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The Compendium Various topics with a focus on the origination of offenses

The section on questioning “how many?” How many kinds of offenses? How many classes of offenses? How many grounds of training? How many kinds of disrespect? How many kinds of respect? How many grounds of training? How many kinds of failure? How many kinds of originations of offenses? How many roots of disputes? How many roots of accusations? How many aspects of friendliness? How many grounds for schism? How many kinds of legal issues? How many principles for settling them?

There are five kinds of offenses. There are five classes of offenses. There are five grounds of training. There are seven kinds of offenses. There are seven classes of offenses. There are seven grounds of training. There are six kinds of disrespect. There are six kinds of respect. There are six grounds of training. There are four kinds of failure. There are six kinds of originations of offenses. There are six roots of disputes. There are six roots of accusations. There are six aspects of friendliness. There are eighteen grounds for schism. There are four kinds of legal issues. There are seven principles for settling them.

What are the five kinds of offenses? Offenses entailing expulsion, offenses entailing suspension, offenses entailing confession, offenses entailing acknowledgment, offenses of wrong conduct.

What are the five classes of offenses? The class of offenses entailing expulsion, the class of offenses entailing suspension, the class of offenses entailing confession, the class of offenses entailing acknowledgment, the class of offenses of wrong conduct.

What are the five grounds of training? The refraining from, the keeping away from, the desisting from, the abstaining from, the non-doing of, the non-performing of, the non-committing of, the non-transgressing the boundary of, the incapability with respect to the five classes of offenses.

What are the seven kinds of offenses? Offenses entailing expulsion, offenses entailing suspension, serious offenses, offenses entailing confession, offenses entailing acknowledgment, offenses of wrong conduct, offenses of wrong speech.

What are the seven classes of offenses? The class of offenses entailing expulsion, the class of offenses entailing suspension, the class of serious offenses, the class of offenses entailing confession, the class of offenses entailing acknowledgment, the class of offenses of wrong conduct, the class of offenses of wrong speech.

What are the seven grounds of training? The refraining from, the keeping away from, the desisting from, the abstaining from, the non-doing of, the non-performing of, the non-committing of, the non-transgressing the boundary

of, the incapability with respect to the seven classes of offenses.

What are the six kinds of disrespect? Disrespect for the Buddha, disrespect for the Teaching, disrespect for the Sangha, disrespect for the training, disrespect for heedfulness, disrespect for hospitality.

What are the six kinds of respect? Respect for the Buddha, respect for the Teaching, respect for the Sangha, respect for the training, respect for heedfulness, respect for hospitality.

What are the six grounds of training? The refraining from, the keeping away from, the desisting from, the abstaining from, the non-doing of, the non-performing of, the non-committing of, the non-transgressing the boundary of, the incapability with respect to the six kinds of disrespect.

What are four kinds of failure? Failure in morality, failure in conduct, failure in view, failure in livelihood.

What are the six kinds of originations of offenses? There are offenses that originate from body, but not from speech or mind; there are offenses that originate from speech, but not from body or mind; there are offenses that originate from body and speech, but not from mind; there are offenses that originate from body and mind, but not from speech; there are offenses that originate from speech and mind, but not from body; there are offenses that originate from body, speech, and mind.

What are the six roots of disputes? (1) It may be that a monk is angry and resentful. One who is angry and resentful is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person creates disputes in the Sangha. Disputes are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of suffering for gods and humans. When you see such a root of disputes either in yourself or in others, you should make an effort to get rid of it. If you don't see such a root either in yourself or in others, you should practice so that it does not emerge in the future. In this way that bad root of disputes is abandoned and does not emerge in the future.

(2) Or it may be that a monk is denigrating and domineering, (3) envious and stingy, (4) treacherous and deceitful, (5) one who has bad desires and wrong views, or (6) one who obstinately grasps his own views and only gives them up with difficulty. Any of these is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person creates disputes in the Sangha. Disputes are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of suffering for gods and humans. When you see such a root of disputes either in yourself or in others, you should make an effort to get rid of it. If you don't see such a root either in yourself or in others, you should practice so that it does not emerge in the future. In this way that bad root of disputes is abandoned and does not emerge in the future.

What are the six roots of accusations? (1) It may be that a monk is angry and

resentful. One who is angry and resentful is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person makes accusations in the Sangha. Accusations are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of suffering for gods and humans. When you see such a root of accusations either in yourself or in others, you should make an effort to get rid of it. If you don't see such a root either in yourself or in others, you should practice so that it does not emerge in the future. In this way that bad root of accusations is abandoned and does not emerge in the future.

