

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 Section on Accusation (Codanākaṇḍam)



PaliVerse

5. The Supplement (Parivāra)

The Section on Accusation

1. The Pursuit of the Examiner

360. The accuser should be questioned by the investigator - "As to your accusing this monk, on what ground do you accuse him - do you accuse him on account of failure in morality, or do you accuse him on account of failure in good conduct, or do you accuse him on account of failure in view?" If he should say thus - "I accuse him on account of failure in morality, or I accuse him on account of failure in good conduct, or I accuse him on account of failure in view," he should be addressed thus - "But does the venerable one know failure in morality, does he know failure in good conduct, does he know failure in view?" If he should say thus - "I indeed know, friend, failure in morality, I know failure in good conduct, I know failure in view," he should be addressed thus - "But what, friend, is failure in morality? What is failure in good conduct? What is failure in view?" If he should say thus - "The four expulsions and the thirteen offences entailing initial and subsequent meetings of the Community - this is failure in morality. Grave offence, expiation, acknowledgement, wrong-doing, insulting speech - this is failure in good conduct. Wrong view, extreme-grasping view - this is failure in view," he should be addressed thus - "As to your accusing this monk, do you accuse him by what is seen or do you accuse him by what is heard or do you accuse him by suspicion?" If he should say thus - "I accuse him by what is seen or I accuse him by what is heard or I accuse him by suspicion," he should be addressed thus - "As to your accusing this monk by what is seen, what was seen by you, how was it seen by you, when was it seen by you, where was it seen by you - was he seen committing an offence involving expulsion, was he seen committing an offence entailing initial and subsequent meetings of the Community, a grave offence... an expiation... an acknowledgement... a wrong-doing... was he seen committing insulting speech, and where were you, and where was this monk, and what were you doing, and what was this monk doing?" If he should say thus - "I do not indeed accuse this monk by what is seen, friend, but I accuse him by what is heard," he should be addressed thus - "As to your accusing this monk by what is heard, what was heard by you, how was it heard by you, when was it heard by you, where was it heard by you - was it heard that he committed an offence involving expulsion, an offence entailing initial and subsequent meetings of the Community... a grave offence... an expiation... an acknowledgement... a wrong-doing... was it heard that he committed insulting speech - was it heard from a monk, was it heard from a nun, was it heard from a female trainee, was it heard from a novice, was it heard from a female novice, was it heard from a lay follower, was it heard from a female lay follower, was it heard from kings, was it heard from royal ministers, was it heard from sectarians, was it heard from disciples of sectarians?" If he should say thus - "I do not indeed accuse this monk by what is heard, friend, but I accuse him by suspicion," he should be addressed thus - "As to your accusing this monk by suspicion, what do you suspect, how do you suspect, when do you suspect, where do you suspect - do you suspect that he committed an offence involving expulsion, do you suspect that he committed

an offence entailing initial and subsequent meetings of the Community, a grave offence... an expiation... an acknowledgement... a wrong-doing... do you suspect that he committed insulting speech - do you suspect having heard from a monk, do you suspect having heard from a nun, do you suspect having heard from a female trainee, do you suspect having heard from a novice, do you suspect having heard from a female novice, do you suspect having heard from a lay follower, do you suspect having heard from a female lay follower, do you suspect having heard from kings, do you suspect having heard from royal ministers, do you suspect having heard from sectarians, do you suspect having heard from disciples of sectarians?"

361. What is seen agrees with what is seen, what is seen fits with what is seen; Dependent on what is seen, it is not befitting, suspected of being impure; That person, by acknowledgment, the Observance should be performed with him.

What is heard agrees with what is heard, what is heard fits with what is heard; Dependent on what is heard, it is not befitting, suspected of being impure; That person, by acknowledgment, the Observance should be performed with him.

What is sensed agrees with what is sensed, what is sensed fits with what is sensed; Dependent on what is sensed, it is not befitting, suspected of being impure; That person, by acknowledgment, the Observance should be performed with him.

362. What is the beginning of accusation, what is the middle, what is the end? For accusation, the act of giving permission is the beginning, the function is the middle, stilling is the end. How many roots are there of accusation, how many cases, how many planes, in how many ways does one accuse? For accusation there are two roots, three cases, five planes, one accuses in two ways. What are the two roots of accusation? With foundation or without foundation - these are the two roots of accusation. What are the three cases of accusation? By what is seen, by what is heard, by suspicion - these are the three cases of accusation. What are the five planes of accusation? 'I will speak at the proper time, not at an improper time; I will speak what is factual, not what is not factual; I will speak smoothly, not harshly; I will speak what is beneficial, not what is unbeneficial; I will speak with a mind of friendliness, not with hate within' - these are the five planes of accusation.

