

Analysis of the Bhikkhu-Pātimokkha

A translation of the Mahā-Vibhaṅga from the Vinaya-Piṭaka

by

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Translator's Introduction

This is a complete translation of the Mahā-Vibhaṅga from the Vinaya-Piṭaka from the Pāli Canon, primarily using the Myanmar Sixth Council edition of the Tipiṭaka. The Pāli Canon is the oldest and most complete record of the Buddha's words, and is the primary religious text of Theravāda Buddhism. The Vinaya-Piṭaka is the segment of the Pāli Canon which describes the guidelines that the Buddha laid down for Buddhist monastics; the Mahā-Vibhaṅga is the section of the Vinaya-Piṭaka which covers in detail each of the primary 227 rules for Buddhist monks. This set of 227 rules is called the “Bhikkhu-Pātimokkha,” and forms the framework of an orthodox monk's conduct.

The intent of this translation is to be as close as possible to the original text. In keeping with that intent, this translation has been performed without recourse to the “Commentary”¹ or to any similar post-canonical work. Similarly, the translator has attempted to avoid inserting his own opinions, leaving it to the readers to discern the Buddha's intent. This translation has also attempted to preserve the format and structure of the original text's technical descriptions. Some alteration of sentence structure is inevitable, due to the inherent differences between English grammar and Pāli grammar; however, the translator has attempted to minimize this as much as possible.

Documents used in the preparation of this translation include:

-The Pāli-English Dictionary (PED) by Rhys-Davies and Stede. This has been the standard Pāli-English dictionary for nearly a century, and was the dictionary most predominantly used in this translation. However, due to the PED's occasional inaccuracies, the translator has sometimes used word-definitions that vary significantly from the PED's definitions, instead relying on context and etymology to determine the meaning most suitable to a particular passage.

-A Dictionary of Pāli (DOP) by Margaret Cone. A heavily revised and thoroughly updated dictionary intended to replace the PED. This was the translator's preferred dictionary. However, as at the time this translation was written only the first half of the DOP had been published and the translator did not always have access to it, the DOP has had substantially less impact on this work than the PED.

-Concise Pāli Dictionary (CPD) by Buddhadatta Mahāthera. A short dictionary with relatively few words, and somewhat inaccurate definitions that draw heavily on the Commentary. This was the translator's dictionary of last resort and received minimal usage.

-The Book of Discipline (BD) by I.B. Horner. The most recent previous translation of the

¹ A document – or, rather, set of documents – prepared by a monk named Buddhaghosa, approximately one thousand years after the Buddha's death. These documents claim to convey the “real” meaning of the Canon; however, due to reasons of both history and content, this claim is questionable at best.

Vinaya-Piṭaka. While very valuable, it has become outdated in terms of both technical accuracy and linguistic usage. Nonetheless, the translator occasionally consulted it to obtain outside perspectives on difficult passages.

-A Translation and Analysis of the Bhikkhu Pātimokkha (ABP) by Bhikkhu Ñāṇatusita. A word-by-word translation of the Pātimokkha rules for Bhikkhus, currently available only in electronic form. This document carefully analyzes each Pāli word in the main statement of each rule, and was very useful in clarifying many of the rules.

-The Buddhist Monastic Code (BMC) by Ṭhānissaro Bhikkhu. A compilation of information from the Vinaya-Piṭaka, Buddhaghosa's Commentary, and from subsequent documents, as well as Ṭhānissaro Bhikkhu's personal viewpoints on how to apply the monastic rules in everyday life. This document provides many aids to understanding the rules and learning how to apply them in modern contexts. However, it is not a translation of the Vinaya-Piṭaka, and as such it leaves out a large quantity of content from the Vinaya-Piṭaka. Its primary use in this translation was to provide a “second opinion” on difficult passages and technical terms.

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Pārājika

At Verañja

On this occasion the Buddha, the Blessed One, was dwelling at Verañja, at the root of Naḷeru's Nimba-tree, accompanied by a large Saṅgha of [about] five hundred monks.² A brahmin from Verañja heard, "It seems the contemplative Gotama the Sakyan-son, who went forth from the Sakyan clan, is dwelling at Verañja, at the root of Naḷeru's Nimba-tree, accompanied by a large Saṅgha of [about] five hundred monks. A good reputation has been circulated about Sir Gotama: 'That Blessed One is an arahant, fully awakened, perfect in knowledge and behavior, sublime, a knower of the worlds, an unsurpassed trainer of trainable people, teacher of angels and humans, a Buddha, a Blessed One. Having realized it with his own higher knowledge, he makes known this world with its angels, deceivers, and divinities; this generation with its contemplatives and brahmins, its deities and humans. He teaches a Dhamma that is good in the beginning, good in the middle, and good in its conclusion, with its meaning and phrasing. He reveals a thoroughly complete and utterly pure Holy Life. It is good to see Arahants of that sort.'"

Then the brahmin from Verañja approached the Blessed One; after approaching, he exchanged friendly greetings with the Blessed One; having engaged in mutually pleasing and cordial conversation, he sat to one side. When he was seated to one side, the brahmin from Verañja said to the Blessed One, "Sir Gotama, this was heard by me: 'The contemplative Gotama does not pay respects to, rise up for, or offer a seat to brahmins who are decrepit, old, elderly, time-worn, and aged. Sir Gotama, is that how it is? Because, [if] Sir Gotama does not pay respects to, rise up for, or offer a seat to brahmins who are decrepit, old, elderly, time-worn, and aged, that is not perfect³."

"Brahmin, in this world with its angels, deceivers, and divinities; this generation with its contemplatives and brahmins, its deities and humans; I do not see anyone who I might pay respects to, rise up for, or offer a seat to. Because, Brahmin, if a Tathāgata⁴ paid respects to, rose up for, or offered a seat to someone, their head would explode⁵."

"Sir Gotama is tasteless."

"Brahmin, there is a way by which one might rightly say 'Sir Gotama is tasteless.' Brahmin, there is taste for sights, taste for sounds, taste for fragrances, taste for flavors, [and] taste for tactile sensations. Those [tastes] have been abandoned by the Tathāgata;

² The frequency of the number "five hundred" in the Pāli canon suggests that it was used to indicate a large number in the vicinity of several hundred, rather than precisely 500.

³ *Sampanna*. This may be a reference to the Buddha's reputation as "*vijjā-caraṇa-sampanna*" (perfect in knowledge and conduct).

⁴ There are many ways to derive a literal meaning of this epithet of the Buddha. Some of the more useful translations are "one who has reached the truth" and "one who has realized the way things are," both from *tathā + āgata*.

⁵ *Vipāteyya*. Lit. "fall apart" or "break apart."

[their] roots have been cut up, they have been made like an uprooted palm tree⁶, they have been rendered non-existent; they are incapable of rising again. Brahmin, this is the way by which one might rightly say 'Sir Gotama is tasteless.' But that is not what you meant when you said it."

"Sir Gotama lacks enjoyment⁷."

"Brahmin, there is a way by which one might rightly say 'Sir Gotama lacks enjoyment.' Brahmin, there is enjoyment of sights, enjoyment of sounds, enjoyment of fragrances, enjoyment of flavors, [and] enjoyment of tactile sensations. Those [enjoyments] have been abandoned by the Tathāgata; [their] roots have been cut up, they have been made like an uprooted palm tree⁸, they have been rendered non-existent; they are incapable of rising again. Brahmin, this is the way by which one might rightly say 'Sir Gotama is tasteless.' But that is not what you meant when you said it."

"Sir Gotama is a teacher of non-doing⁹."

"Brahmin, there is a way by which one might rightly say 'Sir Gotama is a teacher of non-doing.' Brahmin, I teach the non-doing of physical misconduct, verbal misconduct, and mental misconduct. I teach the non-doing of many kinds of harmful, unskillful [mind]states¹⁰. Brahmin, this is the way by which one might rightly say 'Sir Gotama is a teacher of non-action.' But that is not what you meant when you said it."

"Sir Gotama is a teacher of annihilation¹¹."

"Brahmin, there is a way by which one might rightly say 'Sir Gotama is a teacher of annihilation.' Brahmin, I teach the annihilation of lust, hatred, and delusion. I teach the annihilation of many kinds of harmful, unskillful [mind]states. Brahmin, this is the way by which one might rightly say 'Sir Gotama is a teacher of annihilation.' But that is not what you meant when you said it."

"Sir Gotama is an abstainer¹²."

"Brahmin, there is a way by which one might rightly say 'Sir Gotama teaches non-action.' Brahmin, I abstain from¹³ physical misconduct, verbal misconduct, and mental

⁶ *Tālāvathukata*. Probably *tāla* + *avatthu* + *kata*, lit. "made into a groundless palm-tree."

⁷ *Nibbhoga*. This can also mean "lacks wealth."

⁸ *Tālāvathukata*. Probably *tāla* + *avatthu* + *kata*, lit. "made into a groundless palm-tree."

⁹ *Akiriya-vāda*. The belief that there is no such thing as cause and effect, and that therefore it doesn't matter what one does or does not do. This was one of the philosophic/religious standpoints common in the time of the Buddha. Its opposite was the belief in *kamma-vipāka* - that every action (*kamma*) has a result (*vipāka*); this is often abbreviated simply as *kamma* (Skt. *karma*).

¹⁰ *Pāpakā akusalā dhammā*.

¹¹ *Ucchedavāda*. The belief that there is no life after death.

¹² *Jegucchī*. Lit. "loather" or "one who is disgusted." This refers to a person who abstains from or avoids certain things as a religious observance.

¹³ *Jigucchati*. A more literal translation could be "loathe" or "detest." However, this carries a connotation of aversion that would not apply to an enlightened being, as an enlightened being by definition is free of

misconduct. I abstain from many kinds of harmful, unskillful [mind]states. Brahmin, this is the way by which one might rightly say 'Sir Gotama is an abstainer.' But that is not what you meant when you said it."

"Sir Gotama is a teacher of removal¹⁴."

"Brahmin, there is a way by which one might rightly say 'Sir Gotama is a teacher of removal.' Brahmin, I teach the Dhamma for the removal of lust, hatred, and delusion. I teach the Dhamma for the removal of many kinds of harmful, unskillful [mind]states. Brahmin, this is the way by which one might rightly say 'Sir Gotama is a teacher of removal.' But that is not what you meant when you said it."

"Sir Gotama is an ascetic¹⁵."

"Brahmin, there is a way by which one might rightly say 'Sir Gotama is an ascetic.' Brahmin, I speak about harmful, unskillful [mind]states as things to be burned up, [as well as] physical misconduct, verbal misconduct, and mental misconduct. Brahmin, when there is a person for whom the harmful, unskillful [mind]states that are to be burned up have been abandoned, have had [their] roots cut up, have been made like an uprooted palm tree, have been rendered non-existent, and are incapable of rising again; that person I call an 'ascetic.' Brahmin, the Tathāgata is a person for whom the harmful, unskillful [mind]states that are to be burned up have had [their] roots cut up, have been made like an uprooted palm tree, have been rendered non-existent, and are incapable of rising again. Brahmin, this is the way by which one might rightly say 'Sir Gotama is an ascetic.' But that is not what you meant when you said it."

"Sir Gotama is a coward¹⁶."

"Brahmin, there is a way by which one might rightly say 'Sir Gotama is a coward.' Brahmin, when there is a person for whom the production of renewed existence in a womb has been abandoned, has had [its] roots cut up, has been made like an uprooted palm tree, has been rendered non-existent, and is incapable of rising again; that person I call a 'coward.' Brahmin, the Tathāgata is a person for whom the production of renewed existence in a womb has been abandoned, has had [its] roots cut up, has been made like an uprooted palm tree, has been rendered non-existent, and is incapable of rising again. Brahmin, this is the way by which one might rightly say 'Sir Gotama is a coward.' But that is not what you meant when you said it."

"Brahmin, it just like when a hen has eight or ten or twelve eggs, and those [eggs] are properly sat on, incubated, and nurtured by that hen. Now, the chick which is the first of

aversion.

¹⁴ *Venayika*. This is nearly synonymous with *ucchedavāda*, above.

¹⁵ *Tapassī*. Lit. "burner." That is, one who tries to "burn up" defilement by means of ascetic practices.

¹⁶ *Apagabbha*. The brahmin probably means *a + pagabbha*, "not bold." Below the Buddha appears to mean *a + pa + gabbha*, "not [going] to a womb." This wordplay is nearly impossible to recreate in English.

those to safely emerge after piercing the shell of its egg with the tips of its claws or with its beak: is that one to be spoken of as the eldest or the youngest?”

“Sir Gotama, it is to be spoken of as the eldest, for it is the eldest of them.”

“In the same way, Brahmin, in this generation that is enveloped in ignorance like a being in an egg, I alone have pierced the shell of ignorance and awakened to unsurpassed, complete enlightenment. Brahmin, I am the eldest, the best of the world.

“For me, Brahmin, energy was aroused and unflagging; mindfulness was established and unforgotten; the body was tranquil and unagitated; the mind was concentrated and single-pointed. Brahmin, being apart from sensuality, apart from unskillful [mind]states, I reached the first *jhāna*¹⁷, which has directed thought, [inner] examination, and rapturous pleasure born of seclusion; and I remained there. When directed thought and [inner] examination were allayed, inner calm [was established], and there was unity of mind, I reached the second *jhāna*, which is free of directed thought, free of [inner] examination, and has rapturous pleasure born of concentration; and I remained there. When rapture dissipated, I remained equanimous, mindful, and aware, while experiencing pleasure with the body; I reached the third *jhāna* - which the noble ones describe as 'Equanimous and mindful, one dwells in pleasure' - and remained there. When pleasure was abandoned, pain was abandoned, and both elation and depression had disappeared, I reached the fourth *jhāna*, which is equanimous, mindful purity with neither pain nor pleasure; and I remained there.

“When the mind was concentrated in this way - completely pure, cleansed, flawless, free from defilement¹⁸, soft, malleable, stable, and imperturbable - I directed the mind to the recollection of past lives. I recalled many past lives - that is, one birth, two births, three.. four.. five.. ten.. twenty.. thirty.. forty.. fifty.. a hundred... a thousand... a hundred thousand births, many eons of contraction¹⁹, many eons of expansion, many eons of contraction and expansion - [knowing] 'There [my] name was this, [my] clan was this, [my] appearance was this, [my] food was this, [my] experience of pleasure and pain was this, the end of [my] life was this; when I passed away²⁰ I re-arose over there. There [my] name was this, [my] clan was this, [my] appearance was this, [my] food was this, [my] experience of pleasure and pain was this, the end of [my] life was this; when I passed away I re-arose here.' Thus I recalled many past lives with all their details and characteristics. Brahmin, this was the first knowledge, attained by me in the first part of the night. Ignorance was destroyed, knowledge arose; darkness was destroyed, light arose - as it is for one who dwells heedful, ardent, and resolute. Brahmin, this was my first piercing of the chick's shell.

¹⁷ Lit. “meditating.” A state of deep concentration.

¹⁸ *Upakkilesa*.

¹⁹ In Buddhist cosmology the universe is described as continual cycling through expansion and collapse, similar to the current theories of “Big Bang” and “Big Crunch.”

²⁰ *Tato cuto*. Lit. “fell from there.”

“When the mind was concentrated in this way - completely pure, cleansed, flawless, free from defilement, soft, malleable, stable, and imperturbable - I directed the mind towards knowing the passing away and re-arising of beings. With the divine eye purified beyond [normal] human ability, I saw beings passing away and being reborn - abject and superb, beautiful and ugly. I understood how beings go according to their actions to good destinations and bad destinations: 'These honorable beings engaged in²¹ physical misconduct, verbal misconduct, and mental misconduct; they reviled the noble ones; they held wrong view; they undertook actions based on wrong view; when they were separated from the body after death, they re-rose in a wayward state, a bad destination, downfall - in hell. However, those honorable beings engaged in good physical conduct, good verbal conduct, and good mental conduct; they did not revile the noble ones; they held right view; they undertook actions based on right view; when they were separated from the body after death, they re-rose in a destination - in a heaven-world.' Thus with the divine eye purified beyond [normal] human ability, I saw beings passing away and being reborn - abject and superb, beautiful and ugly. I understood how beings go according to their actions to good destinations and bad destinations. Brahmin, this was the second knowledge, attained by me in the middle part of the night. Ignorance was destroyed, knowledge arose; darkness was destroyed, light arose - as it is for one who dwells heedful, ardent, and resolute. Brahmin, this was my second piercing of the chick's shell.

“When the mind was concentrated in this way - completely pure, cleansed, flawless, free from defilement, soft, malleable, stable, and imperturbable - I directed the mind towards knowing the destruction of the taints²². I directly knew as it had come to be, 'This is suffering.' I directly knew as it had come to be, 'That is the origin of suffering.' I directly knew as it had come to be, 'That is the cessation of suffering.' I directly knew as it had come to be, 'That is the practice which leads to the cessation of suffering.' I directly knew as it had come to be, 'These are the taints.' I directly knew as it had come to be, 'That is the origin of the taints.' I directly knew as it had come to be, 'That is the cessation of the taints.' I directly knew as it had come to be, 'That is the practice which leads to the cessation of the taints.' Knowing in this way, seeing in this way, my mind was liberated from the taint of sensuality, from the taint of [personal] existence, and from the taint of ignorance. In liberation, there was the knowledge, 'Liberated.' I directly knew, 'Birth has been destroyed, the Holy Life has been lived, what was to be done has been done, there will not be another [life] here.' Brahmin, this was the third knowledge, attained by me in the last part of the night. Ignorance was destroyed, knowledge arose; darkness was destroyed, light arose - as it is for one who dwells heedful, ardent, and resolute. Brahmin, this was my third piercing of the chick's shell.”

When this was said, the brahmin from Verañja said to the Blessed One, “Sir Gotama is the eldest, Sir Gotama is the best! Magnificent, Sir Gotama! Magnificent, Sir Gotama! Sir Gotama, it is just like something that was upside down has been set upright, or a concealed object has been revealed, or a path has been described to one who is confused,

²¹ *Samannāgata*. Lit. “went with.”

²² *Āsava*. Lit. “flow.” This is translated in many ways - effluent, pollutant, corruption, etc. The Buddha speaks of four *āsava* - sensuality (*kāmāsava*), personal existence (*bhavāsava*), ignorance (*avijjāsava*), and rigid viewpoints (*ditthāsava*). Often only the first three are mentioned, as the third implies the fourth.

or an oil-lamp has been carried into the darkness so that those with eyes can see visible objects - in the same way, the Dhamma has been revealed in many ways by Sir Gotama. I go for refuge to Sir Gotama, and to the Dhamma, and to the Saṅgha of monks. Starting today, may Sir Gotama bear me [in mind] as a lay devotee who has gone for refuge for as long as I live²³. And may Sir Gotama consent to spend the Rains-residence at Verañja, along with the Saṅgha of monks.” The Blessed One consented by remaining silent. Then the brahmin from Verañja, having understood the Blessed One's consent, rose from his seat, paid respects to the Blessed One, and, having done what was appropriate, he left.

Furthermore, on this occasion, it was difficult to obtain alms in Verañja - food was scarce, crops were diseased and stubby; it was not easy to get by with what could be gathered [or] with what was provided. Also on this occasion, [some] horse-traders from Uttarāpatha had come to Verañja for the Rains-residence. A small amount of dried grain was designated for the monks by them at the horse-corrals. [Some] monks, after dressing the morning and taking their bowl and robe, entered Verañja for alms; when they did not get any alms, they went for alms at the horse-corrals, brought that small amount of dried grain to the monastery, crushed it in a mortar, and ate it. Venerable Ānanda ground a portion of the dried grain on a rock and offered it to the Blessed One. The Blessed One ate it.

The Blessed One heard the sound of mortars. Understanding, Tathāgatas ask; and, understanding, Tathāgatas do not ask. Knowing the [right] time, they ask; knowing the [right] time, they do not ask. Tathāgatas ask when it is beneficial, not when it is non-beneficial. When it is non-beneficial, there is no connection to Tathāgatas. Buddhas, the Blessed Ones, question the monks with [one of] two purposes: [thinking] “We will teach Dhamma,” or “We will designate training-rule for the disciples.” Then the Blessed One addressed Venerable Ānanda, “Ānanda, what is that sound of mortars?” Then Venerable Ānanda reported this matter to the Blessed One. “Excellent, excellent, Ānanda! Ānanda, this is a victory by you worthy men. The latest generation will spurn rice, meat, and porridge.”

Then Venerable Mahā-Moggallāna approached the Blessed One. After approaching and paying respects to the Blessed One, he sat to one side. When he was seated to one side, Venerable Mahā-Moggallāna said to the Blessed One, “Bhante, presently it is difficult to obtain alms in Verañja - food is scarce, crops are diseased and stubby; it is not easy to get by with what can be gathered [or] with what is provided. Bhante, the lower surface of this great earth is prosperous - it is satisfying, like pure²⁴, sweet honey. It would be good, Bhante, if I were to invert the earth. The monks will eat mushrooms as [their] food.” “Moggallāna, how will you treat those beings who are dependent on the earth?” “Bhante, I will make one hand like the great earth. There I will place the beings who are dependent on the earth. With the [other] hand I will invert the earth.” “Enough, Moggallāna. Don't establish a preference for inverting the earth. Beings might become deranged.” “Bhante, it would be excellent if the whole Saṅgha of monks would go to

²³ *Pāṇupeta*. Lit. “[as long as] I have breath” or “[as long as] I breathe.”

²⁴ *Anīlaka*. This word appears nowhere else in the Canon and its meaning is uncertain.

Uttarakuru²⁵ for alms.” “Enough, Moggallāna. Don't establish a preference for the whole Saṅgha of monks going to Uttarakuru for alms.”

Then this line of thought arise in Venerable Sāriputta's mind when he was alone in solitude: “For which Buddhas, [for which] Blessed Ones did the Holy Life not last a long time? And for which ones did the Holy Life last a long time?” Then in the evening, when Venerable Sāriputta had emerged from solitude, he approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. When he was seated to one side, Venerable Sāriputta said to the Blessed One, “Bhante, this line of thought arose in my mind when I was alone in solitude: 'For which Buddhas... did the Holy Life last a long time?' Bhante, for which Buddhas... did the Holy Life last a long time?”

“Sāriputta, for the Blessed One Vipassī, the Blessed One Sikhī, and the Blessed One Vessabhū, the Holy Life did not last a long time. Sāriputta, for the Blessed One Kakusandha, the Blessed One Koṇāgamana, and the Blessed One Kassapa, the Holy Life did last a long time.”

“Bhante, what is the cause, what is the condition because of which the Holy Life did not last a long time for the Blessed One Vipassī, the Blessed One Sikhī, and the Blessed One Vessabhū?” “Sāriputta, the Blessed One Vipassī, the Blessed One Sikhī, and the Blessed One Vessabhū were hesitant to teach the Dhamma in detail to their disciples. They taught few discourses, poems, explanations, stanzas, utterances, quotations, birth-stories, marvels, and catechisms²⁶. Training-rules were not designated for their disciples. The Pātimokkha was not recited. When those Buddhas, those Blessed Ones disappeared, and the disciples who had awakened along with those Buddhas²⁷ disappeared, the subsequent disciples of various names, clans, lineages, and families who had gone forth quickly caused that Holy Life to disappear. Sāriputta, it is just like when various flowers are set down on a surface but are not held together with thread; the wind scatters, disperses, and separates them. For what reason? Because they are not held together with thread. In the same way, Sāriputta, when those Buddhas, those Blessed Ones disappeared, and the disciples who had awakened along with those Buddhas disappeared, the subsequent disciples of various names, clans, lineages, and families who had gone forth quickly caused that Holy Life to disappear.

“Those Blessed Ones were not hesitant to instruct their disciples after reading their minds²⁸. In the past, Sāriputta, Vessabhū the Blessed One, the Arahant, the fully enlightened one, was in a certain terrifying jungle grove, instructing and teaching a Saṅgha of a thousand monks after reading their minds: 'Think like this, don't think like that; pay attention to this, don't pay attention to that; abandon this, attain and remain with that.' Then, Sāriputta, while they were being instructed and taught in this way by

²⁵ A legendary country, described in the Āṭānāṭiya Sutta (DN 32) as a prosperous nation where food is so plentiful and readily available that no one has to work for it.

²⁶ *Suttam̐ geyyam̐ veyyākaraṇam̐ gāthā udānam̐ itivuttakam̐ jātakam̐ abbhutadhammam̐ vedallam̐*. This is the system of organizing the Buddha's teachings that was used while he was alive, prior to the later division into Dīgha, Majjhima, Saṃyutta, Aṅguttara, and Khuddaka Nikāya that is presently used.

²⁷ *Buddhānubuddha*. This is a word used for the fully enlightened (arahant) disciples of a Buddha.

²⁸ *Cetasā ceto paricca*. Lit. “encompassed mind with mind.”

Vessabhū, the Blessed One, the Arahant, the fully enlightened one, the minds of those thousand monks were freed from the taints by means of non-clinging. There, Sāriputta, when there is fear of a terrifying jungle grove, if one who is not without lust enters that jungle grove, their hair will usually stand on end [from fright]. Sāriputta, this is the cause, this is the condition because of which the Holy Life did not last a long time for the Blessed One Vipassī, the Blessed One Sikhī, and the Blessed One Vessabhū.”

“Bhante, what is the cause, what is the condition because of which the Holy Life did last a long time for the Blessed One Kakusandha, the Blessed One Koṇāgamana, and the Blessed One Kassapa?” “Sāriputta, the Blessed One Kakusandha, the Blessed One Koṇāgamana, and the Blessed One Kassapa actively taught the Dhamma in detail to their disciples. They taught many discourses, poems, explanations, stanzas, utterances, quotations, birth-stories, marvels, and catechisms. Training-rules were designated for their disciples. The Pātimokkha was recited. When those Buddhas, those Blessed Ones disappeared, and the disciples who had awakened along with those Buddhas disappeared, the subsequent disciples of various names, clans, lineages, and families who had gone forth caused that Holy Life to remain for a long time. Sāriputta, it is just like when various flowers are set down on a surface and are well held together with thread; the wind scatters, disperses, and separates them. For what reason? Because they are well held together with thread. In the same way, Sāriputta, when those Buddhas, those Blessed Ones disappeared, and the disciples who had awakened along with those Buddhas disappeared, the subsequent disciples of various names, clans, lineages, and families who had gone forth caused that Holy Life to remain for a long time. Sāriputta, this is the cause, this is the condition because of which the Holy Life did last a long time for the Blessed One Kakusandha, the Blessed One Koṇāgamana, and the Blessed One Kassapa.”

Then Venerable Sāriputta rose from his seat, arranged his upper robe over one shoulder, extended his hands in *añjali* towards the Blessed One, and said, “This is the time, Blessed One! This is the time, Sublime One! May the Blessed One designate a training-rule²⁹ for the disciples, may he recite the Pātimokkha, so that this Holy Life may last a long time!” “Wait, Sāriputta! Wait, Sāriputta! Surely³⁰ the Tathāgata will know the time for that. Sāriputta, the Teacher does not designate a training-rule for the disciples or recite the Pātimokkha as long as no phenomena caused by taints have manifested here in the Saṅgha. And when, Sāriputta, phenomena caused by taints manifest here in the Saṅgha, then the Teacher designates a training-rule for the disciples and recites the Pātimokkha, for the sake of destroying those very phenomena caused by taints. Sāriputta, phenomena caused by taints do not manifest here in the Saṅgha as long as the Saṅgha has not obtained an abundance of wealth³¹. Sāriputta, when the Saṅgha has obtained an abundance of wealth and phenomena caused by taints manifest here in the Saṅgha, then the teacher designates a training-rule for the disciples and recites the Pātimokkha, for the sake of destroying those very phenomena caused by taints. Sāriputta, phenomena caused

²⁹ *Sikkhāpada*. This is singular in the text, perhaps because the Buddha always established each rule individually as the occasion arose, rather than create several rules at once.

³⁰ *Eva*. This can also mean “only.” Thus this statement could be translated “Only the Tathāgata will know the time for that.”

³¹ *Lābhaggamahatta*. Lit. “abundance of acquisitions.”

by taints do not manifest here in the Saṅgha as long as the Saṅgha has not obtained an abundance of knowledge³². Sāriputta, when the Saṅgha has obtained an abundance of knowledge and phenomena caused by taints manifest here in the Saṅgha, then the teacher designates a training-rule for the disciples and recites the Pātimokkha, for the sake of destroying those very phenomena caused by taints. But, Sāriputta, the Saṅgha of monks is untroubled, unimpered, unstained, pure, established in the essence [of the teaching]. For, Sāriputta, even the least [attained] of these five hundred monks is a stream-enterer, not subject to downfall, bound³³ to attain enlightenment.”

Then the Blessed One addressed Venerable Ānanda: “Ānanda, when Tathāgatas have finished the Rains, it is customary for them to notify³⁴ those who invited them [to spend the Rains] before leaving on a journey in the countryside. Come, Ānanda, we will notify the brahmin from Verañja.” “Yes, Bhante,” Venerable Ānanda replied to the Blessed One. Then the Blessed One, after dressing in the morning and taking his bowl and robe, approached the dwelling of the brahmin from Verañja, with Venerable Ānanda as his accompanying contemplative³⁵. After approaching, he sat on the designated seat. Then the brahmin from Verañja approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. When he was seated to one side, the Blessed One said to the brahmin from Verañja, “Brahmin, we were invited by you for the Rains[-retreat]. We notify you that we wish to leave on a journey in the countryside.” “Sir Gotama, it is true that you were invited by me for the Rains[-retreat]; however, what was meant to be given has not been given. It is not that we don't have it, and it is not that we do not want to give. What can be done?³⁶ One who lives in a house has many duties and much to do. Let the honorable Gotama consent to a meal from me tomorrow, along with the community of monks.” The Blessed One consented by being silent. Then the Blessed One, after instructing, encouraging, energizing, and gladdening the brahmin from Verañja with a Dhamma talk, rose from his seat and left. Then at the end of the night, after preparing excellent consumables and edibles in his own dwelling, the brahmin from Verañja announced the time [of the meal] to the Blessed One: “Sir Gotama, it is time. The meal is finished.”

Then the Blessed One, after dressing in the morning and taking his bowl and robe, approached the dwelling of the brahmin from Verañja; after approaching, he sat on the designated seat, along with the community of monks. Then the brahmin from Verañja served and satisfied the community of monks headed by the Blessed One with excellent consumables and edibles, using his own hands. When the Blessed One had finished his meal and had washed his bowl and hand, [the brahmin] presented him with three robes, and presented each monk with a pair of cloths. Then the Blessed One, after instructing, encouraging, energizing, and gladdening the brahmin from Verañja with a Dhamma talk, rose from his seat and left. Then the Blessed One, after dwelling at Verañja for as long as it delighted him, he approached Payāga Crossing without going to Soreyya, Saṅkassa, [or]

³² *Bāhusaccamahatta*. Lit. “abundance of many truths.”

³³ *Niyata*. Definite, guaranteed, certain, etc.

³⁴ *Apaloketi*. Lit. “look after.”

³⁵ *Pacchā-samaṇa*.

³⁶ *Kut'ettha labbhā*. Lit. “What here can be gained?” An idiom used in Pāli to indicate a situation that is beyond one's control.

Kaṇṇakuḅja³⁷. After approaching Payāga Crossing, he crossed over the Ganges River and went to Vārāṇasī. Then the Blessed One, after dwelling at Vārāṇasī for as long as it delighted him, left on a journey towards Vesālī. Eventually he arrived at Vesālī. The Blessed One dwelled there at Vesālī, in the Great Grove, at the peaked-roof hall.

³⁷ This is a list of three towns or regions, presumably located between Verañja and Vārāṇasī. As the text specifically notes that the Buddha avoided these three towns, it seems likely that they were normal stopping-points for travelers between Verañja and Vārāṇasī.

Pārājika #1: Sexual Activity

On this occasion there was a village named Kalanda not far from Vesāli. Sudinna Kalandaputta was there, the son of a wealthy merchant. Then Sudinna Kalandaputta, along with many companions, went to Vesāli with something to do. Furthermore, on this occasion, the Blessed One was seated, surrounded by a large assembly, teaching Dhamma. Sudinna Kalandaputta saw the Blessed One seated, surrounded by a large assembly, teaching Dhamma. After seeing this, it occurred to him, “What if I also were to listen to the Dhamma?” Then Sudinna Kalandaputta approached that assembly; after approaching, he sat to one side. When he was seated to one side, it occurred to him, “As I understand the Dhamma taught by the Blessed One, it is not easy for a person living a household life to engage in the completely perfect and completely pure holy life³⁸. What if, after cutting off my hair and beard and donning ocher robes, I were to go forth from the household life to homelessness³⁹?” Then that assembly - instructed, encouraged, energized, and enthused by the Blessed One's Dhamma talk - after rising from their seats, paying respects to and venerating the Blessed One, left.

Then Sudinna Kalandaputta, not long after the assembly's departure, approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. When he was seated to one side, Sudinna Kalandaputta said to the Blessed One, “Bhante, as I understand the Dhamma taught by the Blessed One, it is not easy for a person living a household life to engage in the completely perfect and completely pure holy life. Bhante, after cutting off my hair and beard and donning ocher robes, I wish to go forth from the household life to homelessness. May the Blessed One give me the going-forth.” “Sudinna, have you been permitted by your mother and father to go forth from the household life to homelessness?” “Bhante, I have not been permitted by my mother and father to go forth from the household life to homelessness.” “Sudinna, Truth-Attainers⁴⁰ do not give the going-forth to a son who is not permitted by his mother and father.” “Bhante, I will make it so that my mother and father will permit me to go forth from the household life to homelessness.”

Then Sudinna Kalandaputta, after finishing what he had to do in Vesāli, approached Kalanda Village and his mother and father. After approaching, he said to them, “Mom, Dad, as I understand the Dhamma taught by the Blessed One, it is not easy for a person living a household life to engage in the completely perfect and completely pure holy life. After cutting off my hair and beard and donning ocher robes, I wish to go forth from the household life to homelessness. Permit me to go forth from the household life to homelessness.” When this was said, Sudinna Kalandaputta's mother and father said to him, “Son Sudinna, you are our only child, beloved, pleasant, established in happiness, enveloped by happiness. Son Sudinna, you do not know any suffering. Even in the event of your death we would part from you unwillingly. Why would we permit one who is still living to go forth from the household life to homelessness?” A second time... A third time

³⁸ *Brahmacariya.*

³⁹ *Anagāriya.*

⁴⁰ *Tathāgata.*

as well, Sudinna Kalandaputta said to his mother and father, "Mom, Dad... Permit me to go forth from the household life to homelessness." A third time as well, Sudinna Kalandaputta's mother and father said to him, "Son Sudinna... Why would be permit one who is still living to go forth from the household life to homelessness?"

Then it occurred to Sudinna Kalandaputta, "My mother and father do not permit me to go forth from the household life to homelessness." He laid down right there on the bare ground, [saying] "Right here will be my death, or the going-forth." Then Sudinna Kalandaputta did not eat a meal. He did not eat [for] two meals... three meals... four... five... six... seven meals.

Then Sudinna Kalandaputta's mother and father said to him, "Son Sudinna... Why would be permit one who is still living to go forth from the household life to homelessness? Get up, son Sudinna, eat and drink and amuse yourself; while eating, drinking, amusing yourself, and enjoying sensuality, you may find higher satisfaction [by] making merit. We do not permit the going-forth from the household life to homelessness." When this was said, Sudinna Kalandaputta was silent. A second time... A third time as well, Sudinna Kalandaputta's mother and father said to him, "Son Sudinna... We do not permit the going-forth from the household life to homelessness." A third time as well, Sudinna Kalandaputta was silent.

Then Sudinna Kalandaputta's friends approached Sudinna Kalandaputta; after approaching him, they said, "Dear Sudinna, you are your mother and father's only child - beloved, pleasant, established in happiness, enveloped by happiness. Dear Sudinna, you do not know any suffering. Even in the event of your death your mother and father would part from you unwillingly. Why would they permit one who is still living to go forth from the household life to homelessness? Get up, dear Sudinna, eat and drink and amuse yourself; while eating, drinking, amusing yourself, and enjoying sensuality, you may find higher satisfaction [by] making merit. Your mother and father do not permit the going-forth from the household life to homelessness." When this was said, Sudinna Kalandaputta was silent. A second time... A third time as well, Sudinna Kalandaputta's friends said to him, "Dear Sudinna... Your mother and father do not permit the going-forth from the household life to homelessness." A third time as well, Sudinna Kalandaputta was silent.

Then Sudinna Kalandaputta's friends approached his mother and father; after approaching, they said, "[Sudinna's] Mom, Dad. This Sudinna laid down on the bare ground, [saying] 'Right here will be my death, or the going-forth.' If you do not permit Sudinna to go forth from the household life to homelessness, right there his death will come. However, if you will permit Sudinna to go forth from the household life to homelessness, you will [still] see him as a renunciate. If Sudinna does not find higher satisfaction with the going-forth from the household life to homelessness, what other destination will there be for him? He will come right back here. Permit Sudinna to go forth from the household life to homelessness." "Dears, we permit Sudinna to go forth from the household life to homelessness." Then Sudinna Kalandaputta's friends approached him; after approaching, they said to him, "Get up, dear Sudinna, you have

been permitted by your mother and father to go forth from the household life to homelessness.”

Then it occurred to Sudinna Kalandaputta, “Apparently I have been permitted by my mother and father to go forth from the household life to homelessness!” Excited, exultant, rubbing his limbs with his hands, he stood up. Then Sudinna Kalandaputta, after gathering strength for a few days, approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. When he was seated to one side, Sudinna Kalandaputta said to the Blessed One, “Bhante, I have been permitted by my mother and father to go forth from the household life to homelessness. May the Blessed One give me the going-forth.” Sudinna Kalandaputta gained the going-forth in the presence of the Blessed One, as well as full ordination. And furthermore, not long after his ordination, Venerable Sudinna undertook a set of ascetic practices; he was a forest-dweller, committed to going for alms, a wearer of discarded cloth, and he stopped at every house during alms-round. He lived near a certain village in Vajjī.

On a [later] occasion, it was difficult to obtain alms in Vajjī. Food was scarce, crops were diseased and stubby⁴¹; it was not easy to get by with what could be gathered [or] with what was provided. Then it occurred to Venerable Sudinna, “Now it is difficult to obtain alms in Vajjī. Food is scarce, crops are diseased and stubby; it is not easy to get by on what can be gathered [or] with what is provided. Many are my relatives in Vesāli; they are rich and wealthy, they have a lot of property, abundant supplies of gold and silver, abundant possessions and provisions, abundant money and grain. What if I were to live close to my relatives? Because of me, my relatives will give gifts and make merit, the monks will acquire acquisitions, and I will not be troubled on account of food.” Then Venerable Sudinna, after tidying his dwelling-place and taking his bowl and robe, set out towards Vesāli. Eventually he reached Vesāli. There Venerable Sudinna lived in Vesāli, in the Great Grove, at the peaked-roof hall. Venerable Sudinna's relatives heard, “Apparently Sudinna Kalandaputta has arrived at Vesāli.” They offered sixty pots of rice as a meal-offering. Then Venerable Sudinna, after distributing those sixty pots of rice among the monks, dressing when it was morning, and taking his bowl and robe, entered Kalanda Village for alms. While going for alms in Kalanda Village, stopping at every house, he approached the dwelling of his own father.

On this occasion a female slave belonging to Venerable Sudinna's relatives wanted to throw away some stale porridge. Then Venerable Sudinna said to her, “Sister, if that is going to be thrown away, put it in my bowl here.” While she was putting the stale porridge in Venerable Sudinna's bowl, she recognized the characteristics of his hands, feet, and voice. Then that slave approached Venerable Sudinna's mother; after approaching, she said to Venerable Sudinna's mother, “Excuse me, Lady, you might know that the young gentleman Sudinna has arrived.” “Hey now, if you speak truthfully, then I release you from slavery.”

⁴¹ *Dvīhitikā setattikā salākāvuttā*. The precise definition of these terms is somewhat unclear. This translation follows Hinüber's analysis.

Furthermore, on this occasion, Venerable Sudinna was leaning against the base of a certain wall eating the stale porridge. Venerable Sudinna's father, while returning from work, saw Venerable Sudinna leaning against the base of that wall eating stale porridge. After seeing this, he approached Venerable Sudinna; after approaching, he said to Venerable Sudinna, "This is how it is, son Sudinna - you will eat stale porridge?? Son Sudinna, isn't one to go to one's own house?" "I went to your house, householder. This stale porridge is from there." Then Venerable Sudinna's father, after grabbing Venerable Sudinna's arm, said to him, "Come, son Sudinna, we will go home." Then Venerable Sudinna approached his own father's dwelling; after approaching, he sat on the designated seat. Then Venerable Sudinna's father said to him, "Eat, son Sudinna." "Enough, householder, my meal for today is finished." "Son Sudinna, consent to a meal for tomorrow." Venerable Sudinna consented by being silent. Then Venerable Sudinna rose from his seat and left.

Then Venerable Sudinna's mother, at the end of the night, had earth piled up with cow-dung and greenery, and she had two piles prepared - one [covered] with gold, one [covered] with silver.⁴² So large was that pile that a person standing on this side could not see a person standing on the other side; a person standing on the other side could not see a person standing on this side. After having the piles covered with a mat, a seat prepared in the middle, and encircling it with a curtain, they addressed Venerable Sudinna's former female companion, "Therefore, daughter-in-law, adorn yourself with whatever adornments [previously] made you beloved and pleasant for our son Sudinna." "Yes, Lady," Venerable Sudinna's former female companion replied to Venerable Sudinna's mother.

Then Venerable Sudinna, after dressing in the morning and taking his bowl and robe, approached the dwelling of his own father; after approaching, he sat on the designated seat. Then Venerable Sudinna's father approached Venerable Sudinna; after approaching and uncovering the piles, he said to Venerable Sudinna, "Son Sudinna, this is your mother's maternal wealth; the paternal [wealth] is another, and the ancestral [wealth] another. Son Sudinna, after returning to the low life⁴³, it is possible to use wealth and make merit." "Dad, I do not strive and I do not struggle. I live the holy life with great satisfaction." A second time... A third time as well, Venerable Sudinna's father said to Venerable Sudinna, "Son Sudinna... it is possible to use wealth and make merit. Come, son Sudinna, after returning to the low life, use wealth and make merit." "We may speak to that, householder, if you do not pressure [me]." "Speak, son Sudinna." "Therefore, householder, after having some large hemp bags made, filling them with [this] gold and silver, and carrying them out with carts, let them drop in the middle current of the Ganges. For what reason? So that, householder, whatever fear, consternation, hair-raising [experiences], and [over-]protectiveness⁴⁴ that might come from that source will not come to be." When this was said, Venerable Sudinna's father was displeased, [thinking] "How is it that [my] son Sudinna will speak like this?"

⁴² This appears to be stating that the gold and silver were merely an outside layer on piles composed mostly of organic matter, thus conveying the illusion of far greater wealth than is actually present.

⁴³ *Hināya āvattati*. Lit. "Go back to inferiority." This is an idiom for disrobing. It seems a bit strange that a householder would use such a derogatory term for lay life during an attempt to convince someone to return to it.

⁴⁴ *Ārakkha*. Lit. "watchfulness" or "protection." That is, the desire to watch over and protect one's wealth.

Then Venerable Sudinna's father addressed Venerable Sudinna's former female companion: "Well, daughter-in-law, you are beloved and pleasant. Perhaps you can converse with [my] son Sudinna." Then Venerable Sudinna's former female companion, after grasping Venerable Sudinna's feet, said to him, "What are they like, young sir, these nymphs for the sake of whom you live the holy life?" "I do not, sister, live the holy life for the sake of nymphs." Then it occurred to Venerable Sudinna's former female companion, "Starting today the young gentleman Sudinna assails me with the term 'Sister!'" She became distraught⁴⁵ right there.

Then Venerable Sudinna said to his father, "Householder, if there is food to be given, give it. Don't harass me." "Eat, son Sudinna." Then Venerable Sudinna's mother and father served and satisfied Venerable Sudinna using their own hands with a variety of excellent foods. Then, when Venerable Sudinna had finished his meal and had washed his bowl and hand, his mother said to him, "Son Sudinna, this family is rich and wealthy, with a lot of property, abundant supplies of gold and silver, abundant possessions and provisions, abundant money and grain. Son Sudinna, after returning to the low life, it is possible to use wealth and make merit. Come, son Sudinna, after returning to the low life, use wealth and make merit." "Mom, I do not strive and I do not struggle. I live the holy life with great satisfaction." A second time... A third time as well, Venerable Sudinna's mother said to him, "Son Sudinna, this family is rich and wealthy, with a lot of property, abundant supplies of gold and silver, abundant possessions and provisions, abundant money and grain. Therefore, son Sudinna, give us offspring - don't let the Licchavīs carry off our sonless wealth." "That, Mom, it is possible for me to do." "Son Sudinna, where do you now dwell?" "In the Great Grove, Mom." Then Venerable Sudinna rose from his seat and left.

Then Venerable Sudinna's mother addressed his former female companion, "Therefore, daughter-in-law, when you are in season, when your flower has arisen,⁴⁶ then report [it] to me." "Yes, Lady," Venerable Sudinna's former female companion replied to his mother. Then, not long after, Venerable Sudinna's former female companion was in season and her flower arose. Then she said to Venerable Sudinna's mother, "I am in season, Lady; my flower has arisen." "Therefore, daughter-in-law, with whatever adornments you were beloved and pleasant for our son Sudinna, adorn [yourself] with those." "Yes, Lady," Venerable Sudinna's former female companion replied to his mother. Then Venerable Sudinna's mother, bringing his former female companion, approached where Venerable Sudinna was in the Great Grove; after approaching, she said to him, "Son Sudinna, this family is rich and wealthy, with a lot of property, abundant supplies of gold and silver, abundant possessions and provisions, abundant money and grain. Son Sudinna, after returning to the low life, it is possible to use wealth and make merit. Come, son Sudinna, after returning to the low life, use wealth and make merit." "Mom, I do not strive and I do not struggle. I live the holy life with great satisfaction." A second time... A third time as

⁴⁵ *Mucchitā*. In the Canon this usually has the meaning "obsessed" or "infatuated." While it is occasionally used in contexts where "fainting" may be an accurate translation, it would seem a bit excessive in this case.

⁴⁶ That is, when she is fertile.

well, Venerable Sudinna's mother said to him, "Son Sudinna, this family is rich and wealthy, with a lot of property, abundant supplies of gold and silver, abundant possessions and provisions, abundant money and grain. Therefore, son Sudinna, give us offspring - don't let the Licchavīs carry off our sonless wealth." "Mom, that is possible for me to do." After taking his former female companion by the arm and going deep into the Great Grove - since there was no training-rule designated and he did not see the danger - he engaged in sexual activity three times with his former female companion. Because of that she became pregnant. The earth devas proclaimed, "Oh, free from trouble was the community of monks, free from danger! Trouble has been produced by Sudinna Kalandaputta, danger has been produced." After hearing the sound of the earth devas, the devas of the Four Great Kings proclaimed... the devas of the Thirty-three proclaimed... the Yāma devas... the Contented devas... the devas who delight in creating... the devas who exercise power over the creations of others... the devas of divine form proclaimed, "Oh, free from trouble was the community of monks, free from danger! Trouble has been produced by Sudinna Kalandaputta, danger has been produced." Thus in a moment, a flash, the report rose up the Brahma-world.

Then when Venerable Sudinna's former female companion's pregnancy came to maturity, she gave birth to a son. Then Venerable Sudinna's friends gave the name "Bījaka"⁴⁷ to that boy. To Venerable Sudinna's former female companion they gave the name "Bijakamātā." To Venerable Sudinna they gave the name "Bijakapitā." On a later occasion, after going forth from the household life to homelessness, they both became arahants.

Then Venerable Sudinna was regretful and remorseful, [thinking] "Oh, this is a loss for me, this is not a gain for me! Oh, this is bad fortune for me, this is not good fortune for me! I who after going forth in this well-expounded Dhamma-Vinaya was not able to live a perfect and pure holy life for the extent of this life." On account of that regret and remorse he was haggard, coarse, unsightly, very pale, his veins protruding from his body, melancholy, dull-minded, dejected, depressed, remorseful, overcome with grief.