(2) Or it may be that a monk is denigrating and domineering, (3) envious and stingy, (4) treacherous and deceitful, (5) one who has bad desires and wrong views, or (6) one who obstinately grasps his own views and only gives them up with difficulty. Any of these is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person makes accusations in the Sangha. Accusations are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of suffering for gods and humans. When you see such a root of accusations either in yourself or in others, you should make an effort to get rid of it. If you don't see such a root either in yourself or in others, you should practice so that it does not emerge in the future. In this way that bad root of accusations is abandoned and does not emerge in the future.

What are the six aspects of friendliness? (1) As to this, a monk acts with good will toward his fellow monastics, both in public and in private.

(2) Furthermore, a monk speaks with good will to his fellow monastics, both in public and in private.

(3) Furthermore, a monk thinks with good will about his fellow monastics, both in public and in private.

(4) Furthermore, whatever a monk has gained in an appropriate manner, even the content of his almsbowl, he shares without reservation with his virtuous fellow monastics.

(5) Furthermore, a monk lives with his fellow monastics, both in public and in private, with moral conduct that is unbroken, consistent, spotless, pure, liberating, praised by the wise, ungrasped, and leading to stillness.

(6) Furthermore, a monk lives with his fellow monastics, both in public and in private, with that noble view that is liberating and leads one who acts in accordance with it to the complete end of suffering. These aspects of friendliness create love and respect, and lead to coming together, concord, harmony, and unity.

What are the eighteen grounds for schism? In this case a monk 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.

What are the four kinds of legal issues? Legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

What are the seven principles for settling them? Resolution face-to-face, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, majority decision, further penalty, covering over as if with grass.

The section on questioning "how many?" is finished.

This is the summary:

"Offense, classes of offenses, Training, again sevenfold; Training, and disrespect, Respect, and root.

Again training, failure, Originations, disputes; Accusations, friendliness, Schism, and with legal issues; Seven are said on settling, These are the seventeen items."

1. The section on the six kinds of originations of offenses "Is it possible to commit an offense entailing expulsion through the first kind of origination of offenses?"—"No."—"An offense entailing suspension?"—"One might."—"A serious offense?"—"One might."—"An offense entailing confession?"—"One might."—"An offense entailing acknowledgment?"—"One might."—"An offense of wrong conduct?"—"One might."—"An offense of wrong speech?"—"No."

"Is it possible to commit an offense entailing expulsion through the second kind of origination of offenses?"—"No."—"An offense entailing suspension?"—"One might."—"A serious offense?"—"One might."—"An offense entailing confession?"—"One might."—"An offense entailing acknowledgment?"—"No."—"An offense of wrong conduct?"—"One might."—"An offense of wrong speech?"—"No."

"Is it possible to commit an offense entailing expulsion through the third kind of origination of offenses?"—"No."—"An offense entailing suspension?"—"One might."—"A serious offense?"—"One might."—"An offense entailing confession?"—"One might."—"An offense entailing acknowledgment?"—"One might."—"An offense of

wrong conduct?”—“One might.”—“An offense of wrong speech?”—“No.”

“Is it possible to commit an offense entailing expulsion through the fourth kind of origination of offenses?”—“One might.”—“An offense entailing suspension?”—“One might.”—“A serious offense?”—“One might.”—“An offense entailing confession?”—“One might.”—“An offense entailing acknowledgment?”—“One might.”—“An offense of wrong conduct?”—“One might.”—“An offense of wrong speech?”—“No.”

“Is it possible to commit an offense entailing expulsion through the fifth kind of origination of offenses?”—“One might.”—“An offense entailing suspension?”—“One might.”—“A serious offense?”—“One might.”—“An offense entailing confession?”—“One might.”—“An offense entailing acknowledgment?”—“No.”—“An offense of wrong conduct?”—“One might.”—“An offense of wrong speech?”—“One might.”

“Is it possible to commit an offense entailing expulsion through the sixth kind of origination of offenses?”—“One might.”—“An offense entailing suspension?”—“One might.”—“A serious offense?”—“One might.”—“An offense entailing confession?”—“One might.”—“An offense entailing acknowledgment?”—“One might.”—“An offense of wrong conduct?”—“One might.”—“An offense of wrong speech?”—“No.”

The first section on the six kinds of originations of offenses is finished.

2. The section on “how many kinds of offenses?” “How many kinds of offenses does one commit through the first kind of origination of offenses? Five: (1) when a monk—perceiving it as allowable and by means of begging—builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; (2) when there is one piece left to complete the hut, he commits a serious offense; (3) when the last piece is finished, he commits an offense entailing suspension; (4) when a monk, perceiving it as allowable, eats cooked food at the wrong time, he commits an offense entailing confession; (5) when a monk, perceiving it as allowable, receives fresh or cooked food directly from an unrelated nun who has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment.

