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The Compendium The great chapter on the resolution of conflicts 1. What is to be known by one who is speaking, etc.

When a monk who is involved in a conflict is speaking in the Sangha, he should know the actions that are the bases for offenses, as well as the failures, the offenses, the origin stories, the attributes, the right order, what has and has not been done, the legal procedures, the legal issues, and their settling. He should not be biased by favoritism, ill will, confusion, or fear. He should persuade when persuasion is appropriate, should make others understand when making understand is appropriate, should look on when looking on is appropriate, and should inspire when inspiration is appropriate. Thinking, "I've obtained supporters," he should not despise the supporters of others. Thinking, "I'm learned," he should not despise those who are ignorant. Thinking, "I'm more senior," he should not despise those who are junior. He should not speak about what has not been reached, and he should not use the Teaching or the Monastic Law to neglect what has been reached. He should resolve that legal issue in accordance with the Teaching, the Monastic Law, and the Teacher's instruction.

He should know the actions that are the bases for offenses: he should know the actions that are the bases for the eight offenses entailing expulsion, for the twenty-three offenses entailing suspension, for the two undetermined offenses, for the forty-two offenses entailing relinquishment, for the one hundred and eighty-eight offenses entailing confession, for the twelve offenses entailing acknowledgment, for the offenses of wrong conduct, and for the offenses of wrong speech.

He should know the failures: he should know failure in morality, failure in conduct, failure in view, and failure in livelihood.

He should know the offenses: he should know the offenses entailing expulsion, the offenses entailing suspension, the serious offenses, the offenses entailing confession, the offenses entailing acknowledgement, the offenses of wrong conduct, and the offenses of wrong speech.

He should know the origin stories: he should know the origin stories to the eight offenses entailing expulsion, to the twenty-three offenses entailing suspension, to the two undetermined offenses, to the forty-two offenses entailing relinquishment, to the one hundred and eighty-eight offenses entailing confession, to the twelve offenses entailing acknowledgment, to the offenses of wrong conduct, and to the offenses of wrong speech.

He should know the attributes: he should know the attributes of a sangha, of a group, of an individual, of an accuser, of an accused. He should know the attributes of a sangha: is this sangha capable of resolving this legal issue according to the Teaching, the Monastic Law, and the Teacher's instruction,

or is it not? He should know the attributes of a group: is this group capable of resolving this legal issue according to the Teaching, the Monastic Law, and the Teacher's instruction, or is it not? He should know the attributes of an individual: is this individual capable of resolving this legal issue according to the Teaching, the Monastic Law, and the Teacher's instruction, or is he not? He should know the attributes of an accuser: is this venerable established in the five qualities before accusing another, or is he not? He should know the attributes of an accused: is this venerable established in the two qualities of truth and composure, or is he not?

He should know the right order: does this venerable go from one action that is the basis for an offense to another action, from one failure to another, from one offense to another? Does he assert things after denying them, deny things after asserting them, or evade the issue? Or does he not?

He should know what has and has not been done: he should know sexual intercourse, he should know what amounts to sexual intercourse, he should know the preliminaries of sexual intercourse. He should know sexual intercourse: he should know that which is done wherever there are couples. He should know what amounts to sexual intercourse: a monk taking the genitals of another in his mouth. He should know the preliminaries to sexual intercourse: various colors, physical contact, indecent speech, satisfying one's own desires, encouraging through speech.

He should know the legal procedures: he should know the sixteen legal procedures: he should know the four kinds of legal procedures consisting of getting permission, the four kinds of legal procedures consisting of one motion, the four kinds of legal procedures consisting one motion and one announcement, and the four kinds of legal procedures consisting of one motion and three announcements.

He should know the legal issues: he should know the four kinds of legal issues: he should know the legal issues arising from disputes, the legal issues arising from accusations, the legal issues arising from offenses, and the legal issues arising from business.

He should know settling: he should know the seven principles for settling legal issues: he should know resolution face-to-face, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, majority decision, further penalty, and covering over as if with grass.

