, venerable sir, should a legal act be performed against a nun?" - he asks referring to one of the seven legal acts.

454. "Should not be discussed together with" means the path of discussion, classified into allowable and not allowable, mentality-materiality, delimitation, calm and insight, etc., should not be spoken about. But since a monk whose taints are destroyed does not speak falsely, he speaks as one who is master of such a path of discussion, not another; therefore, in the first set of five, having rejected with "not of one beyond training," in the second set of five, "of one beyond training" etc. was stated.

"Has not attained analytical knowledge of meaning" means he has not attained analytical knowledge in the commentary, has not attained knowledge that has gone into classification. "Has not attained analytical knowledge of phenomena" means he has not attained analytical knowledge in the canonical texts. "Has not attained analytical knowledge of language" means he has not attained analytical knowledge in conventional language. "Has not attained analytical knowledge of discernment" means those knowledges reckoned as discernment, namely analytical knowledge of meaning and so forth - he has not attained analytical knowledge in those. "Does not review the mind as it is liberated" means by way of the four fruit-liberations, he does not review the mind as it is liberated through the nineteen-fold review. The remainder is clear everywhere.

The explanation of the chapter on admonishing monks is finished.

Commentary on the Chapter on Tribunal

455. In the Chapter on Referendum - "Not skilled in meaning" means not skilled in the commentary; he is not adept in extracting the meaning. He is not skilful in extracting the meaning. "Not skilled in the Teaching" means because of not having received instruction from a teacher, he is not skilled in the canonical text, not proficient in the canonical text. "Not skilled in language" means not skilled in the usage of different languages. "Not skilled in phrasing" means he is not skilled in the application of well-rounded phrasing by way of aspirated and unaspirated sounds and so forth; the meaning is that he is not proficient in the discrimination of syllables. "Not skilled in what precedes and what follows" means he is not skilled in what precedes and what follows in meaning, what precedes and what follows in the Teaching, what precedes and what follows in language, what precedes and what follows in phrasing, and in what is said before and what is said after.

"Prone to wrath" and so forth are stated because one who is overcome by wrath and so forth does not know what is a reason and what is not a reason, and is unable to judge. "He is one who confuses and not one who reminds" means he is one who bewilders, not one who arouses mindfulness; the meaning is that he bewilders and obstructs the discussion of the accuser and the accused, and does not remind them. The rest here in the Chapter on Referendum is clear in itself.

The explanation of the chapter on tribunal is finished.

Commentary on the Chapter on Settlement of Legal Issues

457. In the Chapter on the Settlement of Legal Cases - "One reveres individuals" means that, having thought "this is my preceptor, this is my teacher" and so forth,

desiring his victory, one declares "what is not in accordance with the Dhamma is in accordance with the Dhamma." "One reveres the monastic community" means that one who judges without abandoning the Dhamma and the Vinaya is called one who reveres the monastic community. One who judges after accepting robes and the like is called one who is interested in worldly gain; one who judges in accordance with the Dhamma without accepting those things is called one who is interested in the Good Teaching.

458. "In five ways, Upāli" means the monastic community splits for five reasons - by a legal act, by recitation, by speaking, by proclamation, and by vote taking. Herein, "by a legal act" means by any one of the four legal acts beginning with a transaction by announcement. "By a recitation" means by any one recitation among the five recitations of the principal monastic code. "By speaking" means declaring; expounding the eighteen grounds for causing schism, such as "what is not the Dhamma is the Dhamma," by means of various arguments. "By proclamation" means by proclamation, having made a verbal division at the ear, in such a manner as: "Do you not know of my going forth from a high family and of my being learned in much? It is fitting for you even to arouse the thought that one such as I would hold the Teacher's instruction as contrary to the Dhamma and contrary to the Vinaya. What, is Avīci cool for me like a blue lotus grove? What, do I not fear the lower realms?" "By vote taking" means by vote taking, having thus proclaimed and having supported their minds and having made them of the nature of not turning back, saying "Take this voting ticket."

