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The Compendium Accusations and the process of investigation 1. Investigation

The investigator should ask the accuser: “Do you accuse this monk of failure in morality, conduct, or view?” If he says, “I am accusing him of failure in morality,” “I am accusing him of failure in conduct,” or “I am accusing him of failure in view,” he should be asked, “Do you know what failure in morality is?” “Do you know what failure in conduct is?” or “Do you know what failure in view is?” If he says, “I do,” he should be asked what they are. If he says, “The four offenses entailing expulsion and the thirteen entailing suspension are failure in morality,” “The serious offenses, the offenses entailing confession, the offenses entailing acknowledgment, the offenses of wrong conduct, and the offenses of wrong speech are failure in conduct,” “Wrong views and extreme views are failure in view,” he should be asked, “Are you accusing this monk because of what you’ve seen, what you’ve heard, or what you suspect?” If he says, “I’m accusing him because of what I’ve seen,” “I’m accusing him because of what I’ve heard,” or “I’m accusing him because of what I suspect,” he should be asked, “Since you’re accusing this monk because of what you’ve seen, what have you seen? How did you see it? When did you see it? Where did you see it? Did you see him commit an offense entailing expulsion? Did you see him commit an offense entailing suspension? Did you see him commit a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an offense of wrong conduct? ... an offense of wrong speech? Where were you? Where was this monk? What were you doing? What was this monk doing?” If he says, “I didn’t accuse this monk because of what I’ve seen, but because of what I’ve heard,” he should be asked, “Since you’re accusing this monk because of what you’ve heard, what have you heard? How did you hear it? When did you hear it? Where did you hear it? Did you hear that he has committed an offense entailing expulsion? Did you hear that he has committed an offense entailing suspension? ... a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an offense of wrong conduct? Did you hear that he has committed an offense of wrong speech? Did you hear it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower? Or did you hear it from kings, a king’s officials, the monastics of another religion, or the lay followers of another religion?” If he says, “I didn’t accuse this monk because of what I’ve heard, but because of what I suspect,” he should be asked, “Since you’re accusing this monk because of suspicion, what do you suspect? How do you suspect it? When did you suspect it? Where did you suspect it? Do you suspect that he has committed an offense entailing expulsion? Do you suspect that he has committed an offense entailing suspension? Do you suspect that he has committed a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an

offense of wrong conduct? Do you suspect that he has committed an offense of wrong speech? Do you suspect it after hearing about it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower? Or do you suspect it after hearing about it from kings, a king's officials, the monastics of another religion, or the lay followers of another religion?"

If what he saw agrees with what he says he saw, If they correspond with each other, But what was seen is not adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the observance-day ceremony with him.

If what he heard agrees with what he says he heard, If they correspond with each other, But what was heard is not adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the observance-day ceremony with him.

If what he sensed agrees with what he says he sensed, If they correspond with each other, But what was sensed is not adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the observance-day ceremony with him.

What is the beginning, the middle, and the end of an accusation? Getting permission for the accusation is the beginning, doing it is the middle, settling it is the end. How many roots does accusing have, how many bases, and how many grounds? And in how many ways does one accuse? It has two roots, three bases, and five grounds. And one accuses in two ways. What are the two roots? With a root and without a root. What are the three bases? The seen, the heard, and the suspected. What are the five grounds? "I'll speak at an appropriate time, not at an inappropriate one; I'll speak the truth, not falsehood; I'll speak gently, not harshly; I'll speak what's beneficial, not what's unbeneficial; I'll speak with a mind of good will, not with ill will."

What are the two ways of accusing? One accuses by body or by speech.

2. The proceeding of an accuser, etc. How should the accuser proceed? How should the accused proceed? How should the Sangha proceed? How should the investigator proceed? "How should the accuser proceed?" The accuser should set up five qualities before accusing another: "I'll speak at an appropriate time, not at an inappropriate one; I'll speak the truth, not falsehood; I'll speak gently, not harshly; I'll speak what's beneficial, not what's unbeneficial; I'll speak with a mind of good will, not with ill will." "How should the accused proceed?" The accused should set up two qualities: truth and composure. "How should the Sangha proceed?" The Sangha should know what has been brought before it and what has not. "How should the investigator proceed?" The investigator resolves that legal issue in accordance with the Teaching, the Monastic Law, and the Teacher's instruction.

What is the purpose of the observance-day ceremony? Why is there an invitation ceremony? What is the purpose of probation? Why is there a sending back to the beginning? What is the purpose of the trial period? Why is there rehabilitation?

The purpose of the observance-day ceremony is unity. The purpose of the invitation ceremony is purity. The purpose of probation is the trial period. The purpose of sending back to the beginning is restraint. The purpose of the trial period is rehabilitation. The purpose of rehabilitation is purity.

If, because of desire, ill will, fear, or confusion, One reviles senior monks, Then, when the body breaks up, that foolish person, Damaged, with impaired faculties, Being stupid, goes to hell, Without respect for the training.

But not depending on worldly gain, Not depending on individuals, Giving up both of these, One should act according to the Teaching.

3. The accuser burning himself “Angry and resentful, And fierce, reviling, He charges a non-offender with an offense—Such an accuser burns himself.

Whispering in the ear, looking for flaws, Vindictive, following the wrong path, He charges a non-offender with an offense—Such an accuser burns himself.

Accusing at the wrong time, untruthfully, Harshly, without benefit, With a mind of ill will, not a mind of good will, He charges a non-offender with an offense—Such an accuser burns himself.

Not knowing the Teaching and what is contrary to it, Ignorant about both, He charges a non-offender with an offense—Such an accuser burns himself.

Not knowing the Monastic Law and what is contrary to it, Ignorant about both, He charges a non-offender with an offense—Such an accuser burns himself.

Not knowing what was spoken and what was not, Ignorant about both, He charges a non-offender with an offense—Such an accuser burns himself.

Not knowing what was practiced and what was not, Ignorant about both, He charges a non-offender with an offense—Such an accuser burns himself.

Not knowing what was laid down and what was not, Ignorant about both, He charges a non-offender with an offense—Such an accuser burns himself.

Not knowing the offenses and the non-offenses, Ignorant about both, He charges a non-offender with an offense—Such an accuser burns himself.

Not knowing light and heavy offenses, Ignorant about both, He charges a non-offender with an offense—Such an accuser burns himself.

Not knowing curable and incurable offenses, Ignorant about both, He charges a non-offender with an offense—Such an accuser burns himself.

Not knowing grave and minor offenses, Ignorant about both, He charges a non-offender with an offense—Such an accuser burns himself.

Not knowing the right order, Ignorant about it, He charges a non-offender with

an offense—Such an accuser burns himself.

Not knowing the sequence of statements, Ignorant about it, He charges a non-offender with an offense—Such an accuser burns himself.”

Accusations and the process of investigation are finished.

This is the summary:

“Accusing, and investigating, Beginning, at the root, observance day, Destiny—in accusations and the process of investigation, They firmly establish Buddhism.”