2. Not to be biased He should not be biased by favoritism: How is one biased by favoritism? It may be that someone thinks, "This is my preceptor, teacher, student, pupil, co-student, co-pupil, friend, companion, or relative." To be compassionate toward and protect this person, he proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it. He proclaims what is contrary to the Monastic Law as being in accordance with it, and what is in accordance with the Monastic Law as contrary to it. He proclaims what hasn't been spoken by the Buddha as

spoken by him, and what has been spoken by the Buddha as not spoken by him. He proclaims what was not practiced by the Buddha as practiced by him, and what was practiced by the Buddha as not practiced by him. He proclaims what was not laid down by the Buddha as laid down by him, and what was laid down by the Buddha as not laid down by him. He proclaims a non-offense as an offense, and an offense as a non-offense. He proclaims a light offense as heavy, and a heavy offense as light. He proclaims a curable offense as incurable, and an incurable offense as curable. He proclaims a grave offense as minor, and a minor offense as grave. If he is biased by favoritism by way of these eighteen grounds, then his behavior is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he is biased by favoritism by way of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

He should not be biased by ill will: How is one biased by ill will? It may be that someone thinks, "They've harmed me," and he feels resentful. Or he thinks, "They're harming me," and he feels resentful. Or he thinks, "They'll harm me," and he feels resentful. Or he thinks, "They've harmed someone who's dear to me" ... "They're harming someone who's dear to me" ... "They'll harm someone who's dear to me" ... "They've benefited someone I dislike" ... "They're benefiting someone I dislike" ... "They'll benefit someone I dislike," and he feels resentful. Because of these nine grounds for resentment, he is resentful, hostile, angry, and overcome by anger, and then proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it ... He proclaims a grave offense as minor, and a minor offense as grave. If he is biased by ill will by way of these eighteen grounds, then his behavior is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he is biased by ill will by way of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

He should not be biased by confusion: How is one biased by confusion? Biased by favoritism, ill will, or confusion, or by a grasped view, he is confused, deluded, and overcome by confusion, and then proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it ... He proclaims a grave offense as minor, and a minor offense as grave. If he is biased by confusion by way of these eighteen grounds, then his behavior is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he is biased by confusion by way of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

He should not be biased by fear: How is one biased by fear? It may be that someone thinks, "This one relies on the uneven, on thick covers, and on powerful individuals; he's cruel and harsh, and might be a threat to life or

the monastic life.” Fearful or frightened of him, he proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it. He proclaims what is contrary to the Monastic Law as being in accordance with it, and what is in accordance with the Monastic Law as contrary to it. He proclaims what hasn’t been spoken by the Buddha as spoken by him, and what has been spoken by the Buddha as not spoken by him. He proclaims what was not practiced by the Buddha as practiced by him, and what was practiced by the Buddha as not practiced by him. He proclaims what was not laid down by the Buddha as laid down by him, and what was laid down by the Buddha as not laid down by him. He proclaims a non-offense as an offense, and an offense as a non-offense. He proclaims a light offense as heavy, and a heavy offense as light. He proclaims a curable offense as incurable, and an incurable offense as curable. He proclaims a grave offense as minor, and a minor offense as grave. If he is biased by fear by way of these eighteen grounds, then his behavior is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he is biased by fear by way of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

“If, because of favoritism, ill will, fear, or confusion, He goes beyond the Teaching, Then his reputation is harmed, Like the moon during the waning half-month.”

3. Not being biased How is one not biased by favoritism? One is not biased by favoritism if one proclaims what is contrary to the Teaching as such, and what is in accordance with the Teaching as such; if one proclaims what is contrary to the Monastic Law as such, and what is in accordance with the Monastic Law as such; if one proclaims what hasn’t been spoken by the Buddha as such, and what has been spoken by the Buddha as such; if one proclaims what was not practiced by the Buddha as such, and what was practiced by the Buddha as such; if one proclaims what was not laid down by the Buddha as such, and what was laid down by the Buddha as such; if one proclaims a non-offense as such, and an offense as such; if one proclaims a light offense as light, and a heavy offense as heavy; if one proclaims a curable offense as curable, and an incurable offense as incurable; if one proclaims a grave offense as grave, and a minor offense as minor.

