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Text

The Compendium

The Monks' Analysis

Part two

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

1. The chapter on offenses entailing expulsion

"The offense entailing expulsion that is a result of having sexual intercourse 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 having sexual intercourse was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Vesālī. "Whom is it about?" Sudinna the Kalandian. "What is it about?" Sudinna having sexual intercourse with his ex-wife. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There are two additions 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?" In common. "Is it a rule for one Sangha or for both?" For both. "In which of the five 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."

"The offense entailing expulsion that is a result of stealing was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Rājagaha. "Whom is it about?" Dhaniya the potter. "What is it about?" Dhaniya stealing timber from the king. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. …

"There is an offense entailing expulsion that is a result of intentionally killing a human being. Where was it laid down?" At Vesālī. "Whom is it about?" A number of monks. "What is it about?" Those monks killing one another. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. …

"There is an offense entailing expulsion that is a result of claiming a non-existent superhuman quality. Where was it laid down?" At Vesālī. "Whom is it about?" The monks from the banks of the Vaggumudā. "What is it about?" Those monks praising one another's superhuman qualities to householders. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. …

The four offenses entailing expulsion are finished.

2. The chapter on offenses entailing suspension, etc.

"The offense entailing suspension that is a result of emitting semen by means of effort 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 emitting semen by means of effort 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?" Venerable Seyyasaka. "What is it about?" Seyyasaka masturbating. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There is one 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 five 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 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 suspension that is a result of making physical contact with a woman. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī making physical contact with a woman. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. …

“There is an offense entailing suspension that is a result of speaking indecently to a woman. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī speaking indecently to a woman. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. …

“There is an offense entailing suspension that is a result of encouraging a woman to satisfy one’s own desires. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī encouraging a woman to satisfy his own desires. 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 acting as a matchmaker. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī acting as a matchmaker. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates 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. …

“There is an offense entailing suspension that is a result of having a hut built by means of begging. Where was it laid down?” At Āḷavī. “Whom is it about?” The monks of Āḷavī. “What is it about?” Those monks having huts made by means of begging. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

“There is an offense entailing suspension that is a result of having a large dwelling built. Where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa having a tree that served as a shrine felled to clear a site for a dwelling. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

“There is an offense entailing suspension that is a result of groundlessly charging a monk with an offense entailing expulsion. Where was it laid down?” At Rājagaha. “Whom is it about?” The monks Mettiya and Bhūmajaka. “What is it about?” Those monks groundlessly charging Venerable Dabba the Mallian with an offense entailing expulsion. 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 charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext. Where was it laid down?” At Rājagaha. “Whom is it about?” The monks Mettiya and Bhūmajaka. “What is it about?” Those monks charging Venerable Dabba the Mallian with an offense entailing expulsion, using an unrelated legal issue as a pretext. 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 a monk not stopping with pursuing schism in the Sangha when pressed for the third time. Where was it laid down?” At Rājagaha. “Whom is it about?” Devadatta. “What is it about?” Devadatta pursuing schism in a united Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

“There is an offense entailing suspension that is a result of monks not stopping siding with one who is pursuing schism in the Sangha when pressed for the third time. Where was it laid down?” At Rājagaha. “Whom is it about?” Several monks. “What is it about?” Those monks siding with and supporting Devadatta’s pursuit of schism in the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

“There is an offense entailing suspension that is a result of a monk not stopping with being difficult to correct when pressed for the third time. Where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa making himself incorrigible when legitimately spoken to by the monks. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

“There is an offense entailing suspension that is a result of a monk not stopping with being a corrupter of families when pressed for the third time. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks Assaji and Punabbasuka. “What is it about?” Those monks, when the Sangha did a legal procedure of banishment against them, slandering the monks as 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: from body, speech, and mind. …

“There is an offense of wrong conduct that is a result of, out of disrespect, defecating, urinating, or spitting in water. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks defecating, urinating, and spitting in water. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. …

The questions and answers on the monks’ Monastic Code and its analysis, the first, are finished.