When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in five classes of offenses: they may be

in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in one way: from body, not from speech or mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many kinds of offenses does one commit through the second kind of origination of offenses? Four: (1) when a monk, perceiving it as allowable, appoints someone to build him a hut, and they build a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; (2) when there is one piece left to complete the hut, he commits a serious offense; (3) when the last piece is finished, he commits an offense entailing suspension; (4) when a monk, perceiving it as allowable, instructs a person who is not fully ordained to memorize the Teaching, he commits an offense entailing confession.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in four classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from speech, not from body or mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many kinds of offenses does one commit through the third kind of origination of offenses? Five: (1) when a monk—perceiving it as allowable and having appointed someone—builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; (2) when there is one piece left to complete the hut, he commits a serious offense; (3) when the last piece is finished, he commits an offense entailing suspension; (4) when a monk, perceiving it as allowable, eats fine foods that he has requested for himself, he commits an offense entailing confession; (5) when a monk, perceiving it as allowable, eats without having restrained a nun who is giving directions, he commits an offense entailing acknowledgment.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in five

classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in one way: from body and speech, not from mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many kinds of offenses does one commit through the fourth kind of origination of offenses? Six: (1) when a monk has sexual intercourse, he commits an offense entailing expulsion; (2) when a monk—perceiving it as unallowable and by means of begging—builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; (3) when there is one piece left to complete the hut, he commits a serious offense; (4) when the last piece is finished, he commits an offense entailing suspension; (5) when a monk, perceiving it as unallowable, eats cooked food at the wrong time, he commits an offense entailing confession; (6) when a monk, perceiving it as unallowable, receives fresh or cooked food directly from an unrelated nun who has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in six classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in one way: from body and mind, not from speech. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many kinds of offenses does one commit through the fifth kind of origination of offenses? Six: (1) when a monk, having bad desires, overcome by desire, claims a non-existent superhuman quality, he commits an offense entailing expulsion; (2) when a monk, perceiving it as unallowable, appoints someone to build him a hut, and they build a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; (3) when there is one piece left to complete the hut, he commits a serious offense; (4) when the last piece is finished, he commits an offense

entailing suspension; (5) when a monk, perceiving it as unallowable, instructs a person who is not fully ordained to memorize the Teaching, he commits an offense entailing confession; (6) when—not wishing to revile, not wishing to insult, not wishing to humiliate, but wanting to have fun—one says what is low to one who is low, one commits an offense of wrong speech.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in six classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct; they may be in the class of offenses of wrong speech. They originate in one way: from speech and mind, not from body. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many kinds of offenses does one commit through the sixth kind of origination of offenses? Six: (1) when a monk, having agreed with others, steals goods, he commits an offense entailing expulsion; (2) when a monk—perceiving it as unallowable and having appointed someone—builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; (3) when there is one piece left to complete the hut, he commits a serious offense; (4) when the last piece is finished, he commits an offense entailing suspension; (5) when a monk, perceiving it as unallowable, eats fine foods that he has requested for himself, he commits an offense entailing confession; (6) when a monk, perceiving it as unallowable, eats without having restrained a nun who is giving directions, he commits an offense entailing acknowledgment.

When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in six classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They belong to legal issues arising from offenses. They are settled

through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.”

The second section on “how many kinds of offenses?” for the six kinds of originations of offenses is finished.

3. The verses on the kinds of originations of offenses “Origination from body has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: I ask how many kinds of offenses originate from that—You who are skilled in analysis, please say.

Origination from body has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: Five kinds of offenses originate from that—I declare this to you, you who are skilled in analysis.

Origination from speech has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: I ask how many kinds of offenses originate from that—You who are skilled in analysis, please say.

Origination from speech has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: Four kinds of offenses originate from that—I declare this to you, you who are skilled in analysis.

Origination from body and speech has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: I ask how many kinds of offenses originate from that—You who are skilled in analysis, please say.

Origination from body and speech has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: Five kinds of offenses originate from that—I declare this to you, you who are skilled in analysis.

Origination from body and mind has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: I ask how many kinds of offenses originate from that—You who are skilled in analysis, please say.

Origination from body and mind has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: Six kinds of offenses originate from that—I declare this to you, you who are skilled in analysis.

Origination from speech and mind has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: I ask how many kinds of offenses originate from that—You who are skilled in analysis, please say.

Origination from speech and mind has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: Six kinds of offenses originate from that—I declare this to you, you who are skilled in analysis.