Then Venerable Sudinna's fellow monks said to him, "Previously, Venerable Sudinna, you were attractive, plump, your complexion clear, the color of your skin bright; now, however, you are haggard, coarse, unsightly, very pale, his veins protruding from his body, melancholy, dull-minded, dejected, depressed, remorseful, overcome with grief. Perhaps, Venerable Sudinna, you are living the holy life without much satisfaction?" "Venerable, I am not living the holy life without much satisfaction. There is an evil deed that was done by me. I engaged in sexual activity with my former female companion. Venerable, because of that I am regretful and remorseful, [thinking] 'Oh, this is a loss for me, this is not a gain for me! Oh, this is bad fortune for me, this is not good fortune for me! I who after going forth in this well-expounded Dhamma-Vinaya was not able to live a perfect and pure holy life for the extent of this life.'" "Venerable Sudinna, that is sufficient for your regret, sufficient for [your] remorse; that, after going forth in this well-expounded

⁴⁷ The name means "Offspring." This is the same word used by Sudinna's parents when they asked him to produce a child.

Dhamma-Vinaya you were⁴⁸ unable to live a perfect and pure holy life for the extent of this life. Venerable, didn't the Blessed One teach the Dhamma in many ways for the sake of dispassion, not for the sake of passion? For the sake of unbinding, not for the sake of bondage? For the sake of non-clinging, not for the sake of clinging? And here, Venerable, when the Dhamma was taught for the sake of dispassion, you set your mind on passion; when the Dhamma was taught for the sake of unbinding, you set your mind on bondage; when the Dhamma was taught for the sake of non-clinging, you set your mind on clinging. Venerable, didn't the Blessed One teach the Dhamma in many ways for the dissipation of passion, for the subduing of pride⁴⁹, for the removal of thirst, for the elimination of adherence, for the severing of cyclic existence, for the destruction of craving, for dispassion, for cessation, for Nibbāna? Venerable, didn't the Blessed One in many ways expound the abandoning of sensuality, the complete knowing of sensual perceptions, the removal of sensual thirst, the elimination of sensual thoughts, the calming of sensual fever? This is not, Venerable, for the faith of the faithless, or for the increase of the faithful. Rather, Venerable, this is for the faithlessness of the faithless, and it causes alteration in some of the faithful.

Then those monks, after reprimanding Venerable Sudinna in many ways, reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after assembling the community of monks, questioned Venerable Sudinna: "Is it true that you, Sudinna, engaged in sexual activity with your former female companion?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded [him]: "Foolish man, this is improper, inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it that you, foolish man, after going forth in this well-expounded Dhamma-Vinaya, will be unable to live a perfect and pure holy life for the extent of this life? Foolish man, hasn't the Dhamma been taught by me in many ways for the sake of dispassion... the calming of sensual fever? Foolish man, it would be better for you if your genitalia were placed in the mouth of a poisonous snake with deadly venom, yet not in a woman's genitalia. Foolish man, it would be better for you if your genitalia were placed in the mouth of a black snake, yet not in a woman's genitalia. Foolish man, it would be better for you if your genitalia were placed in a burning, blazing, glowing charcoal pit, and not in a woman's genitalia. For what reason? On account of that, foolish man, death might come, or death-like pain; however, from that condition you might not rearise in a wayward state, a bad destiny, downfall, hell. On account of this, foolish man, you might rearise in a wayward state, a bad destiny, downfall, hell. Foolish man, what you engaged⁵⁰ in there was not [in line with] the true Dhamma; it was the behavior of village[-people], the behavior of outcasts, corrupt, unclean, secretive, the attainment⁵¹ of couples. You, foolish man, are the first performer, the forerunner, of many unskillful things. This is not, foolish man, for the faith of the faithless, or for the increase of the faithful. Rather, foolish man, this is for the faithlessness of the faithless, and it causes alteration in some of the faithful."

⁴⁸ This is actually in the future tense in the text (ie, "you will be"); however, the context seems to indicate use of the past tense in translation.

⁴⁹ *Mada-nimmadana*. This can also mean "the removal of intoxication."

⁵⁰ In the text this verb is in the future tense. However, in English prose such a statement would be written using the past tense, and it is rendered here accordingly.

⁵¹ *Samāpatti*. This same word is used for spiritual attainments, such as deep concentration.

Then the Blessed One, after reprimanding Venerable Sudinna in many ways, spoke in dispraise of being difficult to put up with, difficult to support, having extensive wishes, discontent, [overly] social, and lazy. He spoke in praise of being easy to put up with, easy to support, having minimal wishes, content, self-effacing, austere, amiable, reducing [defilement], and arousing energy. After giving a Dhamma talk to the monks that was relevant and appropriate, he addressed the monks: “Therefore, monks, I will designate a training-rule for the monks on account of ten reasons: for the excellence of the Saṅgha, for the comfort of the Saṅgha, for the restraint of shameless people, for the comfortable abiding of well-behaved monks, for restraining existent taints⁵², for preventing taints in the future, for the faith of the faithless, for the increase of the faithful, for the stability of the true Dhamma, and for assisting the Vinaya. And thus, monks, you may recite this training-rule:

“If any monk engages in sexual activity: he is Pārājika⁵³, he is unaffiliated⁵⁴.”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion a certain monk was dwelling at Vesāli in the Great Grove. After taming a female monkey with food, he engaged in sexual activity with her. Then that monk, after dressing in the morning and taking his bowl and robe, entered Vesāli for alms. Furthermore, on this occasion, many monks, while wandering around visiting the [monastic] dwellings, approached that monk's residence. The monkey saw those monks coming from afar. After seeing them, she approached those monks; after approaching them, she shook her hips and tail in front of them, proffered her hips, and made an indication. Then it occurred to those monks, “Undoubtedly this monk engages in sexual activity with this monkey.” They hid to one side. Then that monk, after going for alms in Vesāli, walked back, bringing almsfood.

Then the monkey approached that monk. Then that monk, after eating part of the almsfood, gave part of it to the monkey. Then the monkey, after eating the almsfood, proffered her hips for that monk. Then that monk engaged in sexual activity with the monkey. Then the [other] monks said to that monk, “Venerable, wasn't a training-rule designated by the Blessed One? Why do you, Venerable, engage in sexual activity with a monkey?” “It is true, Venerable, that a training-rule was designated by the Blessed One; and that was for a human woman, not for an animal.” “Venerable, isn't this just like that? Venerable, this is improper, inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it that you, Venerable, after going forth in this well-expounded Dhamma-Vinaya, will be unable to live a perfect and pure holy life for the extent of this life? Venerable, didn't the Blessed One teach the Dhamma in many ways for

⁵² *Āsava*. Four *āsavas* are listed in the texts: sensuality {*kāma*}, existence {*bhava*}, [false] perspectives {*ditṭhi*}, and ignorance {*avijjā*}. The word *āsava* itself is translated in a wide variety of ways (such as influx, outflow, intoxicant, effluent, defilement, fermentation, etc.).

⁵³ Excluded, disqualified, expelled, etc. For an extended analysis of this word, see Ñāṇatusita p.55.

⁵⁴ *Asamvāsa*. Lit. “not co-habitant.”

the sake of dispassion... the calming of sensual fever? This is not, Venerable, for the faith of the faithless, or for the increase of the faithful. Rather, Venerable, this is for the faithlessness of the faithless, and it causes alteration in some of the faithful.”

Then those monks, after reprimanding that monk in many ways, reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after assembling the community of monks, questioned that monk: “Is it true that you, monk, engaged in sexual activity with a female monkey?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded [him]: “Foolish man, this is improper... Foolish man, hasn't the Dhamma been taught by me in many ways for the sake of dispassion... Foolish man, it would be better for you if your genitalia were placed in the mouth of a poisonous snake with deadly venom, yet not in a female monkey's genitalia... Foolish man, what you engaged in there was not [in line with] the true Dhamma; it was the behavior of village[-people], the behavior of outcasts, corrupt, unclean, secretive, the attainment of couples. This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk engages in sexual activity, even with a female animal: he is Pārājika, he is unaffiliated.”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion, many monks from Vesāli, sons of Vajjīs, ate as much as they wished, slept as much as they wished, and bathed as much as they wished. After eating, sleeping, and bathing as much as they wished and directing their attention unwisely, they engaged in sexual activity when they had not disavowed the training and had not declared [their] weakness. At a later time, when they were touched by disaster regarding their relatives, their wealth, and their health, they approached Venerable Ānanda and said, “Bhante Ānanda, we did not reproach the Buddha, the Dhamma, or the Saṅgha. We reproached ourselves, Bhante Ānanda, we reproached no others. We were unlucky, we had little merit, we who after going forth in this well-expounded Dhamma-Vinaya were unable to live a perfect and pure holy life for the extent of this life. Bhante Ānanda, if we were now to receive the going-forth in the Blessed One's presence, if we were to receive full ordination, then now we could live insightfully, committed to developing skillful states day after day, states that lead to enlightenment. It would be good, Bhante Ānanda, for you to report this matter to the Blessed One.” “Thus it is, Sir,” Venerable Ānanda replied to the Vesālin sons of Vajjīs. He approached the Blessed One; after approaching, he reported this matter.

“It is impossible, Ānanda, there is no chance that one may lift up a designated Pārājika training-rule on account of a Vajjī, the son of a Vajjī, or of a disciple.”

Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, if someone engages in sexual activity when he has not disavowed the training and has not declared [his] weakness,

when he has returned he is not to be given full ordination. However, monks, if someone engages in sexual activity when he has disavowed the training and has declared [his] weakness, when he has returned he is to be given full ordination. And thus, monks, you may recite this training-rule:

“If any monk who has undertaken the lifestyle and training of the monks, when he has not disavowed the training and has not declared [his] weakness, engages in sexual activity, even with a female animal: he is Pārājika, he is unaffiliated.”

Any: Whosoever is engaged like that, of that nature, called that, of that lineage, of that habit, who lives like that, of that conduct; senior, junior, or of middle[-rank]. This is what is referred to as “any.”

Monk: An “alms-mendicant” monk; a “relies on going for alms” monk; a “rag-wearer” monk; a monk by convention; a monk by acknowledgement; a “Come, monk”⁵⁵ monk; a “fully ordained by going to the three refuges”⁵⁶ monk; an auspicious monk; an essence-monk; a trainee monk; a monk beyond training; a “fully ordained by a unified Saṅgha using an unshakable action that is worthy to stand with the notification as the fourth [statement]”⁵⁷ monk. A monk who is fully ordained by a unified Saṅgha using an unshakable action that is worthy to stand with the notification as the fourth [statement]: in this case, this is what is meant by “monk.”

Training: Three [kinds of] training – the training in advanced virtue, the training in advanced thought, the training in advanced discernment. The training in advanced virtue: in this case, this is what is meant by “training.”

Lifestyle: Whatever training-rule has been designated by the Blessed One, that is called “lifestyle.” One trains in that, therefore this is what is referred to as “undertaken the lifestyle.”

When he has not disavowed the training and has not declared [his] weakness: Monks, there is a declaration of weakness where the training is not disavowed; and there is a declaration of weakness where the training is disavowed.

And what, monks, is a declaration of weakness where the training is not disavowed? Here, monks, a monk is full of longing and lacks much satisfaction [in the holy life]. Desiring to fall from the contemplative life; repelled, ashamed, and disgusted by a monk's existence; aspiring to a layman's existence; aspiring to a lay devotee's existence; aspiring to a monastery attendant's existence; aspiring to a novice's existence; aspiring to a [non-Buddhist] sectarian's existence; aspiring to a [non-Buddhist] sectarian devotee's

⁵⁵ “*Ehi bhikkhu.*” When the Buddha personally ordained someone he often did so simply by saying this phrase to the candidate.

⁵⁶ In the early days of the Saṅgha, ordination was simply a matter of verbally taking refuge in Buddha, Dhamma, and Saṅgha.

⁵⁷ This verbose descriptor refers to the final version of the ordination ceremony that eventually developed.

existence; aspiring to a non-contemplative's existence; aspiring to a non-Sakyan-son's existence: he says or indicates, "What if I were to disavow the Buddha?" This, monks, is a declaration of weakness where the training is not disavowed.

Or, full of longing... he says or indicates, "What if I were to disavow the Dhamma?" "...the Saṅgha?" "...the training?" "...the Vinaya?" "...the Pātimokkha?" "...the exposition?" "...[my] preceptor?" "...[my] teacher?" "...[my] co-resident?" "...[my] apprentice?" "...someone equivalent to [my] preceptor?" "...someone equivalent to [my] teacher?" "...my companions in the holy life?" "What if I were to become a layman?" "...a [lay] devotee?" "...a monastery attendant?" "...a novice?" "...a [non-Buddhist] sectarian?" "...a [non-Buddhist] sectarian devotee?" "...a non-contemplative?" "...a non-Sakyan-son?" This, monks, is also a declaration of weakness where the training is not disavowed.

Or, full of longing... he says or indicates, "When may I disavow the Buddha?"

Or.. "Perhaps I will disavow the Buddha..."

Or.. "All right, I might disavow the Buddha..."

Or.. "The Buddha might be disavowed by me..."

This, monks, is also a declaration of weakness where the training is not disavowed.

Or, full of longing... he says or indicates, "I remember my mother." "...father." "...brother." "...sister." "...son." "...daughter." "...wife." "...relatives." "...friends." "...village." "...town." "...city." "...field." "...land." "...unwrought gold." "...wrought gold." "...a craft." "...I remember previously laughing, talking, playing." This, monks, is also a declaration of weakness where the training is not disavowed.

Or.. "I have a mother, she needs to be supported by me." "...I have a father, he needs to be supported by me." "...brother..." "...sister..." "...son..." "...daughter..." "...wife..." "...relatives..." "I have friends, they need to be supported by me."

This, monks, is also a declaration of weakness where the training is not disavowed.

Or.. "I have a mother, she will be supported by me." "...father..." "...brother..." "...sister..." "...son..." "...daughter..." "...wife..." "...relatives..." "...friends..."

This, monks, is also a declaration of weakness where the training is not disavowed.

Or.. "I have a village, by means of that I will make a living..." "I have a town..." "...a field..." "...land..." "...unwrought gold..." "...wrought gold..." "...a craft..."

This, monks, is also a declaration of weakness where the training is not disavowed.

Or.. "This is difficult to do." "This is not easy to do." "This mode of conduct is difficult." "This mode of conduct is not easy." "I do not strive." "I do not struggle." "I do not enjoy [this]." "I do not strongly enjoy [this]."

This, monks, is also a declaration of weakness where the training is not disavowed.

And what, monks, is a declaration of weakness where the training is disavowed? Here, monks, a monk is full of longing... he says or indicates, "I disavow the Buddha."

This, monks, is a declaration of weakness where the training is disavowed.

Or.. “I disavow the Dhamma.” “...the Saṅgha.” “...the training.” “...the Vinaya.” “...the Pātimokkha.” “...the exposition.” “...[my] preceptor.” “...my teacher.” “...[my] co-resident.” “...[my] apprentice.” “...someone equivalent to [my] preceptor.” “...someone equivalent to [my] teacher.” “...my companions in the holy life.”

This, monks, is also a declaration of weakness where the training is disavowed.

Or.. “Remember me as a layman.” “...a [lay] devotee.” “...a monastery attendant.” “...a novice.” “...a [non-Buddhist] sectarian.” “...a [non-Buddhist] sectarian devotee.” “...a non-contemplative.” “...a non-Sakyan-son.”

This, monks, is also a declaration of weakness where the training is disavowed.

Or.. “That's enough of the Buddha for me...”⁵⁸

Or.. “What is there for me with the Buddha?...”

Or.. “I have no interest in the Buddha...”⁵⁹

Or.. “I am freed of the Buddha...”

This, monks, is also a declaration of weakness where the training is disavowed.

Or with whatever other epithets there are for the Buddha... for a non-Sakyan-son, one says or indicates by those attributes, or by those characteristics, or by those indications. This, monks, is also a declaration of weakness where the training is disavowed.

And how, monks, is the training not disavowed? Here, monks, by whatever attributes, characteristics, or indications by which the training is disavowed, a crazy person disavows the training: the training is not disavowed.

One disavows the training in the presence of a crazy person: ...not disavowed.

A deranged⁶⁰ person disavows the training: ...not disavowed.

One disavows the training in the presence of a deranged person: ...not disavowed.

A person tormented by pain disavows the training: ...not disavowed.

One disavows the training in the presence of a person tormented by pain: ...not disavowed.

One disavows the training in the presence of a deva: ...not disavowed.

One disavows the training in the presence of an animal: ...not disavowed.

One disavows the training using Ariyan [speech]⁶¹ in the presence of a foreigner and he does not understand: ...not disavowed.

One disavows the training using foreign [speech] in the presence of an Ariyan and he does not understand: ...not disavowed.

One disavows the training using Ariyan [speech] in the presence of an Ariyan and he does not understand: ...not disavowed.

One disavows the training using foreign [speech] in the presence of a foreigner and he does not understand: ...not disavowed.

One disavows the training as a joke: ...not disavowed.

⁵⁸ *Alaṃ me Buddhena.* Lit. “Enough for me with the Buddha.”

⁵⁹ *Na mam' attho Buddhena.* One could also render this “There is no benefit for me with the Buddha.”

⁶⁰ The text does not differentiate between *ummattaka* (crazy) and *khittacitta* (deranged).

⁶¹ *Ariyaka.* This may be a reference to the common language(s) used in northern India at the time.

One disavows the training [when speaking] hurriedly: ...not disavowed.
One makes it heard when one wishes to not be heard: ...not disavowed.
One does not make it heard when one wishes to be heard: ...not disavowed.
One makes it heard to a person lacking intellect: ...not disavowed.
One does not make it heard to a person possessing intellect: ...not disavowed.
One does not make it heard at all: ...not disavowed.
This, monks, is when the training is not disavowed.

Sexual activity: That which is not [in line with] the true Dhamma, the behavior of village[-people], the behavior of outcasts, corrupt, unclean, secretive, the attainment of couples.

Engages: Characteristic with characteristic, genitalia with genitalia, one causes to enter even to the extent of a mustard seed - this called "engages."

Even with a female animal: After engaging in sexual activity with an animal woman one is not a contemplative, not a Sakyan-son; no less so a human woman. Therefore it is said, "Even with a female animal."

He is Pārājika: Just as a person whose head has been cut off cannot live with that head reattached, in the same way a monk, after engaging in sexual activity, is not a contemplative, not a Sakyan-son. There it is said, "He is Pārājika."

Unaffiliated: When there is one action, one recitation, the same training - this is called "affiliated."⁶²

Three [kinds of] women - human woman, non-human woman, animal woman.
Three [kinds of] hermaphrodites - human hermaphrodite, non-human hermaphrodite, animal hermaphrodite.
Three [kinds of] neuters⁶³ - human neuter, non-human neuter, animal neuter.

For one engaging in sexual activity with a human woman in [any of] three paths, there is a Pārājika offense: the anus,⁶⁴ the vagina,⁶⁵ [or] the mouth.

⁶² *Samvāsa*. Lit. "co-habitation." "One action" and "one recitation" here refer to formal Saṅgha procedures that are performed by every monk living within a particular monastery. In the Buddha's time *samvāsa* referred only to those monks or nuns that live together within a single locale. In modern times it is often used in a much broader sense, possibly encompassing dozens or even hundreds of different monasteries; however, this has no basis in the Canon.

⁶³ *Paṇḍaka*. A person not classifiable as male, female, or hermaphrodite. As people with male genitalia, female genitalia, and both male and female genitalia are already mentioned, it follows that this refers to people with neither male nor female genitalia, such as a person born neuter or possibly a eunuch.

⁶⁴ *Vacca-magga*. Lit. "excrement-path."

⁶⁵ *Passāva-magga*. Lit. "urine-path."

For one engaging in sexual activity with a non-human woman... animal woman... human hermaphrodite... non-human hermaphrodite... animal hermaphrodite in [any of] three paths, there is a Pārājika offense: the anus, the vagina, [or] the mouth.

For one engaging in sexual activity with a human neuter... non-human neuter... animal neuter... human man... non-human man... animal man in [either of] two paths, there is a Pārājika offense: the anus [or] the mouth.

When the intention to engage is present, for a monk causing his genitalia to enter the anus of a human woman: a Pārājika offense.

When the intention to engage is present, for a monk causing his genitalia to enter the vagina of a human woman: a Pārājika offense.

When the intention to engage is present, for a monk causing his genitalia to enter the mouth of a human woman: a Pārājika offense.

When the intention to engage is present, for a monk causing his genitalia to enter the anus of a non-human woman... animal woman... human hermaphrodite... non-human hermaphrodite... animal hermaphrodite... human neuter... non-human neuter... animal neuter... human man... non-human man... animal man: a Pārājika offense.⁶⁶

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her anus. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense.

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her anus. If he does not consent when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense.

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her anus. If he does not consent when it is entering, does not consent when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense.

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her anus. If he does not consent when it is entering, does not consent when it has entered, does not consent when it remains, [and] consents when it is withdrawing: a Pārājika offense.

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her anus. If he does not consent when it is entering, does not consent when it has entered, does not consent when it remains, [and] does not consent when it is withdrawing: non-offense.

⁶⁶ This passage is abbreviated in this manner in the Pāli text. Presumably it is to be understood as applying to the three “paths” for those with female genitalia, and the two “paths” for those without.

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her vagina... with her mouth. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a human woman who is waking up... sleeping... intoxicated... crazy... negligent... dead [and] not decomposed⁶⁷... dead [and] not mostly decomposed...: a Pārājika offense. After bringing a human woman who is dead [and] mostly decomposed into the presence of a monk, he makes her sit on his genitalia with her anus... vagina... mouth. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a non-human woman...animal woman... human hermaphrodite... non-human hermaphrodite... animal hermaphrodite into the presence of a monk, makes it sit on his genitalia with its anus... vagina... mouth. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a non-human woman...animal woman... human hermaphrodite... non-human hermaphrodite... animal hermaphrodite who is waking up... sleeping... intoxicated... crazy... negligent... dead [and] not decomposed... dead [and] not mostly decomposed...: a Pārājika offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a human neuter... non-human neuter... animal neuter into the presence of a monk, makes it sit on his genitalia with its anus... mouth. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a human neuter... non-human neuter... animal neuter who is waking up... sleeping... intoxicated... crazy... negligent... dead [and] not decomposed... dead [and] not mostly decomposed...: a Pārājika offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a human man... non-human man... animal man into the presence of a monk, makes it sit on his genitalia with its anus... mouth. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a human man... non-human man... animal man who is waking up... sleeping... intoxicated... crazy... negligent... dead [and] not decomposed...

⁶⁷ *Khāyita*. Lit. “chewed.” In ancient India corpses were often left exposed rather than buried or cremated, and were prone to being devoured by scavengers. Thus the literal meaning may be intended.

dead [and] not mostly decomposed...: a Pārājika offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a human woman... animal hermaphrodite... makes it sit on his genitalia with its anus... vagina... mouth, covered to uncovered, uncovered to covered, covered to covered, [or] uncovered to uncovered. If he consents...: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a human woman... animal hermaphrodite... waking... dead [and] not mostly decomposed... covered to uncovered, uncovered to covered, covered to covered, [or] uncovered to uncovered. If he consents...: a Pārājika offense... if he does not consent: non-offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a human neuter... animal man into the presence of a monk, makes it sit on his genitalia with its anus... mouth, covered to uncovered, uncovered to covered, covered to covered, [or] uncovered to uncovered. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a human neuter... animal man who is waking up... sleeping... intoxicated... crazy... negligent... dead [and] not decomposed... dead [and] not mostly decomposed... covered to uncovered, uncovered to covered, covered to covered, [or] uncovered to uncovered. If he consents...: a Pārājika offense... if he does not consent: non-offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a monk into the presence of a human woman, makes him sit on her anus... vagina... mouth with his genitalia... covered to uncovered, uncovered to covered, covered to covered, [or] uncovered to uncovered. If he consents...: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a monk into the presence of a non-human woman... animal man... if he consents: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a monk into the presence of a human woman... animal man who is sleeping... dead [and] not mostly decomposed... if he consents: a Pārājika offense... if he does not consent: non-offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy king... enemy bandit... enemy rogue... enemy *uppalagandha*⁶⁸... {as above}

⁶⁸ Or possibly *Uppalagandha* (Lotus-scent). It is unclear what this idiom refers to, and it appears nowhere else in the Canon.

One makes a path enter a path: a Pārājika offense. One makes a non-path enter a path: a Pārājika offense. One makes a path enter a non-path: a Pārājika offense. One makes a non-path enter a non-path: a Thullaccaya offense.⁶⁹

A monk commits depravity on a sleeping monk; when he is awake, he consents: both are to be expelled. When he is awake, he does not consent: The corrupter is to be expelled. A monk commits depravity on a sleeping novice; when he is awake, he consents: both are to be expelled. When he is awake, he does not consent: The corrupter is to be expelled. A novice commits depravity on a sleeping monk; when he is awake, he consents: both are to be expelled. When he is awake, he does not consent: The corrupter is to be expelled. A novice commits depravity on a sleeping novice; when he is awake, he consents: both are to be expelled. When he is awake, he does not consent: The corrupter is to be expelled.

Non-offense[s]: For one not knowing; for one not consenting; for one who is crazy; for one who is deranged; for one tormented by pain; for the first offender.

On this occasion a certain monk engaged in sexual activity with a female monkey. He was regretful, [thinking] “A training-rule was designated by the Blessed One. Have I committed a Pārājika offense?” He reported this matter to the Blessed One. “Monk, you have committed a Pārājika offense.”

On this occasion many monks from Vesāli, sons of Vajjīs, engaged in sexual activity when they had not disavowed the training and had not declared [their] weakness. They were regretful, [thinking] “A training-rule was designated by the Blessed One. Have we committed a Pārājika offense?” They reported this matter to the Blessed One. “Monks, you have committed a Pārājika offense.”

On this occasion it occurred to a certain monk, “In this way there will be no offense for me.” He engaged in sexual activity with a layman's genitalia... “Monk, you have committed a Pārājika offense.”

On this occasion it occurred to a certain monk, “In this way there will be no offense for me.” After becoming naked, he engaged in sexual activity... “Monk, you have committed a Pārājika offense.”

On this occasion it occurred to a certain monk, “In this way there will be no offense for me.” After dressing in grass clothing... bark clothing... wooden clothing... a hair blanket... a horse-hair blanket... owl feathers... antelope⁷⁰ hide, he engaged in sexual activity... “Monk, you have committed a Pārājika offense.”

⁶⁹ Based on the definition of “Engages” given earlier in the rule, this would appear to mean: genitalia with genitalia; mouth/anus with genitalia; genitalia with mouth/anus; mouth/anus with mouth/anus.

⁷⁰ *Ajina* PED translates this “antelope,” CPPD as “cheetah.” It may also be “goat” (from *aja*).

On this occasion a certain alms-going monk, became impassioned after seeing a girl reclining on a bench, and entered her genitalia with a thumb. She made [the most of] the time⁷¹... “Monk, this is not a Pārājika offense. This is a Saṅghādisesa offense.”

On this occasion a certain young man was enamored with the nun Uppalavaṇṇā. Then, after the nun Uppalavaṇṇā entered the village for alms, that young man hid in [her] hut. When the nun Uppalavaṇṇā returned from almsround, washed her feet, and entered the hut, she sat on the bed. Then that young man grabbed the nun Uppalavaṇṇā and defiled her. The nun Uppalavaṇṇā reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One. “There is no offense, monks, as she was not consenting.”

On this occasion, female genitalia appeared on a certain monk. They reported this matter to the Blessed One. “Monks, I allow [her] to join the nuns, with the same preceptor and the same seniority⁷². Whatever are offenses for the monks as well as for the nuns, those offenses can be cleared in the presence of the nuns. Whatever are offenses for the monks but not for the nuns, those offenses are non-offenses.”

On this occasion, male genitalia appeared on a certain nun. They reported this matter to the Blessed One. “Monks, I allow [him] to join the monks, with the same preceptor and the same seniority. Whatever are offenses for the nuns as well as for the monks, those offenses can be cleared in the presence of the monks. Whatever are offenses for the nuns but not for the monks, those offenses are non-offenses.”

On this occasion it occurred to a certain monk, “In this way there will be no offense for me.” He engaged in sexual activity with his mother... daughter... sister.. “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk engaged in sexual activity with his former female companion... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk had a flexible back. Oppressed by a lack of higher satisfaction, he took up his own genitalia with his mouth... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk [had genitalia that] hung down. Oppressed by a lack of higher satisfaction, he made his own genitalia enter his own anus... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk saw a dead body. On that body there was a wound bordering on its genitalia. [Thinking] “In this way there will be no offense for me,” after

⁷¹ *Kālam akāsi*. Lit. “did time.” While this is usually an idiom for death, that seems a bit extreme in this case. It seems more likely that this refers to her reaction to the monk's conduct.

⁷² *Tāṇiyeva vassāni*. Lit. “Those very Vassas.” This appears to mean that if a monk of 10 years' seniority becomes a woman, then she is automatically a nun of 10 years' seniority.

making [his] genitalia enter the wound, he took it out by the genitalia⁷³... “Monk, you have committed a Pārājika offense.”

On this occasion a certain impassioned monk touched the [sexual] characteristic of a plaster image with his genitalia... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion a certain impassioned monk touched the [sexual] characteristic of a wooden doll with a his genitalia... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion a monk named Sundara, a renunciate, was going on the street from Rājagaha. A certain woman [said], “Bhante, wait a moment, I will bow to [you].” She, while bowing to [him], lifted up [his] lower robe and took up [his] genitalia with [her] mouth... “Did you consent, monk?” “I did not consent, Blessed One.” “There is no offense, monk, as [you] were not consenting.”

On this occasion a certain woman, after seeing a monk, said, “Come, Bhante, engage in sexual activity.” “Enough, sister, that is not allowed.” “Come, Bhante, I will put forth effort. Don't you put forth effort. In this way there will be no offense for you.” The monk acted accordingly... “Monk, you have committed a Pārājika offense.”

On this occasion a certain woman, after seeing a monk, said, “Come, Bhante, engage in sexual activity.” “Enough, sister, that is not allowed.” “Come, Bhante, you put forth effort. I will not put forth effort. In this way there will be no offense for you.” The monk acted accordingly... “Monk, you have committed a Pārājika offense.”

On this occasion a certain woman, after seeing a monk, said, “Come, Bhante, engage in sexual activity.” “Enough, sister, that is not allowed.” “Come, Bhante, after rubbing inside, release outside. In this way there will be no offense for you.” The monk acted accordingly... “Monk, you have committed a Pārājika offense.”

On this occasion a certain woman, after seeing a monk, said, “Come, Bhante, engage in sexual activity.” “Enough, sister, that is not allowed.” “Come, Bhante, after rubbing outside, release inside. In this way there will be no offense for you.” The monk acted accordingly... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after going to a cemetery, saw a non-decomposed corpse and engaged in sexual activity with it... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after going to a cemetery, saw a mostly non-decomposed corpse and engaged in sexual activity with it... “Monk, you have committed a Pārājika offense.”

⁷³ The grammar of this sentence offers no hint as to *whose* genitalia is meant here - the monk's or the corpse's. The lack of the clause “his own,” which appeared in the two previous rules, may indicate that this refers to the corpse's genitalia.

On this occasion a certain monk, after going to a cemetery, saw a mostly decomposed corpse and engaged in sexual activity with it... “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain monk, after going to a cemetery, saw a decapitated head. While holding its mouth in a circular position, he made his genitalia enter... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after going to a cemetery, saw a decapitated head. While not holding its mouth in a circular position, he made his genitalia enter... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion a certain monk was infatuated with a certain woman. She died, and was thrown into a cemetery. The bones were scattered. Then that monk, after going to the cemetery and collecting the bones, brought [his] genitalia into [its] genitalia... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion a monk engaged in sexual activity with a female dragon⁷⁴... a female spirit... a female ghost... a neuter person... “Monk, you have committed a Pārājika offense.”

On this occasion there was a certain ability-impaired monk. [Thinking] “I do not feel pleasure or pain, [therefore] there will be no offense for me,” he engaged in sexual activity. They reported this matter to the Blessed One. “Monks, whether this foolish man felt or not, it is a Pārājika offense.”

On this occasion a certain monk [thought] “I will engage in sexual activity with a woman.” When he had only touched [her] he was regretful... “Monk, this is not a Pārājika offense. This is a Saṅghādisesa offense.”

On this occasion a certain monk at Bhaddiya had gone to the Grove of Rebirth for the day, and had lain down. All his limbs were stiff with wind. A certain woman, after seeing [him], and sitting on his genitalia, did as much as she wished and left. Monks, after seeing [that he was] wet, reported this matter to the Blessed One. “Monks, by means of five factors genitalia are workable - with lust, with [the need to release] excrement, with [the need to release] urine, with wind, [or] when bitten by venereal insects. Monks, by these five factors genitalia are workable. It is impossible, monks, there is no chance that this monk's genitalia was workable by means of lust. Monks, this monk is an arahant. Monks, there is no offense for that monk.”

On this occasion a certain monk at Sāvatti had gone to the Blind Grove for the day, and had lain down. A certain female cow-herder, after seeing [him], sat on [his] genitalia. The monk consented when it was entering, consented when it had entered, consented when it

⁷⁴ *Nāga*. A serpent-deity with spiritual powers, such as the ability to appear in the form of a human.

remained, and consented when it was withdrawing... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk at Sāvatti had gone to the Blind Grove for the day, and had lain down. A certain female goat-herder... wood-gatherer... dung-gatherer, after seeing [him], sat on [his] genitalia. The monk consented when it was entering, consented when it had entered, consented when it remained, and consented when it was withdrawing... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk at Vesāli had gone to the Great Grove for the day, and had lain down. A certain woman, after seeing him, sat on his genitalia, did as much as she wished, and stood nearby laughing. After the monk woke up, he said to that woman, “This was your doing?” “Yes, that was my doing.” He was regretful... “Did you consent, monk?” “I did not know, Blessed One.” “There is no offense, monk, as you did not know.”

On this occasion a certain monk at Vesāli had gone to the Great Grove for the day, and had lain down with his side to a tree. A certain woman, after seeing [him], sat on his genitalia. The monk quickly rose up... “Did you consent, monk?” “I did not consent, Blessed One.” “There is no offense, monk, as you did not consent.”

On this occasion a certain monk at Vesāli had gone to the Great Grove for the day. After opening the door [of his cabin], he laid down. All his limbs were stiff with wind. Furthermore, on this occasion, many women bringing fragrances and garlands went to the park, intent on seeing the monastery. Then those women, after seeing that monk, sat on his genitalia and did as much as they wished. After saying, “Ah, this is a bull of a man!” and gathering their fragrances and garlands, they left. Monks, after seeing [that he was] wet, reported this matter to the Blessed One. “Monks, by means of five factors genitalia are workable... Monks, this monk is an arahant. Monks, there is no offense for that monk. Monks, I allow [you] to spend the day in seclusion after closing the door.”

On this occasion a certain monk from Bharukaccha, after engaging in sexual activity with his former female companion in a dream, [thought] “I am not a contemplative [anymore]. I will disrobe.” While going to Bharukaccha, he saw Venerable Upāli⁷⁵ and reported this matter [to him]. Venerable Upāli said, “There is no offense, Venerable, as it was in a dream.”

On this occasion there was a female lay devotee at Rājagaha, named Supabbā, whose faith was muddled. She had this perspective: “She who gives sexual activity gives the supreme gift.” After seeing a monk, she said, “Come, Bhante, engage in sexual activity.” “Enough, Sister, that is not allowed.” “Come, Bhante, rub between my thighs. In this way there will be no offense for you...” “Come, Bhante, rub my navel...” “...my belly...” “...my armpit...” “...my neck...” “...my ear...” “...my hair...” “...between my fingers...” “Come, Bhante, after coming close with my hand, I will make you release. In this way there will be no offense for you.” The monk acted accordingly... “Monk, this is not a Pārājika offense. This is a Saṅghādisesa offense.”

⁷⁵ Declared by the Buddha to be the foremost expert on Vinaya among the monks.

On this occasion there was a female lay devotee at Sāvatti, named Saddhā, whose faith was muddled. She had this perspective: “She who gives sexual activity gives the supreme gift.” After seeing a monk, she said, “Come, Bhante, engage in sexual activity.” “Enough, Sister, that is not allowed.” “Come, Bhante, rub between my thighs... I will make you release. In this way there will be no offense for you.” The monk acted accordingly... “Monk, this is not a Pārājika offense. This is a Saṅghādisesa offense.”

On this occasion, some young Licchavi men, after seizing a monk, made him commit depravity with a nun... with a female trainee... with a female novice. [When] both consented: both are to be expelled. [When] both did not consent: a non-offense for both.

On this occasion, some young Licchavi men, after seizing a monk, made him commit depravity with a prostitute... with a neuter person... with a laywoman. [When] the monk consented: he is to be expelled. [When] the monk did not consent: a non-offense for the monk.

On this occasion, some young Licchavi men, after seizing [some] monks, made them commit depravity with each other. [When] both consented: both are to be expelled. [When] both did not consent: a non-offense for both.

On this occasion a certain monk, an old renunciate, went to see his former female companion. [Saying] “Come, Bhante, disrobe,” she grabbed [him]. When stepping back, the monk fell on his back. She subdued him from above and sat on his genitalia... “Did you consent, monk?” “I did not consent, Blessed One.” “There is no offense, monk, as you did not consent.”

On this occasion a certain monk was living in the forest. A fawn, after going to the place where that monk was urinating, took up [his] genitalia with its mouth while drinking [his] urine. The monk consented... “Monk, you have committed a Pārājika offense.”

Pārājika #2: Grand Theft

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, at Vulture Peak Mountain. Furthermore, on this occasion, many monks who were acquaintances and friends, after making grass huts on the slope of Isigili⁷⁶, went there for the Rains⁷⁷. Also, Venerable Dhaniya, the potter's son⁷⁸, after making a grass hut on the slope of Isigili, went there for the Rains. Then those monks, when they emerged from the Rains at the end of the three months, broke down their grass huts, put away the grass and wood, and left on a journey in the countryside. Venerable Dhaniya, however, lived the Rains, the cold season, and the hot season⁷⁹ right there. Then when Venerable Dhaniya had entered the village for alms, grass-gatherers and wood-gatherers broke down his grass hut, took the grass and wood, and left. A second time as well, Venerable Dhaniya collected grass and wood and built a grass hut. A second time as well, when Venerable Dhaniya had entered the village for alms, grass-gatherers and wood-gatherers broke down his grass hut, took the grass and wood, and left. A third time as well... took the grass and wood, and left.

Then it occurred to Venerable Dhaniya, “For the third time, when I had entered the village for alms, grass-gatherers and wood-gatherers broke down my grass hut, took the grass and wood, and left. However, I am well-trained and not deficient in my own teacher's pottery-work, and accomplished in that craft. What if, after kneading mud myself, I were to build a hut made entirely of clay?” Then Venerable Dhaniya, after kneading mud himself and building a hut made entirely of clay, gathered grass, wood, and cow-dung, and baked that hut. That hut was lovely, attractive, pleasing; it was blood-red, just like Indra's guardian⁸⁰. Just like the sound of a bell was the sound of that hut.

Then the Blessed One, while descending from Vulture Peak Mountain with many monks, saw that hut - lovely, attractive, pleasing, blood-red. After seeing this, he addressed the monks: “Monks, what is that lovely, attractive, pleasing, blood-red thing, just like Indra's guardian?” Then those monks reported this matter to the Blessed One. The Buddha, the Blessed One, reprimanded: “Monks, this is improper for that foolish man; inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it, monks, that the foolish man will build a hut made entirely of clay? Monks, shouldn't this foolish man have compassion, mercy, and non-cruelty for living beings? Go, monks, break down that hut. Don't let the latest generation bring about destruction of living beings. And, monks, a hut made entirely of clay is not to be built. If anyone builds [one]: a Dukkaṭa offense.” “Yes, Bhante,” those monks replied to the Blessed One. They approached that hut; after approaching, they broke it down. Then Venerable Dhaniya said to those monks, “Venerables, why do you break down my hut?” “Venerable, the Blessed One makes us

⁷⁶ Lit. “Swallower of sages.” See MN116.

⁷⁷ *Vassa*. An annual three-month retreat period mandated for monks and nuns, during India's four-month rainy season. With some exceptions, a monastic stays in one monastery during this time.

⁷⁸ This identifier is repeated throughout the text. For the sake of brevity, it is omitted after this point.

⁷⁹ That is, the whole year.

⁸⁰ *Indagopaka*. PED gives this as a kind of beetle (apparently a blood-red kind); however there is nothing in the texts to support that rendering, and thus this term has been translated literally. Indra is a high-ranking deva, more commonly known in Buddhist texts by the name Sakka.

break it down.” “Break it down, Venerables, if the Dhamma-Master makes you break it down.”

Then it occurred to Venerable Dhaniya, “For the third time, when I had entered the village for alms, grass-gatherers and wood-gatherers broke down my grass hut, took the grass and wood, and left. Also, the hut made entirely of clay that I built was ordered to be broken down by the Blessed One. There is an acquaintance of mine who is a clerk at a lumber-yard. What if, after asking the lumber-yard clerk for lumber, I were to build a hut from lumber?” Then Venerable Dhaniya approached the lumber-yard clerk; after approaching, he said to him, “For the third time, sir, when I had entered the village for alms, grass-gatherers and wood-gatherers broke down my grass hut, took the grass and wood, and left. Also, the hut made entirely of clay that I built was ordered to be broken down by the Blessed One. Sir, give me lumber. I wish to build a hut from lumber.” “Bhante, there is no lumber that I can give to the gentleman. Bhante, there is lumber appropriated for the king, designated for city-repairs, set aside for the sake of emergencies. If the king causes [me] to give that lumber, you may take it, Bhante.” “Sir, it has been given [to me] by the king.” Then it occurred to the lumber-yard clerk, “These Sakyan-son contemplatives are in accordance with Dhamma, peaceful, divine, truthful, virtuous, characteristically wholesome. The king has great faith in them as well. It is not appropriate to make ungiven what has been given.” Then the lumber-yard clerk said to Venerable Dhaniya, “Take it, Bhante.” Then Venerable Dhaniya, after having that lumber cut into planks, had it carried off with wagons, and made a hut from lumber.

Then the brahmin Vassakāra, the Magadhan prime minister, while overseeing work in Rājagaha, approached the lumber-yard clerk; after approaching, he said to him, “I say! There is lumber which was appropriated for the king, designated for city-repairs, set aside for the sake of emergencies! Where is that lumber?” “Master, that lumber was given by the king to Sir Dhaniya.” Then the brahmin Vassakāra was displeased, [thinking] “How is it that the king will give the lumber which was appropriated for the king, designated for city-repairs, set aside for the sake of emergencies, to Dhaniya?” Then the brahmin Vassakāra approached King Seniya Bimbisāra of Magadha; after approaching, he said to him, “Is it true, King, that the lumber which was appropriated for the king, designated for city-repairs, set aside for the sake of emergencies, was given to Dhaniya?” “Who said that?” “The lumber-yard clerk, King.” “Therefore, Brahmin, arrest the lumber-yard clerk.” Then the brahmin Vassakāra arrested the lumber-yard clerk in restraints. Venerable Dhaniya saw the lumber-yard clerk being led out in restraints. After seeing this, he said to him, “Sir, why are you being led out in restraints?” “Bhante, this is the obligation for that lumber.” “Go, Sir, I will come too.” “Come, Bhante, before I am flogged.”

Then Venerable Dhaniya approached the dwelling of King Seniya Bimbisāra of Magadha; after approaching, he sat on the designated seat. Then King Seniya Bimbisāra of Magadha approached Venerable Dhaniya; after approaching and paying respects to Venerable Dhaniya, he sat to one side. When he was seated to one side, King Seniya Bimbisāra of Magadha said to Venerable Dhaniya, “Is it true, Bhante, that the lumber which was appropriated for the king, designated for city-repairs, set aside for the sake of

emergencies, was given by me to the gentleman?" "Yes, Great King." "Bhante, we kings have many duties, many things to do. After giving we do not remember. Come then, Bhante, remind me." "Do you remember, Great King, when you were newly coronated, this kind of statement was spoken: 'Grass, wood, and water are given to contemplatives and priests; let them make use of it?'" "I remember, Bhante. There are, Bhante, contemplatives and priests who are modest, conscientious, desirous of training. For them regret arises even [when taking] small amounts. My speech was for them, in reference to unclaimed [supplies] in the forest. But you, Bhante, think to take ungiven lumber using that pretext! Why should one like me flog, restrain, or exile a contemplative or priest living in [my] kingdom? Go, Bhante, you are freed on account of your hair⁸¹. Don't do something like this ever again."

People denounced, criticized, and castigated: "These Sakyan-son contemplatives are shameless, unvirtuous liars. Yet they claim to be in accordance with Dhamma, peaceful, divine, truthful, virtuous, characteristically wholesome! They don't have the aspects of a contemplative, they don't have the aspects of a priest. Their contemplative-aspect has been lost, their priest-aspect has been lost. Where is their contemplative-aspect, where is their priest-aspect? Their contemplative-aspect has left, their priest-aspect has left. They even deceive the king - what about other people?" Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes - content, modest, conscientious, [and] desirous of training - denounced, criticized, and castigated: "How is it that Venerable Dhaniya will take the king's lumber when it was not given?" Then those monks, after reprimanding Venerable Dhaniya in various ways, reported this matter to the Blessed One. Then the Blessed One, on account of this incident, on account of this precedent, after assembling the community of monks, questioned Venerable Dhaniya: "Is it true that you, Dhaniya, took the king's lumber when it was not given?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded [him], "This is improper, foolish man; inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it that you, foolish man, will take the king's lumber when it was not given? This is not, foolish man, for the faith of the faithless or for the increase of the faithful. Rather, foolish man, this is for the faithlessness of the faithless, and it causes alteration in some of the faithful."

Furthermore, on this occasion, a certain former magistrate-minister who had gone forth among the monks was seated not far from the Blessed One. Then the Blessed One said to that monk, "Monk, on account of how much does King Seniya Bimbisāra of Magadha, after seizing a thief, flog, restrain, or exile him?" "With a *pāda*⁸², Blessed One, or with [something] worth a *pāda*." On this occasion in Rājagaha a *pāda* was worth five *māsaka*. Then the Blessed One, after reprimanding Venerable Dhaniya in many ways... "And thus, monks, you may recite this training-rule:

"If, in a manner considered to be theft, any monk takes something that has not been given, when in the case of such stealing kings might arrest a thief and flog,

⁸¹ As a primary external characteristic of a monk is his shaven head, this might be a way of saying "You are freed because you are a monk."

⁸² A unit of money. Its approximate worth in modern terms is uncertain.

restrain, or exile him, [saying] 'You are a bandit, a fool, a madman, a thief,' the monk taking something of that sort which has not been given is also Pārājika, he is unaffiliated."

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion, [some] group-of-six monks, after going to a [place where] laundry was spread and taking down⁸³ the launderer's goods, took them to the monastery and distributed them. The [other] monks said, "You have a lot of merit, Venerables. Many robes have arisen for you." "Where is our merit from, Venerable? [Just] now, after going to a [place where] laundry was spread, we took down the launderer's goods." "Venerables, wasn't a training-rule designated by the Blessed One? Venerables, why did you steal⁸⁴ the launderer's goods?" "It is true, Venerable, that a training-rule was designated by the Blessed One. And that was in reference to village[s], not the wilderness." "Venerables, isn't this just like that? This is improper, Venerables; inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it that you, Venerables, will steal a launderer's goods? This is not, Venerables, for the faith of the faithless... alteration in some of the faithful." Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... "Is it true that you, monks, after going to a [place where] laundry was spread, stole the launderer's goods?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded [them]: "This is improper... not to be done. How is it that you, foolish men, will steal a launderer's goods? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If, in a manner considered to be theft, any monk takes from a village or wilderness something that has not been given, when in the case of such stealing kings might arrest a thief and flog, restrain, or exile him, [saying] 'You are a bandit, a fool, a madman, a thief,' the monk taking something of that sort which has not been given is also Pārājika, he is unaffiliated."