In which two ways does one accuse? One accuses by body or one accuses by speech - in these two ways one accuses.

2. The Practice of the Accuser and so on

363. How should the accuser proceed? How should the accused proceed? How should the monastic community proceed? How should the investigator proceed? How should the accuser proceed? By the accuser, having been established in five qualities, another should be accused. 'I will speak at the proper time, not at an improper time; I will speak what is factual, not what is not factual; I will speak smoothly, not harshly; I will speak what is beneficial, not what is unbeneficial; I will

speak with a mind of friendliness, not with hate within' - thus should the accuser proceed. How should the accused proceed? By the accused, one should proceed in two qualities. In truth and in being unshakable - thus should the accused proceed. How should the monastic community proceed? By the monastic community, what is overcome and what is not overcome should be known. Thus should the monastic community proceed. How should the investigator proceed? By the investigator, by whatever rule, by whatever monastic discipline, by whatever Teacher's instruction that legal case is appeased, so that legal case should be settled. Thus should the investigator proceed.

364. The Observance is for what purpose, the invitation ceremony to admonish is for what reason;

Probation is for what purpose, sending back to the beginning is for what reason;

Penance is for what purpose, rehabilitation is for what reason.

The Observance is for the purpose of unity, the invitation ceremony to admonish is for the purpose of purity;

Probation is for the purpose of penance, sending back to the beginning is for the purpose of refutation;

Penance is for the purpose of rehabilitation, rehabilitation is for the purpose of purity.

Through desire, through hate, through fear, through delusion, one abuses elder monks;

Upon the collapse of the body, the unwise one, injured, with impaired faculties;

The imprudent one goes to hell, and has no respect for the training.

And not in dependence on material gains;

And not in dependence on a person;

Having avoided both of these;

One should act according to the Teaching.

3. The Self-Examination of the Accuser

Prone to wrath and bearing grudges;

And fierce and abusive;

One charges "an offence" when there is no offence;

Such an accuser burns himself.

One whispers close to the ear, one looks crookedly;

One strides about, one follows a wrong path;

One charges "an offence" when there is no offence;

Such an accuser burns himself.

One accuses at the wrong time, with what is untrue;

with harshness, with what is unbeneficial;

one accuses with hate within, not with a mind of friendliness;

One charges "an offence" when there is no offence;

Such an accuser burns himself.

One does not know the Teaching and what is not the Teaching;
Not skilled in the Teaching and what is not the Teaching;
One charges "an offence" when there is no offence;
Such an accuser burns himself.

He does not know monastic discipline and non-discipline;
Not skilled in monastic discipline and non-discipline;
One charges "an offence" when there is no offence;
Such an accuser burns himself.

He does not know what is spoken and not spoken;
Not skilled in what is spoken and not spoken;
One charges "an offence" when there is no offence;
Such an accuser burns himself.

He does not know what is practised and not practised;
Not skilled in what is practised and not practised;
One charges "an offence" when there is no offence;
Such an accuser burns himself.

He does not know what is laid down and not laid down;
Not skilled in what is laid down and not laid down;
One charges "an offence" when there is no offence;
Such an accuser burns himself.

He does not know offence and non-offence;
Not skilled in offence and non-offence;
One charges "an offence" when there is no offence;
Such an accuser burns himself.

He does not know light and heavy;
Not skilled in light and heavy;
One charges "an offence" when there is no offence;
Such an accuser burns himself.

He does not know with remainder and without remainder;
Not skilled in with remainder and without remainder;
One charges "an offence" when there is no offence;
Such an accuser burns himself.

He does not know coarse and not coarse;
Not skilled in what is coarse and what is not coarse;
One charges "an offence" when there is no offence;
Such an accuser burns himself.

One does not know the former and latter;
Not skilled in the former and latter;
One charges "an offence" when there is no offence;
Such an accuser burns himself.

one does not know the way of saying for connection;
not skilled in the way of saying for connection;
One charges "an offence" when there is no offence;
Such an accuser burns oneself.

The Section on Accusation is concluded.

Its summary:

Accusation and investigation, beginning, root, and Observance;
Destination in the accusation chapter, they establish the Dispensation.



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: 16 August 2026

HOW TO CITE

*PaliVerse (2026). The Triple Canon. 2. The Canon of Discipline.
5. The Supplement (Parivāra). The Section on Accusation
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