Origination from body, speech, and mind has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: I ask how many kinds of offenses originate from that—You who are skilled in analysis, please say.

Origination from body, speech, and mind has been declared by the one who benefits the world, The one of boundless vision, seeing seclusion: Six kinds of offenses originate from that—I declare this to you, you who are skilled in analysis.”

The third section on the verses on the kinds of originations of offenses is finished.

4. The section on “as a result of failure” How many kinds of offenses does one commit as a result of failure in morality? Four: when a nun knowingly conceals an offense entailing expulsion, she commits an offense entailing expulsion; when, being unsure, she conceals it, she commits a serious offense; when a monk conceals an offense entailing suspension, he commits an offense entailing confession; when he conceals a grave offense of his own, he commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in four classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many kinds of offenses does one commit as a result of failure in conduct? One: when one conceals a failure in conduct, one commits an offense of wrong conduct.

When it comes to this offense, to how many of the four kinds of failure does it belong? ... Through how many of the seven principles for settling legal issues is it settled? It belongs to one kind of failure: failure in conduct. It is found in one class of offenses: in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. It belongs to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many kinds of offenses does one commit as a result of failure in view? Two: when not giving up a bad view after being pressed for the third time, then after the motion, one commits an offense of wrong conduct; when the last announcement is finished, one commits an offense entailing confession.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal

issues are they settled? They belong to one kind of failure: failure in conduct. They are found in two classes of offenses: they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many kinds of offenses does one commit as a result of failure in livelihood? Six: (1) when, to make a living, having bad desires, overcome by desire, one claims a non-existent superhuman quality, one commits an offense entailing expulsion; (2) when, to make a living, one acts as a matchmaker, one commits an offense entailing suspension; (3) when, to make a living, one says, "The monk who stays in your dwelling is a perfected one," and the listener understands, one commits a serious offense; (4) when, to make a living, a monk eats fine foods that he has requested for himself, he commits an offense entailing confession; (5) when, to make a living, a nun eats fine foods that she has requested for herself, she commits an offense entailing acknowledgment; (6) when, to make a living, one eats bean curry or rice that one has requested for oneself, one commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in six classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in six ways: from body, not from speech or mind; or from speech, not from body or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

The fourth section on "as a result of failure" is finished.

5. The section on "as a result of legal issues" "How many kinds of offenses does one commit as a result of legal issues arising from disputes? Two: when one speaks abusively to one who is fully ordained, one commits an offense entailing confession; when one speaks abusively to one who is not fully ordained, one commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal

issues are they settled? They belong to one kind of failure: failure in conduct. They are found in two classes of offenses: they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many kinds of offenses does one commit as a result of legal issues arising from accusations? Three: when one groundlessly charges a monk with an offense entailing expulsion, one commits an offense entailing suspension; when one groundlessly charges him with an offense entailing suspension, one commits an offense entailing confession; when one groundlessly charges him with failure in conduct, one commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in three classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many kinds of offenses does one commit as a result of legal issues arising from offenses? Four: when a nun knowingly conceals an offense entailing expulsion, she commits an offense entailing expulsion; when, being unsure, she conceals it, she commits a serious offense; when a monk conceals an offense entailing suspension, he commits an offense entailing confession; when one conceals a failure in conduct, one commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in four classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many kinds of offenses does one commit as a result of legal issues arising from business? Five: (1) when a nun takes sides with one who has been ejected and does not stop when pressed for the third time, then after the motion, she commits an offense of wrong conduct; (2) after each of the first two announcements, she commits a serious offense; (3) when the last announcement is finished, she commits an offense entailing expulsion; (4) when monks who side with a monk who is pursuing schism do not stop when pressed for the third time, they commit an offense entailing suspension; (5) when not giving up a bad view after being pressed for the third time, one commits an offense entailing confession.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in five classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

Apart from the seven kinds of offenses and the seven classes of offenses, when it comes to the rest of the offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? Apart from the seven kinds of offenses and the seven classes of offenses, the rest of the offenses do not belong to any of the four kinds of failure. They are not found in any of the seven classes of offenses. They do not originate through any of the six kinds of originations of offenses. They do not belong to any of the four kinds of legal issues. They are not settled through any of the seven principles for settling legal issues. Why is that? Apart from the seven kinds of offenses and the seven classes of offenses, there are no other offenses.”

The fifth section on “as a result of legal issues” is finished.

Various topics with a focus on the origination of offenses is finished.

This is the summary:

“Questioning ‘how many?’, originations, And so ‘how many kinds of offenses?’ Originations, and failure, And so with legal issues.”