Any monk: ...

Village: One small building is a village, two small buildings... three... four small buildings is also a village, with people... without people⁸⁵... enclosed... unenclosed... an established cattle-rest... a caravan that has settled down for more than four months is also called a village.

Vicinity of a village: For an enclosed village: the distance an average man standing at the threshold [of the enclosure] can throw a stone. For an unenclosed village: the distance an average man standing in the vicinity of a house can throw a stone.

⁸³ *Avaharati*. Lit. "takes down." This also has the idiomatic meaning of "steals."

⁸⁴ *Avaharati*. From this point onwards it is translated by its idiomatic meaning.

⁸⁵ *Amanussa*. Usually translated "non-human," referring to beings that are spirits, devas, etc. This may be the intended meaning here - a village inhabited by non-human beings.

Wilderness: After setting aside village[s] and the vicinity of village[s], the remainder is called “wilderness.”

Not given: Whatever is not given, not relinquished, not abandoned; protected, guarded, owned⁸⁶, received by another [person]. That is called “not given.”

Considered to be theft: The intention of theft⁸⁷, the intention of stealing.

Takes: Takes, carries, takes down, disrupts [its] position, makes [it] fall from [its] place, passes a specified [time]⁸⁸.

In the case of such [stealing]: A *pāda*, worth a *pāda*, or in excess of a *pāda*.

Kings: King of the land, king of a district, governor of an area, an intermediary bureaucrat, a magistrate, a minister, or those who command the enactment of maiming [or] execution.

Bandit: One who takes five *māsaka*, in excess of five *māsaka*, or the equivalent, when it has not been given, in a manner considered to be theft.

Flog: One strikes with a hand, a foot, a whip, a cane, a half-rod, or by cutting.

Restrain: One restrains him with a binding of ropes, fetters, or chains; or by restriction to a house, city, village, or town; or one has him guarded by a man.

Exile: One exiles him from a village, town, city, province, or country,

“You are a bandit, a fool, a madman, a thief:” This is verbal abuse.

Of that sort: A *pāda*, worth a *pāda*, or in excess of a *pāda*.

Taking: Taking, carrying, taking down, disrupting [its] position, making [it] fall from [its] place, passing a specified [time].

Also: This refers to the preceding [rule].

He is Pārājika: Just as a yellow leaf released from the branch is incapable of becoming green, in the same way, after taking a *pāda*, [something] worth a *pāda*, or in excess of a *pāda*, which has not been given, in a manner considered to be theft, a monk is not a contemplative, not a son of the Sakyan. Therefore it is said, “He is Pārājika.”

Unaffiliated: When there is one action, one recitation, the same training – this is called “affiliated.” This is not with him. Therefore it is said, “[He is] unaffiliated.”

⁸⁶ *Mamāyita*. Denominative from *mama* (“mine”). A more literal rendering could be “thought of as ‘mine.’”

⁸⁷ *Theyyacitta*. Lit. “theft-mind.”

⁸⁸ See below, in the paragraph marked “An action by specification,” for clarification on this last phrase.

[Table of contents:] In the earth, on the ground, in the sky, in the open air, in water, on a boat, in a vehicle, in a [carried] load, in a park, in a dwelling, in a field, on land, in a village, in a wilderness, water, tooth-wood, a forest tree, being transported, deposited nearby, a toll-house, a living being, a footless being, a biped, a quadruped, a multiped, a seeker, a safe-keeper, arranged theft, an action by specification, an action when indicated.

In the earth: There is property which has been placed in the earth, buried and concealed. [Thinking] “I will steal property that is in the earth,” with the intention of theft, one searches for a partner, shovel, or basket, or one goes [there]: a Dukkaṭa offense. One cuts wood or vines that have grown there: a Dukkaṭa offense. One digs, arranges, or removes dirt there: a Dukkaṭa offense. One touches the container: a Dukkaṭa offense. One makes it move⁸⁹ from its place: a Pārājika offense. After making one's own container enter, one touches [property] worth five or more *māsaka* with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it enter one's own container, or one separates off a fistful: a Pārājika offense. One touches property that is strung together, a chain, necklace, waistband, cloak, or wrapping with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. After grasping the end of it, one lifts it up: a Thullaccaya offense. One draws it out as it rubs [against its place]: a Thullaccaya offense. When one makes even as much as the tip of a hair emerge from the container's mouth: a Pārājika offense. In a single undertaking, one drinks ghee, oil, honey, or molasses worth five or more *māsaka* with the intention of theft: a Pārājika offense. One breaks, cuts, burns, or makes [it] unusable right there⁹⁰: a Dukkaṭa offense.

On the ground: There is property which has been placed on the ground. [Thinking] “I will steal property that is on the ground,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

In the sky: There is property which is in the sky. A peacock, pigeon⁹¹, partridge, or quail; or a cloak, hat, raw gold, or worked gold that splits off and falls. [Thinking] “I will steal property that is in the sky,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One interrupts [its] movement: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

In the open air: There is property which is in the open air. It is hung on a bed, chair, a rack for robes, a rope for [hanging] robes, a peg in the wall, an ivory [hook], or a tree; even just on a bowl stand. [Thinking] “I will steal property that is in the open air,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

⁸⁹ *Cāveti*. Lit. “causes to fall.”

⁹⁰ That is, without moving it from its place.

⁹¹ *Kapiñjara*. This word appears nowhere else in the Canon. This rendering is conjectural.

In water: There is property which has been placed in water. [Thinking] “I will steal property that is in water,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One plunges into or emerges from [the water]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. There [may be] something that grew there – a blue lotus, a red lotus, a white lotus, a lotus stalk, a fish, or a turtle – that is worth five *māsaka* or in excess of five *māsaka*. One touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Boat: By means of which one crosses over [water]. **On a boat:** There is property which is on a boat. [Thinking] “I will steal property that is on a boat,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] “I will steal the boat,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One detaches its mooring: a Dukkaṭa offense. After detaching its mooring, one touches it: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it shift upriver, downriver, or across, even as much as the tip of a hair: a Pārājika offense.

Vehicle: A litter, carriage, wagon, [or] chariot. **In a vehicle:** There is property which has been placed in a vehicle⁹². [Thinking] “I will steal property that is in a vehicle,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] “I will steal the vehicle,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

A [carried] load: A load on the head, the shoulder, [or] the waist; or it hangs. With the intention of theft, one touches a load on a head: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it go down to the shoulder: a Pārājika offense. With the intention of theft, one touches a load on a shoulder: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it go down to the waist: a Pārājika offense. With the intention of theft, one touches a load on the waist: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One grasps it with a hand: a Pārājika offense. With the intention of theft, one sets down a load in a hand onto the ground: a Pārājika offense. With the intention of theft, one takes it up from the ground: a Pārājika offense.

Park: A flower-park [or] a fruit-park. **In a park:** There is property which has been placed in a park in [one of] four places – in the earth, on the ground, in the sky, in the open air. [Thinking] “I will steal property which is in a park,” with the intention of theft,

⁹² “Vehicle” here is in the locative case, which can be rendered with a variety of location-oriented terms, such as in, on, at, etc. Thus this can also mean “on a vehicle,” “at a vehicle,” and so on.

one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. There [may be] something that grew there - a root, a bark, a leaf, a flower, or a fruit - that is worth five *māsaka* or in excess of five *māsaka*. One touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. One [attempts to] take possession of the park: a Dukkaṭa offense. One causes doubt to arise in the owner: a Thullaccaya offense. [Thinking] “It will not be mine,” the owner abandons ownership⁹³: a Pārājika offense. Pursuing the issue, the owner is defeated: a Pārājika offense. Pursuing the issue, he defeats [the monk]: a Thullaccaya offense.

In a dwelling: There is property which has been placed in a dwelling in [one of] four places - in the earth, on the ground, in the sky, in the open air. [Thinking] “I will steal property which is in a dwelling,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. One [attempts to] take possession of the dwelling: a Dukkaṭa offense. Doubt arises for the owner: a Thullaccaya offense. [Thinking] “It will not be mine,” the owner abandons ownership: a Pārājika offense. Pursuing the issue, the owner is defeated: a Pārājika offense. Pursuing the issue, he defeats [the monk]: a Thullaccaya offense.

Field: Where grain or vegetable[s] grow. **In a field:** There is property which has been placed in a field in [one of] four places - in the earth, on the ground, in the sky, in the open air. [Thinking] “I will steal property which is in a field,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. There [may be] something that grew there - grain or vegetable[s] - that is worth five *māsaka* or in excess of five *māsaka*. One touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. One [attempts to] take possession of the field: a Dukkaṭa offense. One causes doubt to arise for the owner: a Thullaccaya offense. [Thinking] “It will not be mine,” the owner abandons ownership: a Pārājika offense. Pursuing the issue, the owner is defeated: a Pārājika offense. Pursuing the issue, he defeats [the monk]: a Thullaccaya offense.

Land: Park-land or dwelling-land. **On land:** There is property which has been placed on land in [one of] four places - in the earth, on the ground, in the sky, in the open air. [Thinking] “I will steal property which is on land,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. One [attempts to] take possession of the land: a Dukkaṭa offense. One causes doubt to arise for the owner: a Thullaccaya offense. [Thinking] “It will not be mine,” the owner abandons ownership: a Pārājika offense. Pursuing the issue, the owner is defeated: a Pārājika offense. Pursuing the issue, he defeats [the monk]: a Thullaccaya offense. One causes the [boundary] post, rope, fence, or wall to be moved: a Dukkaṭa offense. When

⁹³ *Dhuram nikkhipati*. Lit. “Puts down the responsibility.”

one undertaking has not concluded: a Thullaccaya offense. When that undertaking has concluded: a Pārājika offense.

In a village: There is property which has been placed in a village in [one of] four places - in the earth, on the ground, in the sky, in the open air. [Thinking] "I will steal property which is in a village," with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Wilderness: A wilderness which has been claimed by people. **In a wilderness:** There is property which has been placed in a wilderness in [one of] four places - in the earth, on the ground, in the sky, in the open air. [Thinking] "I will steal property which is in a wilderness," with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. There [may be] something that grew there - wood, vines, or grass - that is worth five *māsaka* or in excess of five *māsaka*. One touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Water: It is isolated in a container, or it is in a pond or a lake. With the intention of theft, one touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. After making an amount worth five *māsaka* or in excess of five *māsaka* enter one's own container, one touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it isolated in one's own container: a Pārājika offense. One breaks an embankment: a Dukkaṭa offense. After breaking an embankment, one makes water worth five *māsaka* or in excess of five *māsaka* go out: a Pārājika offense. One makes water worth more than one *māsaka* and less than five *māsaka* go out: a Thullaccaya offense. One makes water worth one *māsaka* or less than one *māsaka* go out: a Dukkaṭa offense.

Tooth-wood: Cut or uncut. With the intention of theft, one touches [tooth-wood] worth five *māsaka* or in excess of five *māsaka*: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Forest tree: A tree which has been claimed and used by people. With the intention of theft, one cuts: a Dukkaṭa for each strike. When one strike is left⁹⁴: a Thullaccaya offense. When that strike has been done: a Pārājika offense.

Being transported: Another's property being transported. With the intention of theft, one touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] "I will lead the transporter which has the property by the foot," one makes the first foot move: a Thullaccaya offense. One makes the second foot move: a Pārājika offense. [Thinking] "I will grab fallen property," one makes it fall: a Dukkaṭa offense. One touches fallen property worth five

⁹⁴ *Ekam pahāram anāgate*. Lit. "There is one strike in the future." This probably means "When it will only take one more strike to finish cutting down the tree."

māsaka or in excess of five *māsaka* with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Deposited nearby: Property placed down nearby. Being told, “Give me my property,” one says, “I will not get [it]”: a Dukkaṭa offense. One causes doubt to arise for the owner: a Thullaccaya offense. [Thinking] “He will not give [it] to me,” the owner abandons ownership: a Pārājika offense. Pursuing the issue, the owner is defeated: a Pārājika offense. Pursuing the issue, he defeats [the monk]: a Thullaccaya offense.

Toll-house: Arranged by the king at a mountain-pass, river-crossing, or village entrance: “Here they may take a toll from one who has entered.” After entering there, one touches property of value to the king worth five *māsaka* or in excess of five *māsaka* with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes the first foot move past the toll-house: a Thullaccaya offense. One makes the second foot move past: a Pārājika offense. Standing within the toll-house, one makes it fall outside the toll-house: a Pārājika offense. One evades the toll-house: a Dukkaṭa offense.

Living being: This refers to a living human being. One touches [it] with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] “I will lead it by the foot,” one makes the first foot move: a Thullaccaya offense. One makes the second foot move: a Pārājika offense.

Footless being: A snake [or] fish. One touches one worth five *māsaka* or in excess of five *māsaka* with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Biped: Humans [or] similar beings⁹⁵. One touches [it] with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] “I will lead it by the foot,” one makes the first foot move: a Thullaccaya offense. One makes the second foot move: a Pārājika offense.

Quadruped: Elephants, horses, camels, oxen, donkeys, cattle. One touches [it] with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] “I will lead it by the foot,” one makes the first foot move: a Thullaccaya offense. One makes the second foot move: a Thullaccaya offense. One makes the third foot move: a Thullaccaya offense. One makes the fourth foot move: a Pārājika offense.

Multiplexed: Scorpions, centipedes, caterpillars. One touches one worth five *māsaka* or in excess of five *māsaka* with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

⁹⁵ *Pakkhajātā*.

[Thinking] “I will lead it by the foot,” for each foot: a Thullaccaya offense. One makes the last foot move: a Pārājika offense.

Seeker: After seeing property, one describes it, [saying] “Steal the property called such-and-such”: a Dukkaṭa offense. He steals that property: a Pārājika offense for both of them.

Safe-keeper: When guarding property that has been brought that is worth five *māsaka* or in excess of five *māsaka*, one touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Arranged theft: After many people arrange it, one person steals the property: a Pārājika offense for all of them.

An action by specification: One makes a specification, [saying] “Before the meal, after the meal, at night, or during the day; at that specified [time] steal that property”: a Dukkaṭa offense. He steals that property at the specified [time]: a Pārājika offense for both of them. He steals that property before or after the specified [time]: no offense for the originator, a Pārājika offense for the stealer.

An action when indicated: One designates an indication, [saying] “I will wink my eye, I will lift my eyebrow, or I will nod my head; at that indication, steal that property”: a Dukkaṭa offense. He steals that property when indicated: a Pārājika offense for both of them. He steals that property before or after the indication: no offense for the originator, a Pārājika offense for the stealer.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. Thinking [it is] that, he steals that: a Pārājika for both of them.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. Thinking [it is] that, he steals something else: no offense for the originator, a Pārājika offense for the stealer.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. Thinking [it is] something else, he steals that: a Pārājika for both of them.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. Thinking [it is] something else, he steals something else: no offense for the originator, a Pārājika offense for the stealer.

A monk commands a monk, “Tell such-and-such, ‘May such-and-such say to such-and-such – let such-and-such steal the property called such-and-such’”:⁹⁶ a Dukkaṭa offense. He tells

⁹⁶ As the text refers to each person in the chain of command as *itthannāma* (lit. “name here,” rendered here as “such-and-such”), it difficult to ascertain exactly how many people are involved in this example.

the next person: a Dukkaṭa offense. The stealer accepts: a Thullaccaya offense for the originator. He steals that property: a Pārājika offense for all of them.

A monk commands a monk, “Tell such-and-such, ‘May such-and-such say to such-and-such – let such-and-such steal the property called such-and-such’”: a Dukkaṭa offense. He tells someone else: a Dukkaṭa offense. The stealer accepts: a Dukkaṭa offense. He steals that property: no offense for the originator, a Pārājika offense for the commander and for the stealer.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. After going, he comes back, [and says] “I am not able to steal that property.” He commands again, “When you are able, then steal that property”: a Dukkaṭa offense. He steals that property: a Pārājika offense for both of them.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. After commanding, he is remorseful, but does not make [him] hear “Don't steal.” He steals that property: a Pārājika offense for both of them.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. After commanding, he is remorseful, and makes [him] hear “Don't steal.” [Saying] “I was commanded by you,” he steals that property: no offense for the originator, a Pārājika offense for the stealer.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. After commanding, he is remorseful, and makes [him] hear “Don't steal.” [Saying] “Very well,” he desists: no offense for both of them.

By means of five factors there is a Pārājika offense for one taking that which has not been given: it is claimed by another, one perceives it as claimed by another, it is valuable property, it is five *māsaka* or in excess of five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

By means of five factors there is a Thullaccaya offense for one taking that which has not been given: it is claimed by another, one perceives it as claimed by another, it is low-value property, it is in excess of one *māsaka* and⁹⁷ less than five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Thullaccaya offense.

By means of five factors there is a Dukkaṭa offense for one taking that which has not been given: it is claimed by another, one perceives it as claimed by another, it is low-value property, it is one *māsaka* or less than one *māsaka*, and the intention of theft is present.

⁹⁷ While the text states “or” (*vā*), the context seems to require “and” (*ca*). This may be a textual error cause by the visual similarity between the two words in Siṃhala-script.

One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Dukkaṭa offense.

By means of six factors there is a Pārājika offense for one taking that which has not been given: one does not perceive it as one's own, it was not taken on trust, it was not [taken] temporarily, it is valuable property, it is five *māsaka* or in excess of five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

By means of six factors there is a Thullaccaya offense for one taking that which has not been given: one does not perceive it as one's own, it was not taken on trust, it was not [taken] temporarily, it is low-value property, it is in excess of one *māsaka* or less than five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Thullaccaya offense.

By means of six factors there is a Dukkaṭa offense for one taking that which has not been given: one does not perceive it as one's own, it was not taken on trust, it was not [taken] temporarily, it is low-value property, it is one *māsaka* or less than one *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Dukkaṭa offense.

By means of five factors there is a Dukkaṭa offense for one taking that which has not been given: it is not claimed by another, one perceives it as claimed by another, it is valuable property, it is five *māsaka* or in excess of five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Dukkaṭa offense.

By means of five factors there is a Dukkaṭa offense for one taking that which has not been given: it is not claimed by another, one perceives it as claimed by another, it is low-value property, it is in excess of one *māsaka* or less than five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Dukkaṭa offense.

By means of five factors there is a Dukkaṭa offense for one taking that which has not been given: it is not claimed by another, one perceives it as claimed by another, it is low-value property, it is one *māsaka* or less than one *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Dukkaṭa offense.

Non-offense[s]: Perceiving it as one's own; it is taken on trust; it is [taken] temporarily; it is claimed by a ghost; it is claimed by an animal; perceiving it as discarded; for one who is crazy; [and] for the first offender.

On this occasion [some] group-of-six monks, after going to a [place where] laundry was spread, stole the launderer's goods. They were regretful, [thinking] "A training-rule has been designated by the Blessed One. Perhaps we have committed a Pārājika offense." They reported this matter to the Blessed One. "Monks, you have committed a Pārājika offense."

On this occasion a certain monk, after going to a [place where] laundry was spread and seeing an expensive cloth, gave rise to the intention of theft. He was regretful, [thinking] "A training-rule has been designated by the Blessed One. Perhaps I have committed a Pārājika offense." He reported this matter to the Blessed One. "Monk, there is no offense in the arising of a mind state."

On this occasion a certain monk, after going to a [place where] laundry was spread and seeing an expensive cloth, touched it with the intention of theft. He was regretful... "Monk, this is not a Pārājika offense. This is a Dukkaṭa offense."

On this occasion a certain monk, after going to a [place where] laundry was spread and seeing an expensive cloth, made it quiver with the intention of theft. He was regretful... "Monk, this is not a Pārājika offense. This is a Thullaccaya offense."

On this occasion a certain monk, after going to a [place where] laundry was spread and seeing an expensive cloth, made it move from its place with the intention of theft. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain alms-going monk, after seeing an expensive upper covering, gave rise to the intention of theft... touched it... made it quiver... made it move from its place with the intention of theft. He was regretful... "Monk, you have committed a Pārājika offense."⁹⁸

On this occasion a certain monk, after seeing property during the day, made [note of] its characteristic[s], [thinking] "I will steal it at night." Thinking it was that, he stole that... thinking it was that, he stole something else... thinking it was something else, he stole that... thinking it was something else, he stole something else. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk, after seeing property during the day, made [note of] its characteristic[s], [thinking] "I will steal it at night." Thinking it was that, he stole his own property. He was regretful... "Monk, this is not a Pārājika offense. This is a Dukkaṭa offense."

On this occasion a certain monk with the intention of theft touched another's property that was being carried as a load on [someone's] head... made it quiver... made it go down to the shoulder... touched [property] that was being carried as a load on [someone's]

⁹⁸ This passage is abbreviated in the original text in the same way that it is here. However, it should be noted that, as indicated in the prior section, touching the object to be stolen is a Dukkaṭa, making it quiver is a Thullaccaya, and moving it is a Pārājika.

shoulder... made it quiver... made it go down to the hip... touched [property] that was being carried as a load on [someone's] hip... made it quiver... grasped it with a hand... set down a load in a hand onto the ground... took it up from the ground. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk, after spreading out a robe in the open air, entered [his] dwelling. A certain monk, [thinking] "May this robe not be lost," put it away. After coming out, he asked that monk, "Venerable, who took away my robe?" He said, "It was taken away⁹⁹ by me." "You¹⁰⁰ took that. You are not a contemplative." He was regretful... "What was your mind state., monk?" "It was an idiom¹⁰¹, Blessed One." "Monk, there is no offense in an idiom."

On this occasion a certain monk, after setting a robe down on a chair.. a sitting-cloth on a chair.. a bowl under a chair, entered [his] dwelling. A certain monk, [thinking] "May this bowl not be lost," put it away. After coming out, he asked that monk, "Venerable, who took away my bowl?" He said, "It was taken away by me." "You took that. You are not a contemplative." He was regretful... "What was your mind state., monk?" "It was an idiom, Blessed One." "Monk, there is no offense in an idiom."

On this occasion a certain nun, after spreading a robe on a fence, entered [her] dwelling. A certain nun, [thinking] "May this robe not be lost," put it away. After coming out, she asked that nun, "Lady, who took away my robe?" She said, "It was taken away by me." "You took that. You are not a contemplative." She was regretful. That nun reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One... "Monks, there is no offense in an idiom."

On this occasion a certain monk, after seeing a cloak that had been taken up by a whirlwind, grasped it, [thinking] "I will give it to its owners." Its owners accused that monk, "You are not a contemplative." He was regretful... "What was your mind state., monk?" "I did not have the intention of theft, Blessed One." "Monk, there is no offense when there is no intention of theft."

On this occasion a certain monk, after seeing a head-dress that had been taken up by a whirlwind, [thinking] "The owners already saw,"¹⁰² grasped it with the intention of theft. Its owners accused that monk, "You are not a contemplative." He was regretful... "Monk, you have committed a Pārājika offense."

⁹⁹ *Avahaṭa*. The past participle of *avaharati*. As noted above, this has the literal meaning of "take down" or "take away," and is often used idiomatically to mean "steal." This story illustrates a case where this distinction became relevant.

¹⁰⁰ This pronoun is actually in the third person in the text. ("He took that, you are not a contemplative.") In keeping with standard English usage it has been shifted to second person, to match the other pronoun.

¹⁰¹ *Niruttipatha*. *Nirutti* (verbal expression) + *patha* (way, manner). A "way of speaking."

¹⁰² *Pure sāmikā passanti*. Although the verb *passanti* is present tense, since *pure* is an indeclinable adverb that means "before" or "previously," it would appear that the past tense is indicated.

On this occasion a certain monk, after going to a cemetery, took a discarded item from an unbroken¹⁰³ body. A ghost was living in that body. Then the ghost said to that monk, “Bhante, don't take my cloak.” The monk left without taking [heed]¹⁰⁴. Then that body, after rising up, followed closely behind that monk. Then that monk, after entering [his] dwelling, closed the door. Then that body fell down right there. He was regretful... “Monk, there is no Pārājika offense. Monks, a discarded item is not to be taken from an unbroken body. If one takes it: a Dukkaṭṭa offense.”

On this occasion a certain monk, when robe[s] were being distributed for the community, with the intention of theft caused a ticket¹⁰⁵ to be shifted and took a robe. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion Venerable Ānanda was at the sauna. He dressed himself in a certain monk's lower robe, thinking it was his own. Then that monk said to Venerable Ānanda, “Venerable Ānanda, why did you dress yourself with my robe?” “I perceived it as mine, Venerable.” They reported this matter to the Blessed One. “Monks, there is no offense for one who perceives it as his own.”

On this occasion several monks who were ascending Vulture Peak Mountain, after seeing the remains of a lion's meal, cooked and ate it. They were regretful... “Monks, there is no offense in the remains of a lion's meal.”

On this occasion several monks who were ascending Vulture Peak Mountain, after seeing the remains of a tiger's meal... panther's meal... hyena's meal... wolf's meal, cooked and ate it. They were regretful... “Monks, there is no offense in something claimed by an animal.”

On this occasion a certain monk, when rice was being distributed for the community, [said] “Give a portion for someone else,” and took it without basis¹⁰⁶. He was regretful... “Monk, this is not a Pārājika offense. This is a Pācittiya offense for deliberate false speech.”

On this occasion a certain monk, when consumables... cakes... sugar-cane... fruit was being distributed for the community, [said] “Give a portion for someone else,” and took it without basis. He was regretful... “Monk, this is not a Pārājika offense. This is a Pācittiya offense for deliberate false speech.”

On this occasion, when it was difficult to obtain alms, a certain monk entered a porridge-house and took a bowlful of rice with the intention of theft. He was regretful... “Monk, you have committed a Pārājika offense.”

¹⁰³ *Abhinna*. Lit. “not broken.” The usual expression for “non-decomposed” is *akhāyita*.

¹⁰⁴ *Anādiyanta*. Literally “not taking,” it can also have the idiomatic meaning “not taking heed.” Thus it is unclear whether the monk left without taking the cloak, or took the cloak and left without paying attention to the ghost's request. The story seems to imply the latter, but does not preclude the former.

¹⁰⁵ *Kusa*. This usually refers to a kind of grass. Monks may have used blades of grass as markers for a means of distributing supplies, as per “drawing straws” or a similar method.

¹⁰⁶ That is, without a basis for his claim that the food was for another person.

On this occasion, when it was difficult to obtain alms, a certain monk entered a steak-house and took a bowlful of meat... a cake-house and took a bowlful of cakes... of *sakkhali*... of *modaka*¹⁰⁷ with the intention of theft. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after seeing [some] equipment during the day, made [note of] its characteristic[s], [thinking] “I will steal it at night.” Thinking it was that, he stole that... thinking it was that, he stole something else... thinking it was something else, he stole that... thinking it was something else, he stole something else. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after seeing [some] equipment during the day, made [note of] its characteristic[s], [thinking] “I will steal it at night.” Thinking it was that, he stole his own property. He was regretful... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion a certain monk, after seeing a pouch on a chair, [thought] “[By] taking [that] from here I will be Pārājika,” after making it shift with his own chair, took it. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk stole a robe that was on a robe-pole. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after stealing a robe in a dwelling, [thought] “[By] walking out from here I will be Pārājika.” He did not walk out of the dwelling... “Monks, [whether] the foolish man walks out or not, this is a Pārājika offense.”

On this occasion two monks were companions. One monk entered a village for alms. When food was being distributed for the community, the second monk took a share for his companion. Trusting in his [approval], he ate [it]. After finding out, he¹⁰⁸ accused that [monk], “You are not a contemplative.” He was regretful... “What was your intention, monk?” “I was taking it on trust, Blessed One.” “Monk, there is no offense in taking on trust.”

On this occasion many monks were making robes. When food was being distributed for the community, after bring back provisions for all of them, they put them down nearby. A certain monk ate a certain [other] monk's provision, thinking it was his own. After finding out, he accused that [monk], “You are not a contemplative.” He was regretful... “What was your intention, monk?” “I perceived it as mine, Blessed One.” “Monk, there is no offense for one who perceives it as his own.”

¹⁰⁷ These two terms (*sakkhali* and *modaka*) are of uncertain meaning. PED defines both as “sweetmeat.”

¹⁰⁸ Presumably the first monk is intended here. In the Canon pronouns are often used without clear indication of who they refer to, leaving the reader to identify the intended person by context.

On this occasion many monks were making robes. When food was being distributed for the community, a certain monk brought back provisions with a certain [other] monk's bowl and put it down nearby. The monk who owned that bowl ate, thinking it was his own. After finding out, he accused that [monk], "You are not a contemplative." He was regretful... "Monk, there is no offense for one who perceives it as his own."

On this occasion mango-thieves, after felling a mango-tree, took the property¹⁰⁹ and left. The owners pursued the thieves. The thieves, after seeing the owners, dropped the property and ran. Perceiving it as discarded, monks had it offered and ate it. The owners accused those monks, "You are not contemplatives." They were regretful... "What were your intentions, monks?" "We perceived it as discarded, Blessed One." "Monks, there is no offense for one who perceives it as discarded."

On this occasion apple-thieves... breadfruit-thieves... jackfruit-thieves... palmfruit-thieves... sugarcane-thieves... *timbaru*¹¹⁰-thieves, after gathering *timbaru*[-fruit], took the property and left. The owners pursued the thieves. The thieves, after seeing the owners, dropped the property and ran. Perceiving it as discarded, monks had it offered and ate it. The owners accused those monks, "You are not contemplatives." They were regretful... "What were your intentions, monks?" "We perceived it as discarded, Blessed One." "Monks, there is no offense for one who perceives it as discarded."

On this occasion mango-thieves, after felling a mango-tree, took the property and left. The owners pursued the thieves. The thieves, after seeing the owners, dropped the property and ran. Monks, [thinking] "The previous owners are understanding," ate with the intention of theft. The owners accused those monks, "You are not contemplatives." They were regretful... "Monks, you have committed Pārājika offenses."

On this occasion apple-thieves... breadfruit-thieves... jackfruit-thieves... palmfruit-thieves... sugarcane-thieves... *timbaru*-thieves, after gathering *timbaru*[-fruit], took the property and left. The owners pursued the thieves. The thieves, after seeing the owners, dropped the property and ran. Monks, [thinking] "The previous owners are understanding," ate with the intention of theft. The owners accused those monks, "You are not contemplatives." They were regretful... "Monks, you have committed Pārājika offenses."

On this occasion a certain monk took a mango for the community¹¹¹ with the intention of theft... an apple... breadfruit... jackfruit... palmfruit... sugarcane... *timbaru*[-fruit] for the community with intention of theft. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk, after going to a flower-garden, took picked flowers worth five *māsaka* with the intention of theft. He was regretful... "Monk, you have committed a Pārājika offense."

¹⁰⁹ Presumably the mangoes.

¹¹⁰ Probably a variety of fruit, due to its context. Its exact identity is unknown.

¹¹¹ *Saṅghassa*. This can mean either "for the community" or "belonging to the community."

On this occasion a certain monk, after going to a flower-garden and picking flowers worth five *māsaka*, took them with the intention of theft. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, when going to a village, said to a certain [other] monk, “Venerable, I [will] avoid your attendant-family¹¹² which was mentioned.” After going, he caused [them] to bring one cloak, [and] used it himself. After finding out, he accused that [monk], “You are not a contemplative.” He was regretful... “Monk, this is not a Pārājika offense. Monks, one is not to say 'I [will] avoid what was mentioned.' If anyone says [that]: a Dukkaṭa offense.”¹¹³

On this occasion a certain monk went to a village. A certain [other] monk said to that monk, “Venerable, avoid my attendant-family which was mentioned.” After going, he caused [them] to bring a pair of cloaks. He used one himself, and gave one to the [other] monk. After finding out, he accused that [monk], “You are not a contemplative.” He was regretful... “Monk, this is not a Pārājika offense. Monks, one is not to say 'Avoid what was mentioned.' If anyone who says [that]: a Dukkaṭa offense.”

On this occasion a certain monk, when going to a village, said to a certain [other] monk, “Venerable, I [will] avoid your attendant-family which was mentioned.” And he also said, “Avoid what was mentioned.” After going, he caused [them] to give a quantity¹¹⁴ of ghee, a measure of sugar, a bucket of rice, and used them himself. After finding out, he accused that [monk], “You are not a contemplative.” He was regretful... “Monk, this is not a Pārājika offense. Monks, one is not to say 'I [will] avoid what was mentioned,' and one is not to say 'Avoid what was mentioned.' If anyone says [that]: a Dukkaṭa offense.”

On this occasion a certain man carrying an expensive jewel was on a traveling-road with a certain monk. Then that man, after seeing a toll-house, put the jewel in the pouch of that monk, who did not know¹¹⁵. After passing the toll-house, he took [it back]. He was regretful... “What was your intention, monk?” “I did not know, Blessed One.” “Monk, there is no offense for one who does not know.”

On this occasion a certain man carrying an expensive jewel was on a traveling-road with a certain monk. Then that man, after seeing a toll-house, pretended to be sick and gave his property to that monk. Then that man, after passing the toll-house, said to that monk, “Bhante, give me my property; I am not unhealthy.” “Sir, why did you act like that?” Then the man reported this matter to that monk. He was regretful... “What was your intention, monk?” “I did not know, Blessed One.” “Monk, there is no offense for one who does not know.”

¹¹² *Uparāhāka-kula*. This probably means the family that attends to his needs - robes, food, medicine, etc.

¹¹³ The offence here may be for making a promise which one intends to break. It may instead be a case of mincing words with deceitful intent, as the verb “avoid” (*vajjemi*) is technically in the present tense. In either case it does not qualify as a full-fledged lie, which would be a Pācittiya offence.

¹¹⁴ *Āḷhaka*. A liquid measure of uncertain quantity.

¹¹⁵ That is, did not know the jewel was in his pouch.

On this occasion a certain monk was on a traveling-road with a caravan. A certain man, after cajoling that monk with food and seeing a toll-house, gave an expensive jewel to that monk, [saying] “Bhante, make this jewel pass the toll-house.” Then that monk made that jewel pass the toll-house. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, out of compassion, freed a pig that was caught in a trap. He was regretful... “What was your intention, monk?” “I was intent on compassion, Blessed One.” “Monk, there is no offense for one who is intent on compassion.”

On this occasion a certain monk, [thinking] “The previous owners are understanding,” with the intention of theft, freed a pig that was caught in a trap. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, out of compassion, freed a deer... a fish that was caught in a trap. He was regretful... “What was your intention, monk?” “I was intent on compassion, Blessed One.” “Monk, there is no offense for one who is intent on compassion.”

On this occasion a certain monk, [thinking] “The previous owners are understanding,” with the intention of theft, freed a deer... a fish that was caught in a trap. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after seeing property in a vehicle, [thinking] “[By] taking it from here I will be Pārājika,” after walking past it and making it move onward, took it. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk took a piece of meat that had been lifted up by a hawk, [thinking] “I will give [it] to the owners.” The owners accused that monk, “You are not a contemplative.” He was regretful... “Monk, there is no offense when there is no intention of theft.”

On this occasion a certain monk, with the intention of theft, took a piece of meat that had been lifted up by a hawk, [thinking] “The previous owners are understanding.” The owners accused that monk, “You are not a contemplative.” He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion [some] people bound a raft and set it floating in the Aciravatī river. The bonds broke, and the timber was scattered. Perceiving it as discarded, monks pulled it out. The owners accused those monks, “You are not contemplatives.” They were regretful... “Monks, there is no offense for one who perceives it as discarded.”

On this occasion [some] people bound a raft and set it floating in the Aciravatī river. The bonds broke, and the timber was scattered. [Thinking] “The previous owners are understanding,” monks pulled it out with the intention of theft. The owners accused those

monks, "You are not contemplatives." They were regretful... "Monks, you have committed Pārājika offenses."

On this occasion a certain cow-herder, after hanging [his] cloak on a tree, went to excrete. Perceiving it as discarded, a certain monk took it. Then that cow-herder accused the monk, "You are not a contemplative." He was regretful... "Monk, there is no offense for one who perceives it as discarded."

On this occasion a cloak released from a washerman's hand stuck to the leg of a certain monk who was crossing the river. [Thinking] "I will give it to the owners," the monk took it. The owners accused the monk, "You are not a contemplative." He was regretful... "Monk, there is no offense when there is no intention of theft."

On this occasion a cloak released from a washerman's hand stuck to the leg of a certain monk who was crossing the river. [Thinking] "The previous owners are understanding," the monk took it with the intention of theft. The owners accused the monk, "You are not a contemplative." He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk, after seeing a pot of ghee, used it bit by bit. He was regretful... "Monk, this is not a Pārājika offense. This is a Dukkaṭa offense."

On this occasion many monks went after making an arrangement, "We will steal property." One [of them] stole property. They said to him, "We are not Pārājika. [Only] he who stole is Pārājika." They reported this matter to the Blessed One... "Monks, you have committed Pārājika offenses."

On this occasion many monks, after making an arrangement and stealing property, distributed it. When it was being distributed by them, the provision for each individual was not fully five *māsaka*. They said, "We are not Pārājika." They reported this matter to the Blessed One... "Monks, you have committed Pārājika offenses."

On this occasion a certain monk at Sāvatti, when it was difficult to obtain alms, with the intention of theft stole a handful of rice that belonged to a shopkeeper. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk at Sāvatti, when it was difficult to obtain alms, with the intention of theft stole a handful of mung... handful of beans... handful of sesame seeds that belonged to a shopkeeper. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion at Sāvatti in the Blind Grove, bandits killed a cow, ate its flesh, prepared the remainder, and left. Perceiving it as discarded, monks had it offered and ate. The bandits accused those monks, "You are not contemplatives." They were regretful... "Monks, there is no offense for one who perceives it as discarded."

On this occasion at Sāvatti in the Blind Grove, bandits killed a pig... “Monks, there is no offense for one who perceives it as discarded.”

On this occasion a certain monk, after going to a grass-field, with the intention of theft stole cut grass worth five *māsaka*. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after going to a grass-field and cutting grass worth five *māsaka*, took it with the intention of theft. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion visiting¹¹⁶ monks, after distributing mango[s] belonging to the community, ate [them]. The resident monks accused those monks, “You are not contemplatives.” They were regretful... “What were your intentions, monks?” “We [thought] it was meant to be used, Blessed One.” “Monks, there is no offense when it is meant to be used.”

On this occasion visiting monks, after distributing apples... breadfruit... jackfruit... palmfruit... sugarcane... *timbaru*[-fruit]... “Monks, there is no offense when it is meant to be used.”

On this occasion mango-guardians gave mango-fruit to the monks. [Thinking] “The lords¹¹⁷ are to guard these, not give them,” the monks regretfully did not receive [them]. They reported this matter to the Blessed One. “Monks, there is no offense in a guardian's gift.”

On this occasion apple-guardians... breadfruit-guardians... jackfruit-guardians... palmfruit-guardians... sugarcane-guardians... *timbaru*[-fruit]-guardians... “Monks, there is no offense in a guardian's gift.”

On this occasion a certain monk, after borrowing wood belonging to the community, used it to shore up the wall of his own dwelling. [Other] monks accused that monk, “You are not a contemplative.” He was regretful... “What was your intention, monk?” “I [took it] temporarily, Blessed One.” “Monk, there is no offense in [taking] temporarily.”

On this occasion a certain monk, with the intention of theft, stole water belonging to the community... clay belonging to the community... bundled grass belonging to the community... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, with the intention of theft, burned bundled grass belonging to the community. He was regretful... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

¹¹⁶ *Āgantuka*. Lit. “one who has arrived.”

¹¹⁷ *Issara*. This is a very lofty term, often used to refer to high deities. It is extremely unusual for it to be used in reference to ordinary people.

On this occasion a certain monk, with the intention of theft, stole a bed belonging to the community... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, with the intention of theft, stole a chair... mattress... pillow... door-panel... window... roof-bracket belonging to the community... “Monk, you have committed a Pārājika offense.”

On this occasion [some] monks had use of a dwelling belonging to a certain lay devotee, and used [its] furniture elsewhere.¹¹⁸ Then that lay devotee denounced, criticized, and castigated: “How is it that the Auspicious Ones will use it elsewhere?” They reported this matter to the Blessed One. “Monks, one is not to use it elsewhere. If anyone uses [it elsewhere]: a Dukkaṭa offense.”

On this occasion [some] monks were hesitant to bring [seats] to the Uposatha-hall¹¹⁹ and the assembly-hall. They sat on the ground. Their limbs and robes became dirty. They reported this matter to the Blessed One. “Monks, I allow [you] to bring [them] temporarily.”

On this occasion at Campā, a nun who was an apprentice of Thullanandā Bhikkhunī, after going to Thullanandā Bhikkhunī's attendant family, [said] “The lady wishes to drink triple-spiced porridge.” After causing them to cook it and taking it away, she used it herself. After finding out, she¹²⁰ accused her, “You are not a contemplative.” She was regretful... “Monks, this is not a Pārājika offense. This is a Pācittiya offense for deliberate false speech.”

On this occasion at Rājagaha, a nun who was an apprentice of Thullanandā Bhikkhunī, after going to Thullanandā Bhikkhunī's attendant family, [said] “The lady wishes to eat a honeyball.” After causing them to cook it and taking it away, she ate it herself... “Monks, this is not a Pārājika offense. This is a Pācittiya offense for deliberate false speech.”

On this occasion at Vesāli, there was a householder who was an attendant of Venerable Ajjuka. He had two boys – a son and a nephew. Then that householder said to Venerable Ajjuka, “Bhante, give this opportunity¹²¹ to whichever of these two boys has faith and confidence.” Furthermore, on this occasion, that householder's nephew had faith and confidence. Then Venerable Ajjuka gave this opportunity to that boy. With this inheritance, he settled his family property and began giving. Then that householder's son said to Venerable Ānanda, “Bhante Ānanda, who inherits from a father – a son or a nephew?” “Sir, a son inherits from a father.” “Bhante, this gentleman, Ajjuka, gave our inheritance to a companion of ours.” “Sir, Venerable Ajjuka is not a contemplative.” Then Venerable Ajjuka said to Venerable Ānanda, “Venerable Ānanda, give me judgement.”

¹¹⁸ This appears to mean that they were offered use of the layperson's house, and took the furniture out of the house and used the furniture somewhere else.

¹¹⁹ The Uposatha is a day of heightened religious observance, coinciding with the lunar quarters. The Uposatha-hall is a place where monks gather on such a day to discuss the teachings, engage in communal business, and/or recite the monastic training-rules.

¹²⁰ Presumably Thullanandā Bhikkhunī.

¹²¹ *Okāsa*. Based on subsequent events, this appears to refer to distribution of the householder's wealth.

Furthermore, on this occasion, Venerable Upāli was at Venerable Ajjuka's side. Then Venerable Upāli said to Venerable Ānanda, "Venerable Ānanda, when someone is told by an owner, 'Give this opportunity to such-and-such,' if he gives it to that person, what [offense] does he commit?" "Bhante, he does not commit any [offense], even to the measure of a Dukkaṭa." "Venerable, this Venerable Ajjuka was told by the owner, 'Give this opportunity to such-and-such,' and he gave it to that person. Venerable, there is no offense for Venerable Ajjuka."

On this occasion at Vārāṇasi, Venerable Pilindavaccha's attendant-family was overrun by bandits. Two boys were led away. Then Venerable Pilindavaccha, after bringing those boys back using psychic power, set them on the terrace. After seeing those boys, people said, "This is a manifestation of the gentleman Pilindavaccha's psychic power." They gained great faith in Venerable Pilindavaccha. Monks denounced, criticized, and castigated: "How is it that Venerable Pilindavaccha will bring back boys led away by bandits?" They reported this matter to the Blessed One. "Monks, there is no offense for one who has psychic powers, in the scope of psychic power."

On this occasion two monks were companions, [named] Paṇḍuka and Kapila. One lived in a village, one lived at Kosambī. Then when one monk was going from the village to Kosambī, while crossing a river, a gob of fat released from the hand of a pig-butcher stuck to [his] foot. [Thinking] "I will give to the owners," that monk took it. The owners accused that monk, "You are not a contemplative." A female cow-herder, after seeing him drawn out, said, "Come, Bhante, engage in sexual activity." [Thinking] "My condition is that I am not a contemplative," after engaging in sexual activity with her and going to Kosambī, he reported this matter to the monks. The monks reported this matter to the Blessed One. "Monks, there is no Pārājika offense for taking what was not given. There is a Pārājika offense involving sexual activity."

On this occasion at Sāgala, Venerable Daḷhika's co-resident monk was oppressed by a lack of delight. After stealing a shopkeeper's head-dress, he said to Venerable Daḷhika, "Bhante, I am not a contemplative. I will disrobe¹²²." "Venerable, what did you do?" He reported this matter to him. After having the [item] brought forth, he had its worth evaluated. It was evaluated as not being worth five *māsaka*. "Venerable, there is no Pārājika offense." He gave a Dhamma-talk. That monk greatly enjoyed it.

¹²² *Vibbhamati*. Lit. "go astray."

Pārājika #3: Intentionally Causing the Death of a Human Being

On this occasion the Buddha, the Blessed One, was dwelling at Vesāli, in the Great Grove, at the peaked-roof hall. Furthermore, on this occasion, the Blessed One spoke in many ways about unattractiveness¹²³, spoke in praise of [contemplating] unattractiveness, spoke with repeated references to attainment in [contemplating] unattractiveness. Then the Blessed One addressed the monks: “Monks, I wish to be in retreat for half a month. I am not to be approached by anyone, except the one who brings almsfood.” “Yes, Bhante,” those monks replied to the Blessed One. None of them approached the Blessed One, except the one who brought almsfood. [Thinking] “The Blessed One spoke in many ways about unattractiveness, spoke in praise of [contemplating] unattractiveness, spoke with repeated references to attainment in [contemplating] unattractiveness,” the monks dwelled committed to the practice of developing [contemplation of] unattractiveness, in many different ways. They become repelled, ashamed, and disgusted with their own bodies. Just as a young woman or young man who is fond of adornments and whose head has been washed would be repelled, ashamed, and disgusted when the carcass of a snake, dog, or person is hung on their neck, in the same way those monks - repelled, ashamed, and disgusted with their own bodies - deprived themselves of life, deprived each other of life, [or] approached Migalaṇḍika, a person pretending to a contemplative, and said, “Venerable, it would be very good if you deprived us of life. This bowl and robe will be yours.” Then Migalaṇḍika, the person pretending to be a contemplative, hired by [the offer of] a bowl and robe, deprived many monks of life, and taking a bloody sword approached the Vaggamudā River.

Then, while Migalaṇḍika, the person pretending to be a contemplative, was washing that bloody sword, regret and remorse arose for him: “This is a non-gain for me, this is not a gain for me; this is bad fortune for me, this is not good fortune for me. I have engaged in much demerit - I who deprived virtuous, wholesome monks of life.” Then a certain deva from the company of Māra, after walking on water without sinking, said to Migalaṇḍika¹²⁴: “Excellent, excellent, you good man! It is a gain for you, good man; it is good fortune for you, good man. Good man, you have engaged in much merit, you who caused those who had not crossed to cross over¹²⁵.” Then it occurred to Migalaṇḍika, “Apparently it is a gain for me, apparently it is good fortune for me, apparently I have engaged in much merit, apparently I cause those who have not crossed to cross over.” He took a sharp sword from dwelling to dwelling, from monastery to monastery. After approaching, he said, “Who has not crossed? Who can I cause to cross over?” Those monks there who were not without lust on that occasion were afraid, terrified, and excited. However, those monks who were without lust on that occasion were not afraid, terrified, and excited. Then in one day Migalaṇḍika deprived one monk of life. In one day he deprived two monks of

¹²³ *Asubha*. Lit. “not beautiful.” Meditation on unattractiveness, particularly in regard to the human body, is a method of reducing lust. It can also serve as a basis for developing insight.

¹²⁴ The identifier *samaṇakuttaka* (“person pretending to be a contemplative”) is repeated every time Migalaṇḍika's name is mentioned in the text. It has been omitted in this translation from this point onward.