And here, only the legal act or the recitation is the criterion, but the speaking, proclamation, and vote taking are preliminary stages. For even when one speaks by way of expounding the eighteen grounds, and having proclaimed for the purpose of generating approval therein, and even when the voting ticket has been taken, the monastic community is still undivided. But when, having thus had four or more take the voting ticket, one performs a separate legal act or recitation, then the monastic community is said to be split. Thus what we stated in the commentary on the chapter on schism of the Community: "Thus, having expounded any one even of the eighteen grounds, having persuaded by this or that reason, saying 'Accept this, approve of this,' having taken the voting ticket, when a separate act of the Community is performed, the Community is split. However, in the Parivāra it is said 'In five ways, Upāli, the monastic community splits' etc. There is no difference in meaning between that and the characteristic of schism of the Community stated here. We shall make clear the absence of that difference right there" - that has now been made clear.

"This has been laid down" means this was laid down. Where was it laid down? In the chapter on duties. For therein fourteen chapter-duties were laid down. Therefore he said - "This has been laid down, Upāli, by me - the duties of visitors for visiting monks" etc. "Thus also, Upāli, there is dissension in the Community, but not schism in the Community" means to this extent there is merely dissension in the Community, not yet schism in the Community; but gradually this dissension in the Community, when it increases, leads to schism in the Community - this is the meaning. "According to the number of rains" means in accordance with the measure of rains; the meaning is according to seniority. "Having made a separation" means having made a distinct

determination. "They perform legal acts after legal acts" means, with reference to one act of the Community after another, they perform both minor and major legal acts. The rest here too in the chapter on the settlement of legal cases is clear in itself.

Commentary on the Two Chapters on Schism of the Community

459. In the two sections on schism of the Community - "Misrepresenting his view by a legal act" means: among those matters beginning with what is not the Teaching, having become one who holds the view that what is not the Teaching and so forth are thus, misrepresenting that view, he explains those as the Teaching and so forth, and performs a separate legal act. Thus, that which he performs as a legal act misrepresenting his view, by that being done thus, together with misrepresenting his view by a legal act, there are five factors. "Upāli, possessed of these five factors" - this is the interpretation of meaning in one set of five. By this method, all the sets of five should be understood. Here too, the three factors beginning with speaking are stated only in the sense of the preliminary stage. But incurability should be understood in terms of the legal act and recitation. The remainder is clear everywhere. For there is nothing here that has not been explained by the method stated before.

Commentary on the Chapter on Resident Monks

461. In the Chapter on Resident Monks - "Deposited as if carried there" means as if brought and placed there.

462. "Answers on monastic discipline" means the answering of questions on monastic discipline. "Diverts" means determines, elucidates, explains. The remainder here is clear in itself.

Commentary on the Chapter on Spreading the Kaṭhina

467. In the Chapter on Kaṭhina Spreading - "One in darkness" means one who has gone into darkness; for when paying respect in such a situation, one's forehead might strike against the legs of a bed and so forth. "One not paying attention" means one not paying attention to the act of respect due to being occupied with duties. "One asleep" means one who has fallen into sleep. "One turned away" means one turned to one side, standing on the side of an adversary, an enemy, a person of opposing disposition is meant; this one is not to be paid respect. For this one, when being paid respect, might even strike with the foot. "One thinking about something else" means one contemplating something else.

"One eating" means one eating flour cakes and such like. One defecating and urinating is not to be paid respect because of not having gone to a suitable place. "A suspended person" means one suspended by any of the three kinds of act of suspension is not to be paid respect. However, the four upon whom the act of censure and so forth have been carried out are to be paid respect. The Uposatha and Pavāraṇā are also permissible together with them. And among those not to be paid respect stated from the beginning, there is an offence only for one paying respect to a naked person and a suspended person. But for the others, paying respect is prohibited on account of its being improper and on account of the reason stated in between. Beyond this, the ten beginning with one fully ordained afterwards are not to be paid respect precisely because they constitute grounds for an offence. For one

paying respect to them, there is certainly an offence. Thus, among these five sets of five, there is no offence for one paying respect to thirteen persons, and there is an offence for paying respect to twelve.

468. "A teacher is to be paid respect" means this fivefold teacher is also to be paid respect: the teacher of going forth, the teacher of full ordination, the teacher of dependence, the teacher of recitation, and the teacher of instruction. The remainder is clear everywhere.

The explanation of the chapter on the spreading of the kaṭhina is finished.

And the explanation of the Upāli pentads 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 2. The Canon of Discipline - Commentaries. 5. Commentary on the Supplement (Parivāra). Upāli-Pentads Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org