

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 Lesser Matters on Meetings (Cūḷasaṅgāmo)



PaliVerse

5. The Supplement (Parivāra)

The Lesser Matters on Meetings

1. The Practice of the Examiner

365. By a monk frequenting the battle-field, when approaching the Community, the Community should be approached with a humble mind, with a mind like a duster; one should be skilled in seats, skilled in sitting; not encroaching upon the elder monks, not preventing the junior monks from a seat, one should sit down on a seat that is proper; one should not be one who speaks on various topics, not one who speaks excessively on pointless talk; either the Teaching should be spoken by oneself, or another should be invited, or noble silence should not be despised.

By a person who is an investigator authorized by the Community, wishing to investigate, the preceptor should not be asked about, the teacher should not be asked about, the co-resident should not be asked about, the pupil should not be asked about, one with the same preceptor should not be asked about, one with the same teacher should not be asked about, birth should not be asked about, name should not be asked about, clan should not be asked about, scriptural learning should not be asked about, family district should not be asked about, native land should not be asked about. For what reason? Here there would be love or hate for him. When there is love or hate, one might be led by desire, one might be led by hate, one might be led by delusion, one might be led by fear.

By a person who is an investigator authorized by the Community, wishing to investigate, one should be one who respects the Community, not one who respects individuals; one should be one who respects the Good Teaching, not one who respects material gains; one should be one intent on the good, not one who conforms to the assembly; one should investigate at the proper time, not at an improper time; one should investigate with what is factual, not with what is not factual; one should investigate smoothly, not harshly; one should investigate with what is beneficial, not with what is unbeneficial; one should investigate with a mind of friendliness, not with hate within; one should not be one who whispers close to the ear; one should not look crookedly; one should not bury the eyes; one should not raise the eyebrows; one should not raise the head; one should not make hand gestures; one should not display hand signals.

One should be skilled in seats, skilled in sitting; looking only a yoke's length ahead, conforming to the purpose, one should sit down on one's own seat; and one should not rise from the seat; one should not omit the verdict; one should not follow the wrong path; one should not speak while gesticulating with the arms; one should be unhurried, not rash; one should be not fierce, willing to do what is bid; one should have a mind of friendliness, compassionate for welfare; one should be compassionate, striving for welfare; one should not be one who speaks frivolously, speaking within limits; one should be one dwelling without enmity, not speaking harshly; oneself should be understood; another should be understood; the accuser

should be understood; the accused should be understood; the wrongful accuser should be understood; the wrongfully accused should be understood; the rightful accuser should be understood; the rightfully accused should be understood; not omitting what was said, not revealing what was not said, having thoroughly understood the terms and phrases that have been uttered, having questioned the other, one should cause action according to acknowledgment; the slow one should be encouraged; the timid one should be comforted; the fierce one should be restrained; the impure one should be exposed; with uprightness and gentleness, one should not go to bias through desire, one should not go to bias through hate, one should not go to bias through delusion, one should not go to bias through fear; one should be impartial regarding both principles and persons. And thus indeed an investigator, investigating, becomes one who follows the Teacher's instruction, and is dear to the wise fellow monks in the holy life, agreeable, respected, and esteemed.

366. A discourse is for the purpose of comparing, a simile is for the purpose of illustration, meaning is for the purpose of making understood, a counter-question is for the purpose of setting aside, the act of giving permission is for the purpose of accusation, accusation is for the purpose of reminding, reminding is for the purpose of an act requiring a statement, an act requiring a statement is for the purpose of impediment, impediment is for the purpose of judgment, judgment is for the purpose of investigation, investigation is for the purpose of arriving at the possible and impossible, arriving at the possible and impossible is for the purpose of refutation of obstinate persons, for the purpose of support of well-behaved monks, the Community is for the purpose of discernment and receiving, persons approved by the Community are standing individually and standing as speakers of truth.

The monastic discipline is for the purpose of restraint, restraint is for the purpose of freedom from remorse, freedom from remorse is for the purpose of gladness, gladness is for the purpose of rapture, rapture is for the purpose of tranquillity, tranquillity is for the purpose of happiness, happiness is for the purpose of concentration, concentration is for the purpose of knowledge and vision of things as they really are, knowledge and vision of things as they really are is for the purpose of disenchantment, disenchantment is for the purpose of dispassion, dispassion is for the purpose of liberation, liberation is for the purpose of knowledge and vision of liberation, knowledge and vision of liberation is for the purpose of final nibbāna without clinging. For this purpose is discussion, for this purpose is consultation, for this purpose is the proximate cause, for this purpose is the giving ear - that is to say, the deliverance of the mind without clinging.

367. Attend to the duty of questioning, made by the wise one with higher intelligence;
Well-spoken, in conformity with the training rules, not destroying one's destination pertaining to the future life.

The case, the failure, the offence, the source - not skilled in the manner;
One does not know the former and latter, what is done and not done, and impartially.

And the action and the legal case, and not skilled in the settlements too;
Lustful and corrupt and deluded, one goes through fear and through delusion.

And not skilled in convincing, and not skilled in making understand;
Having obtained a faction, shameless, of dark deeds, disrespectful;
Such a monk indeed, is called one not to be looked upon.

The case, the failure, the offence, the source - skilled in the manner;
And one knows the former and latter, what is done and not done, and
impartially.

And the action and the legal case, and skilled in the settlements too;
Not lustful, not corrupt, not deluded, one does not go through fear and
through delusion.

And skilled in convincing, and skilled in making understand;
Having obtained a faction, modest, of bright deeds, respectful;
Such a monk indeed, is called one to be looked upon.

The Minor Battle is concluded.

Its summary:

One should ask with a humble mind, venerable in the Community not in the
individual;

A discourse for the purpose of comparing, and with the support of the
monastic discipline;

The summary in the Lesser Battle, this common recitation has been made.



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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