¹²⁵ “Crossing” or “crossing over” was an idiom for attaining enlightenment.

life... three monks... four... five... ten... twenty... thirty... forty... fifty... in one day he deprived sixty monks of life.¹²⁶

Then, at the end of the half-month when he had emerged from retreat, the Blessed One addressed Venerable Ānanda, “Ānanda, why does it seem like the community of monks has become diminished?” “Bhante, because the Blessed One speaks in many ways about unattractiveness, spoke in praise of [contemplating] unattractiveness, spoke with repeated references to attainment in [contemplating] unattractiveness. Bhante, [thinking] ‘The Blessed One speaks in many ways about unattractiveness...,’ the monks dwelled committed to the practice of developing [contemplation of] unattractiveness, in many different ways... Then Migalaṇḍika, hired by [the offer of] a bowl and robe, in one day deprived one monk of life... in one day he deprived sixty monks of life. It would be very good, Bhante, if the Blessed One were to describe another method which the community of monks might use for establishing knowledge.” “Therefore, Ānanda, assemble in the attendance-hall all the monks who dwell near Vesāli.” “Yes, Bhante,” Venerable Ānanda replied to the Blessed One, and assembled in the attendance-hall all the monks who dwelled near Vesāli. He approached the Blessed One; after approaching, he said, “Bhante, the community of monks has assembled. Bhante, now is the time for whatever the Blessed One thinks.”

Then the Blessed One approached the attendance-hall; after approaching, he sat on the designated seat. After sitting, the Blessed One addressed the monks: “Monks, concentration based on mindfulness of breathing, when developed and made much of, is a peaceful, sublime, unadulterated, and pleasant condition, and it is the basis by which the various evil unskillful phenomena that have arisen are made to disappear and subside. Just as, monks, in the last month of summer, a large unseasonal rain-cloud is the basis by which suspended dust and dirt is made to disappear and subside, in the same way, monks, concentration based on mindfulness of breathing, when developed and made much of, is a peaceful, sublime, unadulterated, and pleasant condition, and it is the basis by which the various evil unskillful phenomena that have arisen are made to disappear and subside. And how, monks, is concentration based on mindfulness of breathing developed and made much of, [so that it] is a peaceful, sublime, unadulterated, and pleasant condition, and is the basis by which the various evil unskillful phenomena that have arisen are made to disappear and subside? Here, monks, a monk has gone to a wilderness, the root of a tree, or an empty building, and sits cross-legged, setting the body upright, establishing mindfulness as foremost. Mindful, he exhales; mindful, he inhales.

Exhaling a long [breath], he understands ‘I exhale a long [breath].’
Or, inhaling a long breath, he understands ‘I inhale a long [breath].’
Or, exhaling a short [breath], he understands ‘I exhale a short [breath].’
Or, inhaling a short [breath], he understands ‘I inhale a short [breath].’
He trains, ‘I will exhale experiencing the entire body.’
He trains, ‘I will inhale experiencing the entire body.’
He trains, ‘I will exhale calming the physical constituent.’

¹²⁶ It is unclear whether the final number is a cumulative total or each number is a separate tally. If the prior, he slew a total of 60 monks; if the latter, 225.

He trains, 'I will inhale calming the physical constituent.'
 He trains, 'I will exhale experiencing rapture.'
 He trains, 'I will inhale experiencing rapture.'
 He trains, 'I will exhale experiencing pleasure.'
 He trains, 'I will inhale experiencing pleasure.'
 He trains, 'I will exhale experiencing the mental constituent.'
 He trains, 'I will inhale experiencing the mental constituent.'
 He trains, 'I will exhale calming the mental constituent.'
 He trains, 'I will inhale calming the mental constituent.'
 He trains, 'I will exhale experiencing the mind.'
 He trains, 'I will inhale experiencing the mind.'
 He trains, 'I will exhale bringing a higher state of happiness to the mind.'
 He trains, 'I will inhale bringing a higher state of happiness to the mind.'
 He trains, 'I will exhale concentrating the mind.'
 He trains, 'I will inhale concentrating the mind.'
 He trains, 'I will exhale freeing the mind.'
 He trains, 'I will inhale freeing the mind.'
 He trains, 'I will exhale contemplating¹²⁷ impermanence.'
 He trains, 'I will inhale contemplating impermanence.'
 He trains, 'I will exhale contemplating dispassion.'
 He trains, 'I will inhale contemplating dispassion.'
 He trains, 'I will exhale contemplating cessation.'
 He trains, 'I will inhale contemplating cessation.'
 He trains, 'I will exhale contemplating relinquishment.'
 He trains, 'I will inhale contemplating relinquishment.'

That is how, monks, concentration based on mindfulness of breathing is developed and made much of, [so that it] is a peaceful, sublime, unadulterated, and pleasant condition, and is the basis by which the various evil unskillful phenomena that have arisen are made to disappear and subside.”

Then then Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned them: “Is it true, monks, that monks deprived themselves of life, deprived each other of life, [and] approached Migalaṇḍika and said, 'Venerable, it would be very good if you deprived us of life; this bowl and robe will be yours'?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded [them]: “Monks, this is improper, inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it, monks, that these monks will deprive themselves of life, deprive each other of life, [and] approach Migalaṇḍika...? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk intentionally deprives a human being of life or searches out an assassin¹²⁸ for one: he is also Pārājika and is unaffiliated.”

¹²⁷ *Anupassī*. A more literal translation could be “seeing in accordance with.”

¹²⁸ *Sattha-hāraka*. Lit. “knife-carrier.”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion, a certain lay devotee was sick. His wife was shapely, attractive, pleasing. [Some] group-of-six monks were enamored of that woman. Then it occurred to those group-of-six monks, “Venerables, if this lay devotee lives, we will not get that woman. Come, Venerables, we will glorify the attractiveness of dieing to that lay devotee.” Then the group-of-six monks approached that lay devotee; after approaching, they said to him, “Devotee, you have done what is wholesome, done what is skillful, [and] offered shelter to the timid; you have not done what is evil, cruel, or wrong. The wholesome has been done by you, evil has not been done by you. What is there for you in this evil, perverse life? Death is better for you than life. When you have passed away from here, when there is division from the body, you will rearise in a good destination, a heaven-world. There you will gratify yourself endowed and provided with the five heavenly forms of sensuality¹²⁹.”

Then it occurred to that lay devotee, “The gentlemen have spoken truthfully. I have done what is wholesome... I will gratify myself endowed and provided with the five heavenly forms of sensuality.” He ate unsuitable edibles, he consumed unsuitable consumables, he tasted unsuitable tastes,¹³⁰ he drank unsuitable drinks. When he had eaten unsuitable edibles, consumed unsuitable consumables, tasted unsuitable tasteables, and drunk unsuitable drinks, a painful affliction arose for him. On account of that affliction he died. His wife denounced, criticized, and castigated: “These Sakyan-son contemplatives are shameless, unvirtuous liars. Yet they claim to be in accordance with Dhamma, peaceful, divine, truthful, virtuous, characteristically wholesome! They don't have the aspects of a contemplative, they don't have the aspects of a priest. Their contemplative-aspect has been lost, their priest-aspect has been lost. Where is their contemplative-aspect, where is their priest-aspect? Their contemplative-aspect has left, their priest-aspect has left. They glorified the attractiveness of dieing for my husband. My husband was killed by them.” Other people also denounced, criticized, and castigated: “These Sakyan-son contemplatives are shameless... their priest-aspect has left. They glorified the attractiveness of dieing for a lay devotee. The lay devotee was killed by them.” Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will glorify the attractiveness of dieing for a lay devotee?”

Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that you glorified the attractiveness of dieing to a lay devotee?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded [them]: “Foolish men, this is improper, inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it, foolish men, that you will speak in praise of dieing to a lay devotee? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

¹²⁹ The five forms of sensuality (*pañcā kāma-guṇā*) are sight, sound, smell, taste, and touch.

¹³⁰ *Sāyanīya*. Lit. “[Object] to be tasted” or “Tasteable.”

“If any monk intentionally deprives a human being of life, or searches out an assassin for one, or glorifies the attractiveness of dieing, or incites [one] to die, [saying] “Hey, man, what is there for you in this evil, perverse life? Death is better for you than life.” If one who has that thought in mind, that intention in mind, glorifies in various ways the attractiveness of dieing, or incites [someone] to die: he is also Pārājika and is unaffiliated.”

Any monk: ...

Intentionally: Knowing, perceiving, after considering¹³¹, after giving in, there is a transgression.

Human being: [From] when the mind has first arisen and consciousness has first manifested in the mother's womb, until the time of dieing - between [these] is called a human being.

Deprives of life: One cuts off [or] stops the life-faculty, one disrupts [its] continuity: a Pācittiya offense.

Or searches out an assassin for one: A sword, spear, arrow, cudgel, stone, knife, poison, or rope.¹³²

Or glorifies the attractiveness of dieing: One demonstrates the disadvantage[s] in life, one speaks praise about dieing.

Or incites [one] to die: “Take a knife, or eat poison, or after hanging up a rope, die.”

Hey, man: This is designating a conversation.

What is there for you in this evil, perverse life: “Evil life” refers to the life of the rich, of the poor, and of the insignificant; of the wealthy and of the unwealthy; of devas and of humans.

Perverse life: For one whose hand, foot, hand and foot, nose, ear, or nose and ear have been cut off, from this evil perverse life “death is better for you than life.”

That thought in mind: The mind which has the thought, the thought which is [in] the mind.

That intention in mind: Perceiving death, thinking of death, intent upon death.

In various ways: Using methods of any sort¹³³.

¹³¹ *Cecca*. From “ceteti” - thinks, considers, plans, etc. The same verb-root for *cetanā*.

¹³² As noted above, *sattha-hāraka* (“assassin”) literally means “knife-carrier.” This list of weaponry may thus be clarifying that a *sattha-hāraka* could be carrying a weapon besides a knife.

¹³³ *Uccāvaca*. Lit. “high and low.”

Glorifies the attractiveness of dieing: One demonstrates the disadvantage[s] in life, one speaks praise about dieing, [saying] “When you have passed away from here, when you are separated from your body after death, you will rearise in a good destination, a heaven-world. There you will gratify yourself endowed and provided with the five heavenly forms of sensuality.”

Incites to die: “Take a knife, or eat poison, or after hanging up a rope, die. Or fall into a hole, into a pit, or off a cliff.”

Also: This refers to the preceding [rule].

He is Pārājika: Just as a broad stone which has been broken in two cannot be joined back together, in the same way, after intentionally depriving a human being of life a monk is not a contemplative, not a son of the Sakyan. Therefore it is said, “He is Pārājika.”

Unaffiliated: When there is one action, one recitation, the same training – this is called “affiliated.” This is not with him. Therefore it is said, “[He is] unaffiliated.”

[Table of contents:] Oneself, by determination, by messenger, by successive messengers, by a messenger who delegated, by a messenger who left and returned, perceiving it as private when it is not private, perceiving it as not private when it is private, perceiving it as not private when it is not private, perceiving it as private when it is private, one glorifies using the body, one glorifies using speech, one glorifies using the body and using speech, one glorifies using a messenger, one glorifies using inscription, a pitfall, a trap, depositing nearby, medicine, presenting a sight, presenting a sound, presenting a fragrance, presenting a flavor, presenting a physical contact, presenting a thought, announcing, instructing, an action by specification, an action when indicated.

Oneself: One kills by oneself, using the body, using something connected with the body, or by releasing¹³⁴.

By determination: After determining, one commands: “Pierce in this way, strike in this way, kill in this way.”

A monk commands a monk, “Deprive such-and-such of life”: a Dukkaṭa offense. Thinking it is that person, he deprives that person of life: a Pārājika offense for both of them.

A monk commands a monk, “Deprive such-and-such of life”: a Dukkaṭa offense. Thinking it is that person, he deprives a different person of life: no offense for the originator, a Pārājika offense for the murderer.

¹³⁴ Such as by dropping a heavy or sharp object held above a person, or by releasing the tension on a tension-propelled projectile (such as an arrow).

A monk commands a monk, “Deprive such-and-such of life”: a Dukkaṭa offense. Thinking it is a different person, he deprives a different person of life: no offense for the originator, a Pārājika offense for the murderer.

A monk commands a monk, “Tell such-and-such: 'May such-and-such tell such-and-such: may such-and-such deprive such-and-such of life'”: a Dukkaṭa offense. He reports to the next person: a Dukkaṭa offense. The murderer accepts: a Thullaccaya offense for the originator. He deprives that person of life: a Pārājika offense for all of them.

A monk commands a monk, “Tell such-and-such: 'May such-and-such tell such-and-such: may such-and-such deprive such-and-such of life'”: a Dukkaṭa offense. He commands a different person: a Dukkaṭa offense. The murderer accepts: a Dukkaṭa offense. He deprives that person of life: no offense for the originator, a Pārājika offense for the commander and the murderer.

A monk commands a monk, “Deprive such-and-such of life”: a Dukkaṭa offense. After going, he comes back again [and says] “I am not able to deprive that person of life.” He commands again, “When you are able, then deprive that person of life”: a Dukkaṭa offense. He deprives that person of life: a Pārājika offense for both of them.

A monk commands a monk, “Deprive such-and-such of life”: a Dukkaṭa offense. After commanding, he is remorseful, [but] does not make [him] hear, “Don't kill.” He deprives that person of life: a Pārājika offense for both of them.

A monk commands a monk, “Deprive such-and-such of life”: a Dukkaṭa offense. After commanding, he is remorseful, and makes [him] hear, “Don't kill.” [Saying] “I was commanded by you,” he deprives that person of life: no offense for the originator, a Pārājika offense for the murderer.

A monk commands a monk, “Deprive such-and-such of life”: a Dukkaṭa offense. After commanding, he is remorseful, and makes [him] hear, “Don't kill.” [Saying] “Very well,” he desists: no offense for both of them.

Perceiving it as private when it is not private, one calls out “Oh, may such-and-such be dead”: a Dukkaṭa offense. Perceiving it as not private when it is private, one calls out “Oh, may such-and-such be dead”: a Dukkaṭa offense. Perceiving it as not private when it is not private, one calls out “Oh, may such-and-such be dead”: a Dukkaṭa offense. Perceiving it as private when it is private, one calls out “Oh, may such-and-such be dead”: a Dukkaṭa offense.

One glorifies using the body: One makes a gesture using the body, “He who dies gains wealth, gains fame, or goes to heaven”: a Dukkaṭa offense. Because of that glorification, [thinking] “I will die,” he makes a painful sensation arise: a Thullaccaya offense. He dies: a Pārājika offense.

One glorifies using speech: One says with speech, “He who dies gains wealth, gains fame, or goes to heaven”: a Dukkaṭa offense. Because of that glorification, [thinking] “I will die,” he makes a painful sensation arise: a Thullaccaya offense. He dies: a Pārājika offense.

One glorifies using body and speech: One makes a gesture using the body and says with speech, “He who dies gains wealth, gains fame, or goes to heaven”: a Dukkaṭa offense. Because of that glorification, [thinking] “I will die,” he makes a painful sensation arise: a Thullaccaya offense. He dies: a Pārājika offense.

One glorifies using a messenger: He gives instruction to a messenger, “He who dies gains wealth, gains fame, or goes to heaven”: a Dukkaṭa offense. After hearing the instruction from the messenger, [thinking] “I will die,” he makes a painful sensation arise: a Thullaccaya offense. He dies: a Pārājika offense.

One glorifies using inscription: One makes an inscription, “He who dies gains wealth, gains fame, or goes to heaven”: a Dukkaṭa offense for each syllable. After seeing the inscription, [thinking] “I will die,” he makes a painful sensation arise: a Thullaccaya offense. He dies: a Pārājika offense.

A pitfall: One digs a pitfall meant for a specific human, [thinking] “After falling he will die”: a Dukkaṭa offense. When he has fallen, a painful sensation arises: a Thullaccaya offense. He dies: a Pārājika offense. One digs a pitfall not meant for a specific human, [thinking] “Whoever falls will die”: a Dukkaṭa offense. A human falls in: a Dukkaṭa offense. When he has fallen, a painful sensation arises: a Thullaccaya offense. He dies: a Pārājika offense. A spirit, ghost, or humanoid animal¹³⁵ falls in: a Dukkaṭa offense. When he has fallen, a painful sensation arises: a Dukkaṭa offense. He dies: a Thullaccaya offense. An animal falls in: a Dukkaṭa offense. When he has fallen, a painful sensation arises: a Dukkaṭa offense. He dies: a Pācittiya offense.

A trap: In a trap, one sets up a knife or anoints it with poison; or one makes a weakness¹³⁶ and sets [it] up on a hole, pit, or pitfall: a Dukkaṭa offense. On account of that knife, poison, or fall, a painful sensation arises: a Thullaccaya offense. He dies: a Pārājika offense.

Depositing nearby: One deposits a sword, spear, arrow, cudgel, stone, knife, poison, or rope nearby [a person], [thinking] “By means of this he will die”: a Dukkaṭa offense. [Thinking] “By means of this I will die,” he makes a painful sensation arise: a Thullaccaya offense. He dies: a Pārājika offense.

¹³⁵ *Tiracchānagata-manussa-viggaha*. One might also render this “An animal that has taken the appearance of a human.”

¹³⁶ Perhaps this refers to a surface that appears strong enough to hold one's weight, but that will break if one steps on it.

Medicine: One gives ghee, butter, oil, honey, or sugar, [thinking] “After tasting this he will die”: a Dukkaṭa offense. When that person has tasted, a painful sensation arises: a Thullaccaya offense. He dies: a Pārājika offense.

Presenting a sight: One directs an unpleasant, fearful, frightening sight, [thinking] “After seeing this and becoming terrified, he will die”: a Dukkaṭa offense. After seeing that, he becomes terrified: a Thullaccaya offense. He dies: a Pārājika offense. One directs a pleasant sight, [thinking] “After seeing this, because he does not get it, he will wither and die”: a Dukkaṭa offense. After seeing that, because of not getting it, he withers: a Thullaccaya offense: He dies: a Pārājika offense.

Presenting a sound: One directs an unpleasant, fearful, frightening sound, [thinking] “After hearing this and becoming terrified, he will die”: a Dukkaṭa offense. After hearing that, he becomes terrified: a Thullaccaya offense. He dies: a Pārājika offense. One directs a pleasant, lovable sound that goes to the heart, [thinking] “After hearing this, because he does not get it, he will wither and die”: a Dukkaṭa offense. After hearing that, because of not getting it, he withers: a Thullaccaya offense: He dies: a Pārājika offense.

Presenting a scent: One directs an unpleasant, loathsome, repulsive scent, [thinking] “After smelling this, he will die from its loathsomeness and repulsiveness”: a Dukkaṭa offense. After smelling that, a painful sensation arises from its loathsomeness and repulsiveness: a Thullaccaya offense. He dies: a Pārājika offense. One directs a pleasant scent, [thinking] “After smelling this, because he does not get it, he will wither and die”: a Dukkaṭa offense. After smelling that, because of not getting it, he withers: a Thullaccaya offense: He dies: a Pārājika offense.

Presenting a flavor: One directs an unpleasant, loathsome, repulsive flavor, [thinking] “After tasting this, he will die from its loathsomeness and repulsiveness”: a Dukkaṭa offense. After tasting that, a painful sensation arises from its loathsomeness and repulsiveness: a Thullaccaya offense. He dies: a Pārājika offense. One directs a pleasant flavor, [thinking] “After tasting this, because he does not get it, he will wither and die”: a Dukkaṭa offense. After tasting that, because of not getting it, he withers: a Thullaccaya offense: He dies: a Pārājika offense.

Presenting a physical contact: One directs an unpleasant physical contact, a painful contact, a harsh contact, [thinking] “Contacted by this, he will die”: a Dukkaṭa offense. Because of that contact, a painful sensation arises: a Thullaccaya offense. He dies: a Pārājika offense. One directs a pleasant physical contact, a pleasurable contact, a gentle contact, [thinking] “Contacted by this, because he does not get it, he will wither and die”: a Dukkaṭa offense. Contacted by that, because of not getting it, he withers: a Thullaccaya offense: He dies: a Pārājika offense.

Presenting a thought: One speaks about hell¹³⁷ to a person bound for hell, [thinking] “After hearing this and becoming terrified, he will die”: a Dukkaṭa offense. After hearing

¹³⁷ *Niraya*. Lit. “going down.”

that, he becomes terrified: a Thullaccaya offense. He dies: a Pārājika offense. One speaks about heaven to a person who has done wholesome deeds, [thinking] “After hearing this, he will be inclined [towards heaven], he will die”: a Dukkaṭa offense. After hearing that, he is inclined [towards heaven], and [thinking] “I will die,” he makes a painful sensation arise: a Thullaccaya offense. He dies: a Pārājika offense.

Announcing: One who is asked proclaims, “Die in this way. Whoever dies in this way gains wealth, gains fame, and goes to heaven”: a Dukkaṭa offense. [Thinking] “Because of that announcement I will die,” he makes a painful sensation arise: a Thullaccaya offense. He dies: a Pārājika offense.

Instructing: One who is not asked proclaims, “Die in this way. Whoever dies in this way gains wealth, gains fame, and goes to heaven”: a Dukkaṭa offense. [Thinking] “Because of that instruction I will die,” he makes a painful sensation arise: a Thullaccaya offense. He dies: a Pārājika offense.

An action by specification: One makes a specification, [saying] “Before the meal, after the meal, at night, or during the day; at that specified [time] deprive that person of life”: a Dukkaṭa offense. He deprives that person of life at the specified [time]: a Pārājika offense for both of them. He deprives that person of life before or after the specified [time]: no offense for the originator, a Pārājika offense for the murderer..

An action when indicated: One designates an indication, [saying] “I will wink my eye, I will lift my eyebrow, or I will nod my head; at that indication, deprive that person of life”: a Dukkaṭa offense. He deprives that person of life when indicated: a Pārājika offense for both of them. He deprives that person of life before or after the indication: no offense for the originator, a Pārājika offense for the murderer.

Non-offense[s]: Unintentionally; unknowingly; for one not intending death; for one who is crazy; [and] for the first offender.

On this occasion a certain monk was sick. Out of compassion, monks glorified the attractiveness of dieing to him. That monk died. They were regretful, [thinking] “A training-rule has been designated by the Blessed One. Perhaps we have committed a Pārājika offense.” They reported this matter to the Blessed One. “Monks, you have committed Pārājika offenses.”

On this occasion a certain alms-going monk, when sitting on a chair where a boy was concealed by rags, covered the boy, causing [the boy] to die. He was regretful... “Monk, this not a Pārājika offense. And, monks, one is not to sit on a seat without looking. If anyone sits [without looking]: a Dukkaṭa offense.”

On this occasion a certain monk, when preparing a seat in a refectory among houses, took one pestle [from] a pestle-shelf. A second pestle fell down and landed on a certain boy's head. He died. He was regretful... “What was your intention, monk?” “I [did it]

unintentionally, Blessed One.” “Monk, there is no offense for one who [acts] unintentionally.”

On this occasion a certain monk, when preparing a seat in a refectory among houses, stepped on a bundle of mortars, making it turn. It covered a certain boy, causing [the boy] to die. He was regretful... “Monk, there is no offense for one who [acts] unintentionally.”

On this occasion a father's sons had gone forth among the monks. When the time was announced, a son said to the father, “Go, Bhante,¹³⁸ the Saṅgha waits for you.” After seizing him by the back he pushed him out. He fell down and died. He was regretful... “What was your intention, monk?” “Blessed One, I was not intent upon [causing] death.” “Monk, there is no offense for one who is not intent upon [causing] death.”

On this occasion a father's sons had gone forth among the monks. When the time was announced, a son said to the father, “Go, Bhante, the Saṅgha waits for you.” After seizing him by the back, intent upon [causing] death, he pushed him out. He fell down and died. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a father's sons had gone forth among the monks. When the time was announced, a son said to the father, “Go, Bhante, the Saṅgha waits for you.” After seizing him by the back, intent upon [causing] death, he pushed him out. He fell down [but] did not die. He was regretful... “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain alms-going monk, after getting poisoned almsfood, took it when walking back, and gave the first portion to [some] monks. Those monks died. He was regretful... “What was your intention, monk?” “Blessed One, I did not know.” “There is no offense, monk, for one who does not know.”

On this occasion a certain monk who was intent upon investigation gave poison to a certain monk. That monk died. He was regretful... “What was your intention, monk?” “I was intent upon investigation, Blessed One.” “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion monks from Āḷavī were preparing a site for a dwelling. A certain monk who was lower lifted up a rock. The rock, poorly grasped by a monk who was higher, landed on the lower monk's head. That monk died. He was regretful... “Monk, there is no offense for one who [acts] unintentionally.”

On this occasion monks from Āḷavī were preparing a site for a dwelling. A certain monk who was lower lifted up a rock. A monk who was higher, intent upon [causing] death, dropped the rock on the lower monk's head. That monk died. He was regretful... “Monk, you have committed a Pārājika offense.”

¹³⁸ The term “Bhante” is usually reserved for monks. It is extremely unusual that it is directed to a layman in this case.

On this occasion monks from Ālavī were preparing a site for a dwelling. A certain monk who was below lifted up a rock. A monk who was higher, intent upon [causing] death, dropped the rock on the lower monk's head. That monk did not die. He was regretful... "Monk, this is not a Pārājika offense. This is a Thullaccaya offense."

On this occasion monks from Ālavī were lifting up construction supplies for a dwelling. A certain monk who was below lifted up a brick. The brick, poorly grasped by a monk who was higher, landed on the lower monk's head. That monk died. He was regretful... "Monk, there is no offense for one who [acts] unintentionally."

On this occasion monks from Ālavī were lifting up construction supplies for a dwelling. A monk who was higher, intent upon [causing] death, dropped the brick on the lower monk's head. That monk died. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion monks from Ālavī were lifting up construction supplies for a dwelling. A monk who was higher, intent upon [causing] death, dropped the brick on the lower monk's head. That monk did not die. He was regretful... "Monk, this is not a Pārājika offense. This is a Thullaccaya offense."

On this occasion monks from Ālavī were performing new work. A certain monk who was below lifted up an adz... a roof-bracket... A monk who was higher, intent upon [causing] death, dropped the roof-bracket on the lower monk's head. That monk did not die. He was regretful... "Monk, this is not a Pārājika offense. This is a Thullaccaya offense."

On this occasion monks from Ālavī, while performing new work, were binding a scaffold. A certain monk said to a certain [other] monk, "Venerable, bind it while standing over there." While he was standing there binding, he fell and died. He was regretful... "What was your intention, monk?" "Blessed One, I was not intent upon [causing] death." "Monk, there is no offense for one who is not intent upon [causing] death."

On this occasion monks from Ālavī, while performing new work, were binding a scaffold. A certain monk, intent upon [causing] death, said to a certain [other] monk, "Venerable, bind it while standing over there." While he was standing there binding, he fell and died... he fell [but] did not die.¹³⁹ He was regretful... "Monk, this is not a Pārājika offense. This is a Thullaccaya offense."

On this occasion a certain monk, after covering a dwelling, was coming down. A certain monk said to that monk, "Venerable, come down from there." While coming down in that way, he fell and died. He was regretful... "Monk, there is no offense for one who is not intent upon [causing] death."

On this occasion a certain monk, after covering a dwelling, was coming down. A certain monk, intent upon [causing] death, said to that monk, "Venerable, come down from there." While coming down in that way, he fell and died... fell [but] did not die. He was regretful... "Monk, this is not a Pārājika offense. This is a Thullaccaya offense."

¹³⁹ The text abbreviates this threefold scenario in this way, as well as subsequent scenarios of this sort.

On this occasion a certain monk, oppressed by a lack of higher satisfaction, ascended Vulture Peak Mountain. While falling off a cliff, he landed on a certain basket-maker, causing him to die. He was regretful... "Monk, this is not a Pārājika offense. And, monks, one is not to make oneself fall. If anyone falls: a Dukkaṭa offense."

On this occasion [some] group-of-six monks ascended Vulture Peak Mountain and threw down a rock for fun. It landed on a certain cow-herder, causing her to die. They were regretful... "Monks, this is not a Pārājika offense. And, monks, one is not to throw down rocks for fun. If anyone throws: a Dukkaṭa offense."

On this occasion a certain monk was sick. Monks caused him to sweat. That monk died. They were regretful... "Monks, there is no offense for one who is not intent upon [causing] death."

On this occasion a certain monk was sick. Intent upon [causing] death, monks caused him to sweat. That monk died... That monk did not die. They were regretful... "Monks, this is not a Pārājika offense. This is a Thullaccaya offense."

On this occasion a certain monk's head was feverish. Monks gave him a nasal treatment. That monk died. They were regretful... "Monks, there is no offense for one who is not intent upon [causing] death."

On this occasion a certain monk's head was feverish. Intent upon [causing] death, monks gave him a nasal treatment. That monk died... that monk did not die. They were regretful... "Monks, this is not a Pārājika offense. This is a Thullaccaya offense."

On this occasion a certain monk was sick. Monks massaged him. That monk died. They were regretful... "Monks, there is no offense for one who is not intent upon [causing] death."

On this occasion a certain monk was sick. Intent upon [causing] death, monks massaged him. That monk died... That monk did not die. They were regretful... "Monks, this is not a Pārājika offense. This is a Thullaccaya offense."

On this occasion a certain monk was sick. Monks bathed him... anointed him... made him get up... made him fall down... gave him food... gave him a drink. That monk died. They were regretful... "Monks, there is no offense for one who is not intent upon [causing] death."

On this occasion a certain monk was sick. Intent upon [causing] death, monks gave him food. That monk died... That monk did not die. They were regretful... "Monks, this is not a Pārājika offense. This is a Thullaccaya offense."

On this occasion a certain woman became pregnant by her lover while her husband was away. She said to a monk that had approached the family, "Come, sir, you know an

abortifacient.” [Saying] “Very well, sister,” he gave her an abortifacient. The child died. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain man had two wives - one sterile, one fertile. The sterile woman said to a monk that had approached the family, “Bhante, if she gives birth she will gain control of the entire family estate. Come, sir, you know an abortifacient.” [Saying] “Very well, sister,” he gave her an abortifacient. The mother died; the child did not die. He was regretful... “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain man had two wives - one sterile, one fertile. The sterile woman said to a monk that had approached the family, “Bhante, if she gives birth she will gain control of the entire family estate. Come, sir, you know an abortifacient.” [Saying] “Very well, sister,” he gave her an abortifacient. Both [mother and child] died... Both [mother and child] did not die. He was regretful... “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain pregnant woman said to a monk that had approached the family, “Come, sir, you know an abortifacient.” “Therefore, sister, have it pressed on.” Having it pressed on, she caused an abortion. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain pregnant woman said to a monk that had approached the family, “Come, sir, you know an abortifacient.” “Therefore, sister, have it heated.” Having it heated, she caused an abortion. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain sterile woman said to a monk that had approached the family, “Come, sir, you know a medicine by means of which I might give birth.” [Saying] “Very well, sister,” he gave her a medicine. She died. He was regretful... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”¹⁴⁰

On this occasion a certain fertile woman said to a monk that had approached the family, “Come, sir, you know a medicine by means of which I might not give birth.” [Saying] “Very well, sister,” he gave her a medicine. She died. He was regretful... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion [some] group-of-six monks made a group-of-seventeen monk laugh by tickling him with their fingers. Trembling and unable to breathe, the monk died. They were regretful... “Monks, this is not a Pārājika offense.”

On this occasion [some] group-of-seventeen monks, [thinking] “We will do [some] work,” covered up a group-of-six monk, causing him to die. They were regretful... “Monks, this is not a Pārājika offense.”

¹⁴⁰ The offense here may be for wrong livelihood (that is, a monastic practicing medicine for laypeople).

On this occasion a certain exorcist monk deprived a spirit of life. He was regretful...
“Monk, this is not a Pārājika offense; this is a Thullaccaya offense.”

On this occasion a certain monk caused a certain [other] monk to be sent to a dwelling which had predatory spirits. The spirits deprived that monk of life. He was regretful...
“Monk, there is no offense for one who is not intent upon [causing] death.”

On this occasion a certain monk, intent upon [causing] death, caused a certain [other] monk to be sent to a dwelling which had predatory spirits. The spirits deprived that monk of life... the spirits did not deprive that monk of life. He was regretful... “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain monk caused a certain [other] monk to be sent to a dwelling which had predatory animals... bandits. The predatory bandits deprived that monk of life. He was regretful... “Monk, there is no offense for one who is not intent upon [causing] death.”

On this occasion a certain monk, intent upon [causing] death, caused a certain [other] monk to be sent to a dwelling which had predatory bandits. The bandits deprived that monk of life... the bandits did not deprive that monk of life. He was regretful... “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain monk, thinking it was the [intended] person, deprived that person of life... thinking it was the [intended] person, deprived a different person of life... thinking it was a different person, deprived the [intended] person of life... thinking it was a different person, deprived a different person of life. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk was possessed by a non-human being. A certain [other] monk struck that monk. The monk died. He was regretful... “Monk, there is no offense for one who is not intent upon [causing] death.”

On this occasion a certain monk was possessed by a non-human being. A certain [other] monk, intent upon [causing] death, struck that monk. The monk died... the monk did not die. He was regretful... “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain monk spoke about heaven to a person who has done wholesome deeds. Inclined [towards heaven], he died. He was regretful... “Monk, there is no offense for one who is not intent upon [causing] death.”

On this occasion a certain monk, intent upon [causing] death, spoke about heaven to a person who has done wholesome deeds. Inclined [towards heaven], he died... he did not die. He was regretful... “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain monk spoke about hell to a person bound for hell. Terrified, he died. He was regretful... “Monk, there is no offense for one who is not intent upon [causing] death.”

On this occasion a certain monk, intent upon [causing] death, spoke about hell to a person bound for hell. Terrified, he died... he did not die. He was regretful... “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion monks from Ālavī, while performing new work, were cutting down a tree. A certain monk said to a certain [other] monk, “Venerable, cut while standing over there.” While cutting when standing over there, the tree landed on him, causing him to die. He was regretful... “Monk, there is no offense for one who is not intent upon [causing] death.”

On this occasion monks from Ālavī, while performing new work, were cutting down a tree. A certain monk, intent upon [causing] death, said to a certain [other] monk, “Venerable, cut while standing over there.” While cutting when standing over there, the tree landed on him, causing him to die... not causing him to die. He was regretful... “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion [some] group-of-six monks set fire to a forest. [Some] people were burned to death. They were regretful... “Monks, there is no offense for one who is not intent upon [causing] death.”

On this occasion [some] group-of-six monks, intent upon [causing] death, set fire to a forest. [Some] people were burned to death... were burned [but] did not die. They were regretful... “Monks, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain monk, after going to a place of execution, said to the executioner, “Sir, don't trouble this person. Kill with one strike.” “Very well, Bhante.” He killed with one strike. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after going to a place of execution, said to the executioner, “Sir, don't trouble this person. Kill with one strike.” [Saying] “I will not do your bidding,” he killed that person. He was regretful... “Monk, this is not a Pārājika offense. This is a Dukkaṭṭa offense.”

On this occasion a certain man whose hands and feet had been cut off was at his relative's house surrounded by relatives. A certain monk said to those people, “Sir, do you wish death for him?” “Yes, Bhante, we wish [that].” “Therefore, make him drink buttermilk¹⁴¹.” They made that person drink buttermilk. He died. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain man whose hands and feet had been cut off was at a family house surrounded by relatives. A certain nun said to those people, “Sir, do you wish death

¹⁴¹ *Takka*. Perhaps the man was violently allergic to buttermilk.

for him?" "Yes, Lady, we wish [that]." "Therefore, make him drink salt-vinegar¹⁴²." They made that person drink salt-vinegar. He died. She was regretful. Then that nun reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One. "Monks, that nun has committed a Pārājika offense."

¹⁴² *Loṇasovīraka*. The exact identity of this medicinal concoction is uncertain.

Pārājika #4: Falsely Claiming To Have Attained a Superior Human State

On this occasion the Buddha, the Blessed One, was dwelling at Vesāli, at the Great Grove, in the peaked-roof hall. Furthermore, on this occasion, many monks who were companions and friends entered the Rains¹⁴³ at the bank of the Vaggumudā river. At this time it was difficult to obtain alms in Vajjī – food was scarce, crops were diseased and stubby¹⁴⁴; it was not easy to get by with what could be gathered [or] with what was provided. Then those monks thought, “Now it is difficult to obtain alms in Vajjī – food is scarce, crops are diseased and stubby; it is not easy to get by with what can be gathered [or] with what is provided. By what expedient may we live out the Rains comfortably, in unity, on friendly terms, not arguing; and not be troubled on account of food?”

Some of them said, “Come, Venerables, we [will] undertake working for householders. Thus they will think to give to us. Thus we will live out the Rains comfortably, in unity, on friendly terms, not arguing; and we will not be troubled on account of food.”

Some of them said, “Enough, Venerables, why undertake working for householders? Come, Venerables, we [will] carry messages for householders. Thus they will think to give to us. Thus we will live out the Rains comfortably, in unity, on friendly terms, not arguing; and we will not be troubled on account of food.”

Some of them said, “Enough, Venerables, with work undertaken for householders! Enough, Venerables, with messages carried for householders! Come, Venerables, we will speak in praise of each other's superior human states – ‘That monk is a gainer of first Jhāna, that monk is a gainer of second Jhāna, that monk is a gainer of third Jhāna, that monk is a gainer of fourth Jhāna, that monk is a stream-enterer, that monk is a once-returner, that monk is a non-returner, that monk is an arahant, that monk has the triple-knowledge, that monk has the sixfold-higher-knowledge.’ Thus they will think to give to us. Thus we will live out the Rains comfortably, in unity, on friendly terms, not arguing; and we will not be troubled on account of food. This, Venerables, is even better – praise spoken to householders of each other's superior human states.”

Then those monks spoke in praise of each other's superior human states – “That monk is a gainer of first Jhāna... that monk has the sixfold-higher-knowledge.” Then those people [thought], “Oh, a gain for us! Oh, so well-gained by us, that such monks entered the Rains for us; never before have such monks entered the Rains for us, as these virtuous monks of good character.” They did not eat the same sort of edibles themselves – [or] give [them] to their parents, children, slaves, servants, friends, companions, and relatives – as the sort they gave to the monks. They did not consume, taste, or drink the same sort of

¹⁴³ *Vassa*. The annual 3-month period of time when every monastic is expected to commit to staying in one monastery and avoid leaving that monastery for more than six days at a time.

¹⁴⁴ *Dvīhitikā setaṭṭikā salākāvuttā*. The precise definition of these terms is somewhat unclear. This translation follows Hinüber's analysis.

consumables, savories, or beverages - [or] give [them] to their parents, children, slaves, servants, friends, companions, and relatives - as the sort they gave to the monks. Then those monks were attractive, plump¹⁴⁵, clear-faced, bright-skinned.

The custom for monks who had emerged from the Rains was to go to see the Blessed One. When those monks had emerged from the Rains at the end of the three months, after setting their dwelling-places in order, taking their bowl and robe, they departed for Vesāli. They gradually approached Vesāli, the Great Grove, the peaked-roof-hall where the Blessed One was; after approaching, they paid respects to the Blessed One and sat to one side. Furthermore, on this occasion, monks who had spent the Rains in [other] regions were emaciated, wretched, discolored, extremely pale¹⁴⁶, their bodies covered with veins. However, the monks from the Vaggumudā riverbank were attractive, plump, clear-faced, bright-skinned. The custom was for the Buddha, the Blessed One, to exchange greetings with arriving monks. Then the Blessed One said to the monks from the Vaggumudā [river]bank, “Monks, I hope it was bearable, I hope it was sufficient to get by, I hope you lived out the Rains comfortably, in unity, on friendly terms, not arguing, and were not troubled on account of food?” “It was bearable, Blessed One; it was sufficient to get by, Blessed One. And, Bhante, we lived out the Rains comfortably, in unity, on friendly terms, not arguing, and were not troubled on account of food.” Knowing, the Tathāgata asks; and knowing, the Tathāgata does not ask. Having known the time he asks, having known the time he does not ask. The Tathāgata asks what is connected with benefit, not what is connected with non-benefit. Destroying the causeway [leading] to the Tathāgata is connected with non-benefit. With [one of] two factors Buddhas, Blessed Ones, cross-question monks - [thinking], “We will teach Dhamma” or “We will designate a training-rule for the disciples.”

Then the Blessed One said to the monks from the Vaggumudā riverbank, “In what way did you, monks, live out the Rains comfortably, in unity, on friendly terms, not arguing, and not troubled on account of food?” Then those monks reported this matter to the Blessed One. “Perhaps this is factual for you, monks?” “It is not factual, Blessed One.” The Buddha, the Blessed One, reprimanded [them], “This is improper, foolish men; inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it that you, foolish men, for the sake of your stomach will speak in praise of each other's superior human states to householders? It would be better, foolish men, if your belly was sliced open by a sharp cow-butchering knife, and you had not spoken in praise of each other's superior human states to householders! For what reason? On account of that, foolish men, you would undergo dieing or death-like pain, but that would not be a condition by which, when you are separated from your body after death, you might rearise in a state of deprivation, a bad destination, downfall, hell. But on account of this, foolish men, when you are separated from your body after death, you might rearise in a state of deprivation, a bad destination, downfall, hell. This if not, foolish men, for the faith of the faithless...” After reprimanding [them] and giving a Dhamma talk, he addressed the monks:

¹⁴⁵ *Piṇḍriya*. Lit. “swollen faculties”.

¹⁴⁶ *Uppaṇḍu*. This can also mean “yellowish” or “jaundiced.”

“Monks, these five great bandits are found in the world. What five?”

[1] “Here, monks, it occurs to one great thief, ‘How might I, surrounded by a hundred or a thousand [cohorts], roam among villages, towns, and royal holdings – attacking, killing, destroying, causing destruction, tormenting, and causing torment?’ On a later occasion, surrounded by a hundred or a thousand [cohorts], he roams among villages, towns, and royal holdings – attacking, killing, destroying, causing destruction, tormenting, and causing torment. In the same way, monks, here it occurs to one evil monk, ‘How might I, surrounded by a hundred or a thousand [cohorts], journey among villages, towns, and royal holdings – honored, respected, revered, praised, esteemed by householders and renunciates, gaining robes, almsfood, sleeping and sitting places, supports for illness, and medicinal supplies?’ On a later occasion, surrounded by a hundred or a thousand [cohorts], he journeys... medicinal supplies. This, monks, is the first great bandit found in the world.

[2] “And this is yet another, monks. Here some evil monk, after learning the Dhamma-Vinaya taught by the Tathāgata, claims it is his own. This, monks, is the second great bandit found in the world.

[3] “And this is yet another, monks. Here some evil monk assails a pure holy person who is living a completely pure holy life with a groundless [charge of] unchastity. This, monks, is the third great bandit found in the world.

[4] “And this is yet another, monks. Here some evil monk, when there is valuable property¹⁴⁷ [or] valuable supplies belonging to the Saṅgha – such as a monastery, land for a monastery, a dwelling, land for a dwelling, a bed, a chair, a mattress, a pillow, a copper¹⁴⁸ pot, a copper jar, a copper container, a copper receptacle, an adz, a hatchet, an axe, a shovel, a chisel, a vine, bamboo, grass, reed, straw, clay, wooden property, pottery – one favors and cajoles a layman using these. This, monks, is the fourth great bandit found in the world.

[5] “Monks, in this world with its devas, deceivers,¹⁴⁹ and divinities, in this generation with its contemplatives and holy men, with its celestial and human beings, this is the foremost great bandit: one who falsely lays claim to a nonexistent superior human state. For what reason? Monks, you have eaten the realm's food by theft.”¹⁵⁰

“If someone is one thing, and makes himself known as something else,
Just as it is for a deceitful fraud, his food is [taken] by theft.

¹⁴⁷ *Garubhaṇḍa*. This could also be rendered “important property.” A destitute monastery might regard some relatively inexpensive items as very valuable due to scarcity or other such circumstances, whereas a wealthier monastery might treat the same kind of item as of little particular importance.

¹⁴⁸ Copper was relatively scarce, and thus items made entirely out of copper may have been expensive.

¹⁴⁹ *Mārā*. When used in the singular (*Māra*), this term usually refers to as a single being. However, it occasionally appears in the plural (*mārā*), where it appears to refer to a category of celestial beings that engage in tempting and deceiving other beings.

¹⁵⁰ An end-quote appears in the text here, prior to the verses listed below. Thus the text does not explicitly attribute the following verses to the Buddha. The first verse appears at SN 1.35 as the words of a deva.

“Many are the ochre-necks¹⁵¹, characteristically evil, and unrestrained,
Evil comes from evil deeds, and they rearise in hell.

“Better if an iron ball is eaten, hot as a blazing flame,
Than for an unvirtuous person to eat the realm's almsfood, unrestrained.”

Then the Blessed One, after reprimanding in many ways the monks from the Vaggumudā riverbank... “And thus, monks, you may recite this training-rule:

“If any monk who lacks higher knowledge claims, in reference to himself, a superior human state sufficient for noble knowledge and vision, [saying] 'Thus I know, thus I see,' then on a later occasion, whether he is being questioned about it or not, intent upon purification from what was committed, he says thus: 'Not knowing thus, Venerable, I said “I know,” not seeing, “I see” - vainly, falsely, pointlessly' - he is also Pārājika and is unaffiliated.”

And thus this training-rule was designated for the monks by the Blessed One.

On one occasion many monks, believing they had seen what they had not seen, attained what they had not attained, reached what they had not reached, realized what they had not realized, declared knowledge on account of overestimation. On a later occasion, their minds inclined towards lust, hatred, and delusion. They were regretful, [thinking] “A training-rule has been designated by the Blessed One. And we, believing we had seen what we had not seen, attained what we had not attained, reached what we had not reached, realized what we had not realized, declared knowledge on account of overestimation. Perhaps we have committed a Pārājika offense.” They reported this matter to Venerable Ānanda. Venerable Ānanda reported this matter to the Blessed One. “Ānanda, those were monks who, believing they had seen what they had not seen, attained what they had not attained, reached what they had not reached, realized what they had not realized, declared knowledge on account of overestimation. And that is negligible.”

“And thus, monks, you may recite this training-rule:

“If any monk who lacks higher knowledge claims, in reference to himself, a superior human state sufficient for noble knowledge and vision, [saying] 'Thus I know, thus I see,' then on a later occasion, whether he is cross-examined about it or not, intent upon purification from what was committed, he says thus: 'Not knowing thus, Venerable, I said “I know,” not seeing, “I see” - vainly, falsely, pointlessly' - unless it is from overestimation - he is also Pārājika and is unaffiliated.”

¹⁵¹ *Kāsāva-kaṇṭhā*. A derogatory term for a person who dresses like a renunciate but does not behave like one.

Any monk: ...

Lacks higher knowledge: When it does not exist, is not real, and cannot be found, one doesn't know or see a skillful state in himself [with the thought] "I have this skillful state."

Superior human state: Jhāna¹⁵², liberation, concentration, attainment, knowledge and vision, development of the path, realization of the fruit, abandoning of defilement, a lack of hindrances for the mind, one finds great delight in an empty building¹⁵³.

In reference to himself: Those skillful states are brought up in reference to oneself, or oneself is brought up in reference to those skillful states.

Knowledge: The three [true] knowledges.¹⁵⁴

Vision: What is knowledge, that is vision. What is vision, that is knowledge.

Claims: Tells to a woman or a man, a householder or a renunciate.

"Thus I know, thus I see:" "I know these states,¹⁵⁵ I see these states, these states are present in me, and I am acquainted with these states."

Then on a later occasion: Whenever there was a conversation - that moment, that time, that instant has passed.

Cross-examined: When there is an acknowledged basis, one is being questioned about that basis: "What was reached by you? By what means was it reached by you? When was it reached by you? Where was it reached by you? Which defilements have been abandoned by you? Which states have you obtained?"

Not cross-examined: One is not being spoken to in any way.

Committed: With evil wishes, overcome by wishes, after laying claim to a superior human state that is non-existent and not real, one has committed a Pārājika offense.