How is one not biased by ill will? One is not biased by ill will if one proclaims what is contrary to the Teaching as such, and what is in accordance with the Teaching as such ... if one proclaims a grave offense as grave, and a minor offense as minor.

How is one not biased by confusion? One is not biased by confusion if one proclaims what is contrary to the Teaching as such, and what is in accordance with the Teaching as such ... if one proclaims a grave offense as grave, and a minor offense as minor.

How is one not biased by fear? One is not biased by fear if one proclaims what

is contrary to the Teaching as such, and what is in accordance with the Teaching as such; if one proclaims what is contrary to the Monastic Law as such, and what is in accordance with the Monastic Law as such; if one proclaims what hasn't been spoken by the Buddha as such, and what has been spoken by the Buddha as such; if one proclaims what was not practiced by the Buddha as such, and what was practiced by the Buddha as such; if one proclaims what was not laid down by the Buddha as such, and what was laid down by the Buddha as such; if one proclaims a non-offense as such, and an offense as such; if one proclaims a light offense as light, and a heavy offense as heavy; if one proclaims a curable offense as curable, and an incurable offense as incurable; if one proclaims a grave offense as grave, and a minor offense as minor.

“If, because of favoritism, ill will, fear, or confusion, He does not go beyond the Teaching, Then his reputation grows, Like the moon during the waxing fortnight.”

4. To be persuaded, etc. How does one persuade when persuasion is appropriate? Proclaiming what is contrary to the Teaching as such, and what is in accordance with the Teaching as such, he persuades others when persuasion is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he persuades others when persuasion is appropriate.

How does one make others understand when making understand is appropriate? Proclaiming what is contrary to the Teaching as such, and what is in accordance with the Teaching as such, he makes others understand when making understand is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he makes others understand when making understand is appropriate.

How does one look on when looking on is appropriate? Proclaiming what is contrary to the Teaching as such, and what is in accordance with the Teaching as such, he looks on when looking on is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he looks on when looking on is appropriate.

How does one inspire when inspiration is appropriate? Proclaiming what is contrary to the Teaching as such, and what is in accordance with the Teaching as such, he inspires when inspiration is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he inspires when inspiration is appropriate.

5. Despising the supporters of others, etc. Thinking, “I've obtained supporters,” how does one despise the supporters of others? It may be that someone has obtained supporters and a group of followers, and has relatives. He thinks, “This one doesn't have supporters or a group of followers, and doesn't have relatives,” and despising him, he proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it. ... He proclaims a grave offense as minor, and a minor offense as grave.

Thinking, “I'm learned,” how does one despise those who are ignorant? It

may be that someone is learned, one who has retained and accumulated what he has learned. He thinks, “This one is ignorant; he has learned little and remembers little,” and despising him, he proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it. ... He proclaims a grave offense as minor, and a minor offense as grave.

Thinking, “I’m more senior,” how does one despise those who are more junior? It may be that someone is a senior monk of long standing. He thinks, “This is an unknown and ignorant junior monk; one shouldn’t do as he asks,” and despising him, he proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it. ... He proclaims a grave offense as minor, and a minor offense as grave.

He should not speak about what has not been reached: he should not bring up an issue not under consideration. He should not use the Teaching or the Monastic Law to neglect what has been reached: the purpose for which the Sangha has gathered should not be neglected using the Teaching or the Monastic Law.

In accordance with the Teaching: in accordance with truth, in accordance with the action that was the basis for the offense. In accordance with the Monastic Law: having accused and having reminded. In accordance with the Teacher’s instruction: he resolves that legal issue, complete in motion and complete in announcement, in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction.

