pli-tv-pvr2.9 — Questions and answers on the nuns' Monastic Code and its analysis

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Text

The Compendium

The Nuns' Analysis

Part two

Questions and answers on the nuns' Monastic Code and its analysis

1. The chapter on offenses entailing expulsion

"The offense entailing expulsion that is a result of consenting to physical contact was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? … Who handed it down?"

"The offense entailing expulsion that is a result of consenting to physical contact was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Sundarīnandā. "What is it about?" The lustful nun Sundarīnandā consenting to a lustful man making physical contact with her. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There is no addition to the rule. There is no unprompted rule. "Is it a rule that applies everywhere or in a particular place?" Everywhere. "Is it a rule that the monks and nuns have in common or not in common?" Not in common. "Is it a rule for one Sangha or for both?" For one. "In which of the four ways of reciting the Monastic Code is it contained and included?" In the introduction. "In which recitation is it included?" In the second recitation. "To which of the four kinds of failure does it belong?" Failure in morality. "To which of the seven classes of offenses does it belong?" The class of offenses entailing expulsion. "Through how many of the six kinds of originations of offenses does it originate?" It originates in one way: from body and mind, not from speech. … "Who handed it down?" The lineage:

"Upāli and Dāsaka,

Soṇaka and so Siggava;

With Moggaliputta as the fifth—

These were in India, the land named after the glorious rose apple.

…

These mighty beings of great wisdom,

Knowers of the Monastic Law and skilled in the path;

Proclaimed the Collection of Monastic Law,

On the island of Sri Lanka."

"There is an offense entailing expulsion that is a result of concealing an offense. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā, knowing that a nun had committed an offense entailing expulsion, neither confronting her herself nor telling the community. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

"There is an offense entailing expulsion that is a result of not stopping when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā taking sides with the monk Ariṭṭha, the ex-vulture-hunter, who had been ejected by a unanimous Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

"There is an offense entailing expulsion that is a result of fulfilling the eight parts. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six fulfilling the eight parts. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

The offenses entailing expulsion are finished.

2. The chapter on offenses entailing suspension, etc.

"The offense entailing suspension that is a result of a litigious nun initiating a lawsuit was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? … Who handed it down?"

"The offense entailing suspension that is a result of a litigious nun initiating a lawsuit was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā taking legal action. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There is no addition to the rule. There is no unprompted rule. "Is it a rule that applies everywhere or in a particular place?" Everywhere. "Is it a rule that the monks and nuns have in common or not in common?" Not in common. "Is it a rule for one Sangha or for both?" For one. "In which of the four ways of reciting the Monastic Code is it contained and included?" In the introduction. "In which recitation is it included?" In the third recitation. "To which of the four kinds of failure does it belong?" Failure in morality. "To which of the seven classes of offenses does it belong?" The class of offenses entailing suspension. "Through how many of the six kinds of originations of offenses does it originate?" It originates in two ways: from body and speech, not from mind; or from body, speech, and mind. … "Who handed it down?" The

lineage:

“Upāli and Dāsaka,

Soṇaka and so Siggava;

With Moggaliputta as the fifth—

These were in India, the land named after the glorious rose apple.

…

These mighty beings of great wisdom,

Knowers of the Monastic Law and skilled in the path;

Proclaimed the Collection of Monastic Law,

On the island of Sri Lanka.”

“There is an offense entailing suspension that is a result of giving the full admission to a female criminal. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā giving the full admission to a female criminal. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from speech and mind, not from body; or from body, speech, and mind. …

“There is an offense entailing suspension that is a result of walking to the next inhabited area by oneself. Where was it laid down?” At Sāvatthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun walking to the next village by herself. There is one rule. There are three additions to the rule. Of the six kinds of originations of offenses, it originates in one way: … (as in the first offense entailing expulsion) …

“There is an offense entailing suspension that is a result of readmitting a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā readmitting a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. …

“There is an offense entailing suspension that is a result of a lustful nun eating fresh or cooked food after receiving it directly from a lustful man. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun Sundarīnandā. “What is it about?” The nun Sundarīnandā, being lustful, receiving food directly from a lustful man. There is one rule. Of the six kinds of originations of offenses, it originates in one way: … (as in the first offense entailing expulsion) …

“There is an offense entailing suspension that is a result of urging a nun on, saying, ‘Venerable, what can this man do to you, whether he has lust or not, if you’re without? Go

on, venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you.' Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain nun. "What is it about?" A certain nun urging a nun on, saying, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you." There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

"There is an offense entailing suspension that is a result of an angry nun not stopping when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī saying in anger, "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training!" There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

"There is an offense entailing suspension that is a result of a nun who has had a legal issue decided against her not stopping when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī, who had had a legal issue decided against her, saying in anger, "The nuns are acting out of favoritism, ill will, confusion, and fear." There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

"There is an offense entailing suspension that is a result of socializing nuns not stopping when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns socializing. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

"There is an offense entailing suspension that is a result of urging nuns on in this way: 'Venerables, you should socialize. Don't live separately,' and then not stopping when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā urging the nuns on, saying, "Venerables, you should socialize. Don't live separately." There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

"There is an offense entailing acknowledgment that is a result of asking for curd and then eating it. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six asking for curd and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: …

Questions and answers on the nuns' Monastic Code and its analysis, the first, are finished.