Intent upon purification: Desiring to become a layman, lay devotee, monastery attendant, or novice.

"Not knowing thus, Venerable, I said 'I know,' not seeing, 'I see:'" "I do not know these states, I do not see these states, these states are not present in me, and I am not acquainted with these states."

¹⁵² A deep state of concentration or meditative absorption. A total of 9 such states are identified in the Suttas, though often only the first 4 or first 8 are listed.

¹⁵³ *Suññāgāre abhirati*. This is defined below as referring again to Jhāna.

¹⁵⁴ *Tisso vijjā*. More commonly known by the abbreviated term *tevijjā*.

¹⁵⁵ *Dhamma*.

Vainly, falsely, pointlessly: Spoken vainly by me, spoken falsely by me, spoken untruthfully by me, spoken without knowing by me.

Unless it is from overestimation: Having set aside overestimation.

Also: This refers to the preceding [rule].

He is Pārājika: Just as a palm tree with its top cut off is incapable of further growth, in the same way, after laying claim with evil wishes, overcome by wishes, to a superior human state that is non-existent and not real, a monk is not a contemplative, not a son of the Sakyan. Therefore it is said, “He is Pārājika.”

Unaffiliated: When there is one action, one recitation, the same training – this is called “affiliated.” This is not with him. Therefore it is said, “[He is] unaffiliated.”

Superior human state: Jhāna, liberation, concentration, attainment, knowledge and vision, development of the path, realization of the fruit, abandoning of defilement, a lack of hindrances for the mind, one finds great delight in an empty building.

Jhāna: First jhāna, second jhāna, third jhāna, fourth jhāna.

Liberation: Emptiness liberation, signless liberation, undirected liberation.¹⁵⁶

Concentration: Emptiness concentration, signless concentration, undirected concentration.

Attainment: Emptiness attainment, signless attainment, undirected attainment.

Knowledge and vision: The three [true] knowledges.

Development of the path: Four establishments of mindfulness, four right strivings, four bases of success, five faculties, five powers, seven factors of enlightenment, noble eightfold path.

Realization of the fruit: Realization of the fruit of stream-entry, realization of the fruit of once-return, realization of the fruit of non-return, realization of the fruit of arahantship.

Abandoning of defilement: Abandoning of lust, abandoning of hatred, abandoning of delusion.

Lack of hindrances for the mind: A mind that lacks the hindrance of lust, a mind that lacks the hindrance of hatred, a mind that lacks the hindrance of delusion.

¹⁵⁶ *Suññatā, animitta, and appaṇihita.*

One finds great delight in an empty building: By means of the first jhāna one finds great delight in an empty building, by means of the second jhāna... third jhāna... fourth jhāna one finds great delight in an empty building.

Because of three factors there is a Pārājika offense for one who speaks the deliberate lie “I attained first jhāna”: [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me.”

Because of four factors there is a Pārājika offense for one who speaks the deliberate lie “I attained first jhāna”: [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint.¹⁵⁷

Because of five factors there is a Pārājika offense for one who speaks the deliberate lie “I attained first jhāna”: [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance.

Because of six factors there is a Pārājika offense for one who speaks the deliberate lie “I attained first jhāna”: [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance, [6] producing a false inclination.

Because of seven factors there is a Pārājika offense for one who speaks the deliberate lie “I attained first jhāna”: [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance, [6] producing a false inclination, [7] producing a false condition.¹⁵⁸

Because of three factors... seven factors there is a Pārājika offense for one who speaks the deliberate lie “I am attaining first jhāna...” “First jhāna has been attained...” “I am an achiever of first jhāna...” “I have control of first jhāna...” “First jhāna has been realized by me”: [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance, [6] producing a false inclination, [7] producing a false condition.

Because of three factors... seven factors there is a Pārājika offense for one who speaks the deliberate lie “I am attaining second jhāna...” “Second jhāna has been attained...” “I am an achiever of second jhāna...” “I have control of second jhāna...” “Second jhāna has been realized by me”: [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one

¹⁵⁷ *Vinidhāya ditthim*. Lit. “misplacing a viewpoint.”

¹⁵⁸ *Bhāva*. An unusual context for this word, which usually means “state of being.”

thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance, [6] producing a false inclination, [7] producing a false condition.

Because of three factors... seven factors there is a Pārājika offense for one who speaks the deliberate lie “I am attaining third jhāna... fourth jhāna... emptiness liberation... signless liberation... undirected liberation... emptiness concentration... signless concentration... undirected concentration... emptiness attainment... signless attainment... undirected attainment... three [true] knowledges... four establishments of mindfulness... four right strivings... four bases of success... five faculties... five powers... seven factors of enlightenment... noble eightfold path... fruit of stream-entry... fruit of once-return... fruit of non-return... fruit of arahantship... lust has been abandoned, rejected, released, discarded, relinquished, thrown off, completely thrown off by me... hatred has been abandoned, rejected, released, discarded, relinquished, thrown off, completely thrown off by me... delusion has been abandoned, rejected, released, discarded, relinquished, thrown off, completely thrown off by me... my mind lacks the hindrance 'lust'... my mind lacks the hindrance 'hatred'... my mind lacks the hindrance 'delusion': [1] beforehand, one thinks “I will speak falsely”... [7] producing a false condition.

Because of three factors there is a Pārājika offense for one who speaks the deliberate lie “I attained first jhāna and second jhāna...” *[Repeat as above for every possible combination of multiple superior human states]*

Because of three factors there is a Pārājika offense for one who wants to say “I attained first jhāna” but who speaks the deliberate lie “I attained second jhāna”: when one recognizes.¹⁵⁹ For one who does not recognize: a Thullaccaya offense.¹⁶⁰

Because of three factors... seven factors there is a Pārājika offense for one who wants to say “I attained first jhāna” but who says the deliberate lie “I attained third jhāna... fourth jhāna... my mind lacks the hindrance 'delusion'”: when one recognizes. For one who does not recognize: a Thullaccaya offense. [1] Beforehand, one thinks “I will speak falsely”... [7] producing a false condition. *[Repeat for every possible misspoken statement involving substitution of one state for another]*

Because of three factors... seven factors there is a Thullaccaya offense for one who speaks the deliberate lie “The monk who lives in your dwelling has attained first jhāna... is an achiever of first jhāna... has control of first jhāna... first jhāna has been realized by that monk”: when one recognizes. For one who does not recognize: a Dukkaṭa offense. [1] Beforehand, one thinks “I will speak falsely”... [7] producing a false condition.

¹⁵⁹ *Paṭvijānanta*. Presumably, recognizes that it is making a different false statement and says it anyway.

¹⁶⁰ This seems to imply that the originally intended statement was false, as well as the misspoken statement.

Because of three factors... seven factors there is a Thullaccaya offense for one who speaks the deliberate lie “The monk who lives in your dwelling has attained second jhāna... third jhāna... arahantship has been realized by that monk... lust has been abandoned... hatred has been abandoned... delusion has been abandoned... the monk who lives in that dwelling attained first jhāna in an empty building... second jhāna... third jhāna... fourth jhāna has been realized by that monk in an empty building”: when one recognizes. For one who does not recognize: a Dukkaṭa offense. [1] Beforehand, one thinks “I will speak falsely”... [7] producing a false condition.

Because of three factors... seven factors there is a Thullaccaya offense for one who speaks the deliberate lie “The monk who uses your robe... almsfood... sleeping and sitting place... supports for illness and medicinal equipment, attained fourth jhāna in an empty building... that monk realized fourth jhāna in an empty building”: when one recognizes. For one who does not recognize: a Dukkaṭa offense. [1] Beforehand, one thinks “I will speak falsely”... [7] producing a false condition.

Because of three factors... seven factors there is a Thullaccaya offense for one who speaks the deliberate lie “The monk by whom your robe was used... almsfood... sleeping and sitting place... supports for illness and medicinal equipment, attained fourth jhāna in an empty building... that monk realized fourth jhāna in an empty building”: when one recognizes. For one who does not recognize: a Dukkaṭa offense. [1] Beforehand, one thinks “I will speak falsely”...[7] producing a false condition.

Because of three factors... seven factors there is a Thullaccaya offense for one who speaks the deliberate lie “The monk on whose account you gave a dwelling... robe... almsfood... sleeping and sitting place... supports for illness and medicinal equipment, attained fourth jhāna in an empty building... that monk realized fourth jhāna in an empty building”: when one recognizes. For one who does not recognize: a Dukkaṭa offense. [1] Beforehand, one thinks “I will speak falsely”...[7] producing a false condition.

Non-offense[s]: By overestimation; for one not intent upon laying claim; for one who is crazy; for one who is deranged; for one tormented by pain; for the first offender.

On this occasion a certain monk declared knowledge¹⁶¹ by overestimation. He was regretful, [thinking] “A training-rule has been designated by the Blessed One. Perhaps I have committed a Pārājika offense.” He reported this matter to the Blessed One. “Monk, there is no offense [when it is] by overestimation.”

On this occasion a certain monk dwelled in a forest with the resolve, “Thus the populace will honor me.” The populace honored him. He was regretful... “Monk, this is not a Pārājika offense. And, monks, one is not to dwell in a forest with that resolve. If anyone dwells [with that resolve]: a Dukkaṭa offense.”

¹⁶¹ *Aññā*. This idiom commonly refers to full enlightenment. To “declare knowledge” is thus equivalent to claiming that one is enlightened.

On this occasion a certain monk went for alms with the resolve, “Thus the populace will honor me.” The populace honored him. He was regretful... “Monk, this is not a Pārājika offense. And, monks, one is not to go for alms with that resolve. If anyone goes [with that resolve]: a Dukkaṭa offense.”

On this occasion a certain monk said to a certain [other] monk, “Venerable, those who live with our preceptor are all arahants.” He was regretful... “What was your intention, monk?” “I was intent upon laying claim, Blessed One.” “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain monk said to a certain [other] monk, “Venerable, those who live with our preceptor all have great psychic power and magnificence.” He was regretful... “What was your intention, monk?” “I was intent upon laying claim, Blessed One.” “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain monk walked... stood... sat... reclined with the resolve, “Thus the populace will honor me.” The populace honored him. He was regretful... “Monk, this is not a Pārājika offense. And, monks, one is not to recline with that resolve. If anyone reclines [with that resolve]: a Dukkaṭa offense.”

On this occasion a certain monk laid claim to a superior human state [when speaking] to a certain [other] monk. He also said, “Venerable, the fetters¹⁶² have also been discarded by me.” He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk laid claim to a superior human state in private. A telepathic¹⁶³ monk reproved that monk, “Venerable, don't speak like that. That is not for you.” He was regretful... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion a certain monk laid claim to a superior human state in private. A deva reproved that monk, “Bhante, don't speak like that. That is not for you.” He was regretful... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion a certain monk said to a certain lay devotee, “Sir, the monk who lives in your dwelling in an arahant.” And he lived in that person's dwelling. He was regretful... “What was your intention, monk?” “I was intent upon laying claim, Blessed One.” “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain monk said to a certain lay devotee, “Sir, the monk who you attend to with robes, almsfood, sleeping and sitting places, supports for illness and medicinal equipment is an arahant.” And he supported that [monk] with robes... medicinal equipment. He was regretful... “What was your intention, monk?” “I was intent upon laying claim, Blessed One.” “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

¹⁶² *Samyojana*. Usually given as a list of 10. Eliminating all ten is equivalent to attaining arahantship.

¹⁶³ *Para-citta-vidū*. Lit. “Knower of the minds of others.”

On this occasion a certain monk was sick. Monks said to him, “Is there a superior human state for the Venerable?” “Venerable, it is not difficult to declare knowledge.” He was regretful, [thinking] “Those who are disciples¹⁶⁴ of the Blessed One speak in this way. And I am not a disciple of the Blessed One. Perhaps I have committed a Pārājika offense.” He reported this matter to the Blessed One. “What was your intention, monk?” “I was not intent upon laying claim, Blessed One.” “Monk, there is no offense for one who is not intent upon laying claim.”

On this occasion a certain monk was sick. Monks said to him, “Venerable, do not fear.” “Venerable, I do not fear death.” He was regretful... “Monk, there is no offense for one who is not intent upon laying claim.”

On this occasion a certain monk was sick. Monks said to him, “Venerable, do not fear.” “Venerable, one who is remorseful might be afraid.” He was regretful... “Monk, there is no offense for one who is not intent upon laying claim.”

On this occasion a certain monk was sick. Monks said to him, “Is there a superior human state for the Venerable?” “Venerable, [there is] a state to be accomplished by one who is correctly involved.” He was regretful... “Monk, there is no offense for one who is not intent upon laying claim.”

On this occasion a certain monk was sick. Monks said to him, “Is there a superior human state for the Venerable?” “Venerable, [there is] a state to be accomplished by one whose energy¹⁶⁵ has been initiated.” He was regretful... “Monk, there is no offense for one who is not intent upon laying claim.”

On this occasion a certain monk was sick. Monks said to him, “Is there a superior human state for the Venerable?” “Venerable, [there is] a state to be accomplished by one who is devoted to the practice.” He was regretful... “Monk, there is no offense for one who is not intent upon laying claim.”

On this occasion a certain monk was sick. Monks said to him, “Venerable, perhaps it is bearable, perhaps one can keep going?” “Venerable, it is not possible for this to be endured by this one or that one¹⁶⁶.” He was regretful... “Monk, there is no offense for one who is not intent upon laying claim.”

On this occasion a certain monk was sick. Monks said to him, “Venerable, perhaps it is bearable, perhaps one can keep going?” “Venerable, it is not possible for this to be endured by an ordinary person¹⁶⁷.” He was regretful... “What was your intention, monk?” “I was intent upon laying claim, Blessed One.” “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

¹⁶⁴ *Sāvaka*. In this context, “disciple” appears to specifically mean “enlightened disciple.”

¹⁶⁵ *Vīriya*.

¹⁶⁶ *Yena vā tena vā*. Lit. “By what or by that.” The implication may be “by anyone.”

¹⁶⁷ *Puthujjana*. Lit. “[a person like] most people.”

On this occasion a certain brahmin, after inviting the monks, [said] “Let the venerable arahants come!” They were uncertain, [thinking] “We are not arahants. And this brahmin addresses us with the term 'arahant.' What method is to be used by us?” They reported this matter to the Blessed One. “Monks, there is no offense in the proclamation[s] of the faithful.”

On this occasion a certain brahmin, after inviting the monks, [said] “Let the venerable arahants sit... eat... be satisfied... go!” They were uncertain, [thinking] “We are not arahants. And this brahmin addresses us with the term 'arahant.' What method is to be used by us?” They reported this matter to the Blessed One. “Monks, there is no offense in the proclamation[s] of the faithful.”

On this occasion a certain monk laid claim to a superior human state [when speaking] to a certain [other] monk. He also said, “Venerable, the taints¹⁶⁸ have also been discarded by me.” He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk laid claim to a superior human state [when speaking] to a certain [other] monk. He also said, “Venerable, these states are also found in me.” He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk laid claim to a superior human state [when speaking] to a certain [other] monk. He also said, “Venerable, I am also acquainted with these states.” He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion some relatives said to a certain monk, “Come, Bhante, live in the house.” “Sir, it is impossible for someone like me to live in a house.” He was regretful... “Monk, there is no offense for one who is not intent upon laying claim.”

On this occasion some relatives said to a certain monk, “Come, Bhante, enjoy sensuality.” “Sir, sensuality has been blocked off by me.” He was regretful... “Monk, there is no offense for one who is not intent upon laying claim.”

On this occasion some relatives said to a certain monk, “Bhante, do you experience much satisfaction?” “Sir, I am satisfied by the paramount satisfaction.” He was regretful, [thinking] “Those who are disciples of the Blessed One speak in this way. And I am not a disciple of the Blessed One. Perhaps I have committed a Pārājika offense.” He reported this matter to the Blessed One. “What was your intention, monk?” “I was not intent upon laying claim, Blessed One.” “Monk, there is no offense for one who is not intent upon laying claim.”

On this occasion many monks undertook the Rains in a certain residence after making an agreement, “He who walks out from this dwelling first, we will know to be an arahant.” A certain monk, [thinking] “Let them know me as an arahant,” walked out from that dwelling first. He was regretful... “Monk, you have committed a Pārājika offense.”

¹⁶⁸ *Āsava*. Influx, outflux, effluent, pollutant, intoxicant, etc. The three *āsavas* usually identified in the Canon are ignorance, becoming, and sensuality; viewpoint[s] (*ditṭhi*) is occasionally included as a fourth.

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the bamboo grove, at the squirrel's feeding ground. Furthermore, on this occasion, Venerable Lakkhaṇa and Venerable Mahā-Moggallāna were living at Vulture Peak Mountain. Then Venerable Mahā-Moggallāna, after dressing in the morning and taking his bowl and robe, approached Venerable Lakkhaṇa, after approaching, he said to Venerable Lakkhaṇa, "Come, Venerable Lakkhaṇa, we will enter Rājagaha for alms." "Yes, Venerable," Venerable Lakkhaṇa replied to Venerable Mahā-Moggallāna. Then Venerable Mahā-Moggallāna, while descending from Vulture Peak Mountain, smiled at a certain location. Then Venerable Lakkhaṇa said to Venerable Mahā-Moggallāna, "What is the reason, Venerable Mahā-Moggallāna, what is the cause for [your] smile?" "Venerable Lakkhaṇa, this is not the time for that question. Ask me that question in the Blessed One's presence." Then Venerable Lakkhaṇa and Venerable Mahā-Moggallāna went for alms in Rājagaha. When returning from almsround after the meal, they approached the Blessed One; after approaching and paying respects to the Blessed One, they sat to one side. When they were seated to one side, Venerable Lakkhaṇa said to Venerable Mahā-Moggallāna, "While Venerable Mahā-Moggallāna was descending from Vulture Peak Mountain here, he smiled at a certain place. What is the reason, Venerable Mahā-Moggallāna, what is the cause for [your] smile?" "Venerable, while I was descending from Vulture Peak Mountain here, I saw a skeleton moving through the air. And vultures, crows, and hawks were repeatedly attacking it and striking between its ribs. It was crying out in distress¹⁶⁹. Venerable, it occurred to me, 'It is astounding, it is incredible, that a being like that will exist! That a spirit like that will exist! That an acquisition of personal existence like that will exist!'" Monks denounced, criticized, and castigated, "Venerable Mahā-Moggallāna lays claim to a superior human state." Then the Blessed One addressed the monks, "Monks, there are disciples who dwell with developed eyes. Monks, there are disciples who dwell with developed knowledge. Since this is so, a disciple will know, see, or realize such a thing. Monks, previously that being was also seen by me. But I did not declare it. If I had declared that, others would not have had faith in me. [If] they did not have faith in me, it would be for their long-lasting detriment and suffering. Monks, this being was a cow-killer in this very Rājagaha. On account of the result of that action, after burning in hell for several years, several hundred years, several thousand years, several hundred thousand years, on account of the remainder of that result he experiences an acquisition of personal existence like this. Monks, Moggallāna spoke truthfully. Monks, there is no offense for Moggallāna."

"...Venerable, while I was descending from Vulture Peak Mountain here, I saw a piece of meat moving through the air. And vultures, crows, and hawks were repeatedly attacking it and striking between its ribs. It was crying out in distress... Monks, this being was a cow-killer in this very Rājagaha..."

"...Venerable, while I was descending from Vulture Peak Mountain here, I saw a lump of meat moving through the air. And vultures, crows, and hawks were repeatedly attacking it and striking between its ribs. It was crying out in distress... Monks, this being was a bird-hunter in this very Rājagaha..."

¹⁶⁹ *Aṭṭa-sāraṃ karoti*. Lit. "making distress-sound[s]."

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a skinless man moving through the air. And vultures, crows, and hawks were repeatedly attacking him; they tore at him and tormented him. He was crying out in distress... Monks, this being was a sheep-butcher in this very Rājagaha...”

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a man with swords [instead of] body hair moving through the air. Those swords were repeatedly rising up and striking down at his body. He was crying out in distress... Monks, this being was a hog-butcher in this very Rājagaha...”

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a man with spears [instead of] body hair moving through the air. Those spears were repeatedly rising up and striking down at his body. He was crying out in distress... Monks, this being was a deer-hunter in this very Rājagaha...”

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a man with arrows [instead of] body hair moving through the air. Those arrows were repeatedly rising up and striking down at his body. He was crying out in distress... Monks, this being was a torturer in this very Rājagaha...”

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a man with needles [instead of] body hair moving through the air. Those needles were repeatedly rising up and striking down at his body. He was crying out in distress... Monks, this being was a charioteer in this very Rājagaha...”

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a man with needles [instead of] body hair moving through the air. After entering his head, those needles emerged from his mouth; after entering his mouth, they emerged from his chest; after entering his chest, they emerged from his belly; after entering his belly they emerged from his thighs; after entering his thighs they emerged from his calves; after entering his calves they emerged from his feet. He was crying out in distress... Monks, this being was an informant in this very Rājagaha...”

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a man with enormous testicles moving through the air. When he was moving, he did so after putting the testicles on his shoulders. When he was sitting, he sat on those same testicles. Vultures, crows, and hawks were repeatedly attacking him; they tore at him and tormented him. He was crying out in distress... Monks, this being was a village fraud in this very Rājagaha...”

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a man with his head submerged in an excrement-pit... Monks, this being was an adulterer in this very Rājagaha...”

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a man with his head submerged in an excrement-pit, eating excrement with both hands... Monks, this being was a corrupt brahmin in this very Rājagaha. After inviting the community of monks during the dispensation of the Buddha Kassapa to a meal, he filled a trough with excrement, announced the time [of the meal], and said, 'The Auspicious Ones may eat as much as they need from that, and they may take it away...'"

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a skinless woman moving through the air. And vultures, crows, and hawks were repeatedly attacking her; they tore at her and tormented her. She was crying out in distress... Monks, this woman was an adulteress in this very Rājagaha..."

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a sallow, foul-smelling woman moving through the air. And vultures, crows, and hawks were repeatedly attacking her; they tore at her and tormented her. She was crying out in distress... Monks, this woman was a fortune-teller in this very Rājagaha..."

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a woman covered in burns moving through the air. She was crying out in distress... Monks, this woman was the head queen of the king of Kāliṅga. Overcome by envy, she poured a pot of [burning] coals on a co-wife..."

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a headless torso moving through the air. In its chest, it had eyes and a mouth. Vultures, crows, and hawks were repeatedly attacking it; they tore at it and tormented it. It was crying out in distress... Monks, this being was a bandit-killer, named Hārīka¹⁷⁰, in this very Rājagaha..."

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a monk moving through the air. His cloak was on fire, burning and blazing; his bowl was on fire, burning and blazing; his belt was on fire, burning and blazing; and his body was on fire, burning and blazing. He was crying out in distress... Monks, this monk was an evil monk during the dispensation of the Buddha Kassapa..."

“...Venerable, while I was descending from Vulture Peak Mountain here, I saw a nun... a female trainee... a male novice... a female novice moving through the air. Her cloak was on fire, burning and blazing; her bowl was on fire, burning and blazing; her belt was on fire, burning and blazing; and her body was on fire, burning and blazing. She was crying out in distress... Monks, this female novice was an evil female novice during the dispensation of the Buddha Kassapa..."

Then Venerable Mahā-Moggallāna addressed the monks, “Venerables, the lake which the Tapodā¹⁷¹ [River] flows from has clear water, cool water, pleasant water; it is transparent, has good banks, is charming, has abundant fish and turtles, and lotuses blossom in

¹⁷⁰ This name means “Bringer” or “Taker.” If his name indicates his role, it may have been that of a bounty hunter as well as executioner.

¹⁷¹ The name of a river. Its name literally means “hot water.”

circles.” Monks denounced, criticized, and castigated, “How is it that Venerable Mahā-Moggallāna will say 'Venerables, the lake which the Tapodā... lotuses blossom in circles?' Then this Tapodā [River] flows boiling hot! Venerable Mahā-Moggallāna lays claim to a superior human state.” They reported this matter to the Blessed One. “Monks, the lake which the Tapodā [River] flows from has clear water, cool water, pleasant water; it is transparent, has good banks, is charming, has abundant fish and turtles, and lotuses blossom in circles. However, monks, this Tapodā [River] goes between two great hells. Because of that, this Tapodā [River] flows boiling hot. Monks, Moggallāna spoke truthfully. Monks, there is no offense for Moggallāna.”

On this occasion King Seniya Bimbisāra of Magadha[*'s army*] was broken while battling with the Licchavīs. Then, after the army had reassembled, the king defeated the Licchavīs. When the battle [was over], he wandered around, delighted, [saying] “The Licchavīs have been broken by the king!” Then Venerable Mahā-Moggallāna addressed the monks, “Venerables, the king[*'s army*] was broken by the Licchavīs.” Monks denounced, criticized, and castigated: “How is it that Venerable Mahā-Moggallāna will say 'Venerables, the king[*'s army*] was broken by the Licchavīs!' When the battle [was over], he wandered around, delighted, [saying] 'The Licchavīs have been broken by the king!' Venerable Mahā-Moggallāna lays claim to a superior human state.” They reported this matter to the Blessed One. “Monks, first the king[*'s army*] was broken by the Licchavīs. Then, after the army had reassembled, the king defeated the Licchavīs. Monks, Moggallāna spoke truthfully. Monks, there is no offense for Moggallāna.”

Then Venerable Mahā-Moggallāna addressed the monks, “Venerables, when I had attained imperturbable¹⁷² concentration on the bank of the Sappinikā River here, I heard dragons rising out of the water after plunging in, and a heron calling out.” Monks denounced, criticized, and castigated: “How is it that Venerable Mahā-Moggallāna will hear sounds when he had attained imperturbable concentration? Venerable Mahā-Moggallāna lays claim to a superior human state.” They reported this matter to the Blessed One. “Monks, there is this [variety of] concentration, and it is not completely pure. Monks, Moggallāna spoke truthfully. Monks, there is no offense for Moggallāna.”

Then Venerable Sobhita addressed the monks, “Venerables, I remember five hundred eons.” Monks denounced, criticized, and castigated: “How is it that Venerable Sobhita will say 'Venerables, I remember five hundred eons?' Venerable Sobhita lays claim to a superior human state.” They reported this matter to the Blessed One. “Monks, this is real for Sobhita. And this birth is with just one.¹⁷³ Monks, Sobhita spoke truthfully. Monks, there is no offense for Sobhita.”

[Questioning]¹⁷⁴

¹⁷² *Āneñja*.

¹⁷³ *Sā ca kho ekāyeva jāti*. The point of this enigmatic statement is not clear.

¹⁷⁴ What follows is a formula used during the fortnightly recitation of the monastic rules. Thus it has the format of a reciter questioning an assembly.

Venerables, the four cases [causing] Pārājika have been recited. After committing one or another [of these], a monk does not get affiliation¹⁷⁵ with the [other] monks. As before [his ordination], so after [his offense]: he is Pārājika and is unaffiliated.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.

¹⁷⁵ *Samvāsa*. Taking its literal meaning of “living together,” one might render this as “He does not get to live with the monks.”

Saṅghādisesa

Saṅghādisesa #1: Intentional Emission

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Seyyasaka was living the holy life without much satisfaction. Because of that, he was emaciated, wretched, unsightly, [and] pale; his limbs were covered in [protruding] veins. Venerable Udāyin saw [that] Venerable Seyyasaka was emaciated, wretched, unsightly, [and] pale, with his limbs covered in [protruding] veins. After seeing this, he said to Venerable Seyyasaka, "Venerable Seyyasaka, why are you emaciated, wretched, unsightly, [and] pale, with [your] limbs covered in [protruding] veins? Perhaps, Venerable Seyyasaka, you are living the holy life without much satisfaction?" "Yes, Venerable." "Therefore, Venerable Seyyasaka, eat as much as you need, sleep as much as you need, bathe as much as you need. After eating, sleeping, and bathing as much as you need, when dissatisfaction arises for you [and] lust assails the mind, then release impurity¹⁷⁶ after going at it¹⁷⁷ with [your] hand." "What, venerable? One is allowed to do such a thing?" "Yes, Venerable. I also do this."

Then Venerable Seyyasaka ate as much as he needed, slept as much as he needed, and bathed as much as he needed. After eating, sleeping, and bathing as much as he needed, when dissatisfaction arose for him [and] lust assailed his mind, then he released impurity after going at it with [his] hand. Then on a later occasion Venerable Seyyasaka was attractive, plump, his facial complexion clear, the color of his skin very bright. Then Venerable Seyyasaka's companion monks said to him, "Previously, Venerable Seyyasaka, you were emaciated, wretched, unsightly, [and] pale, with [your] limbs covered in [protruding] veins. Now at this time you are attractive, plump, your facial complexion clear, the color of your skin very bright. Venerable Seyyasaka, what medicine are you using?" "Venerable, I am not using medicine. Instead, I eat as much as I need, sleep as much as I need, [and] bathe as much as I need. After eating, sleeping, and bathing as much as I need, when dissatisfaction arises for me [and] lust assails my mind, then I release impurity after going at it with [my] hand." "What, Venerable Seyyasaka? With the hand that you eat [food] given by the faithful, after going at it with that same hand you release impurity?" "Yes, Venerable." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Seyyasaka will release impurity after going at it with his hand?"

Then those monks, after reprimanding Venerable Seyyasaka in many ways, reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned Venerable Seyyasaka: "Is it true that you, Seyyasaka, released impurity after going at it with your

¹⁷⁶ *Asuci*. An idiom for seminal fluid.

¹⁷⁷ *Upakkamati*. Lit. "going close to." Occasionally translated as "attacking," which seems somewhat comical in this context. "Making an effort" is reasonable enough but loses the flavor of the text.

hand?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded [him], "Foolish man, this is inappropriate... not to be done. How is it that you, foolish man, will release impurity after going at it with your hand? Have I not, foolish man, taught the Dhamma in many ways for the sake of dispassion... the calming of sensual fever? This is not, foolish man, for the faith of the faithless..." Then the Blessed One, after reprimanding Venerable Seyyasaka in many ways... "And thus, monks, you may recite this training-rule:

"Intentional emission of semen¹⁷⁸ is a Saṅghādisesa."

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion, after eating excellent food, monks went to sleep with mindfulness forgotten and without clear awareness. While they were sleeping with mindfulness forgotten and without clear awareness, impurity was released during a dream. They were regretful, [thinking] "A training-rule has been designated by the Blessed One - 'Intentional emission of semen is a Saṅghādisesa.' And our impurity was released during a dream. Perhaps we have committed a Saṅghādisesa offense." They reported this matter to the Blessed One. "Monks, there is this intention; and it is negligible. And thus, monks, you may recite this training-rule:

"Intentional emission of semen, except while dreaming, is a Saṅghādisesa."

Intentional: Knowing, perceiving, after considering, after giving in, there is a transgression.

Semen: Ten [kinds of] semen: blue, yellow, red, white, buttermilk-colored¹⁶⁹, water-colored, oil-colored, milk-colored, ghee-colored.

Emission: Falling from its place is referred to as "emission."

Except while dreaming: Having set aside dreaming.

Saṅghādisesa: The Saṅgha gives probation¹⁷⁹ for that offense, sends [one] back to the beginning, gives penance,¹⁸⁰ [and] rehabilitates; not [by] many, not [by] one person. Therefore it is called "Saṅghādisesa¹⁸¹." It is [also] the designated name for that same group of offenses. For this reason as well it is called "Saṅghādisesa."

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¹⁷⁸ *Sukka*. Lit. "white."

¹⁷⁹ *Parivāsa*.

¹⁸⁰ *Mānatta*.

¹⁸¹ There is some controversy around how to translate this term. One opinion is that it means "[an offense] involving the rest of the Saṅgha," as the entire resident monastic community must be present at each stage of resolving such an offense.

One releases when there is an internal form, one releases when there is an external form, one releases when there is an internal and an external form; one releases by shaking [one's] hips in the air; one releases when one is stiff due to lust; one releases when one is stiff due to excrement; one releases when one is stiff due to urine; one releases when one is stiff due to wind; one releases when one is stiff due to the bite of venereal insects; one releases for the sake of health; one releases for the sake of pleasure; one releases for the sake of medicine; one releases for the sake of giving; one releases for the sake of merit; one releases for the sake of sacrifice; one releases for the sake of heaven; one releases for the sake of seed; one releases for the sake of investigation; one releases for the sake of amusement; one releases blue; one releases yellow; one releases red; one releases white; one releases buttermilk-colored; one releases water-colored; one releases oil-colored; one releases milk-colored; one releases ghee-colored.

When there is an internal form: Internally, when a form is taken up¹⁸².

When there is an external form: Externally, [whether] taken up or not.

When there is [both] an internal and an external form: Both.

Shaking [one's] hips in the air: The genitalia is workable for one making an effort in the air.

Stiff due to lust: The genitalia is workable for one who is overcome by lust.

Stiff due to excrement: The genitalia is workable for one who is overcome by [the need to release] excrement.

Stiff due to urine: The genitalia is workable for one who is overcome by [the need to release] urine.

Stiff due to wind: The genitalia is workable for one who is overcome by [the need to release] wind.

Stiff due to the bite of venereal insects: The genitalia is workable when one is bitten by venereal insects.

For the sake of health: [Thinking] "I will be healthy."

For the sake of pleasure: [Thinking] "I will produce pleasure."

For the sake of medicine: [Thinking] "There will be medicine."

For the sake of giving: [Thinking] "I will give a gift."

¹⁸² *Upādiṇṇa*. This can mean either "taken up" as an object of mind (that is, thinking about something) or "taken up" as physical contact.

For the sake of merit: [Thinking] “There will be merit.”

For the sake of sacrifice: [Thinking] “I will make a sacrifice.”

For the sake of heaven: [Thinking] “I will go to heaven.”

For the sake of seed: [Thinking] “There will be seed.”

For the sake of investigation: [Thinking] “It will be blue, it will be yellow, it will be red, it will be white, it will be buttermilk-colored, it will be water-colored, it will be oil-colored, it will be milk-colored, it will be ghee-colored.”

For the sake of amusement: Intent on playing.

When there is an internal form, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When there is an external form, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When there is an internal and an external form, one intends, one goes at it, one releases: a Saṅghādisesa offense.

Shaking [one's] hips in the air, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When one is stiff due to lust, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When one is stiff due to excrement... urine... wind... the bite of venereal insects, one intends, one goes at it, one releases: a Saṅghādisesa offense.

For the sake of health... for the sake of pleasure... for the sake of medicine... for the sake of giving... for the sake of merit... for the sake of sacrifice... for the sake of heaven... for the sake of seed... for the sake of investigation... for the sake of amusement... when it is blue... yellow... red... white... buttermilk-colored... water-colored... oil-colored... milk-colored... ghee-colored, one intends, one goes at it, one releases: a Saṅghādisesa offense.

For the sake of health and for the sake of pleasure, one intends, one goes at it, one releases: a Saṅghādisesa offense.

For the sake of health and for the sake of medicine... giving... merit... sacrifice... heaven... seed... investigation... for the sake of health and for the sake of amusement, one intends, one goes at it, one releases: a Saṅghādisesa offense.

For the sake of pleasure and for the sake of medicine...

[Repeated for each conceivable set of two, three, or more reasons]

For the sake of health, pleasure, medicine, giving, merit, sacrifice, heaven, seed, investigation, and amusement, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When it is blue and yellow, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When it is blue and red...

[Repeat for each conceivable set of two, three, or more colors]

When it is blue, yellow, red, white, buttermilk-colored, water-colored, oil-colored, milk-colored, and ghee-colored, one intends, one goes at it, one releases: a Saṅghādisesa offense.

For the sake of health and when it is blue...

[Repeat for each conceivable combination of reasons and colors]

For the sake of health, pleasure, medicine, giving, merit, sacrifice, heaven, seed, investigation, and amusement, when it is blue, yellow, red, white, buttermilk-colored, water-colored, oil-colored, milk-colored, and ghee-colored, one intends, one goes at it, one releases: a Saṅghādisesa offense.

[Thinking] "I will release blue [semen]," one intends, one goes at it, one releases yellow [semen]: a Saṅghādisesa offense.

[Thinking] "I will release blue [semen]," one intends, one goes at it, one releases red... white... buttermilk-colored... water-colored... oil-colored... milk-colored... ghee-colored [semen], one intends, one goes at it, one releases: a Saṅghādisesa offense.

[Thinking] "I will release yellow [semen]," one intends, one goes at it, one releases white... buttermilk-colored... water-colored... oil-colored... milk-colored... ghee-colored... blue [semen], one intends, one goes at it, one releases: a Saṅghādisesa offense...

[Repeat for each conceivable combination of intended and actual colors]

One intends, one goes at it, one releases: a Saṅghādisesa offense.
One intends, one goes at it, one does not release: a Thullaccaya offense.
One intends, one does not go at it, one releases: no offense.
One intends, one does not go at it, one does not release: no offense.
One does not intend, one goes at it, one releases: no offense.
One does not intend, one goes at it, one does not release: no offense.
One does not intend, one does not go at it, one releases: no offense.
One does not intend, one does not go at it, one does not release: no offense.

Non-offense[s]: By one who is dreaming; for one who is not intent upon releasing; for one who is crazy; for one who is deranged; for one tormented by pain; for the first offender.

On this occasion impurity was released by a certain monk who was dreaming. He was regretful, [thinking] “A training-rule has been designated by the Blessed One. Perhaps I have committed a Saṅghādisesa offense.” He reported this matter to the Blessed One. “Monk, there is no offense by one who is dreaming.”

On this occasion impurity was released by a certain monk who was defecating. He was regretful... “What was your intention, monk?” “Blessed One, I was not intent upon releasing.” “Monk, there is no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who was thinking a sensual thought. He was regretful... “Monk, there is no offense for one who is thinking.”

On this occasion impurity was released by a certain monk who was bathing with hot water. He was regretful... “What was your intention, monk?” “Blessed One, I was not intent upon releasing.” “Monk, there is no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was bathing with hot water. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was bathing with hot water. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion there was a sore on the genitalia of a certain monk. Impurity was released while he was rubbing [it] with medicine. He was regretful... “Monk, there is no offense. for one who is not intent upon releasing.”

On this occasion there was a sore on the genitalia of a certain monk. Impurity was released while he, intent upon releasing, was rubbing [it] with medicine. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion there was a sore on the genitalia of a certain monk. Impurity was not released while he, intent upon releasing, was rubbing [it] with medicine. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was scratching his testicle[s]. He was regretful... “Monk, there is no offense. for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was scratching his testicle[s]. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was scratching his testicle[s]. “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was going along a road. He was regretful... “Monk, there is no offense. for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was going along a road. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was going along a road. “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was urinating after grasping his penis. “...no offense. for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was urinating after grasping his penis. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was urinating after grasping his penis. “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was warming his belly in a sauna. “...no offense. for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was warming his belly in a sauna. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was warming his belly in a sauna. “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was massaging [his] preceptor's back in a sauna. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was massaging [his] preceptor's back in a sauna. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was massaging [his] preceptor's back in a sauna. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who was making his thigh[s] rub together. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was making his thigh[s] rub together. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was making his thigh[s] rub together. "...a Thullaccaya offense."

On this occasion a certain monk who was intent upon releasing said to a certain novice, "Come, Venerable Novice, take hold of my genitalia." He took hold of his¹⁸³ genitalia. His¹⁸⁴ impurity was released. He was regretful... "Monk, you have committed a Saṅghādisesa offense."

On this occasion a certain monk took hold of a sleeping novice's genitalia. His impurity was released. He was regretful... "Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense."

On this occasion impurity was released by a certain monk who, intent upon releasing, was clenching his genitalia with his thighs. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was clenching his genitalia with his thighs. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who, intent upon releasing, was clenching his genitalia with his fist. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was clenching his genitalia with his fist. "...a Thullaccaya offense."

¹⁸³ Presumably the monk is indicated here.

¹⁸⁴ Again, presumably the monk is indicated.

On this occasion impurity was released by a certain monk who, intent upon releasing, was shaking his hips in the air. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was shaking his hips in the air. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who was stiffening his body. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was stiffening his body. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was stiffening his body. "...a Thullaccaya offense."

On this occasion a certain monk who was enamored gazed at a woman's genitalia. His impurity was released. He was regretful... "Monk, this is not a Saṅghādisesa offense. And, monks, a woman's genitalia is not to be gazed at by someone who is enamored. If anyone gazes: a Dukkaṭa offense."

On this occasion impurity was released by a certain monk who, intent upon releasing, made his genitalia enter a keyhole. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, made his genitalia enter a keyhole. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who, intent upon releasing, was striking his genitalia with a stick. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was striking his genitalia with a stick. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who was bathing against the stream. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was bathing against the stream. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was bathing against the stream. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who was playing 'water-wave.'¹⁸⁵
“...no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was playing 'water-wave.' “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was playing 'water-wave.' “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was running in water. “...no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was running in water. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was running in water. “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was playing 'flower-row.'¹⁸⁶
“...no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was playing 'flower-row.' “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was playing 'flower-row.' “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was running in a lotus grove.
“...no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was running in a lotus grove. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was running in a lotus grove. “...a Thullaccaya offense.”

¹⁸⁵ *Udañjala*. This is the only place this term occurs in the Canon. Perhaps it was a game involving water, such as a modern “water fight.” Playing in the water is covered separately under Pācittiya #53.

¹⁸⁶ *Pupphāvaliya*. Again, this is the only place this term occurs in the Canon.

On this occasion impurity was released by a certain monk who was making his genitalia enter sand. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was making his genitalia enter sand. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was making his genitalia enter sand. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who was sprinkling his genitalia with water. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was sprinkling his genitalia with water. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was sprinkling his genitalia with water. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who was rubbing his genitalia on a bed. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was rubbing his genitalia on a bed. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was rubbing his genitalia on a bed. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who, intent upon releasing, was rubbing his genitalia with a thumb¹⁸⁷. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was rubbing his genitalia with a thumb. "...a Thullaccaya offense."

¹⁸⁷ *Anguṭṭha*. This can also refer to one's big toe.

Saṅghādisesa #2: Lustfully Touching a Woman

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin was living in a forest. His dwelling was exquisitely formed, attractive, and pleasing; with an inner room in the middle, surrounded by the [rest of the] house. The bed, seat, mattress, and pillow were well-ordered, [water for] drinking and [other] uses was set up well, and the residence was well-swept¹⁸⁸. Many people came to look at Venerable Udāyin's dwelling. A certain brahmin and his wife approached Venerable Udāyin as well; after approaching, he said to Venerable Udāyin, "We wish to look at Sir Udāyin's dwelling." "Therefore, Brahmin, look." After taking up the key, unlocking the bolt, and opening the door, he entered the dwelling. The male brahmin also entered, behind Venerable Udāyin. The female brahmin also entered, behind the male brahmin. Then Venerable Udāyin, while opening some windows and closing some [other] windows, after coming completely around the inner room, came up behind that female brahmin and caressed her limbs. Then, after amiably conversing with Venerable Udāyin, the male brahmin left. Then that brahmin, satisfied, proclaimed a statement of satisfaction: "These Sakyan-son contemplatives are eminent¹⁸⁹, who live in this kind of forest. And Sir Udāyin is also eminent, who lives in this kind of forest."

When this was spoken, the female brahmin said to that male brahmin, "Where is his eminence from? Just as you caress my limbs, in the same way the contemplative Udāyin caressed my limbs!" Then that male brahmin denounced, criticized, and castigated: "These Sakyan-son contemplatives are shameless, unvirtuous liars. Yet they claim to be in accordance with Dhamma, peaceful, divine, truthful, virtuous, characteristically wholesome! They don't have the aspects of a contemplative, they don't have the aspects of a priest. Their contemplative-aspect has been lost, their priest-aspect has been lost. Where is their contemplative-aspect, where is their priest-aspect? Their contemplative-aspect has left, their priest-aspect has left. How is it that the contemplative Udāyin will caress my wife's limbs? One is not able to go to a monastery or dwelling with the family's women, daughters, girls, daughters-in-law, [or] female slaves. If one goes to a monastery or dwelling with the family's women, daughters, girls, daughters-in-law, [or] female slaves, then these Sakyan-son contemplatives will corrupt them!"

Monks heard of that brahmin - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Udāyin will engage in bodily contact with a woman?" Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned Venerable Udāyin: "Is it true that you, Udāyin, engaged in bodily contact with a woman?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will engage in bodily contact with a woman? Foolish man, did I not teach the Dhamma in many ways for the

¹⁸⁸ *Su-sammatṭha*. Or "well-polished."

¹⁸⁹ *Uḷāra*.

sake of dispassion... for the calming of sensual fever? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk, beset by a perverted mentality, engages in bodily contact with a woman - taking hold of [her] hand or hair, or caressing one of [her] limbs: a Saṅghādisesa.”

Any monk: ...

Beset: Lustful, full of longing, the mind is bound.

Perverted: An impassioned mind is perverted. A corrupt mind is also perverted. A deluded mind is also perverted. However, in this case, “perverted” is intended to mean “impassioned mind.”

Woman: A human woman, not a spirit¹⁹⁰ or ghost,¹⁹¹ not an animal. Even a girl born that day, no less so an older one.

With: Together.

Engages in bodily contact: This refers to transgression.

Hand: [From] the elbow to the tip of the fingernail.

Hair: Pure head-hair; or plaited with string, garlands, raw gold, worked gold, pearls, or jewels.

Limb: After setting aside “hand” and “hair,” the remainder is called “limb.”¹⁹²

[Table of contents:] Handling, caressing, rubbing down, rubbing up, bending down, bending up, pulling out, pulling against, holding back, pressing down, grasping, touching.

Handling: Handled to [any] degree.

Caressing: Moving from here [to] there.¹⁹³

Rubbing down: Lowering down.

Rubbing up: Raising up.

¹⁹⁰ *Yakkhī*. A feminine form of *yakkha*. In the Canon this is used as a general term denoting spirits of all kinds, including devas and brahmas.

¹⁹¹ *Petī*. A feminine form of *peta*.

¹⁹² This apparently means the entire body apart from the forearms and hair.

¹⁹³ *Ito c' ito ca saṁcopanā*. Lit. “moving from here and from here.”

Bending down: Inclining down.

Bending up: Raising up.

Pulling out: Outward motion.

Pulling against: Inclining against.

Holding back: After taking hold of a limb, squeezing.

Pressing down: Pressing down with anything.

Grasping: Taken hold of to [any] degree.

Touching: Contacted to [any] degree.

Saṅghādisesa: ...

There is a woman and a lustful monk perceiving [her as] a woman. He handles, caresses, rubs down, rubs up, bends down, bends up, pulls out, pulls against, holds back, presses down, grasps, [or] touches that woman's body with [his] body: a Saṅghādisesa offense.

There is a woman and a lustful monk in doubt [about her gender]. He handles... [or] touches that woman's body with [his] body: a Thullaccaya offense.

There is a woman and a lustful monk perceiving [her as] a *paṇḍaka*. He handles... [or] touches that woman's body with [his] body: a Thullaccaya offense.

There is a woman and a lustful monk perceiving [her as] a man. He handles... [or] touches that woman's body with [his] body: a Thullaccaya offense.

There is a woman and a lustful monk perceiving [her as] an animal. He handles... [or] touches that woman's body with [his] body: a Thullaccaya offense.

There is a *paṇḍaka* and a lustful monk perceiving [it as] a *paṇḍaka*. He handles... [or] touches that *paṇḍaka*'s body with [his] body: a Thullaccaya offense.

There is a *paṇḍaka* and a lustful monk in doubt [about its gender]. He handles... [or] touches that *paṇḍaka*'s body with [his] body: a Dukkaṭṭa offense.

There is a *paṇḍaka* and a lustful monk perceiving [it as] a man. He handles... [or] touches that *paṇḍaka*'s body with [his] body: a Dukkaṭṭa offense.

There is a *paṇḍaka* and a lustful monk perceiving [it as] an animal. He handles... [or] touches that *paṇḍaka*'s body with [his] body: a Dukkaṭa offense.

There is a *paṇḍaka* and a lustful monk perceiving [it as] a woman. He handles... [or] touches that *paṇḍaka*'s body with [his] body: a Dukkaṭa offense.