6. Questioning by the investigator The investigator should ask the accuser, “Are you canceling this monk’s invitation because he has failed in morality, in conduct, or in view?” If he says, “I’m canceling it because he has failed in morality,” “I’m canceling it because he has failed in conduct,” or “I’m canceling it because he has failed 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 canceling this monk’s invitation because of what you’ve seen, what you’ve heard, or what you suspect?” If he says, “I’m canceling it because of what I’ve seen,” “I’m canceling it because of what I’ve heard,” or “I’m canceling it because of what I suspect,” he should be asked, “Since you’re canceling this monk’s invitation 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, or 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 cancel this monk's invitation because of what I've seen, but because of what I've heard," he should be asked, "Since you're canceling this monk's invitation 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? Did you hear that he has committed a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or 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 cancel this monk's invitation because of what I've heard, but because of what I suspect," he should be asked, "Since you're canceling this monk's invitation 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, or 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 isn't adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the invitation ceremony with him.

If what he heard agrees with what he says he heard, If they correspond with each other, But what was heard isn't adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the invitation ceremony with him.

If what he sensed agrees with what he says he sensed, If they correspond with each other, But what was sensed isn't adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the invitation ceremony with him."

7. The details of asking "What are the questions in regard to 'What have you seen?' What are the questions in regard to 'How did you see it?' What are the questions in regard to 'When did you see it?' What are the questions in regard to 'Where did you see it?'"

In regard to 'What have you seen?' there are questions on the actions that are the bases for offenses, there are questions on failure, there are questions

on offenses, and there are questions on misconduct. ‘Questions on the actions that are the bases for offenses’: there are questions on the actions that are the bases for the eight offenses entailing expulsion, on the actions that are the bases for the twenty-three offenses entailing suspension, for the two undetermined offenses, for the forty-two offenses entailing relinquishment, for the one hundred and eighty-eight offenses entailing confession, for the twelve offenses entailing acknowledgment, for the offenses of wrong conduct, and for the offenses of wrong speech. ‘Questions on failure’: there are questions on failure in morality, on failure in conduct, on failure in view, and on failure in livelihood. ‘Questions on the offenses’: there are questions on the offenses entailing expulsion, on the offenses entailing suspension, on the serious offenses, on the offenses entailing confession, on the offenses entailing acknowledgement, on the offenses of wrong conduct, and on the offenses of wrong speech. ‘Questions on misconduct’: there are questions on that which is done wherever there are couples.

In regard to ‘How did you see it?’ there are questions on characteristics, postures, attributes, and modes. ‘Questions on characteristics’: tall, short, dark-skinned, or light-skinned. ‘Questions on postures’: walking, standing, sitting, or lying down. ‘Questions on attributes’: the characteristics of a householder, of a monastic of another religion, or of one gone forth. ‘Questions on modes’: walking, standing, sitting, or lying down.

In regard to ‘When did you see it?’ there are questions on time, on occasion, on day, and on season. ‘Questions on time’: in the morning, at midday, or in the evening. ‘Questions on occasion’: in the morning, at midday, or in the evening. ‘Questions on day’: before the meal, after the meal, at night, by day, during the waning moon, or during the waxing moon. ‘Questions on season’: in winter, in summer, or during the rainy season.

In regard to ‘Where did you see it?’ there are questions about place, about elevation, about location, and about region. ‘Questions about place’: in the ground, on the earth, on the planet, or in the world. ‘Questions about elevation’: in the ground, on the the earth, on a mountain, on a rock, or in a stilt house. ‘Questions about location’: to the east, to the west, to the north, or to the south. ‘Questions about region’: to the east, to the west, to the north, or to the south.”

The great chapter on the resolution of conflicts is finished.

This is the summary:

“Basis for an offense, origin story, attribute, The right order, what has and has not been done; Legal procedure and legal issue, Settling, and biased by favoritism.

By ill will, confusion, and fear, Persuasion, and by making understand; Looking on, inspiration, I have supporters, Learned, and with more senior.

And not reached, reached, According to the Teaching, and the Monastic Law; Also

according to the Teacher’s instruction—The explanation in the great chapter
on the resolution of conflicts.”

— PLI-TV-PVR15 — Bhikkhu Brahmali (CC0-1.0)