

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## The Triple Canon (Tipiṭaka)

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2. The Canon of Discipline (2. Vinaya Piṭaka)

5. The Supplement (Parivāra) (5. Parivārapāḷi)

An Additional Collection of Stanzas  
(Aparagāthāsaṅgaṇikaṃ)



PaliVerse

## 5. The Supplement (Parivāra)

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### An Additional Collection of Stanzas

#### 1. Questions and Answers on Accusation and so on

**359.** Accusation is for what purpose, reminding is for what reason;  
The monastic community is for what purpose, and deliberation is for what reason.

Accusation is for the purpose of reminding, reminding is for the purpose of refutation;  
The monastic community is for the purpose of discernment, and deliberation is separately.

Do not speak in haste, do not speak from anger;  
Do not produce aversion, if you are an investigator.

Do not speak forcibly, contentious talk connected with harm;  
In conformity with the discourse, with the monastic discipline, in conformity with what is laid down.

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;  
Seeking welfare, devote yourself, at the proper time connected with benefit.

Of the accused and of the accuser;  
Do not hastily accept the conventional expression;  
The accuser says "he has committed an offence";  
The accused says "I have not committed an offence."

Not suspending both, one should deal with by connection with acknowledgment;  
Acknowledgment is made among those with shame, among the shameless it is not found thus;  
Even though the shameless one may speak much, one should deal with by connection with duty.

What kind is the shameless one, for whom acknowledgment does not take hold;  
And this I ask you, what kind is called a shameless person.

He intentionally commits an offence, he conceals an offence;  
And he goes the way of bias, such is called a shameless person.

I too know this is true, such is called a shameless person;

And another thing I ask you, what kind is called a person with shame.

He does not intentionally commit an offence, he does not conceal an offence;  
He does not go the way of bias, such is called a person with shame.

I too know this is true, such is called a person with shame;  
And another thing I ask you, what kind is called a wrongful accuser.

He 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;  
such is called a wrongful accuser.

This I too know as truth, such is called a wrongful accuser;  
and another thing I ask you, what kind is called a rightful accuser?

One accuses at the proper time, with what is factual, with smoothness, with  
what is beneficial;  
one accuses with a mind of friendliness, not with hate within;  
such is called a rightful accuser.

This I too know as truth, such is called a rightful accuser;  
and another thing I ask you, what kind is called a foolish accuser?

One does not know the former and latter, not skilled in the former and latter;  
one does not know the way of saying for connection;  
not skilled in the way of saying for connection;  
such is called a foolish accuser.

This I too know as truth, such is called a foolish accuser;  
and another thing I ask you, what kind is called a wise accuser?

One knows the former and latter, skilled in the former and latter;  
one knows the way of saying for connection, skilled in the way of saying for  
connection;  
such is called a wise accuser.

This I too know as truth, such is called a wise accuser;  
and another thing I ask you, how is accusation called?

One accuses for failure in morality, and also for good conduct and view;  
one accuses also for livelihood, by that it is called accusation.

*The Additional Collection of Stanzas is concluded.*



## 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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