There is a man and a lustful monk perceiving [him as] a man. He handles... [or] touches that man's body with [his] body: a Dukkaṭa offense.

There is a man and a lustful monk in doubt... perceiving [him as] an animal... a woman... a *paṇḍaka*. He handles... [or] touches that man's body with [his] body: a Dukkaṭa offense.

There is an animal and a lustful monk perceiving [it as] an animal... in doubt... perceiving it as a woman... a *paṇḍaka*... a man. He handles... [or] touches that animal's body with [his] body: a Dukkaṭa offense.

There are two woman and a lustful monk perceiving both women as women. He handles... [or] touches both women's bodies with [his] body: two Saṅghādisesa offenses.

There are two woman and a lustful monk in doubt [about the gender] of both women. He handles... [or] touches both women's bodies with [his] body: two Thullaccaya offenses.

There are two woman and a lustful monk perceiving both women as *paṇḍakas*... as men... as animals. He handles... [or] touches both women's bodies with [his] body: two Thullaccaya offenses.

There are two *paṇḍakas* and a lustful monk perceiving both *paṇḍakas* as *paṇḍakas*. He handles... [or] touches both *paṇḍakas*' bodies with [his] body: two Thullaccaya offenses.

There are two *paṇḍakas* and a lustful monk in doubt... perceiving both *paṇḍakas* as men... as animals... as women. He handles... [or] touches both *paṇḍakas*' bodies with [his] body: two Dukkaṭa offenses.

There are two men and a lustful monk perceiving both men as men... in doubt... perceiving both men as animals... as women... as *paṇḍakas*. He handles... [or] touches both men's bodies with [his] body: two Dukkaṭa offenses.

There are two animals and a lustful monk perceiving both animals as animals... in doubt... perceiving both animals as women... as *paṇḍakas*... as men. He handles... [or] touches both animals' bodies with [his] body: two Dukkaṭa offenses.

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Saṅghādisesa.

There is a woman and a *paṇḍaka*, and a lustful monk in doubt about both [of their genders]. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as *paṇḍakas*. He handles... [or] touches both of their bodies with [his] body: two Thullaccaya offenses.

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as men... as animals. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a woman and a man, and a lustful monk perceiving both as women. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Saṅghādisesa.

There is a woman and a man, and a lustful monk in doubt... perceiving both as *paṇḍakas*... as men... as animals. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a woman and an animal, and a lustful monk perceiving both as women. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Saṅghādisesa.

There is a woman and an animal, and a lustful monk in doubt... perceiving both as *paṇḍakas*... as men... as animals. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a *paṇḍaka* and a man, and a lustful monk perceiving both as *paṇḍakas*. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a *paṇḍaka* and a man, and a lustful monk in doubt... perceiving both as men... as animals... as women. He handles... [or] touches both of their bodies with [his] body: two Dukkaṭa offenses.

There is a *paṇḍaka* and an animal, and a lustful monk perceiving both as *paṇḍakas*. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a *paṇḍaka* and an animal, and a lustful monk in doubt... perceiving both as men... as animals... as women. He handles... [or] touches both of their bodies with [his] body: two Dukkaṭa offenses.

There is a man and an animal, and a lustful monk perceiving both as men... in doubt... as animals... as women... as *paṇḍakas*. He handles... [or] touches both of their bodies with [his] body: two Dukkaṭa offenses.

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches something connected to her body using [his] body: a Thullaccaya offense...¹⁹⁴

There are two woman and a lustful monk perceiving both women as women. He handles... [or] touches something connected to both women's bodies using [his] body: two Thullaccaya offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He handles... [or] touches something connected to both of their bodies using [his] body: a Dukkaṭa offense along with a Thullaccaya...

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches her body using something connected to [his] body: a Thullaccaya offense...

There are two woman and a lustful monk perceiving both women as women. He handles... [or] touches both women's bodies using something connected to [his] body: two Thullaccaya offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He handles... [or] touches both of their bodies using something connected to [his] body: a Dukkaṭa offense along with a Thullaccaya...

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches something connected to her body using something connected to [his] body: a Dukkaṭa offense...

There are two woman and a lustful monk perceiving both women as women. He handles... [or] touches something connected to both women's bodies using something connected to [his] body: two Dukkaṭa offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He handles... [or] touches something connected to both of their bodies using something connected to [his] body: two Dukkaṭa offenses...

¹⁹⁴ The canonical text is abbreviated at this point, providing only the first example and leaving it to the reader to deduce the relevant offenses for all subsequent cases involving one subject. The same treatment occurs in subsequent examples.

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches her body by releasing [an object]: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches something connected to her body by releasing [an object]: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches something released by the woman by releasing [an object]: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches the monk's body with [her] body. Intent on engaging, he makes an effort with [his] body, he detects¹⁹⁵ contact: a Saṅghādisesa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches something connected to the monk's body with [her] body. Intent on engaging, he makes an effort with [his] body, he detects contact: a Thullaccaya offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches the monk's body using something connected to [her] body. Intent on engaging, he makes an effort with [his] body, he detects contact: a Thullaccaya offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches something connected to the monk's body using something connected to [her] body. Intent on engaging, he makes an effort with [his] body, he detects contact: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches the monk's body by releasing [an object]. Intent on engaging, he makes an effort with [his] body, he detects contact: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches something connected to the monk's body by releasing [an object]. Intent on engaging, he makes an effort with [his] body, he detects contact: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches something released by the monk by releasing [an object]. Intent on engaging, he makes an effort with [his] body, he detects contact: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches something released by the monk by releasing [an object]. Intent on engaging, he makes an effort with [his] body, he does not¹⁹⁶ recognize the contact: a Dukkaṭa offense...

¹⁹⁵ *Paṭivijānāti*. Lit. "recognizes."

Intent on engaging, he makes an effort with [his] body, he detects contact: a Saṅghādisesa offense.

Intent on engaging, he makes an effort with [his] body, and does not detect contact: a Dukkaṭa offense.

Intent on engaging, he does not make an effort with [his] body, and detects contact: no offense.

Intent on engaging, he does not make an effort with [his] body, and does not detect contact: no offense.

Intent on freedom, he makes an effort with [his] body, he detects contact: no offense.

Intent on freedom, he makes an effort with [his] body, and does not detect contact: no offense.

Intent on freedom, he does not make an effort with [his] body, and does not detect contact: no offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is not consenting; for one who is crazy; for one who is deranged; for one tormented by pain; for the first offender.

On this occasion a certain monk touched his mother out of affection for [his] mother. He was regretful, [thinking] “A training-rule has been designated by the Blessed One. Perhaps I have committed a Saṅghādisesa offense.” He reported this matter to the Blessed One. “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain monk touched his daughter out of affection for [his] daughter... his sister out of affection for [his] sister. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain monk engaged in bodily contact with his former female companion. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain monk engaged in bodily contact with a female spirit. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

¹⁹⁶ It seems odd that this example - where the woman is the initiator, the monk reciprocates, but does not detect contact - is given only for the *final* case (touching a released object by releasing an object), rather than the first (touching body-to-body). Either way, one may deduce all other cases by inference.

On this occasion a certain monk engaged in bodily contact with a *paṇḍaka*. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion a certain monk engaged in bodily contact with a sleeping woman. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain monk engaged in bodily contact with a dead woman. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion a certain monk engaged in bodily contact with a female animal. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain monk engaged in bodily contact with a wooden doll. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion many women, after tackling a monk, led him to one place after another by the arms. He was regretful... “Did you consent, monk?” “Blessed One, I did not consent.” “Monk, there is no offense for one who is not consenting.”

On this occasion a certain lustful monk shook a bridge that a woman had gone on top of. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain lustful monk, after seeing a woman [coming from] the other direction, struck her with the tip of [his] shoulder. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain lustful monk shook a bridge that a woman had climbed up. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain lustful monk shook a boat that a woman had boarded. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain lustful monk pulled on a rope that was held by a woman. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion a certain lustful monk pulled on a stick that was held by a woman. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion a certain lustful monk reached out to a woman using his bowl¹⁹⁷. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion a certain lustful monk lifted up his foot while a woman was bowing to him. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

¹⁹⁷ Presumably the bowl actually touched the woman, as otherwise there would be no offense.

On this occasion a certain monk, [thinking] “I will take hold of a woman,” after making an effort did not touch [her]. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

Saṅghādisesa #3: Speaking Obscenely to a Woman

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin was living in a forest. His dwelling was exquisitely formed, attractive, and pleasing. Furthermore, on this occasion, many women came to the monastery to look at the dwellings. Then those woman approached Venerable Udāyin; after approaching, they said to Venerable Udāyin, "Bhante, we wish to look at the gentleman's dwelling." Then Venerable Udāyin, after having those women look at the dwelling, praised, condemned, begged, implored, asked, questioned, explained, instructed, and insulted in reference to those women's anuses and vaginas. Those woman who were sly, corrupt, and unconscientious laughed, cajoled, mocked, and joked with Venerable Udāyin. However, those women who were conscientious left and complained to the monks, "Bhante, this is not suitable, it is not appropriate. We would not wish to be spoken to in this way even by our husbands; why then by Sir Udāyin?" Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Udāyin will speak to a woman using depraved words!" Then those monks, after reprimanding Venerable Udāyin in many ways... "Is it true that you, Udāyin, spoke to a woman using depraved words?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "And thus, monks, you may recite this training-rule:

"If any monk, beset by a perverted mentality, speaks to a woman using depraved words, as a young man [speaks] to a young woman in reference to sexuality: a Saṅghādisesa."

Any monk: ...

Beset: Lustful, full of longing, the mind is bound.

Perverted: An impassioned mind is perverted. A corrupt mind is also perverted. A deluded mind is also perverted. However, in this case, "perverted" is intended to mean "impassioned mind."

Woman: A human woman, not a spirit or ghost, not an animal. Even a girl born that day, no less so an older one.

Depraved words: Words connected with the anus, the vagina, [or] sexual activity.

Speaks: This refers to transgression.

As a young man [speaks] to a young woman: A boy to a girl, a youth to a maiden, a male sensualist to a female sensualist.

In reference to sexuality: Connected to sexual activity.

Saṅghādisesa: ...

In reference to the two paths¹⁹⁸, one praises, condemns, begs, implores, asks, questions, explains, instructs, or insults.

Praises: One extols, glorifies, [or] commends in reference to the two paths.

Condemns: One scolds, censures, or reproaches in reference to the two paths.

Begs: “Give to me, you are worthy to give to me.”

Implores: “When will your mother be reconciled? When will your father be reconciled? When will your deities be reconciled? When will there be a good time, a good opportunity, a good moment? When will I get sexual activity with you?”

Asks: “How do you give to your husband? How do you give to [your] lover?”

Questions: “Apparently you give to your husband in this way. Apparently you give to [your] lover in this way.”

Explains: One who is asked says, “Give in this way. By giving in this way [you] will be beloved and pleasant for your husband.”

Instructs: One who is not asked says, “Give in this way. By giving in this way [you] will be beloved and pleasant for your husband.”

Insults: “You have no sexual characteristics. Your sexual characteristics are limited. You are bloodless. You bleed constantly. You are always on the rag. You are dripping. You are leaking.¹⁹⁹ You are a feminine *paṇḍaka*. You look like a man. You are broken.²⁰⁰ You are a hermaphrodite.”

There is a woman and a lustful monk perceiving [her] as a woman. He praises, condemns, begs, implores, asks, questions, explains, instructs, or insults in reference to that woman's anus [or] vagina: a Saṅghādisesa offense...²⁰¹

There are two women and a lustful monk perceiving both women as women. He praises... or insults in reference to both women's anuses [or] vaginas: two Saṅghādisesa offenses...

¹⁹⁸ *Magga*. This refers to the anus (*vacca-magga*) and vagina (*passāva-magga*).

¹⁹⁹ *Sikharaṇī*. This term appears only twice in the Canon, and only in this context. It may be related to the word *kharaṇam*, which Childers gives as “flowing” or “dripping.”

²⁰⁰ *Sambhinna*. This might be an idiom for a person who has been neutered.

²⁰¹ This elision occurs in the text. It is unclear what is being left out.

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He praises... or insults in reference to both of their anuses [or] vaginas: a Dukkaṭa offense along with a Saṅghādisesa...

There is a woman and a lustful monk perceiving [her] as a woman. Setting aside that woman's anus and vagina, he praises... or insults in reference to [somewhere] below the collarbone and above the knees: a Thullaccaya offense...

There are two women and a lustful monk perceiving both women as women. Setting aside both women's anuses and vaginas, he praises... or insults in reference to [somewhere] below the collarbone and above the knees: two Thullaccaya offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. Setting aside both of their anuses and vaginas, he praises... or insults in reference to [somewhere] below the collarbone and above the knees: a Dukkaṭa offense along with a Thullaccaya...

There is a woman and a lustful monk perceiving [her] as a woman. He praises... or insults in reference to [somewhere] above that woman's collarbone or below [her] knees: a Dukkaṭa offense...

There are two women and a lustful monk perceiving both women as women. He praises... or insults in reference to [somewhere] above both women's collarbones or below [their] knees: two Dukkaṭa offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He praises... or insults in reference to [somewhere] above both of their collarbones or below [their] knees: two Dukkaṭa offenses...

There is a woman and a lustful monk perceiving [her] as a woman. He praises... or insults in reference to something connected with that woman's body: a Dukkaṭa offense...

There are two women and a lustful monk perceiving both women as women. He praises... or insults in reference to something connected with both women's bodies: two Dukkaṭa offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He praises... or insults in reference to something connected with both of their bodies: two Dukkaṭa offenses...

Non-offense[s]: For one devoted to benefit; for one devoted to Dhamma; for one devoted to teaching; for one who is crazy; for the first offender.

On this occasion a certain woman was wrapped in a newly dyed blanket. A certain lustful monk said to that woman, “That is your blood²⁰², sister.” She did not understand. “Yes, sir, it is a newly dyed blanket.” He was regretful, [thinking] “A training-rule has been designated by the Blessed One. Perhaps I have committed a Saṅghādisesa offense?” He reported this matter to the Blessed One. “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain woman was wrapped in a rough blanket. A certain lustful monk said to that woman, “That is your coarse hair, sister.” She did not understand. “Yes, sir, it is a rough blanket.” He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain woman was wrapped in a newly woven blanket. A certain lustful monk said to that woman, “That is your dense hair, sister.” She did not understand. “Yes, sir, it is a newly woven blanket.” He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain woman was wrapped in a rough blanket. A certain lustful monk said to that woman, “That is your rough hair, sister.” She did not understand. “Yes, sir, it is a rough blanket.” He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain woman was wrapped in a cloak. A certain lustful monk said to that woman, “That is your long hair, sister.” She did not understand. “Yes, sir, it is a cloak.” He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain woman came after having a field sown. A certain lustful monk said to that woman, “You have had it sown, sister.” She did not understand. “Yes, sir, and it was not protested.” He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain lustful monk, after seeing a female wanderer [coming from] the other direction, said to her, “Sister, does [your] orifice sink down²⁰³?” She did not understand. “Yes, monk, and you will make use of it.” He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion a certain lustful monk said to a certain woman, “You have faith, sister. Perhaps you could give to me what you give to your husband.” “What, Bhante?” “Sexual activity.” He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

²⁰² *Lohitam te*. The translation given here is literal. As *lohitam* is also used to mean the color of blood (ie, “blood-red”), one could also interpret the statement to mean “That blood-red [object] is yours” – as the woman did in this situation.

²⁰³ *Kacci maggo saṃsīdati*. *Magga* can mean either a path, or any of the three orifices (vagina, mouth, and anus). *Saṃsīdati* can also mean “comes to an end.” Thus the monk's question was interpreted by the female wanderer to mean “Does the path comes to an end?”

On this occasion a certain lustful monk said to a certain woman, "You have faith, sister. Perhaps you could give me the highest gift." "What is the highest gift, Bhante?" "Sexual activity." He was regretful... "Monk, you have committed a Saṅghādisesa offense."

On this occasion a certain woman was working. A certain lustful monk said to that woman, "Stand, sister, I will do the work... sit down, sister, I will do the work... lie down, sister, I will do the work." She did not understand. He was regretful... "Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense."

Saṅghādisesa #4: Encouraging a Woman to Engage in Sexual Activity with Monks

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin was a visitor of families; he approached many families. Furthermore, on this occasion, a certain woman whose husband had died was shapely, attractive, and pleasant. Then Venerable Udāyin, after dressing the morning and taking his bowl and robe, approached that woman's dwelling; after approaching, he sat the designated seat. Then that woman approached Venerable Udāyin; after approaching and venerating him, she sat to one side. When she was seated to one side, Venerable Udāyin instructed, encouraged, energized, and gladdened that woman with a Dhamma-talk. Then that woman - instructed, encouraged, energized, and gladdened by Venerable Udāyin's Dhamma-talk - said to Venerable Udāyin, "Bhante, you may say what you need. We are able to give to the gentleman [items] such as robes, almsfood, sleeping and sitting places, supports for illness, and medicinal supplies."

"Sister, those are not difficult for us to obtain - [items] such as robes, almsfood, sleeping and sitting places, supports for illness, and medicinal supplies. Perhaps you [could] give that which is difficult for us to obtain." "What, Bhante?" "Sexual activity." "A need²⁰⁴, Bhante?" "A need, sister." "Come, Bhante," after entering an inner chamber and setting aside her clothing, she laid down on her back on a bed. Then Venerable Udāyin approached that woman; after approaching, [he said] "Who will touch this foul-smelling outcast?" After turning away²⁰⁵, he left. Then that woman denounced, criticized, and castigated: "These Sakyan-son contemplatives are shameless, unvirtuous liars. Yet they claim to be in accordance with Dhamma, peaceful, divine, truthful, virtuous, characteristically wholesome! They don't have the aspects of a contemplative, they don't have the aspects of a priest. Their contemplative-aspect has been lost, their priest-aspect has been lost. Where is their contemplative-aspect, where is their priest-aspect? Their contemplative-aspect has left, their priest-aspect has left. How is it that the contemplative Udāyin, after personally begging me for sexual activity, will [say] 'Who will touch this foul-smelling outcast,' and leave after turning aside? What is evil about me? What is foul-smelling about me? In terms of what am I inferior to whom?" Other women also denounced, criticized, and castigated: "These Sakyan-son contemplatives are shameless... How is it that the contemplative Udāyin, after personally begging this woman for sexual activity will [say] 'Who will touch this foul-smelling outcast,' and leave after turning aside? What is evil about her? What is foul-smelling about her? In terms of what is she inferior to whom?" Monks heard of those woman - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Udāyin will speak in praise of personal sensual ministrations in the presence of a woman?"

²⁰⁴ *Attha*. This word can also mean "benefit" - thus her statement could mean either "Is this necessary?" or "Is this beneficial?"

²⁰⁵ *Niṭṭhuhitvā*.

Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned Venerable Udāyin: “Is it true that you, Udāyin, spoke in praise of personal sensual ministrations²⁰⁶ in the presence of a woman?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “And thus, monks, you may recite this training-rule:

“If any monk, beset by a perverted mentality, speaks in praise of personal sensual ministrations in the presence of a woman, [saying] ‘Sister, this is the highest ministrations - she who would minister with this act to someone like me: a virtuous, characteristically wholesome practitioner of the Holy Life’ - referring to sexuality: a Saṅghādisesa.”

Any monk: ...

Beset: Lustful, full of longing, the mind is bound.

Perverted: An impassioned mind is perverted. A corrupt mind is also perverted. A deluded mind is also perverted. However, in this case, “perverted” is intended to mean “impassioned mind.”

Woman: A human woman, not a spirit or ghost, not an animal. Even a girl born that day, no less so an older one.

In the presence of a woman: The vicinity of a woman, not far from a woman.

Personal sensuality: Sensuality for oneself, meant for oneself, intended for oneself, ministrations for oneself.

This is the highest: This is highest, this is best, this is release²⁰⁷, this is utmost, this is excellent.

She: A female *khattiya*, *brahmin*, *vessa*, or *sudda*.²⁰⁸

Like me: A [male] *khattiya*, *brahmin*, *vessa*, or *sudda*.

Virtuous: One who refrains from killing living beings, taking what is not given, [and] false speech.

Practitioner of the Holy Life: One who refrains from sexual activity.

²⁰⁶ *Atta-kāma-pāricariyāya*.

²⁰⁷ *Mokkha*. This can also mean “liberation.”

²⁰⁸ The four castes in India at the time of the Buddha. Note that the Buddha placed the Khattiya-class first, whereas the Brahmanical religions placed the Brahmin-class first.

Characteristically wholesome: Because of that virtue, because of that Holy Life, he is characteristically wholesome.

With this act: With sexual activity.

Would minister: Would enjoy.

Referring to sexual activity: Referring to [that which is] connected with sexual activity.

Saṅghādisesa: ...

There is a woman and a lustful monk perceiving [her as] a woman. He speaks in praise of personal sensual ministrations in that woman's presence: a Saṅghādisesa offense.

There is a woman and a lustful monk in doubt... perceiving [her as] a *paṇḍaka*... perceiving [her as] a man... perceiving [her as] an animal. He speaks in praise of personal sensual ministrations in that woman's presence: a Thullaccaya offense.

There is a *paṇḍaka* and a lustful monk perceiving [it as] a *paṇḍaka*. He speaks in praise of personal sensual ministrations in that *paṇḍaka*'s presence: a Thullaccaya offense.

There is a *paṇḍaka* and a lustful monk in doubt... perceiving [it as] a man... perceiving [it as] an animal... perceiving [it as] a woman. He speaks in praise of personal sensual ministrations in that *paṇḍaka*'s presence: a Dukkaṭa offense.

There is a man... there is an animal and a lustful monk perceiving it as an animal... in doubt... perceiving it as a woman... as a *paṇḍaka*... as a man. He speaks in praise of personal sensual ministrations in that animal's presence: a Dukkaṭa offense.

There are two women and a lustful monk perceiving both women as women. He speaks in praise of personal sensual ministrations in both women's presence: two Saṅghādisesa offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both women as women. He speaks in praise of personal sensual ministrations in the presence of both of them: a Dukkaṭa offense along with a Saṅghādisesa offense...

Non-offense[s]: One proclaims, "Support [me] with robes, almsfood, sleeping and sitting places, supports for illness, and medicinal supplies"; for one who is crazy; for the first offender.

On this occasion a certain sterile woman said to a monk who was visiting the family, “Bhante, how can I give birth?” “For that, sister, give the highest gift.” “Bhante, what is the highest gift?” “Sexual activity.” He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain fertile woman said to a monk who was visiting the family, “Bhante, how can I obtain a child?” “For that, sister, give the highest gift.” “Bhante, what is the highest gift?” “Sexual activity.” He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain woman said to a monk who was visiting the family, “Bhante, how can I become loved by my husband?” “For that, sister, give the highest gift.” “Bhante, what is the highest gift?” “Sexual activity.” He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain woman said to a monk who was visiting the family, “Bhante, how can I become lucky?” “For that, sister, give the highest gift.” “Bhante, what is the highest gift?” “Sexual activity.” He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain fertile woman said to a monk who was visiting the family, “Bhante, what shall I give to my husband?” “The highest gift, sister.” “Bhante, what is the highest gift?” “Sexual activity.” He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain fertile woman said to a monk who was visiting the family, “Bhante, with what should I support my husband?” “The highest gift, sister.” “Bhante, what is the highest gift?” “Sexual activity.” He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain fertile woman said to a monk who was visiting the family, “Bhante, how can I go to heaven?” “For that, sister, give the highest gift.” “Bhante, what is the highest gift?” “Sexual activity.” He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

Saṅghādisesa #5: Arranging Sexual Liaisons

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin was a visitor of families in Sāvatti; he approached many families. Where he saw a boy without a wife, or a girl without a husband, he spoke in praise of that girl in the presence of the boy's mother and father: "That family's girl is shapely, attractive, pleasant, wise, competent, intelligent, skilled, and diligent. That girl is suitable for this boy." They said, "Bhante, they do not know us, [and might think] 'Who are they? Or who is this for?' Bhante, if the gentleman causes them to give [that girl], we might bring that girl to this boy." He spoke in praise of the boy in the presence of the girl's mother and father: "That family's boy is shapely, attractive, pleasant, wise, competent, intelligent, skilled, and diligent. That boy is suitable for this girl." They said, "Bhante, they do not know us, [and might think,] 'Who are they? Or who is this for?' Bhante, if the gentleman causes them to give [that girl], we might bring that girl to this boy." In just this way he caused weddings, marriages, and betrothals to happen.

Furthermore, on this occasion, the daughter of a certain old courtesan was shapely, attractive, and pleasant. Some Ājīvaka-disciples from a distant village came and said to that courtesan, "Lady, give this girl for our boy." She said, "Gentlemen, I do not know you, [and am thinking,] 'Who are they? Or who is this for?' And this is my only daughter. If [she] is to go to a distant village, I will not see [her]." People said to those Ājīvaka-disciples, "Gentlemen, for what purpose did you come?" "Gentlemen, we asked that courtesan for her daughter, [to give] to our boy. She said, 'Gentlemen, I do not know you, [and am thinking,] 'Who are they? Or who is this for?' And this is my only daughter. If [she] is to go to a distant village, I will not see [her].'" "Gentlemen, why did you ask that courtesan for her daughter? Isn't Sir Udāyin to be spoken to? Sir Udāyin will cause [her] to give."

Then those Ājīvaka-disciples approached Venerable Udāyin; after approaching, they said to him, "Bhante, we asked that courtesan for her daughter, [to give] to our boy. She said, 'Gentlemen, I do not know you, [and am thinking] 'Who are they? Or who is this for?' And this is my only daughter. If [she] is to go to a distant village, I will not see [her].' It would be good, Bhante, for the gentleman to cause that courtesan to give [her] daughter for our boy." Then Venerable Udāyin approached the courtesan; after approaching, he said to her, "Why don't you give [your] daughter to them?" "Sir, I do not know them, [and am thinking] 'Who are they? Or who is this for?' And this is my only daughter. If [she] is to go to a distant village, I will not see [her]." "Give [her] to them. I know them." "Bhante, if the gentlemen knows [them], I will give [her]." Then that courtesan gave [her] daughter to those Ājīvaka-disciples. Then those Ājīvaka-disciples led that girl around for only a month, treating her as a daughter-in-law. After that they used her as a slave.

Then that girl sent a messenger to [her] mother: "I am miserable and unhappy, I do not get [any] happiness. For only a month, they treated me as a daughter-in-law. Since then, they use me as a slave. May [my] mother come for me, may [she] lead me [away]." Then

that courtesan approached the Ājīvaka-disciples; after approaching, she said to them, “Gentlemen, don't use this girl as a slave. Treat her like a daughter-in-law.” They said, “We do not commune²⁰⁹ with you, we commune with the contemplative. Go [away]. We do not know [about] that.” Then that courtesan, rejected by the Ājīvaka-disciples, returned again to Sāvatti. A second time as well, that girl sent a messenger to [her] mother: “I am miserable... may [she] lead me [away].” Then that courtesan approached Venerable Udāyin; after approaching, she said to him, “Bhante, apparently that girl is miserable and unhappy; she does not get [any] happiness. For only a month, they treated her as a daughter-in-law. Since then, they use her as a slave. Bhante, you could say 'Gentlemen, don't use this girl as a slave. Treat her like a daughter-in-law.'”

Then Venerable Udāyin approached the Ājīvaka-disciples; after approaching, he said to them, “Gentlemen, don't use this girl as a slave. Treat her like a daughter-in-law.” They said, “We do not commune with you, we commune with the courtesan. A contemplative should be uninvolved. The contemplative should be a good contemplative. Go [away]. We do not know [about] that.” Then Venerable Udāyin, rejected by the Ājīvaka-disciples, returned again to Sāvatti. A third time as well, that girl sent a messenger to [her] mother: “I am miserable... may [she] lead me [away].” A second time as well, that courtesan approached Venerable Udāyin; after approaching, she said to him, “Bhante, apparently that girl is miserable and unhappy; she does not get [any] happiness. For only a month, they treated her as a daughter-in-law. Since then, they use her as a slave. Bhante, you could say 'Gentlemen, don't use this girl as a slave. Treat her like a daughter-in-law.'” “The first time, I was also rejected by the Ājīvaka-disciples. You go. I will not go.”

Then that courtesan denounced, criticized, and castigated: “May Sir Udāyin be miserable! May Sir Udāyin be unhappy! May Sir Udāyin not get [any] happiness! Just as my girl is miserable, unhappy, and does not get [any] happiness, due to her evil mother-in-law, her evil father-in-law, and her evil husband.” That girl also denounced, criticized, and castigated: “May Sir Udāyin be miserable! May Sir Udāyin be unhappy! May Sir Udāyin not get [any] happiness! Just as I am miserable, unhappy, and do not get [any] happiness, due to my evil mother-in-law, my evil father-in-law, and my evil husband.” Other women who were also discontented with their mothers-in-law, fathers-in-law, and husbands cursed [him] like this: “May Sir Udāyin be miserable! May Sir Udāyin be unhappy! May Sir Udāyin not get [any] happiness! Just as we are miserable, unhappy, and do not get [any] happiness, due to our evil mothers-in-law, our evil fathers-in-law, and our evil husbands.” But those women who were content with their mothers-in-law, fathers-in-law, and husbands blessed [him] like this: “May Sir Udāyin be happy! May Sir Udāyin be satisfied! May Sir Udāyin be established in happiness! Just as we are happy, satisfied, and established in happiness with our auspicious mothers-in-law, our auspicious fathers-in-law, and our auspicious husbands.”

Monks heard of those women – some cursing, some blessing. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Udāyin will

²⁰⁹ *Āhār'ūpahāro*. Lit. “taking of nutriment.” However, in this context it appears to be used metaphorically as a reference to communication, rather than referring literally to food.

act as a go-between!” Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned Venerable Udāyin: “Is it true that you, Udāyin, acted as a go-between?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will act as a go-between! This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk acts as a go-between, [conveying] a man's intention to a woman or a woman's intention to a man, about being a spouse or a lover: a Saṅghādisesa.”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion, several rogues who were amusing themselves in a park sent a messenger to a certain prostitute, [saying] “Come to the park, we will amuse ourselves.” She said, “I do not know the gentleman, [and am thinking] ‘Who are they? Or who is this for?’ And I have a lot of property and equipment. One would have to go outside the town. I will not go.” Then the messenger reported this matter to the rogues. When this was said, a certain man said to those rogues, “Gentlemen, why did you ask that prostitute? Isn't Sir Udāyin to be spoken to? Sir Udāyin will cause [her] to come.” When this was said, a certain lay devotee said to that man, “The gentleman should not say that. It is not allowable for a Sakyan-son contemplative to act like that. Sir Udāyin will not do that.” When this was said, a wager was made: “Will he do it or will he not?” Then those rogues approached Venerable Udāyin; after approaching, they said to him, “Bhante, while we were amusing ourselves in the park, we sent a messenger to that prostitute, [saying] ‘Come to the park, we will amuse ourselves.’ She said, ‘I do not know the gentleman, [and am thinking] ‘Who are they? Or who is this for?’ And I have a lot of property and equipment. One would have to go outside the town. I will not go.’ Bhante, it would be good if the gentlemen caused that prostitute to come.”

Then Venerable Udāyin approached that prostitute; after approaching, he said to her, “Why don't you go to them?” “Sir, I do not know them, [and am thinking] ‘Who are they? Or who is this for?’ And I have a lot of property and equipment. One would have to go outside the town. I will not go.” “Go to them. I know them.” “Bhante, if the gentleman knows them, I will go.” Then those rogues took that prostitute and went to the park. Then a lay devotee denounced, criticized, and castigated, “How is it that Sir Udāyin will act as a go-between for a tryst?” Monks heard of that lay devotee – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Sir Udāyin will act as a go-between for a tryst?” Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One... “Is it true that you, Udāyin, acted as a go-between for a tryst?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it you, foolish man, will act as a go-between for a tryst? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk acts as a go-between, [conveying] a man's idea to a woman or a woman's idea to a man, about being a spouse or a lover, even just for a tryst: a Saṅghādisesa.”

Any monk: ...

Act as a go-between: Sent by the woman, one goes into the man's presence; or, sent by the man, one goes into the woman's presence.

A man's intention to a woman: One reports to a woman the idea of a man.

Or a woman's intention to a man: One reports to a man the idea of a woman.

About being a spouse or a lover: “You will be a spouse.”

About being a spouse or a lover: “You will be a lover.”

Even just for a tryst: “You will be a temporary [lover].”

Saṅghādisesa: ...

Ten [kinds of] women: protected by [her] mother; protected by [her] father; protected by [her] mother and father; protected by [her] brother; protected by [her] sister; protected by [her] relatives; protected by [her] clan; protected by Dhamma; under personal protection; [protected] by risk of punishment.

Ten [kinds of] wives: bought with money; residing on account of desire; residing on account of wealth; residing on account of clothing; claimed by a water-bowl; taken by a wreath; a slave who is a wife; an employee who is a wife; a war-prize; a momentary [lover].

Protected by [her] mother: [Her] mother guards, protects, influences, and controls [her].

Protected by [her] father: [Her] father guards, protects, influences, and controls [her].

Protected by [her] mother and father: [Her] mother and father guard, protect, influence, and control [her].

Protected by [her] brother: [Her] brother guards, protects, influences, and controls [her].

Protected by [her] sister: [Her] sister guards, protects, influences, and controls [her].

Protected by [her] relatives: [Her] relatives guard, protect, influence, and control [her].

Protected by [her] clan: [Her] clansmen guard, protect, influence, and control [her].

Protected by Dhamma: [Her] co-religionists guard, protect, influence, and control [her].

Under personal protection: She is taken possession of when she is in the womb, [by someone saying] “She is ours” – even if just by laying out a bouquet²¹⁰.

By risk of punishment: There is a punishment set up by anyone, [saying] “He who goes to the woman named such-and-such [will receive] this much punishment.”

Bought with money: One causes her to reside after buying [her] with money.

Residing on account of desire: One causes her to reside as one beloved to another.

Residing on account of wealth: One causes her to reside after giving wealth.²¹¹

Residing on account of clothing: One causes her to reside after giving clothing.

Claimed by a water-bowl: One causes her to reside after touching a bowl of water.²¹²

Taken by a wreath: One causes her to reside after setting down a wreath.

A slave who is a wife: She is a slave as well as a wife.

An employee who is a wife: She is an employee as well as a wife.

A war-prize: This refers to a woman captured in war.

A momentary [lover]: This refers to a woman who is a temporary [lover].

A man sends a monk, [saying] “Bhante, go tell such-and-such, who is protected by [her] mother: ‘Apparently you will be such-and-such’s money-bought wife.’” He accepts, investigates, and reports back²¹³: a Saṅghādisesa offense.

²¹⁰ *Mālā-guḷa-parikkhittā*. The intent of this idiom is unclear. It may refer to a particular social custom in ancient India, possibly related to adoption or declaring custodianship.

²¹¹ As “bought with money” already indicates a situation where wealth is given to the woman’s protector in exchange for marital engagement, this case (and the following one) may refer to a case where wealth or clothing is given directly to the woman, as courtship or to indicate engagement.

²¹² This case (and the following one) also appear to be methods of indicating marital engagement.

²¹³ *Paccāharati*. Lit. “brings back.” The text does not indicate whether this means “brings back the woman” or “brings back her reply,” though based on the origin story one would presume the latter.

A man sends a monk, [saying] “Bhante, go tell such-and-such, who is protected by [her] father... mother and father... brother... sister... relatives... clan... Dhamma... under personal protection... [protected] by risk of punishment: 'Apparently you will be such-and-such's money-bought wife.'” He accepts, investigates, and reports back: a Saṅghādisesa offense.

A man sends a monk, [saying] “Bhante, go tell such-and-such, who is protected by [her] mother and protected by [her] father... by [her] mother and brother... mother and sister... mother and relatives... mother and clan... mother and Dhamma... mother and under personal protection... mother and by risk of punishment: 'Apparently you will be such-and-such's money-bought wife.'” He accepts, investigates, and reports back: a Saṅghādisesa offense.

[Repeat as above for every possible combination of multiple protectors]

A man sends a monk, [saying] “Bhante, go tell such-and-such, who is protected by [her] mother: 'Apparently you will be such-and-such's wife, residing on account of desire... residing on account of wealth... residing on account of clothing... claimed by a water-bowl... taken by a wreath... a slave who is a wife... an employee who is a wife... a war-prize... a momentary [lover].’” He accepts, investigates, and reports back: a Saṅghādisesa offense.

[Repeat as above for every possible combination of one or more protectors]

A man sends a monk, [saying] “Bhante, go tell such-and-such, who is protected by [her] mother: 'Apparently you will be such-and-such's money-bought wife, [as well as] residing on account of desire.’” He accepts, investigates, and reports back: a Saṅghādisesa offense.

[Repeat as above for every possible combination of multiple betrothal-methods and/or multiple protectors]

A man's mother... father... mother and father... brother... sister... relatives... clan... co-religionists send a monk... *[as above for every possible combination]*

The mother of a woman protected by her mother sends a monk, [saying] “Bhante, go tell such-and-such: 'Apparently you will be such-and-such's money-bought wife... wife residing on account of desire... temporary [lover].’” He accepts, investigates, and reports back: a Saṅghādisesa offense.

[Repeat as above for every possible combination of multiple betrothal-methods for each kind of protector]

For a woman [protected] by risk of punishment, the person who arranged that punishment sends a monk... [*For every possible combination of multiple betrothal-methods*]

A woman protected by her mother sends a monk, [saying] “Bhante, go tell such-and-such: 'I will be such-and-such's money-bought wife... wife residing on account of desire... temporary [lover].'” He accepts, investigates, and reports back: a Saṅghādisesa offense.

[*Repeat as above for every possible combination of multiple betrothal-methods for each kind of protector*]

One accepts, investigates, and reports back: a Saṅghādisesa offense.
One accepts, investigates, and does not report back: a Thullaccaya offense.
One accepts, does not investigate, and reports back: a Thullaccaya offense.
One accepts, does not investigate, and does not report back: a Dukkaṭa offense.
One does not accept, investigates, and reports back: a Thullaccaya offense.
One does not accept, investigates, and does not report back: a Dukkaṭa offense.
One does not accept, does not investigate, and reports back: a Dukkaṭa offense.
One does not accept, does not investigate, and does not report back: no offense.

A man commands several monks, “Bhantes, go investigate the woman named such-and-such.” They all accept, they all investigate, they all report back: a Saṅghādisesa offense for all of them.

A man commands several monks, “Bhantes, go investigate the woman named such-and-such.” They all accept, they all investigate, and they cause one [of them] to report back: a Saṅghādisesa offense for all of them.

A man commands several monks, “Bhantes, go investigate the woman named such-and-such.” They all accept, and after causing one [of them] to investigate, they all report back: a Saṅghādisesa offense for all of them.

A man commands several monks, “Bhantes, go investigate the woman named such-and-such.” They all accept, and after causing one [of them] to investigate, they cause one [of them] to report back: a Saṅghādisesa offense for all of them.

A man commands a monk, “Bhante, go investigate the woman named such-and-such.” He accepts, investigates, and reports back: a Saṅghādisesa offense.

A man commands a monk, “Bhante, go investigate the woman named such-and-such.” He accepts, investigates, and causes a student to report back: a Saṅghādisesa offense.

A man commands a monk, “Bhante, go investigate the woman named such-and-such.” He accepts, causes a student to investigate, and reports back personally: a Saṅghādisesa offense.

A man commands a monk, “Bhante, go investigate the woman named such-and-such.” He accepts, causes a student to investigate, and after the student has investigated he reports back outside²¹⁴: a Thullaccaya offense for both of them.

When going, one attempts to succeed; when coming [back], one breaks one's word: a Thullaccaya offense.

When going, one breaks one's word; when coming [back], one attempts to succeed: a Thullaccaya offense.

When going, one attempts to succeed; when coming [back], one attempts to succeed: a Saṅghādisesa offense.

When going, one breaks one's word; when coming [back], one breaks one's word: a Thullaccaya offense.

Non-offense[s]: One goes with something to do for the Saṅgha, for a shrine, or for a sick person; for one who is crazy; for the first offender.

On this occasion a certain man commanded a certain monk, “Bhante, go investigate the woman named such-and-such.” After going, he asked people, “Where is such-and-such?” “She is asleep, Bhante.” He was regretful, [thinking] “A training-rule has been designated by the Blessed One. Perhaps I have committed a Saṅghādisesa offense?” He reported this matter to the Blessed One. “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain man commanded a certain monk, “Bhante, go investigate the woman named such-and-such.” After going, he asked people, “Where is such-and-such?” “She is dead... she has gone out... she is not a woman... she is a feminine *paṇḍaka*, Bhante.” He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain woman, after quarreling up with her husband, went to [her] mother's house. A monk who was visiting the family caused [them] to be reconciled. He was regretful... “Was she to be told 'enough,'²¹⁵ monk?” “She was not one to be told 'enough,' Blessed One.” “Monk, there is no offense when she was not one to be told 'enough.'”

On this occasion a certain monk acted as a go-between in a [situation involving a] *paṇḍaka*. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

²¹⁴ *Antevāsī vīmaṃsitvā bahiddhā paccāharati*. This appears to mean that the student reports his findings directly to the man who first issued the command, rather than to the monk who passed it on.

²¹⁵ This appears to be an idiom for divorce - i.e., “That's enough of this marriage.”

Saṅghādisesa #6: Having an Oversized Hut Built for Oneself

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding-ground. Furthermore, on this occasion, monks from Āḷavī were having huts built that they had requested themselves, without an owner²¹⁶, intended for themselves, with no limit on size, that did not come to completion. They were frequently requesting and indicating, “Give a man, give labor, give an ox, give a cart, give an adz, give a hatchet, give an axe, give a shovel, give a chisel, give reeds, give bamboo, give straw, give rushes, give grass, give clay.” Oppressed by requests and indications, people would be agitated and alarmed when they saw monks; some would run away, some would go another way, some would look away, some would close their doors. Even after seeing a cow, [some] ran away, thinking “Monks!”

Then Venerable Mahā-Kassapa, after spending the Rains in Rājagaha, departed for Āḷavī. Eventually he arrived at Āḷavī. Venerable Mahā-Kassapa dwelled there at Āḷavī, at the Aggāḷava shrine. Then Venerable Mahā-Kassapa, after dressing in the morning and taking his bowl and robe, entered Āḷavī for alms. After seeing Venerable Mahā-Kassapa, people were agitated and alarmed; some ran away, some went another way, some looked away, some closed their doors. Then Venerable Mahā-Kassapa, after going for alms in Āḷavī and returning from almsround after [his] meal, addressed the monks: “Venerables, previously this Āḷavī was a good [place] for alms, it was easy to get alms, it was easy to get by with what could be gathered and with what was provided. Now, however, this Āḷavī is a bad [place] for alms, it is difficult to get alms, it is not easy to get by with what can be gathered and with what is provided. Venerables, what is the cause, what is the reason on account of which this Āḷavī is a bad [place] for alms, [a place where it is] difficult to get alms, [a place where it is] not easy to get by with what can be gathered and with what is provided?” Then those monks reported this matter to Venerable Mahā-Kassapa.

Then the Blessed One, after living at Rājagaha for as long as it pleased him, left on a journey towards Āḷavī. Traveling gradually, he [eventually] arrived at Āḷavī. The Blessed One dwelled there at Āḷavī, at the Aggāḷava shrine. Then Venerable Mahā-Kassapa approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. When he was seated to one side, he reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned the monks from Āḷavī: “Is it true, monks, that you had huts built that you had requested yourselves, without an owner, intended for yourselves, with no limit on size, that did not come to completion? [Is it true that] you were frequently requesting and indicating, 'Give a man... give clay'? [Is it true that,] oppressed by requests and indications, people were agitated and alarmed when they saw monks; some ran away, some went another way, some looked away, some closed their doors? [Is it true that,] even after seeing a cow, [some] ran away, thinking 'Monks!'?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will have huts built that you have requested yourselves, without an owner,

²¹⁶ *Assāmika*. This appears to mean that no one else is financially sponsoring the construction of the building.

intended for yourselves, with no limit on size, that do not come to completion? [How is it that] you will frequently request and indicate, 'Give a man... give clay'? This is not, foolish men, for the faith of the faithless..." After reprimanding [them] and giving a Dhamma-talk, he addressed the monks:

"In a former time, monks, two brothers who were sages lived near the Ganges river. Then, monks, the Dragon-king Maṇikaṅṭha²¹⁷ rose out of the Ganges river and approached the youngest sage; after approaching, he encircled the youngest sage with his body seven times, spread his snake-hood²¹⁸ over [the sage's] head, and held still. Then, monks, the youngest sage became haggard from fear of that dragon - miserable, discolored, [and] pale, with his veins protruding from his body. Monks, the oldest sage saw the youngest sage - haggard, miserable, discolored, [and] pale, with his veins protruding from his body. After seeing this, he said to the youngest sage, "Sir, why are you haggard, miserable, discolored, [and] pale, with your veins protruding from your body?" "Sir, here the Dragon-king Maṇikaṅṭha rose out of the Ganges river and approached me; after approaching, he encircled me with his body seven times, spread his snake-hood over [my] head, and held still. Sir, I became haggard from fear of that dragon - miserable, discolored, [and] pale, with my veins protruding from my body." "Sir, do you wish that the dragon would not return?" "Sir, I wish that the dragon would not return." "Sir, perhaps did you see anything that belongs to that dragon?" "Sir, I saw a jeweled ornament on [its] neck." "Therefore, sir, ask that dragon for its jewel, [saying] 'Sir, give that jewel to me; I need that jewel.'"

Then, monks, the Dragon-king Maṇikaṅṭha rose out of the Ganges river and approached the youngest sage; after approaching he stood to one side. When the Dragon-king Maṇikaṅṭha was standing to one side, monks, the youngest sage said to him, "Sir, give that jewel to me; I need that jewel." Then, monks, the Dragon-king Maṇikaṅṭha, [thinking] "The monk requests the jewel, the monk needs the jewel," quickly left. A second time as well, monks, the Dragon-king Maṇikaṅṭha rose out of the Ganges river and approached the youngest sage. Monks, the youngest sage saw the Dragon-king Maṇikaṅṭha coming from afar. After seeing this, he said to the Dragon-king Maṇikaṅṭha, "Sir, give that jewel to me; I need that jewel." Then, monks, the Dragon-king Maṇikaṅṭha, [thinking] "The monk requests the jewel, the monk needs the jewel," turned back right there. A third time as well, monks, the Dragon-king Maṇikaṅṭha rose out of the Ganges river. Monks, the youngest sage saw the Dragon-king Maṇikaṅṭha rising out of the Ganges river. After seeing this, he said to the Dragon-king Maṇikaṅṭha, "Sir, give that jewel to me; I need that jewel." Then, monks, the Dragon-king Maṇikaṅṭha spoke to the youngest sage using poetry:

"My food and drink is abundant and superb,
It arises because of this jewel.
I will not give it you; you ask too much.
And I will not return to your hermitage.

²¹⁷ His name means "Jewel-Neck."

²¹⁸ Perhaps similar to a cobra's hood.

“You have frightened me by begging for this stone
Like a youth with a polished pebble in hand.
I will not give it you; you ask too much.
And I will not return to your hermitage.”

Then, monks, [thinking] “The monk requests the jewel, the monk needs the jewel,” the Dragon-king Maṇikaṅṭha left. When he left, he never came back again. Then, monks, because the youngest sage no longer saw that beautiful²¹⁹ dragon, he became even more haggard, miserable, discolored, [and] pale, with his veins protruding from his body. Monks, the eldest sage saw the youngest sage – even more haggard, miserable, discolored, [and] pale, with his veins protruding from his body. After seeing this, he said to the youngest sage, “Sir, why are you even more haggard, miserable, discolored, [and] pale, with your veins protruding from your body?” “Sir, because I no longer see that beautiful dragon, I am even more haggard, miserable, discolored, [and] pale, with my veins protruding from my body.” Then, monks, the eldest sage spoke to the youngest sage using poetry:

“Do not covet and ask for what is dear to another,
One is detestable when one asks too much.
The dragon was asked for [its] jewel by a brahmin,
And the only thing he attained was not seeing [it].”

