

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 Section on Accusation (Codanākaṇḍam)



PaliVerse

5. Commentary on the Supplement (Parivāra)

The Section on Accusation

Commentary on the Duties of the Investigator

360-361. Now, to show the duty to be performed by the one versed in the Discipline when an accusation has thus arisen, the passage beginning with "by the investigator" etc. is commenced. Therein, the meaning of the verse "what is seen by what is seen" is this - One person is seen by another leaving or entering a single place together with a woman; he accuses that one of an offence involving expulsion, and the other acknowledges his seeing. However, on account of that seeing, he does not incur an offence involving expulsion, he does not admit it. Thus here, what was seen by him accords with the latter's statement of seeing expressed as "he was seen by me." But since the other does not admit the fault on account of that seeing, he is suspected of being impure; the meaning is: suspected without basis. On the declaration of that person "I am pure," the Uposatha should be carried out together with him. The same method applies to the remaining two verses as well. The remainder is clear everywhere.

The commentary on the duties of the investigator is finished.

Commentary on Questions and Answers for the Accuser

362-363. In the answer to the questions beginning with "What is the beginning of accusation?", "in truth and without anger" means one should be established in truth and without anger. Whether it was done or not done, that itself should be stated, and anger should not be aroused towards the accuser, the investigator, or the Community. "One should know what is biased and unbiased" means one should know biased and unbiased speech. Herein, this is the method of knowing - One should know: "This much is the accuser's preliminary speech, this much is the concluding speech, this much is the accused's preliminary speech, this much is the concluding speech." The measure of the accuser should be taken, the measure of the accused should be taken, the measure of the investigator should be taken. The investigator, not omitting even a small matter, should be told: "Friend, having collected and straightened it out, bring it forth." The Community should proceed thus. "By which Dhamma, by which Vinaya, by which Teacher's instruction that legal issue is settled" - herein, "Dhamma" means the factual case. "Vinaya" means both the accusation and the reminder. "Teacher's instruction" means both the completeness of the motion and the completeness of the proclamation. For by this Dhamma, Vinaya, and Teacher's instruction a legal issue is settled; therefore, the investigator, having accused on the basis of a factual case and having reminded of the offence, should settle that legal issue through the completeness of the motion and the completeness of the proclamation. The investigator should proceed thus. The remainder here is clear in itself.

364. The question and answer beginning with "The Observance is for what purpose" is also clear in meaning. In the concluding verses, "one abuses elder monks" means one abuses them with contempt, thinking "what do these know?" "Injured, with impaired faculties" means injured because one has injured oneself through that partiality due to desire and so forth, and through that abuse. And with impaired faculties because of the impairment of the faculties such as faith and so forth. "The imprudent one goes to hell, and has no respect for the training" means that one who is thus injured, with impaired faculties, being imprudent due to the absence of wisdom, and having no respect for the training because of not training in the three trainings, upon the collapse of the body goes indeed to hell. Therefore, "and not in dependence on material gains" etc. "One should act according to the Teaching." The meaning of that is: one should not act in dependence on material gains; for when one of the accused or the accuser accepts robes and other material gains given by the other, one acts in dependence on material gains; one should not act thus. "And not in dependence on a person" means one who proceeds through desire and so forth in such a manner as "this is my preceptor or my teacher" acts in dependence on a person; one should not act thus. Rather, having avoided both of these, standing according to the Teaching, one should act just so.

"One whispers close to the ear" means one counsels at the base of the ear, saying "speak thus, do not speak thus." "One looks crookedly" means one seeks only faults. "One strides about" means one causes the judgement to fail. "One follows a wrong path" means one reveals the offence.

"One accuses at the wrong time" means one accuses in an inappropriate place and without being invited. "One does not know the former and latter" means one does not know the former statement and the latter statement.

"One does not know the way of saying for connection" means one does not know the statement by way of the connection of the discussion and the connection of the judgement. The remainder is clear everywhere.

The commentary on the section on accusation 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). The Section on Accusation Retrieved from paliverse.org

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