“Monks, one who requests and indicates will be displeasing [even] to animals. What about humans?”

“In a former time, monks, a certain monk was living on the slopes of the Himālaya²²⁰ [mountains] in a certain forest grove. Monks, there was a large marsh not far from that forest grove. Then, monks, a large flock of birds, after going to the marsh for fodder during the day, came to stay at that forest grove in the evening. Then, monks, that monk was annoyed by the sound of the flock of birds, and approached me; after approaching and paying respects to me, he sat down to the one side. Monks, when that monk was seated to one side I said to him, ‘Monk, perhaps it is endurable, perhaps you can continue, perhaps you have come with minimal exhaustion [from] the journey? Monk, where did you come from?’ ‘It is endurable, Blessed One; I can continue, Blessed One. And, Bhante, I have come with minimal exhaustion [from] the journey. Bhante, there is a large forest grove on the slopes of the Himālaya [mountains]. However, Bhante, there is a large marsh not far from that forest grove. Then, Bhante, a large flock of birds, after going to the marsh for fodder during the day, comes to stay at that forest grove in the evening. I come from there, Blessed One; [I am] annoyed by the sound of that flock of birds.’ ‘Monk, do you wish that the flock of birds would not return?’ ‘Blessed One, I wish that the flock of birds would not return.’ ‘Therefore, monk, after going there and entering that forest grove, during the first watch of the night, call out three times, “Hear me, honorable birds, all those who have come to stay in this forest grove: I need a feather! Sirs, let each one [of you] give me a feather.” In the middle watch of the night... in the last watch of the

²¹⁹ *Dassanīya*. Lit. “to be looked at.”

²²⁰ Lit. “Storehouse of ice.” The name used in the Canon – *Himavanta* – similarly means “possessor of ice.”

night, call out three times, “Hear me, honorable birds, all those who have come to stay in this forest grove: I need a feather! Sirs, let each one [of you] give me a feather.”

“Then, monks, that monk went there, entered that forest grove, and during the first watch... the middle watch... the last watch of the night, he called out three times, 'Hear me, honorable birds, all those who have come to stay in this forest grove: I need a feather! Sirs, let each one [of you] give me a feather.' Then, monks, the flock of birds, [thinking] 'The monk asks for a feather, the monk needs a feather' left that forest grove. When they left, they never came back again. Monks, one who requests and indicates will be displeasing [even] to animals. What about humans?

“In a former time, monks, the father of the clansman Ratṭhapāla spoke to him using poetry:

'I do not know them, Ratṭhapāla, yet many people
Make requests after meeting me. Why do you not make requests?'
'A beggar is not loved, and one who does not give is not loved by the beggar.
Therefore I do not beg, [thinking] "I will not be detestable."'

“Monks, the clansman Ratṭhapāla spoke like this to his own father. What about a person to the [general] populace?

“Monks, for householders, wealth is difficult to accumulate, and provisions²²¹ are hard to protect. And here you, foolish men, will frequently request and indicate in reference to that difficult-to-accumulate wealth, those hard-to-protect provisions, [saying] 'Give a man... give clay.' This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“When a monk is causing a hut to be built that he has requested himself, without an owner, intended for himself, it is to be made to the [proper] size. Here the [proper] size is this: twelve spans long, using the Sugata-span; seven [spans] wide inside. Monks are to be brought to approve²²² the site. A site that is harmless²²³ and that can be walked around is to be approved by the monks. If a monk causes a hut to be built on a site that is harmful and that cannot be walked around, or monks are not brought to approve the site, or the [proper] size is exceeded: a Saṅghādisesa.”

Requested himself: After himself begging for a man, labor, an ox, a cart, an adz, a hatchet, an axe, a shovel, a chisel, reeds, bamboo, straw, rushes, grass, or clay.

Hut: Plastered inside, plastered outside, or plastered both inside and outside.

²²¹ *Sambhatāni*. Lit. “stored [goods].”

²²² *Desana*. An unusual use of a word that usually means “teaching” or “expounding.”

²²³ *Anārambha*. Lit. “non-injurious.”

Causing to be built: Building or causing to build.

Without an owner: No one else is its owner, whether a woman or a man, a layperson or a renunciate.

Intended for himself: For his own benefit.

It is to be made to the [proper] size. Here the [proper] size is this: twelve spans long, using the Sugata-span: By the external measurement.

Seven [spans] wide inside: By the internal measurement.

Monks are to be brought to approve the site: After clearing the site for the hut, approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*²²⁴, this is to be said by the monk who is building a hut: “Bhante, I wish to build a hut, without an owner, intended for myself. Bhante, I ask the Saṅgha to inspect the site for the hut.” A second time as well, it is to be requested. A third time as well, it is to be requested. If the whole Saṅgha is able to inspect the site for the hut, it is to be inspected by the whole Saṅgha. If the whole Saṅgha is not able to inspect the site for the hut, after asking those monks who are experienced and competent to know harmful [or] harmless, with space to walk around [or] without space to walk around, it is to be authorized. And thus, monks, it is to be authorized: The Saṅgha is to be notified by an experienced, competent monk -

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, wishes to build a hut, without an owner, intended for himself. He asks the Saṅgha to inspect the site for the hut. When the Saṅgha is ready, the Saṅgha may authorize the monks such-and-such and such-and-such to inspect the site for the hut of the monk such-and-such. This is the notification.

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, wishes to build a hut, without an owner, intended for himself. He asks the Saṅgha to inspect the site for the hut. The Saṅgha authorizes the monks such-and-such and such-and-such to inspect the site for the hut of the monk such-and-such. Any Venerable who approves of the authorization of the monks such-and-such and such-and-such to inspect the site for the hut of the monk such-and-such may be silent; anyone who does not approve may speak.

“The monks such-and-such and such-and-such have been authorized by the Saṅgha to inspect the site for the hut of the monk such-and-such. The Saṅgha approves, therefore it is silent; thus do I hold it.”

After going there, the site for the hut is to be inspected by the authorized monks. It is to be known as [either] harmful [or] harmless, [either] with space to walk around [or] without space to walk around. If it is harmful [and/or] does not have space to walk around, one is to say “Don't build here.” If it is harmless [and] has space to walk around,

²²⁴ With the palms together and the fingers straight, as when praying.

the Saṅgha is to be informed, “It is harmless [and] has space to walk around.” By the monk who is building the hut: After approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, he is to say, “Bhante, I wish to build a hut, without an owner, intended for myself. Bhante, I ask the Saṅgha to approve the site for the hut.” A second time as well, it is to be requested. A third time as well, it is to be requested. The Saṅgha is to be notified by an experienced, competent monk:

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, wishes to build a hut, without an owner, intended for himself. He asks the Saṅgha to approve the site for the hut. When the Saṅgha is ready, the Saṅgha may approve the site for the hut of the monk such-and-such. This is the notification.

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, wishes to build a hut, without an owner, intended for himself. He asks the Saṅgha to approve the site for the hut. The Saṅgha approves the site for the hut of the monk such-and-such. Any Venerable who accepts the approval of the site for the hut of the monk such-and-such may be silent; anyone who does not accept may speak.

“The site for the hut of the monk such-and-such has been approved by the Saṅgha. The Saṅgha accepts, therefore it is silent; thus do I hold it.”

Harmful: It is the abode of ants, termites, rats, snakes, scorpions, centipedes, elephants, horses, lions, tigers, panthers, bears, hyenas, or of any kind of animal at all; there is a grain[-field] nearby²²⁵, or another kind of food-crop; nearby there is an execution-site, a killing-ground, a cemetery, a garden, government property, an elephant-stable, a horse-stable, a prison, a tavern, a slaughterhouse, a street, a crossroads, an assembly-hall, or a wandering²²⁶[-place]. This is called “harmful.”

Does not have space to walk around: It is not possible to go completely around it with a yoked cart [or] to go [completely] around it with a ladder²²⁷. This is called “does not have space to walk around.”

Harmless: It is not the abode of ants... or any kind of animal at all; there is not a grain[-field] nearby... or a wandering[-place]. This is called “harmless.”

Has space to walk around: It is possible to go completely around it with a yoked cart [or] to go [completely] around it with a ladder. This is called “has space to walk around.”

Requested himself: After himself begging for a man, labor... or clay.

²²⁵ *Nissita*. This word usually means “dependent on” or “attached to.” Here it seems to indicate proximity. In the text, this word is repeated for each of the remaining items in this paragraph.

²²⁶ *Samsarana*.

²²⁷ This second stipulation may mean “while carrying a ladder.” Neither the position of the ladder (held horizontally, vertically, or in some other way) or its length is specified.

Hut: Plastered inside, plastered outside, or plastered both inside and outside.

Causes to be built: Builds or causes to build.

Monks are not brought to approve the site, or the [proper] size is exceeded: One builds or causes to be built when the site for the hut has not been approved by a [legal] act with the notification as the second [statement], or when it exceeds [the proper size] in length or width by as much as a hair's-tip: a Dukkaṭa for each undertaking. When one piece [of construction material] has not yet arrived:²²⁸ a Thullaccaya offense. When that piece has arrived:²²⁹ a Saṅghādisesa offense.

Saṅghādisesa: ...

A monk builds a hut at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa.

A monk builds a hut at an unapproved site that is harmful and has space to walk around: a Dukkaṭa offense along with a Saṅghādisesa.

A monk builds a hut at an unapproved site that is harmless and does not have space to walk around: a Dukkaṭa offense along with a Saṅghādisesa.

A monk builds a hut at an unapproved site that is harmless and has space to walk around: a Saṅghādisesa offense.

A monk builds a hut at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses.

A monk builds a hut at an approved site that is harmful and has space to walk around: a Dukkaṭa offense.

A monk builds a hut at an approved site that is harmless and does not have space to walk around: a Dukkaṭa offense.

A monk builds a hut at an approved site that is harmless and has space to walk around: non-offense.

A monk builds an oversized hut [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa.

²²⁸ "Arrived" here probably means "arrived at its final place on the hut." The intent of the statement appears to be "When the hut is one step away from being finished."

²²⁹ That is, "When the hut is finished."

A monk builds an oversized hut [at a site that is] harmful and has space to walk around: a Dukkaṭa offense along with a Saṅghādisesa.

A monk builds an oversized hut [at a site that is] harmless and does not have space to walk around: a Dukkaṭa offense along with a Saṅghādisesa.

A monk builds an oversized hut [at a site that is] harmless and has space to walk around: a Saṅghādisesa offense.

A monk builds a hut of the [proper] size [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses.

A monk builds a hut of the [proper] size [at a site that is] harmful and has space to walk around: a Dukkaṭa offense.

A monk builds a hut of the [proper] size [at a site that is] harmless and does not have space to walk around: a Dukkaṭa offense.

A monk builds a hut of the [proper] size [at a site that is] harmless and has space to walk around: no offense.

A monk builds an oversized hut at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with two Saṅghādisesa [offenses].

A monk builds an oversized hut at an unapproved site that is harmful and has space to walk around: a Dukkaṭa offense along with two Saṅghādisesa [offenses].

A monk builds an oversized hut at an unapproved site that is harmless and does not have space to walk around: a Dukkaṭa offense along with two Saṅghādisesa [offenses].

A monk builds an oversized hut at an unapproved site that is harmless and has space to walk around: two Saṅghādisesa offenses.

A monk builds a hut of the [proper] size at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses.

A monk builds a hut of the [proper] size at an approved site that is harmful and has space to walk around: a Dukkaṭa offense.

A monk builds a hut of the [proper] size at an approved site that is harmless and does not have space to walk around: a Dukkaṭa offense.

A monk builds a hut of the [proper] size at an approved site that is harmless and has space to walk around: no offense.

A monk orders, “Build a hut for me.” They build a hut for him at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa...

A monk orders, “Build a hut for me.” They build a hut for him at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses...

A monk orders, “Build a hut for me.” They build an oversized hut for him [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa...

A monk orders, “Build a hut for me.” They build a hut of the [proper] size for him [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses...

A monk orders, “Build a hut for me.” They build an oversized hut for him at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with two Saṅghādisesa [offenses]...

A monk orders, “Build a hut for me.” They build a hut of the [proper] size for him at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses...

A monk departs after ordering, “Build a hut for me.” And he does not order, “Let it be at an approved site that is harmless and has space to walk around.” They build a hut for him at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa...

A monk departs after ordering, “Build a hut for me.” And he does not order, “Let it be the [proper] size and [at a site that is] harmless and has space to walk around.” They build an oversized hut for him [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa...

A monk departs after ordering, “Build a hut for me.” And he does not order, “Let it be the [proper] size and at an approved site that is harmless and has space to walk around.” They build an oversized hut for him at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with two Saṅghādisesa [offenses]...

A monk departs after ordering, “Build a hut for me.” And he does not order, “Let it be the [proper] size and at an approved site that is harmless and has space to walk around.” They build a hut of the [proper] size for him at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses...

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at an unapproved site that is harmful and does not have space to walk around. He hears, "Apparently the hut that is being built for me is at an unapproved site that is harmful and does not have space to walk around." It is to be gone to by that monk in person, or a messenger is to be sent, [saying] "Let it be at an approved site that is harmless and has space to walk around." If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at an unapproved site that is harmful and has space to walk around. He hears, "Apparently the hut that is being built for me is at an unapproved site that is harmful and has space to walk around." It is to be gone to by that monk in person, or a messenger is to be sent, [saying] "Let it be at an approved site that is harmless." If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at an unapproved site that is harmless and does not have space to walk around. He hears, "Apparently the hut that is being built for me is at an unapproved site that is harmless and does not have space to walk around." It is to be gone to by that monk in person, or a messenger is to be sent, [saying] "Let it be at an approved site that has space to walk around." If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at an unapproved site that is harmless and has space to walk around. He hears, "Apparently the hut that is being built for me is at an unapproved site that is harmless and has space to walk around." It is to be gone to by that monk in person, or a messenger is to be sent, [saying] "Let it be at an approved site." If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at an approved site that is harmful and does not have space to walk around. He hears, "Apparently the hut that is being built for me is at an approved site that is harmful and does not have space to walk around." It is to be gone to by that monk in person, or a messenger is to be sent, [saying] "Let it be [at a site that is] harmless and has space to walk around." If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at

an approved site that is harmful and has space to walk around. He hears, “Apparently the hut that is being built for me is at an approved site that is harmful and has space to walk around.” It is to be gone to by that monk in person, or a messenger is to be sent, [saying] “Let it be [at a site that is] harmless.” If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be at an approved site that is harmless and has space to walk around.” They build a hut for him at an approved site that is harmless and does not have space to walk around. He hears, “Apparently the hut that is being built for me is at an approved site that is harmless and does not have space to walk around.” It is to be gone to by that monk in person, or a messenger is to be sent, [saying] “Let it be [at a site that] has space to walk around.” If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be at an approved site that is harmless and has space to walk around.” They build a hut for him at an approved site that is harmless and has space to walk around: no offense.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be of the [proper] size [at a site that is] harmless and has space to walk around...”

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be of the [proper] size at an approved site that is harmless and has space to walk around...”

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be at an approved site that is harmless and has space to walk around.” They build a hut for him at an unapproved site that is harmful and does not have space to walk around: three Dukkaṭa offenses for the builders... harmful and has space to walk around: two Dukkaṭa offenses for the workers... harmless and does not have space to walk around: two Dukkaṭa offenses for the workers... harmless and has space to walk around: a Dukkaṭa offense for the workers.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be at an approved site that is harmless and has space to walk around.” They build a hut for him at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses for the builders... harmful and has space to walk around: a Dukkaṭa offense for the workers... harmless and does not have space to walk around: a Dukkaṭa offense for the workers... harmless and has space to walk around: no offense for the workers.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be of the [proper] size [at a site that is] harmless and has space to walk around.” They build an oversized hut for him [at a site that is] harmful and does not have space to walk around: three Dukkaṭa offenses for the builders... harmful and has space to walk around: two Dukkaṭa offenses for the workers... harmless and does not have space to walk around:

two Dukkaṭa offenses for the workers... harmless and has space to walk around: a Dukkaṭa offense for the workers.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be of the [proper] size [at a site that is] harmless and has space to walk around.” They build a hut of the [proper] size for him [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses for the builders... harmless and has space to walk around: a Dukkaṭa offense for the workers... harmless and does not have space to walk around: a Dukkaṭa offense for the workers... harmless and has space to walk around: no offense for the workers.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be of the [proper] size at an approved site that is harmless and has space to walk around.” They build an oversized hut at an unapproved site that is harmful and does not have space to walk around: four Dukkaṭa offenses for the workers...

A monk departs after ordering, “Build a hut for me.” They build a hut for him at an unapproved site that is harmful and does not have space to walk around. If he comes when it is still unfinished, that hut is to be given to someone else by that monk; or, after dismantling it, it is to be rebuilt²³⁰. If he does not give it to someone else or dismantle it and have it rebuilt: two Dukkaṭa offenses along with a Saṅghādisesa...

Unfinished by oneself, completed by oneself: a Saṅghādisesa offense.

Unfinished by oneself, completed by others: a Saṅghādisesa offense.

Unfinished by others, completed by oneself: a Saṅghādisesa offense.

Unfinished by others, completed by others: a Saṅghādisesa offense.

Non-offense[s]: A cave; a cavern; a grass hut; for the sake of another; everything except a living-place is a non-offense; for one who is crazy; for the first offender.

²³⁰ Presumably in an allowable location.

Saṅghādisesa #7: Building a Monastery Structure at an Inappropriate Site

On this occasion the Buddha, the Blessed One, was dwelling at Kosambī, in Ghosita's park. Furthermore, on this occasion, the householder who was Venerable Channa's attendant said to Venerable Channa, “Bhante, [do] you know a site for a dwelling²³¹, where I will have a dwelling built for the gentleman?” Then Venerable Channa, while clearing a site for the dwelling, had a certain shrine-tree cut down that was revered by the village, by the town, by the city, by the region, by the kingdom. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will have a shrine-tree cut down that is revered by the village, by the town, by the city, by the region, by the kingdom? Sakyan-son contemplatives are oppressing single-faculty life.” Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Channa will have a shrine-tree cut down that is revered by the village, by the town, by the city, by the region, by the kingdom?” Then those monks, after reprimanding Venerable Channa in many ways, reported this matter to the Blessed One... “Is it true that you, Channa, had a shrine-tree cut down that was revered by the village, by the town, by the city, by the region, by the kingdom?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will have a shrine-tree cut down that is revered by the village, by the town, by the city, by the region, by the kingdom? Foolish man, people perceive life in trees. This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“When a large dwelling is being built by a monk, with an owner, intended for himself, monks are to be brought to approve the site. A site that is harmless and that can be walked around is to be approved by the monks. If a monk causes a large dwelling to be built on a site that is harmful and that cannot be walked around, or monks are not brought to approve the site: a Saṅghādisesa.”

Large: This refers to a building with an owner.

Dwelling: Plastered inside, plastered outside, or plastered inside and outside.

Causing to be built: Building or causing to build.

With an owner: Someone else is its owner, whether a woman or a man, a layperson or a renunciate.

Intended for himself: For his own benefit.

²³¹ *Vihāra.*

Monks are to be brought to approve the site: *[Repeat as for previous rule, substituting “large dwelling” for “hut” and “with an owner” for “without an owner.”]*

Harmful: ...

Does not have space to walk around: ...

Harmless: ...

Has space to walk around: ...

Large: This refers to a building with an owner.

Dwelling: Plastered inside, plastered outside, or plastered inside and outside.

Causes to be built: Builds or causes to build.

Monks are not brought to approve the site: One builds or causes to be built when the site for the hut has not been approved by a [legal] act with the notification as the second [statement]: a Dukkaṭa for each undertaking. When one piece [of construction material] has not yet arrived: a Thullaccaya offense. When that piece has arrived: a Saṅghādisesa offense.

Saṅghādisesa: ...

A monk builds a dwelling at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa.

A monk builds a dwelling at an unapproved site that is harmful and has space to walk around: a Dukkaṭa offense along with a Saṅghādisesa.

A monk builds a dwelling at an unapproved site that is harmless and does not have space to walk around: a Dukkaṭa offense along with a Saṅghādisesa.

A monk builds a dwelling at an unapproved site that is harmless and has space to walk around: a Saṅghādisesa offense.

A monk builds a dwelling at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses.

A monk builds a dwelling at an approved site that is harmful and has space to walk around: a Dukkaṭa offense.

A monk builds a dwelling at an approved site that is harmless and does not have space to walk around: a Dukkaṭa offense.

A monk builds a dwelling at an approved site that is harmless and has space to walk around: non-offense.

A monk orders, “Build a dwelling for me.” They build a dwelling for him at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa...

A monk orders, “Build a dwelling for me.” They build a dwelling for him at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses...

A monk departs after ordering, “Build a dwelling for me.” And he does not order, “Let it be at an approved site that is harmless and has space to walk around.” They build a dwelling for him at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa...

A monk departs after ordering, “Build a dwelling for me.” And he orders, “Let it be at an approved site that is harmless and has space to walk around.” They build a dwelling for him at an unapproved site that is harmful and does not have space to walk around. He hears, “Apparently the dwelling that is being built for me is at an unapproved site that is harmful and does not have space to walk around.” It is to go to by that monk in person, or a messenger is to be sent, [saying] “Let it be at an approved site that is harmless and has space to walk around.” If he does not go in person or send a messenger: a Dukkaṭa offense...

A monk departs after ordering, “Build a dwelling for me.” And he orders, “Let it be at an approved site that is harmless and has space to walk around.” They build a dwelling for him at an unapproved site that is harmful and does not have space to walk around: three Dukkaṭa offenses for the builders... harmful and has space to walk around: two Dukkaṭa offenses for the workers... harmless and does not have space to walk around: two Dukkaṭa offenses for the workers... harmless and has space to walk around: a Dukkaṭa offense for the workers...

A monk departs after ordering, “Build a dwelling for me.” They build a dwelling for him at an unapproved site that is harmful and does not have space to walk around. If he comes when it is still unfinished, that dwelling is to be given to someone else by that monk; or, after dismantling it, it is to be rebuilt. If he does not give it to someone else or dismantle it and have it rebuilt: two Dukkaṭa offenses along with a Saṅghādisesa...

Unfinished by oneself, completed by oneself: a Saṅghādisesa offense.

Unfinished by oneself, completed by others: a Saṅghādisesa offense.

Unfinished by others, completed by oneself: a Saṅghādisesa offense.

Unfinished by others, completed by others: a Saṅghādisesa offense.

Non-offense[s]: A cave; a cavern; a grass hut; for the sake of another; everything except a living-place is a non-offense; for one who is crazy; for the first offender.

Saṅghādisesa #8: Groundlessly Accusing a Monk of a Pārājika Offense

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo grove, at a the squirrel's feeding-ground. Furthermore, on this occasion, Venerable Dabba Mallaputta had been an arahant since he was seven years old. He had attained everything that is to be attained by a disciple. There was nothing further for him to do, nor any accumulation of deeds [to be achieved]. Then when Venerable Dabba Mallaputta was in private retreat, this mental line of thought arose for him: "I have been an arahant since I was seven years old. I have attained everything that is to be attained by a disciple. There is nothing further for me to do, nor any accumulation of deeds [to be achieved]. What service might I do for the Saṅgha?"

Then it occurred to Venerable Dabba Mallaputta, "What if I assigned sleeping and sitting places for the Saṅgha and allocated meals?" Then Venerable Dabba Mallaputta, when he emerged from retreat in the evening, approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. When he was seated to one side, Venerable Dabba Mallaputta said to the Blessed One, "Bhante, when I was in private retreat here, this mental line of thought arose for me: 'I have been an arahant... What service might I do for the Saṅgha?' Bhante, [then] it occurred to me, 'What if I assigned sleeping and sitting places for the Saṅgha and allocated meals?' Bhante, I wish to assign sleeping and sitting places for the Saṅgha, and to allocate meals." "Excellent, excellent, Dabba. Therefore, Dabba, assign sleeping and sitting places for the Saṅgha and allocate meals." "Yes, Bhante," Venerable Dabba Mallaputta replied to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks, "Therefore, monks, let the Saṅgha authorize Dabba Mallaputta as an assignor of sleeping and sitting places and as an allocator of meals. First, Dabba Mallaputta is to be asked. After asking [him], the Saṅgha is to be notified by an experienced, competent monk:

"Bhantes, may the Saṅgha hear me. When the Saṅgha is ready, the Saṅgha may authorize Venerable Dabba Mallaputta as an assignor of sleeping and sitting places and as an allocator of meals. This is the notification.

"Bhantes, may the Saṅgha hear me. The Saṅgha authorizes Venerable Dabba Mallaputta as an assignor of sleeping and sitting places and as an allocator of meals. Any Venerable who approves of the authorization of Venerable Dabba Mallaputta as an assignor of sleeping and sitting places and as an allocator of meals, may be silent; anyone who does not approve may speak.

"Venerable Dabba Mallaputta has been authorized by the Saṅgha as an assignor of sleeping and sitting places and as an allocator of meals. The Saṅgha approves, therefore it is silent; thus do I hold it."

When he had been authorized, Dabba Mallaputta assigned sleeping and sitting places in the same place for monks who were similar [to each other]. He assigned sleeping and sitting places in the same place for those monks who knew the Discourses, [thinking] “They will recite the Discourses together.” He assigned sleeping and sitting places in the same place for those monks who upheld the Vinaya, [thinking] “They will investigate the Vinaya together.” He assigned sleeping and sitting places in the same place for those monks who spoke Dhamma, [thinking] “They will converse about Dhamma together.” He assigned sleeping and sitting places in the same place for those monks who were meditators, [thinking] “They will not disturb each other.” He assigned sleeping and sitting places in the same place for those monks who spoke animal-talk and practiced body-building²³², [thinking] “In this way, these Venerables will also live with delight.”

When monks arrived in the evening, after attaining the fire element, he would assign sleeping and sitting places for them using that light. [Some] monks intentionally arrived in the evening, [thinking] “We will see Venerable Dabba Mallaputta's miraculous psychic power.” After approaching Venerable Dabba Mallaputta, they said, “Venerable Dabba, assign sleeping and sitting places for us.” Venerable Dabba Mallaputta said to them, “Where do the Venerables wish [to be]? Where may I assign [them]?” They intentionally referred to a distant place, [saying] “Venerable Dabba Mallaputta, assign sleeping and sitting places for use at Vulture Peak Mountain... at Black Rock on the slopes of Sage-Throat²³³ [Mountain]... at Seven-Leaf Cave on the slopes of Weightless²³⁴ [Mountain]... at Drunken-Snake Cleft in the Cool Grove... at Gotamaka Gully... at Tinduka Gully... at Hot-Springs Gully... at Hot-Springs Park... at Jīvaka's mango grove... in the deer park at Maddakucchi.”

After attaining the fire-element, Venerable Dabba Mallaputta went in front of them with his finger shining. Using that light, they followed after Venerable Dabba Mallaputta. Venerable Dabba Mallaputta assigned sleeping and sitting places for them in this way: “This is the bed, this is the chair, this is the mattress, this is the pillow, this is the place to excrete, this is the place to urinate, this is [water] for drinking, this is [water] to be used [for other purposes], this is a walking-stick, this is the Saṅgha's agreed-upon meeting place, this is the time it is to be entered, this is the time it is to be left.” After assigning sleeping and sitting places in this way, Venerable Dabba Mallaputta returned again to the Bamboo Grove.

Furthermore, on this occasion, there were monks who were followers of Mettiya and Bhūmajaka who were new and of little merit. They obtained the Saṅgha's inferior sleeping and sitting places and [its] inferior meals. Furthermore, on this occasion, [some] people in Rājagaha wished to give specially prepared almsfood to senior monks, as well as ghee, oil, and special treat[s]. To the monks who were followers of Mettiya and Bhūmajaka, however, they gave plain²³⁵ rice porridge and sour gruel. After the meal, when they were returning from almsround, they asked the senior monks, “Venerables,

²³² *Kāya-dalhi-bahulā*. Lit. “Frequently strengthening their bodies.”

²³³ *Isigili*.

²³⁴ *Vebhāra*.

²³⁵ *Pākatika*. Lit. “In its original/natural state.”

what was there in the refectory for you? Venerables, what was there in refectory for you?" Some senior [monks] said, "Venerables, there was ghee, oil, and a special treat for us." However, the monks who were followers of Mettiya and Bhūmajaka said, "Venerables, there was nothing [like that] for us. [There was] plain rice porridge and sour gruel."

Furthermore, on this occasion, a householder who made excellent food was giving an ongoing supply of meals for groups of four [monks]. In the refectory, his own children and wife would stand by and serve [the monks]. Some offered rice, some offered curry, some offered oil, some offered a special treat. Furthermore, on this occasion, that householder's meal for the next day was allotted to the monks who were followers of Mettiya and Bhūmajaka. Then that householder went to the monastery with some sort of business. He approached Venerable Dabba Mallaputta; after approaching and paying respects to Venerable Dabba Mallaputta, he sat to one side. When that householder was seated to one side, Venerable Dabba Mallaputta instructed, encouraged, energized, and gladdened him with a Dhamma talk. When that householder had been instructed, encouraged, energized, and gladdened by Venerable Dabba Mallaputta with a Dhamma talk, he said, "Bhante, for whom is tomorrow's meal at my house allotted?" "Householder, tomorrow's meal at your house is allotted to the monks who are followers of Mettiya and Bhūmajaka." Then that householder was dissatisfied, [thinking] "How is it that evil monks will eat at my house?" After going to [his] house, he commanded a slave, "Hey you, when the meal-eaters come tomorrow, prepare a seat for them in the storeroom²³⁶ and serve [them] with rice porridge and sour gruel." "Yes, sir," that slave replied to the householder.

Then the monks who were followers of Mettiya and Bhūmajaka, [thinking] "Venerables, yesterday we were allotted a meal at the house of the householder who makes excellent food! Tomorrow that householder and his children and wife will stand by and serve us; some will offer rice, some will offer curry, some will offer oil, some will offer a special treat. Because of that elation, they did not sleep as much as they considered appropriate that night. Then the monks who were followers of Mettiya and Bhūmajaka, after dressing in the morning and taking their bowl and robe, approached the residence of the householder who made excellent food. The slave saw them coming in the distance. After seeing them and preparing a seat in the storeroom, she said to them, "Sit, Bhante." Then the monks who were followers of Mettiya and Bhūmajaka thought, "Undoubtedly the meal is not yet cooked, since we must sit in the storeroom." Then the slave approached them with rice porridge and sour gruel, [saying] "Eat, Bhante." "Sister, we are [here for the] ongoing meal." "I know the gentlemen are [here] for the sake of the ongoing meal. And just yesterday I was commanded by the householder, 'Hey you, when the meal-eaters come tomorrow, prepare a seat for them in the storeroom and serve [them] with rice porridge and sour gruel.' Eat, Bhante." Then the monks who were followers of Mettiya and Bhūmajaka, [thinking] "Venerables, yesterday that householder went to the monastery [and was] in the presence of Dabba Mallaputta. Undoubtedly Dabba Mallaputta broke [faith] between us and the householder." Because of that depression, they did not eat as much as they considered appropriate. Then, after the meal, those monks returned from almsround, went to the monastery, put away their bowl[s] and

²³⁶ *Koṭṭhaka*. This can also mean "gatehouse."

robe[s], and sat on their cloaks outside the monastery gateway – silent, ashamed, shoulders slumped, face cast down, overcome with disappointment, unresponsive.

Then the nun Mettiyā approached those monks; after approaching, she said to them, “I bow [to you], gentlemen.” When this was said, the monks did not speak. A second time... a third time as well, the nun Mettiyā said to those monks, “I bow [to you], gentlemen.” A third time as well, the monks did not speak. “How have I offended the gentlemen? Why don't the gentlemen speak to me?” “Because, sister, you look on with equanimity when we are being oppressed by Dabba Mallaputta.” “Gentlemen, what [can] I do?” “Sister, if you wish, today you could cause the Blessed One to expel Dabba Mallaputta.” “Gentlemen, what [can] I do? How is it possible for me to do [that]?” “Go, sister, approach the Blessed One; after approaching, say to the Blessed One, “Bhante, this is not suitable, this is not appropriate. Bhante, the area which was not fearful, harmful, or dangerous, today that area is fearful, harmful, and dangerous. What was protected is now unprotected. It is as if water is on fire. I have been defiled by the gentleman Dabba Mallaputta.” “Yes, sir,” the nun Mettiyā replied to those monks, and approached the Blessed One; after approaching and paying respects to the Blessed One, she stood to one side. When she was standing to one side, she said to the Blessed One, “Bhante, this is not suitable... I have been defiled by the gentleman Dabba Mallaputta.”

Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned Venerable Dabba Mallaputta: “Dabba, do you recall doing anything like what this nun said?” “Bhante, the Blessed One knows me as [I am].” A second time... a third time as well, the Blessed One said to Venerable Dabba Mallaputta: “Dabba, you do recall doing anything like what this nun said?” “Bhante, the Blessed One knows me as [I am].” “Dabba, it is not worthy²³⁷ [of you] to explain in this way. If it was done by you, say 'It was done'; if it was not done by you, say 'It was not done.'” “Bhante, from the time when I was seven years old, I am not aware of having engaged in sexual activity even in a dream, let alone when awake.” Then the Blessed One addressed the monks, “Therefore, monks, expel the nun Mettiyā. And investigate these monks.” After saying this, the Blessed One rose from [his] seat and entered [his] dwelling.

Then the monks expelled the nun Mettiyā. Then the monks who were followers of Mettiya and Bhūmajaka said to those monks, “Venerables, don't expel the nun Mettiyā. She did not do anything offensive. She was incited by us, [because we were] angry, dissatisfied, intent on causing [Dabba] to fall.” “So, Venerables, you groundlessly accused Venerable Dabba Mallaputta of Pārājika?” “Yes, Venerables.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that the monks who are followers of Mettiya and Bhūmajaka will groundlessly accuse Venerable Dabba Mallaputta of Pārājika?” Then those monks, after reprimanding the monks who were followers of Mettiya and Bhūmajaka in many ways, reported this matter to the Blessed One... “Is it true that you, monks, groundlessly accused Dabba Mallaputta of Pārājika?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will groundlessly accuse Dabba Mallaputta of Pārājika? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

²³⁷ *Dabbā*. The Buddha is making a wordplay on the monk's name.

“If any monk - corrupt, malicious, upset²³⁸ - groundlessly accuses a monk of Pārājika²³⁹, [thinking] 'Perhaps I may cause him to fall from the Holy Life,' then whether he is cross-examined at a later occasion or not, if that issue is groundless and the monk is established in malice: a Saṅghādisesa.”

Any monk: ...

Monk: Another monk.

Corrupt, malicious: Angry, dissatisfied, indignant, of afflicted mind, callous.

Upset: One is upset because of that anger, that malice, that dissatisfaction, and that indignation.

Groundless: Not seen, not heard, not suspected.

Pārājika: One of the four.

Accuses: Reproves or causes [another] to reprove.

Perhaps I may cause him to fall from the Holy Life: “I may cause [him] to fall from existence as a monk, I may cause [him] to fall [away] from the characteristics of a contemplative, I may cause [him] to fall [away] from virtuous practices, I may cause [him] to fall [away] from the qualities of austerity.”

At a later occasion: Whenever the accusation [happened] - when that moment, that time, that instant has passed.

Cross-examined: Whatever the accusation was based on, one is cross-examined about that basis.

Not cross-examined: One is not being spoken to in any way.

Issue: Four [kinds of] issues - dispute-issue, admonition-issue, offense-issue, duty-issue.

The monk is established in malice: “It was spoken emptily by me, it was spoken falsely by me, it was spoken untruthfully by me, it was spoken without knowing by me.”

²³⁸ *Duṭṭho doso appatīto*. Grammatically, this is a string of individual adjectives, thus implying that they are separate terms. While some translators suggest rendering this as “corrupted by malice,” in that case we would expect to see “*duṭṭho dosena*.” As we instead see “*duṭṭho doso*,” the given rendering stands.

²³⁹ Throughout this rule, the text uses the phrase “Pārājika dhamma” - that is, a phenomenon that is Pārājika. For the sake of brevity, this phrase has been rendered simply as “Pārājika,” rather than as “Pārājika phenomenon.”

Saṅghādisesa: ...

For [a monk] who has not seen [another monk] committing a Pārājika: if he reprovcs, [saying] “It was seen by me! You committed a Pārājika. You are not a contemplative. You are not a son of the Sakyan. There is no Uposatha, Pavāraṇā, or [formal] act of the Saṅgha for you.”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not heard, “A Pārājika was committed”: if he reprovcs, [saying] “It was heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not suspected, “A Pārājika was committed”: if he reprovcs, [saying] “It was suspected by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not seen [another monk] committing a Pārājika: if he reprovcs, [saying] “It was seen and heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not seen [another monk] committing a Pārājika: if he reprovcs, [saying] “It was seen and suspected by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not seen [another monk] committing a Pārājika: if he reprovcs, [saying] “It was seen, heard, and suspected by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not heard, “A Pārājika was committed”: if he reprovcs, [saying] “It was heard and suspected... heard and seen... heard, suspected, and seen by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not suspected, “A Pārājika was committed”: if he reprovcs, [saying] “It was suspected and seen... suspected and heard... suspected, seen, and heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has seen [another monk] committing a Pārājika: if he reprovcs, [saying] “It was heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has seen [another monk] committing a Pārājika: if he reproves, [saying] “It was suspected... heard and suspected by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has heard, “A Pārājika was committed”: if he reproves, [saying] “It was suspected... seen... suspected and seen by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has suspected, “A Pārājika was committed”: if he reproves, [saying] “It was seen... heard... seen and heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has seen [another monk] committing a Pārājika, who is in doubt about what was seen, cannot determine what was seen, does not recall what was seen, [or] has forgotten what was seen... is in doubt about what was heard, cannot determine what was heard, does not recall what was heard, [or] has forgotten what was heard... is in doubt about what was suspected, cannot determine what was suspected, does not recall what was suspected, [or] has forgotten what was suspected: if he reproves, [saying] “It was suspected and seen... suspected and heard... suspected, seen, and heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not seen [another monk] committing a Pārājika: if he causes [another] to reprove, [saying] “You were seen! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not heard... not suspected, “A Pārājika was committed”: if he causes [another] to reprove, [saying] “You are suspected! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not seen [another monk] committing a Pārājika: if he causes another to reprove, [saying] “You were seen and heard... you were seen and suspected... you were seen and heard and suspected! You committed a Pārājika...” For [a monk] who has not heard... not suspected, “A Pārājika was committed”: if he reproves, [saying] “You were suspected and seen... suspected and heard... suspected, seen, and heard! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has seen [another monk] committing a Pārājika: if he causes another to reprove, [saying] “You were heard... suspected... heard and suspected! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has heard... suspected, “A Pārājika was committed”: if he causes [another] to reprove, [saying] “You were seen... heard... seen and heard! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has seen [another monk] committing a Pārājika, who is in doubt about what was seen; cannot determine what was seen; does not recall what was seen; has forgotten what was seen... is in doubt about what was heard; cannot determine what was heard; does not recall what was heard; has forgotten what was heard... is in doubt about what was suspected; cannot determine what was suspected; does not recall what was suspected; has forgotten what was suspected. If he causes [another] to reprove, [saying] “You were suspected and seen... suspected and heard... suspected, seen, and heard! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

[There is] a view of purity about one who is impure; a view of impurity about one who is pure; a view of impurity about one who is impure; [and] a view of purity about one who is pure.

An impure person has committed a certain Pārājika. If someone who views [that person] as pure, without causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Dukkaṭa offense along with a Saṅghādisesa.

An impure person has committed a certain Pārājika. If someone who views [that person] as pure, after causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Saṅghādisesa offense.

An impure person has committed a certain Pārājika. If someone who views [that person] as pure, without causing [that person] to give permission, speaks with the intent of insulting [that person]: a Dukkaṭa offense along with an abusive-speech²⁴⁰ [offense].

An impure person has committed a certain Pārājika. If someone who views [that person] as pure, after causing [that person] to give permission, speaks with the intent of insulting [that person]: an abusive-speech offense.

A pure person has not committed a certain Pārājika. If someone who views [that person] as impure, without causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Dukkaṭa offense.

A pure person has not committed a certain Pārājika. If someone who views [that person] as impure, after causing [that person] to give permission, speaks with the intent of causing [that person] to fall: no offense.

A pure person has not committed a certain Pārājika. If someone who views [that person] as impure, without causing [that person] to give permission, speaks with the intent of insulting [that person]: a Dukkaṭa offense along with an abusive-speech [offense].

²⁴⁰ *Omasavāda*. See Pācittiya #2.

A pure person has not committed a certain Pārājika. If someone who views [that person] as impure, after causing [that person] to give permission, speaks with the intent of insulting [that person]: an abusive-speech offense.

An impure person has committed a certain Pārājika. If someone who views [that person] as impure, without causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Dukkaṭa offense.

An impure person has committed a certain Pārājika. If someone who views [that person] as impure, after causing [that person] to give permission, speaks with the intent of causing [that person] to fall: non-offense.

An impure person has committed a certain Pārājika. If someone who views [that person] as impure, without causing [that person] to give permission, speaks with the intent of insulting [that person]: a Dukkaṭa offense along with an abusive-speech [offense].

An impure person has committed a certain Pārājika. If someone who views [that person] as impure, after causing [that person] to give permission, speaks with the intent of insulting [that person]: an abusive-speech offense.

A pure person has not committed a certain Pārājika. If someone who views [that person] as pure, without causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Dukkaṭa offense along with a Saṅghādisesa.

A pure person has not committed a certain Pārājika. If someone who views [that person] as pure, after causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Saṅghādisesa offense.

A pure person has not committed a certain Pārājika. If someone who views [that person] as pure, without causing [that person] to give permission, speaks with the intent of insulting [that person]: a Dukkaṭa offense along with an abusive-speech [offense].

A pure person has not committed a certain Pārājika. If someone who views [that person] as pure, after causing [that person] to give permission, speaks with the intent of insulting [that person]: an abusive-speech offense.

Non-offense[s]: For one who views a pure [person] as impure; for one who views an impure [person] as impure; for one who is crazy; for the first offender.

Saṅghādisesa #9: Misleadingly Accusing a Monk of a Pārājika Offense

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at a the squirrel's feeding-ground. Furthermore, on this occasion, monks who were followers of Mettiya and Bhūmajaka, while descending from Vulture Peak Mountain, saw a male goat transgressing with a female goat. After seeing this, they said, "Come, Venerables, we will name this male goat 'Dabba Mallaputta.' We will name this female goat 'The nun Mettiya.' We will say this: 'Previously, Venerables, we called out Dabba Mallaputta in accordance with what [we] heard. Now, however, he was seen by us ourselves - transgressing with the nun Mettiya!'" They named that male goat "Dabba Mallaputta." They named that female goat "The nun Mettiya." They announced to the monks, "Previously, Venerables, we called out Dabba Mallaputta in accordance with what [we] heard. Now, however, he was seen by us ourselves - transgressing with the nun Mettiya!" The monks said, "Venerables, don't speak like that. Venerable Dabba Mallaputta would not act like that."

Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned Venerable Dabba Mallaputta: "Dabba, do you recall doing anything like what these monks said?" "Bhante, the Blessed One knows me as [I am]." A second time... a third time as well, the Blessed One said to Venerable Dabba Mallaputta: "Dabba, you do recall doing anything like what these monks said?" "Bhante, the Blessed One knows me as [I am]." "Dabba, it is not worthy [of you] to explain in this way. If it was done by you, say 'It was done'; if it was not done by you, say 'It was not done.'" "Bhante, from the time when I was seven years old, I am not aware of having engaged in sexual activity even in a dream, let alone when awake." Then the Blessed One addressed the monks, "Therefore, monks, investigate these monks." After saying this, the Blessed One rose from [his] seat and entered [his] dwelling.

Then those monks investigated the monks who were followers of Mettiya and Bhūmajaka. When they were being investigated by those monks, [the investigators] reported this matter to the monks: "So, Venerables, after taking up as a pretext some point that is pertinent to another issue, you accused Venerable Dabba Mallaputta of Pārājika?" "Yes, Venerables." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that the monks who are followers of Mettiya and Bhūmajaka, after taking up as a pretext some point that is pertinent to another issue, will accuse Venerable Dabba Mallaputta of Pārājika?" Then those monks, after reprimanding the monks who were followers of Mettiya and Bhūmajaka in many ways, reported this matter to the Blessed One... "Is it true that you, monks, after taking up as a pretext some point that is pertinent to another issue, accused Venerable Dabba Mallaputta of Pārājika?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, after taking up as a pretext some point that is pertinent to another issue, will accuse Venerable Dabba Mallaputta of Pārājika? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk - corrupt, malicious, upset - after taking up as a pretext some point that is pertinent to another issue, accuses a monk of Pārājika, [thinking] 'Perhaps I may cause him to fall from the Holy Life,' then whether he is cross-examined at a later occasion or not, if some point that is pertinent to another issue was taken up as a pretext and the monk is established in malice: a Saṅghādisesa.”

Any monk: ...

Monk: Another monk.

Corrupt, malicious: Angry, dissatisfied, indignant, of afflicted mind, callous.

Upset: One is upset because of that anger, that malice, that dissatisfaction, and that indignation.

That is pertinent to another issue: Pertinent to another offense or another issue.

How is an issue not pertinent to an issue?

A dispute-issue is not pertinent to an admonition-issue, offense-issue, [or] duty-issue. An admonition-issue is not pertinent to an offense-issue, offense-issue, [or] duty-issue. An offense-issue is not pertinent to a duty-issue, dispute-issue, [or] admonition-issue. A duty-issue is not pertinent to a dispute-issue, admonition-issue, [or] offense-issue. In this way, an issue is not pertinent to an issue.

How is an issue pertinent to an issue?

A dispute-issue is pertinent to a dispute-issue. An admonition-issue is pertinent to an admonition-issue. An offense-issue might be pertinent to a offense-issue, [or] it might be “pertaining to something else.”

How is an offense-issue not pertinent to an offense-issue?

The Pārājika offense “Sexual Activity” is not pertinent to the Pārājika offense “Taking What is Not Given,” the Pārājika offense “[Killing] a Human Being,” [and] the Pārājika offense “[Falsely Claiming] a Superior Human State.”

The Pārājika offense “Taking What is Not Given” is not pertinent to the Pārājika offense of “[Killing] a Human Being,” the Pārājika offense “[Falsely Claiming] a Superior Human State,” [and] the Pārājika offense “Sexual Activity.”

The Pārājika offense “[Killing] a Human Being” is not pertinent to the Pārājika offense of “[Falsely Claiming] a Superior Human State,” the Pārājika offense “Sexual Activity,” [and] the Pārājika offense “Taking What is Not Given.”

The Pārājika offense “[Falsely Claiming] a Superior Human State” is not pertinent to the Pārājika offense of “Sexual Activity,” the Pārājika offense “Taking What is Not Given,” [and] the Pārājika offense “[Killing] a Human Being.”

How is an offense-issue pertinent to an offense-issue?

The Pārājika offense “Sexual Activity” is pertinent to the Pārājika offense “Sexual Activity.” The Pārājika offense “Taking What is Not Given” is pertinent to the Pārājika offense “Taking What is Not Given.” The Pārājika offense “[Killing] a Human Being” is pertinent to the Pārājika offense “[Killing] a Human Being.” The Pārājika offense “[Falsely Claiming] a Superior Human State” is pertinent to the Pārājika offense “[Falsely Claiming] a Superior Human State.”

A duty-issue is pertinent to a duty-issue.

In this way, an issue is pertinent to an issue.

After taking up as a pretext some point: Ten [kinds of] pretext - birth-pretext, name-pretext, clan-pretext, characteristic-pretext, offense-pretext, bowl-pretext, robe-pretext, preceptor-pretext, teacher-pretext, sitting-and-sleeping-place-pretext.

Birth-pretext: A *khattiya* is seen committing a Pārājika. If, after seeing another *khattiya*, one reproves him, [saying] “The *khattiya* was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

A brahmin... *vessa*... *sudda* is seen committing a Pārājika. If, after seeing another *sudda*, one reproves him, [saying] “The *sudda* was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Name-pretext: A [person named] Buddharakkhita... Dhammarakkhita... Saṅgharakkhita is seen committing a Pārājika. If, after seeing another [person named] Saṅgharakkhita, one reproves him, [saying] “Saṅgharakkhita was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Clan-pretext: A [member of the clan] Gotama... Moggallāna... Kaccāyana... Vāsiṭṭha is seen committing a Pārājika. If, after seeing another [member of the clan] Vāsiṭṭha, one reproves him, [saying] “[The member of the clan] Vāsiṭṭha was seen by me! You

committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Characteristic-pretext: A tall... short... dark... pale [person] is seen committing a Pārājika. If, after seeing another pale [person], one reproves him, [saying] “The pale [person] was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Offense-pretext: A [person] is seen committing a light offense. If one reproves him with a [charge of] Pārājika, [saying] “You are not a contemplative...”: an offense for the statement, a Saṅghādisesa for the statement.

Bowl-pretext: A [person] holding a metal bowl... a cloth[-wrapped] bowl... a clay²⁴¹ bowl is seen committing a Pārājika. If, after seeing another [person] holding a clay bowl, one reproves him, [saying] “The [person] holding a clay bowl was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Robe-pretext: A [person with a] cast-off robe... wearing a robe from a householder is seen committing a Pārājika. If, after seeing another [person] wearing a robe from a householder, one reproves him, [saying] “The [person] wearing a robe from a householder was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Preceptor-pretext: A co-resident of such-and-such is seen committing a Pārājika. If, after seeing another co-resident of such-and-such, one reproves him, [saying] “The co-resident of such-and-such was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Teacher-pretext: An apprentice of such-and-such is seen committing a Pārājika. If, after seeing another apprentice of such-and-such, one reproves him, [saying] “The apprentice of such-and-such was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Sitting-and-sleeping-place-pretext: A resident of the sleeping and sitting place [called] such-and-such is seen committing a Pārājika. If, after seeing another resident of that place, one reproves him, [saying] “The resident of the sleeping and sitting place [called] such-and-such was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Pārājika: One of the four.

Accuses: Reproves or causes [another] to reprove.

²⁴¹ *Sumbhaka*. This word appears only as an adjective for a bowl, and only in one other place in the Canon. In both contexts it is indicated to be different from a *loha* (metal) bowl. As the two kinds of bowls allowed for a monk are metal and clay, it thus follows that *sumbhaka* refers to a clay bowl.

Perhaps I may cause him to fall from the Holy Life: “I may cause [him] to fall from existence as a monk, I may cause [him] to fall [away] from the characteristics of a contemplative, I may cause [him] to fall [away] from virtuous practices, I may cause [him] to fall [away] from the qualities of austerity.”

At a later occasion: Whenever the accusation [happened] – when that moment, that time, that instant has passed.

Cross-examined: Whatever the accusation was based on, one is cross-examined about that basis.

Not cross-examined: One is not being spoken to in any way.

Issue: Four [kinds of] issues – dispute-issue, admonition-issue, offense-issue, duty-issue.

Some point was taken up as a pretext:

The monk is established in malice: “It was spoken empty by me, it was spoken falsely by me, it was spoken untruthfully by me, it was spoken without knowing by me.”

Saṅghādisesa: ...

A monk is seen committing a Saṅghādisesa, and one views it as a Saṅghādisesa when it is a Saṅghādisesa. If one reproves him with [a charge of] Pārājika, [saying] “You are not a contemplative...” – thus it is pertinent to another issue and a pretext was taken up: an offense for the statement, a Saṅghādisesa for the statement.

A monk is seen committing a Saṅghādisesa, and one views it as a Thullaccaya... Pācittiya... Pāṭidesanīya... Dukkaṭa... Dubbhāsita when it is a Saṅghādisesa. If one reproves him with [a charge of] Pārājika, [saying] “You are not a contemplative...” – thus it is pertinent to another issue and a pretext was taken up: an offense for the statement, a Saṅghādisesa for the statement.

A monk is seen committing a Thullaccaya, and one views it as a Thullaccaya... Pācittiya... Pāṭidesanīya... Dukkaṭa... Dubbhāsita... Saṅghādisesa when it is a Thullaccaya. If one reproves him with [a charge of] Pārājika, [saying] “You are not a contemplative...” – thus it is pertinent to another issue and a pretext was taken up: an offense for the statement, a Saṅghādisesa for the statement.

A monk is seen committing a Pācittiya... Pāṭidesanīya... Dukkaṭa... Dubbhāsita, and one views it as a Saṅghādisesa... Thullaccaya... Pācittiya... Pāṭidesanīya... Dukkaṭa when it is a Dubbhāsita. If one reproves him with [a charge of] Pārājika, [saying] “You are not a contemplative...” – thus it is pertinent to another issue and a pretext was taken up: an offense for the statement, a Saṅghādisesa for the statement.

Non-offense[s]: One reproves or causes [another] to reprove according to how one perceives; for one who is crazy; for the first offender.

Saṅghādisesa #10: Attempting to Cause Schism in the Saṅgha

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding-ground. Then Devadatta approached Kokālika Kaṭamodakatissaka Khaṇḍadeviyāputta Samuddadatta²⁴²; after approaching, he said to Kokālika, “Come, Venerable, we will make a schism²⁴³ in the contemplative Gotama's Saṅgha, a schism in [his] circle.” When this was said, Kokālika said to Devadatta, “Venerable, the contemplative Gotama has great power and authority. How will we make a schism in the contemplative Gotama's Saṅgha, a schism in [his] circle?” “Come, Venerable, after approaching the contemplative Gotama we will ask for five points²⁴⁴: 'Bhante, in many ways the Blessed One speaks in praise of having few wishes, of contentment, of self-effacement, of austerity²⁴⁵, of inspirational [conduct], of diminution²⁴⁶, of the initiating energy. Bhante, in many ways these five things are conducive to fewness of wishes, to contentment, to self-effacement, to shaking off, to inspirational [conduct], to diminution, to initiation of energy. Bhante, it would be excellent if:

[1] 'Monks must be forest-dwellers for the duration of [their] lives; one who goes to [live in] a village makes an error.²⁴⁷

[2] 'They must be reliant on alms-round for the duration of [their] lives; one who accepts an invitation[-meal] makes an error.

[3] 'They must use cast-off [robes] for the duration of [their] lives; one who accepts a robe from a householder makes an error.

[4] 'They must live at the root of a tree for the duration of [their] lives; one who goes to [live at a] covered [dwelling place] makes an error.

[5] 'They must not eat fish or meat for the duration of [their] lives; one who eats fish or meat makes an error.'

“The contemplative Gotama will not permit these. We will teach²⁴⁸ the populace using these five points. Venerable, using these five points, it is possible to make a schism in the contemplative Gotama's Saṅgha, a schism in [his] circle. Because, Venerable, people are inspired by rough²⁴⁹ [practices].”

²⁴² Henceforth referred to as Kokālika.

²⁴³ *Bheda*. Lit. “break” or “breach.”

²⁴⁴ *Vatthu*.

²⁴⁵ *Dhuta*. Lit. “shaken off.” Presumably this means “shaking off defilement.” This is where the word *dhutaṅga* (austere practice) comes from.

²⁴⁶ That is, diminution of unwholesome states.

²⁴⁷ *Vajjam nam phuseyya*. Lit. “An error touches him.” A decidedly unusual phrase; accordingly, the given translation is a somewhat free rendering.

²⁴⁸ *Saññāpeti*. Lit. “cause to perceive.” That is, cause them to perceive that these five practices are good.

²⁴⁹ *Lūkha*.

Then Devadatta, along with his assembly, approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. When he was seated to one side, Devadatta said to the Blessed One, “Bhante, in many ways the Blessed One speaks in praise of having few wishes... one who eats fish or meat makes an error.” “Enough, Devadatta. Let [a monk] be a forest-dweller if he wishes to; [and] let him dwell at a village if he wishes to. Let him be reliant on alms-round if he wishes to; [and] let him accept invitation[-meals] if he wishes to. Let him use cast-off [robes] if he wishes to; [and] let him accept robes from householders if he wishes to. Devadatta, in eight months²⁵⁰ [of the year], sleeping and sitting at the root of a tree has been allowed me. [I allow] fish and meat that is pure in three ways - not seen, not heard, [and] not suspected²⁵¹.” Then Devadatta, [thinking] “The Blessed One does not permit these five points” - excited, exultant - rose from his seat along with his assembly, paid respects to and venerated the Blessed One, and left.

Then Devadatta and his assembly, after entering Rājagaha, taught the populace using [those] five points, [saying] “Sir, after approaching the contemplative Gotama, we asked for five points: 'Bhante, in many ways the Blessed One speaks in praise of having few wishes... one who eats fish or meat makes an error.' The Blessed One does not permit these. All of us²⁵² have taken up these five points and live [by them].” Those people there who were faithless, unconfident [in the Buddha], and unintelligent said, “These Sakyan-son contemplatives²⁵³ are austere and committed to self-effacement. However, the contemplative Gotama is a luxuriant who plans for luxury.” However, those people who were faithful, confident [in the Buddha], wise, experienced, and intelligent denounced, criticized, and castigated: “How is it that Devadatta will attempt to cause a schism in the Blessed One's Saṅgha, a schism in [his] circle?” Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Devadatta will attempt to cause a schism in the Saṅgha, a schism in the circle?” Then those monks, after reprimanding Devadatta in many ways, reported this matter to the Blessed One... “Is it true that you, Devadatta, attempted to cause a schism in the Saṅgha, a schism in the circle?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will attempt to cause a schism in the Saṅgha, a schism in the circle? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk attempts to cause a schism in a unified Saṅgha, or persists in holding to an issue [he] has taken up that is conducive to schism, that monk is to be spoken to by the [other] monks: 'The Venerable should not attempt to cause a schism in a unified Saṅgha or persist in holding to an issue [he] has taken up that is conducive to schism. Let the Venerable come together with the Saṅgha.

²⁵⁰ This refers to the four-month rainy season, during which monks are expected to spend the Rains Retreat in an enclosed dwelling for three months.

²⁵¹ A monk may not eat fish or meat if the animal was killed specifically for that monk, unless he has not seen or heard that it was killed for him and does not suspect that it was.

²⁵² *Te mayam*. That is, all of Devadatta's followers.

²⁵³ *Samaṇā sakyaputtiyā*. This phrase usually refers to Buddhist monks in general; in this context, however, it appears to be referring specifically to Devadatta and his assembly.

For a unified Saṅgha that rejoices together, does not dispute, and has one recitation²⁵⁴ dwells comfortably.' And when that monk is being spoken to in this way by the [other] monks, if he holds on to that same [position], that monk is to be admonished by the [other] monks up to a third time for the relinquishment of that [position]. When admonished up to the third time, if he relinquishes that [position] that is skillful.²⁵⁵ If he does not relinquish [that position]: a Saṅghādisesa."

Any monk: ...

Unified Saṅgha: Established in the same affiliation²⁵⁶ and in the same district.²⁵⁷

Attempts to cause a schism: [Thinking] "How might they become at variance? [How] might they become separated? [How] might they become factious?" one seeks a faction, one coalesces²⁵⁸ a group.

An issue that is conducive to schism: The eighteen grounds for making a schism.

[He] has taken up: After taking up.

Holding to: Elucidates.²⁵⁹

Persists: He does not relinquish [that position].

That monk: The monk who is breaking²⁶⁰ the Saṅgha.

By the [other] monks: By other monks.

This is to be said by those who see [and] those who hear:²⁶¹ "The Venerable should not attempt to cause a schism in a unified Saṅgha or persist in holding to an issue [he] has taken up that is conducive to schism. Let the Venerable come together with the Saṅgha. For a unified Saṅgha that rejoices together, does not dispute, and has one recitation dwells comfortably." A second time as well it is to be said. A third time as well it is to be said. If he relinquishes, that is skillful; if he does not relinquish: a Dukkaṭa offense. After hearing, they do not speak: a Dukkaṭa offense. After taking that monk to the midst of the

²⁵⁴ *Ekuddesa*. This refers to the recitation of the Pātimokkha. "One recitation" means that, in the monastery, everyone attends the same Pātimokkha recitation, rather than multiple groups each holding their own recitation ceremony.

²⁵⁵ *Kusala*.

²⁵⁶ *Samvāsa*. Lit. "Living together." In the Canon this term is used to refer to a group of monastics that are living in the same monastery and performing communal business (*saṅghakamma*) together.

²⁵⁷ *Sīma*.

²⁵⁸ *Bandhati*. Lit. "binds."

²⁵⁹ *Dīpeyya*. Lit. "Lights up."

²⁶⁰ *Bhedaka*.

²⁶¹ That is, who see or hear that a monk is attempting to cause a schism.

Saṅgha, this is to be said: “The Venerable should not attempt to cause a schism... and has one recitation dwells comfortably.” A second time as well it is to be said. A third time as well it is to be said. If he relinquishes, that is skillful; if he does not relinquish: a Dukkaṭa offense. The monk is to be admonished. And thus, monks, [he] is to be admonished: the Saṅgha is to be notified by an experienced, competent monk -

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, attempts to cause a schism in a unified Saṅgha. He does not relinquish that point. When the Saṅgha is ready, the Saṅgha may admonish the monk named such-and-such to bring about the relinquishing of that view. This is the notification.

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, attempts to cause a schism in a unified Saṅgha. He does not relinquish that point. The Saṅgha admonishes the monk named such-and-such to bring about the relinquishing of that point. Any Venerable who approves of admonishing the monk named such-and-such to bring about the relinquishing of that point may be silent; whoever does not approve may speak.

“A second time as well I speak of this matter..

“A third time as well I speak of this matter. Bhantes, may the Saṅgha hear me. This monk, named such-and-such, attempts to cause a schism in a unified Saṅgha. He does not relinquish that point. The Saṅgha admonishes the monk named such-and-such to bring about the relinquishing of that point. Any Venerable who approves of admonishing the monk named such-and-such to bring about the relinquishing of that point may be silent; whoever does not approve may speak.

“The monk named such-and-such has been admonished by the Saṅgha to bring about the relinquishing of that point. The Saṅgha approves, therefore it is silent; thus do I hold it.”

With the notification: a Dukkaṭa. With the two proclamations: [two] Thullaccayas. When the proclamations are finished: a Saṅghādisesa offense. For one who commits [this] Saṅghādisesa, the Dukkaṭa with the notification and the Thullaccayas with the two proclamations subside.

Saṅghādisesa: ...

Perceiving it as a valid act²⁶² when it is a valid act, one does not relinquish: a Saṅghādisesa offense.

In doubt when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as not a valid act when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as a valid act when it is not a valid act: a Dukkaṭa offense.

In doubt when it is not a valid act: a Dukkaṭa offense.

Perceiving it as not a valid act when it is not a valid act: a Dukkaṭa offense.

²⁶² *Dhamma-kamma*. One could render this “An act that is in accordance with Dhamma.”

Non-offense[s]: For one who is not admonished; for one who relinquishes; for one who is crazy; for one who is deranged; for one tormented by pain; for the first offender.

Saṅghādisesa #11: Allying With a Schismatic Monk

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at a the squirrel's feeding-ground. Furthermore, on this occasion, Devadatta was attempting to cause a schism in the Saṅgha, a schism in the circle. Monks said, “Devadatta speaks non-Dhamma, Devadatta speaks non-Vinaya. How is it that Devadatta will attempt to cause a schism in the Saṅgha, a schism in the circle?” When this was said, Kokālika Kaṭamodakatissaka Khaṇḍadeviyāputta Samuddadatta said to those monks, “The Venerables should not speak like that. Devadatta speaks Dhamma, Devadatta speaks Vinaya. And Devadatta takes up our interests and inclinations and expresses [them]; he knows [us], he speaks for us; we approve of that.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will be allies of Devadatta and proponents of [his] group, when he is attempting to cause a schism in the Saṅgha?” Then those monks, after reprimanding the monks who were allies [of Devadatta] in many ways, reported this matter to the Blessed One... “Is it true, monks, that there are monks who are allies of Devadatta and proponents of [his] group, when he is attempting to cause a schism in the Saṅgha?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men will be allies of Devadatta and proponents of [his] group, when he is attempting to cause a schism in the Saṅgha? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“Of that same monk,²⁶³ there are monks who are allies and proponents of [his] group - one, two, or three. They might say, 'The Venerables should not say anything to that monk. That monk speaks Dhamma, and that monk speaks Vinaya. And that monk takes up our interests and inclinations and expresses [them]; he knows [us], he speaks for us; we approve of that.' Those monks are to be spoken to by the [other] monks in this way: 'The Venerables should not speak like that. That monk does not speak Dhamma, and that monk does not speak Vinaya. The Venerables should not be pleased by schism in the Saṅgha. Let the Venerables come together with the Saṅgha. For a unified Saṅgha that rejoices together, does not dispute, and has one recitation dwells comfortably.' And when those monks are being spoken to in this way by the [other] monks, if they hold on to that same [position], those monks are to be admonished by the [other] monks up to a third time for the relinquishment of that [position]. When admonished up to the third time, if they relinquish that [position] that is skillful. If they do not relinquish [that position]: a Saṅghādisesa.”

Of that same: Of the monk who is breaking the Saṅgha.

There are monks: There are other monks.

²⁶³ The monk mentioned in the previous Pātimokkha rule.

Allies: Whatever his viewpoint, tendency²⁶⁴, and preference is, they also have that viewpoint, tendency, and preference.

Proponents of [his] group: They are established in his group, in his faction.

One, two, or three: There is one or two or three. They say, “The Venerables should not say anything to that monk. That monk speaks Dhamma, and that monk speaks Vinaya. And that monk takes up our interests and inclinations and expresses [them]; he knows [us], he speaks for us; we approve of that.”

Those monks: Those monks who are allies.

By the monks: By other monks.

This is to be said by those who see [and] those who hear...

[Procedure exactly as prior rule but with all singular forms replaced with plural forms]

With the notification: a Dukkaṭa. With the two proclamations: [two] Thullaccayas. When the proclamations are finished: a Saṅghādisesa offense. For one who commits [this] Saṅghādisesa, the Dukkaṭa with the notification and the Thullaccayas with the two proclamations subside. Two [or] three are to be admonished together; [if there are] more than that they are not to be admonished.

Saṅghādisesa: ...

Perceiving it as a valid act when it is a valid act, one does not relinquish: a Saṅghādisesa offense.

In doubt when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as not a valid act when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as a valid act when it is not a valid act: a Dukkaṭa offense.

In doubt when it is not a valid act: a Dukkaṭa offense.

Perceiving it as not a valid act when it is not a valid act: a Dukkaṭa offense.

Non-offense[s]: For one who is not admonished; for one who relinquishes; for one who is crazy; for one who is deranged; for one tormented by pain; for the first offender.

²⁶⁴ *Khantika*. An unusual use a word that usually means tolerance, forbearance, or patience. Here it appears to mean “what one accepts.” Thus an alternative rendering might be “belief.”

Saṅghādisesa #12: Rejecting Admonishment

On this occasion the Buddha, the Blessed One, was dwelling at Kosambī, in Ghosita's Park. Furthermore, on this occasion, Venerable Channa engaged in misconduct. [Other] monks said, "Venerable Channa, don't act like that. That is not allowed." He said, "What is it to you, Venerable, that you think I am to be spoken to? I should speak to you. The Buddha is ours, the Dhamma is ours, the Dhamma was realized by our young master. Just as a great wind when it is blowing might push together grass, sticks, and fallen leaves; or just as a river coming down a mountain might push together foliage, moss, and ferns; in the same way, from various names, clans, births, and families you have been swept together when you have gone forth. What is it to you, Venerable, that you think I am to be spoken to? I should speak to you. The Buddha is ours, the Dhamma is ours, the Dhamma was realized by our young master."

Those monks who were of few wishes... denounced, criticized, and castigated: "how is it that Venerable Channa, when being spoken to by the monks in accordance with Dhamma, will make himself impossible to speak to?" Then those monks, after reprimanding Venerable Channa in many ways, reported this matter to the Blessed One... "Is it true that you, Channa, when being spoken to by the monks in accordance with Dhamma, made yourself impossible to speak to?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, when being spoken to by the monks in accordance with Dhamma, will make yourself impossible to speak to? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If a monk is by nature difficult to speak to, and when being spoken to by the monks in accordance with Dhamma about the training-rules included in the [Pātimokkha] recitation, he makes himself impossible to speak to, [saying] 'The Venerables should not say anything to me - good or bad. I also will not say anything to the Venerables - good or bad. Let the Venerables refrain from speaking to me,' that monk is to be spoken to by the [other] monks in this way: 'The Venerable should not make himself impossible to speak to. Let the Venerable make himself possible to speak to. Let the Venerable speak to the monks in accordance with Dhamma. The monks will also speak to the Venerable in accordance with Dhamma. For in this way there is development for the Blessed One's assembly - that is, by speaking to one another and rehabilitating²⁶⁵ one another.' And when that monk is being spoken to in this way by the [other] monks, if he holds on to that same [position], that monk is to be admonished by the [other] monks up to a third time for the relinquishment of that [position]. When admonished up to the third time, if he relinquishes that [position] that is skillful. If he does not relinquish [that position]: a Saṅghādisesa."

²⁶⁵ *Vuṭṭhāpana*. Lit. "causing to rise out of." That is, out of misbehavior.

If a monk is by nature difficult to speak to: He is difficult to speak to, endowed with qualities that make [him] difficult to speak to, intolerant, an irreverent receiver of instruction.

About the training-rules included in the recitation: About the training-rules included in the Pātimokkha.

By the monks: By other monks.

In accordance with Dhamma: A training-rule which was designated by the Blessed One is called “in accordance with Dhamma.” When being spoken to with reference to that [rule], one makes oneself impossible to speak to, [saying] “The Venerables should not say anything to me - good or bad. I also will not say anything to the Venerables - good or bad. Let the Venerables refrain from speaking to me.”

That monk: The monk who is by nature difficult to speak to.

By the monks: By other monks.

This is to be said by those who see [and] those who hear: “The Venerable should not make himself impossible to speak to. Let the Venerable make himself possible to speak to. Let the Venerable speak to the monks in accordance with Dhamma. The monks will also speak to the Venerable in accordance with Dhamma. For in this way there is development for the Blessed One's assembly - that is, by speaking to one another and rehabilitating one another.” A second time as well it is to be said. A third time as well it is to be said. If he relinquishes, that is skillful; if he does not relinquish: a Dukkaṭa offense. After hearing, they do not speak: a Dukkaṭa offense. After taking that monk to the midst of the Saṅgha, this is to be said: “The Venerable should not make himself impossible to speak to... rehabilitating one another.” A second time as well it is to be said. A third time as well it is to be said. If he relinquishes, that is skillful; if he does not relinquish: a Dukkaṭa offense. The monk is to be admonished. And thus, monks, [he] is to be admonished: the Saṅgha is to be notified by an experienced, competent monk -

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, when being spoken to by the monks in accordance with Dhamma, makes himself impossible to speak to. He does not relinquish that point. When the Saṅgha is ready, the Saṅgha may admonish the monk named such-and-such to bring about the relinquishing of that view. This is the notification.

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, when being spoken to by the monks in accordance with Dhamma, makes himself impossible to speak to. He does not relinquish that point. The Saṅgha admonishes the monk named such-and-such to bring about the relinquishing of that point. Any Venerable who approves of admonishing the monk named such-and-such to bring about the relinquishing of that point may be silent; whoever does not approve may speak.

“A second time as well I speak of this matter..

“A third time as well I speak of this matter. Bhantes, may the Saṅgha hear me. This monk, named such-and-such, when being spoken to by the monks in accordance with Dhamma, makes himself impossible to speak to. He does not relinquish that point. The Saṅgha admonishes the monk named such-and-such to bring about the relinquishing of that point. Any Venerable who approves of admonishing the monk named such-and-such to bring about the relinquishing of that point may be silent; whoever does not approve may speak.

“The monk named such-and-such has been admonished by the Saṅgha to bring about the relinquishing of that point. The Saṅgha approves, therefore it is silent; thus do I hold it.”

With the notification: a Dukkaṭa. With the two proclamations: [two] Thullaccayas. When the proclamations are finished: a Saṅghādisesa offense. For one who commits [this] Saṅghādisesa, the Dukkaṭa with the notification and the Thullaccayas with the two proclamations subside.

Saṅghādisesa: ...

Perceiving it as a valid act when it is a valid act, one does not relinquish: a Saṅghādisesa offense.

In doubt when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as not a valid act when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as a valid act when it is not a valid act: a Dukkaṭa offense.

In doubt when it is not a valid act: a Dukkaṭa offense.

Perceiving it as not a valid act when it is not a valid act: a Dukkaṭa offense.

Non-offense[s]: For one who is not admonished; for one who relinquishes; for one who is crazy; for the first offender.

Saṅghādisesa #13: Corrupting Families

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, the residents at Kīṭāgiri²⁶⁶, followers of Assaji and Punabbasu, were shameless and evil monks. They engaged in misconduct of this sort: they planted flower gardens and caused them to be planted; they watered them and caused them to be watered; they picked them and caused them to be picked; they tied them [together] and caused them to be tied [together]; they made single-strand garlands and caused them to be made; they made double-strand garlands and caused them to be made; they made [flower-]clusters and caused them to be made; they made fluffed²⁶⁷ [arrangements] and caused them to be made; they made wreaths and caused them to be made; they made head-adornments and caused them to be made; they made [flower arrangements] for covering the chest and caused them to be made. They ate from the same dish, drank from the same cup, sat on the same seat, shared the same bed, shared the same blanket, shared the same cloak, [and] shared the same blanket and cloak with family²⁶⁸ women, family daughters, family girls, family daughters-in-law, and family female slaves. They ate at the wrong time; they drank alcohol; they wore garlands, perfumes, and cosmetics; they danced; they sang; they played musical instruments; they directed²⁶⁹. They danced while a woman was dancing; they sang while a woman was dancing; they played musical instruments while a woman was dancing; they directed while a woman was dancing. They danced... sang... played musical instruments... directed while a woman was singing. They danced... sang... played musical instruments... directed while a woman was playing a musical instrument. They danced... sang... played musical instruments... directed while a woman was directing. They played "Eight-step,"²⁷⁰ they played "Ten-step," they played "Space," they played "Surround the Road," they played "Presence," they played "Dice-board," they played "Sticks," they played "Sliver-hand." They played with dice... with strips of leaves... with toys... with acrobatics... with pinwheels... with toy weights... with toy chariots... with toy bows... with letter-games... with mind-reading... with defect-mimicry. They trained in elephant[-riding]... in horse[-riding]... in chariot[-riding]... in archery... in swordplay. They ran in front of elephants... in front of horses... in front of chariots. They sprinted, cheered, clapped their hands, wrestled, and boxed. After spreading their outer robe in the middle of a stage, they said to a female dancer, "Sister, dance here," they raised their eyebrows,²⁷¹ they engaged in various kinds of misconduct.

²⁶⁶ Lit. "Insect Hill."

²⁶⁷ *Vidhūti*. Lit. "shaken."

²⁶⁸ *Kula*.

²⁶⁹ *Lāseti*. Lit. "causes to dance, play, [or] make sound."

²⁷⁰ What ensues appears to be a list of the names of various games played at the time of the Buddha. Exactly what these games were and whether they bore any similarity to modern games is a matter of conjecture.

²⁷¹ *Nalāṭikam denti*. Lit. "Gave a forehead-sign." The only other context *nalāṭika* appears in is a story of a man wrinkling his forehead (MN18). Thus in this context it may refer to raising one's eyebrows, as this is an act that wrinkles one's forehead and which might be done while watching a dancer.

Furthermore, on this occasion, a certain monk who had spent the Rains among the Kāsīs, while going to Sāvattī to see the Blessed One, arrived at Kīṭāgiri. Then that monk, after dressing in the morning and taking his bowl and robe, entered Kīṭāgiri for alms; perfect in [all] postures, his eyes cast down, with inspiring [conduct] when advancing and retreating, when looking forward and looking away, when contracting and extending [his limbs]. After seeing that monk, people said, “Who is this feeble weakling, this idiotic moron, this conceited snob?²⁷² Who will give alms to this one when he comes near? For us, the gentlemen who are followers of Assaji and Punabbasu are gentle, congenial, of pleasant conversation, forerunners in smiling, proclaimers of 'Come, welcome!', unconceited, open-faced, the first to speak. Alms should be given to them.”

A certain lay devotee saw that monk going for alms in Kīṭāgiri. After seeing [him], he approached that monk; after approaching and paying respects, he said to that monk, “Bhante, perhaps almsfood was obtained?” “Sir, almsfood was not obtained.” “Come, Bhante, we will go to [my] house.” Then the lay devotee, after leading that monk to [his] house and feeding him, said, “Bhante, where will the gentleman go?” “Sir, I will go to Sāvattī, to see the Blessed One.” “Therefore, Bhante, bow with your head at the feet of the Blessed One, and say with my words, 'Bhante, the [monastic] residence at Kīṭāgiri is corrupt. The residents at Kīṭāgiri, followers of Assaji and Punabbasu, are shameless and evil monks. They engage in misconduct of this sort: they plant flower gardens... they engage in various kinds of misconduct. Bhante, those people who previously were faithful and confident [in the Buddha] are now faithless and unconfident. Also, those who previously practiced generosity²⁷³ towards the Saṅgha have now cut off [their offerings]. Well-behaved monks leave, evil monks stay. It would be excellent, Bhante, if the Blessed One was to send monks to Kīṭāgiri; in this way he might [re-]establish the [monastic] residence in Kīṭāgiri.”

“Yes, sir,” the monk replied to that lay devotee, and departed for Sāvattī. Eventually he approached Sāvattī, Jeta's Grove, Anāthapiṇḍika's park, where the Blessed One was; after approaching and paying respects to the Blessed One, he sat to one side. The custom was for the Buddha, the Blessed One, to exchange greetings with visiting monks. Then the Blessed One said to that monk, “Monk, can you endure? Can you get by?²⁷⁴ Have you arrived with little exhaustion from the journey? Where did you come from, monk?” “I can endure, Blessed One; I can get by, Blessed One. And, Bhante, I have arrived with little exhaustion from the journey. Here, Bhante, I spent the Rains among the Kāsīs, and while coming to Sāvattī to see the Blessed One I arrived at Kīṭāgiri. Then, Bhante, after dressing in the morning and taking my bowl and robe, I entered Kīṭāgiri for alms. Bhante, a certain lay devotee saw me going for alms in Kīṭāgiri. After seeing [me], he approached me; after approaching and paying respects to me, he said, 'Bhante, perhaps almsfood was obtained?... in this way he might [re-]establish the [monastic] residence in Kīṭāgiri.' Blessed One, I came from there.”

²⁷² *Abalabalo mandamando bhākuṭikabhākuṭiko*. Lit. “weak weakling, moronic moron, snobbish snob.”

²⁷³ *Dāna-patha*. Lit. “The path of giving.”

²⁷⁴ *Kacci khamanīyam? Kacci yāpanīyam?* A standard greeting. Lit. “Perhaps it is endurable? Perhaps it is [sufficient] to keep one going?”

Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned the monks: “Is it true, monks, that the residents at Kīṭāgiri, followers of Assaji and Punabbasu, are shameless and evil monks that engage in misconduct of this sort: they plant flower gardens... they engage in various kinds of misconduct, and that those people who previously were faithful and confident [in the Buddha] are now faithless and unconfident? And that those who previously practiced generosity towards the Saṅgha have now cut off [their offerings]? That well-behaved monks leave and evil monks stay?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men will engage in misconduct of this sort: they plant flower gardens... engage in various kinds of misconduct? This is not, monks, for the faith of the faithless...” After reprimanding and giving a Dhamma-talk, he addressed Sāriputta and Moggallāna: “Go, Sāriputta. After going to Kīṭāgiri, perform an act of banishment from Kīṭāgiri for the monks who are followers of Assaji and Punabbasu. These are your co-residents²⁷⁵.”

“Bhante, how do we perform an act of banishment from Kīṭāgiri for the monks who are followers of Assaji and Punabbasu? Those monks are fierce and harsh.” “Therefore, Sāriputta, go with many monks.” “Yes, Bhante,” Sāriputta and Moggallāna replied to the Blessed One. “And in this way, monks, it is to be done. First the monks who are followers of Assaji and Punabbasu are to be admonished. After they are admonished, they are to be reminded. After they are reminded, the offense is to be mentioned. After the offense is mentioned, the Saṅgha is to be notified by an experienced, competent monk:

'Bhantes, may the Saṅgha hear me. These monks, followers of Assaji and Punabbasu, are family-corrupters of evil conduct. Their evil conduct is seen and heard about, and the families that have been corrupted by them are seen and heard about. When the Saṅgha is ready, the Saṅgha may perform an act of banishment from Kīṭāgiri for the monks who are followers of Assaji and Punabbasu, [saying] “The monks who are followers of Assaji and Punabbasu are not to live in Kīṭāgiri.” This is the notification.

'Bhantes, may the Saṅgha hear me. These monks, followers of Assaji and Punabbasu, are family-corrupters of evil conduct. Their evil conduct is seen and heard about, and the families that have been corrupted by them are seen and heard about. The Saṅgha performs an act of banishment from Kīṭāgiri for the monks who are followers of Assaji and Punabbasu, [saying] “The monks who are followers of Assaji and Punabbasu are not to live in Kīṭāgiri.” Any Venerable who approves of this - performing an act of banishment from Kīṭāgiri for the monks who are followers of Assaji and Punabbasu, [saying] “The monks who are followers of Assaji and Punabbasu are not to live in Kīṭāgiri” - may be silent; anyone who does not approve may speak.

'A second time as well I speak of this matter.. a third time as well I speak of this matter. Bhantes, may the Saṅgha hear me... anyone who does not approve may speak.

²⁷⁵ *Saddhivihārika*. In this context the meaning may be closer to “student,” as the story appears to indicate that Sāriputta was not living at Kīṭāgiri at the time of this incident.

'An act of banishment from Kīṭāgiri has been performed for the monks who are followers of Assaji and Punabbasu, [saying] "The monks who are followers of Assaji and Punabbasu are not to live in Kīṭāgiri." The Saṅgha approves, therefore it is silent; thus do I hold it.'

Then the community of monks, headed by Sāriputta and Moggallāna, after going to Kīṭāgiri, performed an act of banishment from Kīṭāgiri for the monks who were followers of Assaji and Punabbasu, [saying] "The monks who are followers of Assaji and Punabbasu are not to live in Kīṭāgiri." When the act of banishment had been done by the Saṅgha, they did not behave accordingly, they did not humble themselves, they did not absolve themselves, they did not get the [other] monks to forgive them; they insulted and reviled [the other monks]; they disgraced them [by saying they were] biased due to interest²⁷⁶, aversion, delusion, and fear; they left; they went astray²⁷⁷. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that the monks who are followers of Assaji and Punabbasu, when an act of banishment has been done by the Saṅgha, will not behave accordingly... and will go astray?" Then those monks, after reprimanding the monks who were followers of Assaji and Punabbasu in many ways, reported this matter to the Blessed One... "Is it true, monks, that monks who were followers of Assaji and Punabbasu, when an act of banishment had been done by the Saṅgha, did not behave accordingly... and went astray?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "And thus, monks, you may recite this training-rule:

"[There may be] a monk who depends on a certain village or town [who] is a family-corrupter of evil conduct. His evil conduct is seen and heard about, and the families that have been corrupted by him are seen and heard about. That monk is to be spoken to by the [other] monks in this way: 'The Venerable is a family-corrupter of evil conduct. The Venerable's evil conduct is seen and heard about, and the families that have been corrupted by the Venerable are seen and heard about. May the Venerable depart from this residence. Enough of your residing here.' And when that monk is being spoken to in this way by the [other] monks, he may say to the monks, 'The monks are biased due to interest, aversion, delusion, and fear; for this kind of offense, they expel some and do not expel others.' [If he does,] that monk is to be spoken to by the [other] monks in this way: 'The Venerable should not say that. The monks are not biased due to interest, aversion, delusion, or fear. The Venerable is a family-corrupter of evil conduct. The Venerable's evil conduct is seen and heard about, and the families that have been corrupted by the Venerable are seen and heard about. May the Venerable depart from this residence. Enough of your residing here.' And when that monk is being spoken to in this way by the [other] monks, if he holds on to that same [position], that monk is to be admonished by the [other] monks up to a third time for the relinquishment of that [position]. When admonished up to the third time, if he relinquishes that [position] that is skillful. If he does not relinquish [that position]: a Saṅghādisesa."

²⁷⁶ *Chanda*.

²⁷⁷ *Vibbhamati*. This can refer to either engaging in misconduct or to disrobing.

A monk who, on a certain village or town: Village, town, and city are just [called] village and town.

Depends: They are reliant on that place for robes, almsfood, sleeping and sitting places, supports for illness, and medicinal supplies.

Family: Four [kinds of] families - *khattiya*-family, brahmin-family, *vessa*-family, *sudda*-family.²⁷⁸

Family-corrupter: He corrupts families using [gifts of] a flower, fruit, soap, clay, tooth-wood, bamboo, medicine, or a foot-messenger²⁷⁹.

Evil conduct: He plants a flower-garden or causes it to be planted; he waters it or causes it to be watered; he picks [the flowers] or causes them to be picked; he ties them [together] or causes them to be tied [together].

Seen and heard about: Those who are present see; those who are absent hear.

The families that have been corrupted by him: Before they were faithful, because of that [monk] they are faithless; after being confident, they are unconfident.

Seen and heard about: Those who are present see; those who are absent hear.

That monk: The monk who is a family-corrupter.

By the monks: By other monks. This is to be said by those who see [and] those who hear: "The Venerable is a family-corrupter of evil conduct. The Venerable's evil conduct is seen and heard about, and the families that have been corrupted by the Venerable are seen and heard about. May the Venerable depart from this residence. Enough of your residing here." And when that monk is being spoken to in this way by the [other] monks, he may say to the monks, "The monks are biased due to interest, aversion, delusion, and fear; for this kind of offense, they expel some and do not expel others."

That monk: The monk who has done this act.

By the monks: By other monks. This is to be said by those who see [and] those who hear: "The Venerable should not say that. The monks are not biased due to interest, aversion, delusion, or fear. The Venerable is a family-corrupter of evil conduct. The Venerable's evil conduct is seen and heard about, and the families that have been corrupted by the Venerable are seen and heard about. May the Venerable depart from this residence. Enough of your residing here." A second as well it is to be said. A third time as well it is to be said. If he relinquishes, that is skillful; if he does not relinquish: a

²⁷⁸ These are the four castes in ancient India, given in the order according to Buddhism (in Brahmanism, brahmins are placed before *khattiyas*).

²⁷⁹ This may mean that the monk himself delivers messages for the family, or it may mean that he provides messengers for them.

Dukkaṭa offense. After hearing, they do not speak: a Dukkaṭa offense. After taking that monk to the midst of the Saṅgha, this is to be said: “The Venerable should not say that... Enough of your residing here.” A second time as well it is to be said. A third time as well it is to be said. If he relinquishes, that is skillful; if he does not relinquish: a Dukkaṭa offense. The monk is to be admonished. And thus, monks, [he] is to be admonished: the Saṅgha is to be notified by an experienced, competent monk -

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, when an act of banishment had been done by the Saṅgha, disgraced [the other monks by saying they were] biased due to interest, aversion, delusion, and fear. He does not relinquish that point. When the Saṅgha is ready, the Saṅgha may admonish the monk named such-and-such to bring about the relinquishing of that view. This is the notification.

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, when an act of banishment had been done by the Saṅgha, disgraced [the other monks by saying they were] biased due to interest, aversion, delusion, and fear. He does not relinquish that point. The Saṅgha admonishes the monk named such-and-such to bring about the relinquishing of that point. Any Venerable who approves of admonishing the monk named such-and-such to bring about the relinquishing of that point may be silent; whoever does not approve may speak.

“A second time as well I speak of this matter...

“A third time as well I speak of this matter. Bhantes, may the Saṅgha hear me. This monk, named such-and-such, when an act of banishment had been done by the Saṅgha, disgraced [the other monks by saying they were] biased due to interest, aversion, delusion, and fear. He does not relinquish that point. The Saṅgha admonishes the monk named such-and-such to bring about the relinquishing of that point. Any Venerable who approves of admonishing the monk named such-and-such to bring about the relinquishing of that point may be silent; whoever does not approve may speak.

“The monk named such-and-such has been admonished by the Saṅgha to bring about the relinquishing of that point. The Saṅgha approves, therefore it is silent; thus do I hold it.”

With the notification: a Dukkaṭa. With the two proclamations: [two] Thullaccayas. When the proclamations are finished: a Saṅghādisesa offense. For one who commits [this] Saṅghādisesa, the Dukkaṭa with the notification and the Thullaccayas with the two proclamations subside.

Saṅghādisesa: ...

Perceiving it as a valid act when it is a valid act, one does not relinquish: a Saṅghādisesa offense.

In doubt when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as not a valid act when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as a valid act when it is not a valid act: a Dukkaṭa offense.
In doubt when it is not a valid act: a Dukkaṭa offense.
Perceiving it as not a valid act when it is not a valid act: a Dukkaṭa offense.

Non-offense[s]: For one who is not admonished; for one who relinquishes; for one who is crazy; for the first offender.

[Questioning]

Venerables, the thirteen cases [causing] Saṅghādisesa have been recited. Nine are immediately offenses, four are [offenses] on the third [admonishment]. After committing one or another of these [offenses], for however many days the monk knowingly concealed it, a period of probation is to be observed by that monk, [even if] not desired. When the probation is complete, a further six-day period of penance is to be practiced by that monk. When the monk has completed penance, that monk is to be restored [to normal status] at a place where there is a group of twenty monks. If a community of monks composed of even one less than twenty restores that monk, the monk is not restored, and the [other] monks are blameworthy; this is what is proper here.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.

Aniyata

Aniyata #1: Sitting in a Private, Concealed Location With a Woman

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin was a visitor of families; he approached many families. Furthermore, on this occasion, a girl from a family that was attending to Venerable Udāyin²⁸⁰ was given [for marriage] to a boy of a certain family. Then Venerable Udāyin, after dressing in the morning and taking his bowl and robe, approached that family; after approaching, he asked people, "Where is such-and-such?" They said, "Bhante, she was given to a boy of that family." That family was also attending to Venerable Udāyin. Then Venerable Udāyin approached that family; after approaching, he asked people, "Where is such-and-such?" They said, "Sir, she is sitting in the inner chamber." Then Venerable Udāyin approached that girl; after approaching, he sat one-on-one with that girl on a private, concealed seat that was suitable for the [sexual] act - engaged for a time in conversing, engaged for a time in speaking Dhamma.

Furthermore, on this occasion, Visākhā, Migāra's mother,²⁸¹ had many children and grandchildren; her children were healthy, her grandchildren were healthy, and she was considered to be very blessed. At sacrifices, festivals, and feasts, people fed Visākhā first. Then Visākhā went to that family, as she had been invited. Visākhā saw Venerable Udāyin sitting one-on-one with that girl on a private, concealed seat that was suitable for the [sexual] act. After seeing this, she said to Venerable Udāyin, "This, Bhante, is not suitable, it is not appropriate, that the gentleman sits one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act. Bhante, even if the gentleman has no need of that activity,²⁸² it may cause bad faith in people who are not confident²⁸³." When Venerable Udāyin was being spoken to in this way by Visākhā, he did not take heed. Then Visākhā left, and reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Udāyin will sit one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act?" Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One... "Is it true that you, Udāyin, sat one-on-one with a woman on a private, concealed seat that was suitable for the [sexual] act?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will sit one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

²⁸⁰ Lit. "Venerable Udāyin's attendant-family."

²⁸¹ Throughout the text she is called "Visākhā, Migāra's mother." In the rest of this translation, she is referred to simply as Visākhā.

²⁸² Presumably she is referring to sexual activity.

²⁸³ This probably means "not confident in the monk's purity," though it may also mean "not confident in the Buddha's dispensation."

“If any monk sits one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act, and a female lay devotee whose word can be trusted, after seeing him, speaks with regard to one of three phenomena - Pārājika, Saṅghādisesa, or Pācittiya - [and] the monk acknowledges having sat there, he is to be made to act [in accordance with] one of three phenomena - Pārājika, Saṅghādisesa, or Pācittiya; or the monk is to be made to act [in accordance] with that which the female lay devotee speaks of. This case is indeterminate²⁸⁴.”

Any monk: ...

Woman: A female human, not a spirit, not a ghost, not an animal; even a girl born that day, just so with an older one.

With: Together.

One-on-one: There is just a monk and a woman.

Private: Private for the eye, private for the ear.

Private for the eye: It is not possible to see an eye being winked or an eyebrow being raised or a head being lifted.

Private for the ear: It is not possible to hear natural speech.

Concealed: The seat is concealed by a wall, a panel, a hanging, a screen, a tree, a pillar, or a structure²⁸⁵, or by anything whatsoever.

Suitable for the act: It is possible to engage in sexual activity.

Sits: When a woman is seated, a monk sits close by or reclines close by. Or when a monk is seated a woman sits close by or reclines close by. Or both are seated, or both are reclining.

Whose word can be trusted: She has arrived at the fruit [of practice], she has made a breakthrough, she has understood the [Buddha's] teachings.²⁸⁶

²⁸⁴ *Aniyata*. That is, prior to further investigation, it has not been determined which category of offense the monk's behavior belongs to.

²⁸⁵ *Kotthaliyā*. This word appears only in this stock phrase and its meaning is conjectural. Alternate readings from other editions (*koṭṭhaliyā*, *koṭṭhaliyakā*) offer no assistance.

²⁸⁶ Although this is not one of the standard descriptions of a stream-enterer, the word “fruit” (*phala*) is often used to denote a stage of enlightenment, and “breakthrough” (*abhisamaya*) is often used to indicate stream-entry. However, as the text does not explicitly state “stream-entry,” to conclude that this passage denotes stream-entry would be conjecture. It may instead simply refer to someone who has made some amount of progress in their Buddhist practice.

Female lay devotee: She has gone for refuge to the Buddha, to the Dhamma, [and] to the Saṅgha.

After seeing: Having seen.

She may speak with regard to one of three phenomena - Pārājika, Saṅghādisesa, or Pācittiya. [If] the monk acknowledges having sat there, he is to be made to act [in accordance with] one of three phenomena - Pārājika, Saṅghādisesa, or Pācittiya; or the monk is to be made to act [in accordance] with that which the female lay devotee speaks of.

If she says, “The gentleman was seen by me sitting [and] engaging in sexual activity with a woman,” and he acknowledges that, he is to be made to act [in accordance] with the offense²⁸⁷.

If she says, “The gentleman was seen by me sitting [and] engaging in sexual activity with a woman,” and if he says, “It is true that I was sitting, but I did not engage in sexual activity,” he is to be made to act [in accordance] with [the offense for] sitting²⁸⁸.

If she says, “The gentleman was seen by me sitting [and] engaging in sexual activity with a woman,” and if he says, “I was not sitting, I was reclining,” he is to be made to act [in accordance] with [the offense for] reclining²⁸⁹.

If she says, “The gentleman was seen by me sitting [and] engaging in sexual activity with a woman,” and if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me reclining [and] engaging in sexual activity with a woman,” and he acknowledges that, he is to be made to act [in accordance] with the offense... if he says, “It is true that I was reclining, but I did not engage in sexual activity,” he is to be made to act [in accordance] with [the offense for] reclining... if he says, “I was not reclining, I was sitting,” he is to be made to act [in accordance] with [the offense for] sitting... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me sitting [and] engaging in bodily contact with a woman,” and he acknowledges that, he is to be made to act [in accordance] with the offense²⁹⁰... if he says “It is true that I was sitting, but I did not engage in bodily contact,” he is to be made to act [in accordance] with [the offense for] sitting... if he says, “I was not

²⁸⁷ Pārājika #1.

²⁸⁸ Pācittiya #45.

²⁸⁹ Pācittiya #45.

²⁹⁰ Saṅghādisesa #2.

sitting, I was reclining,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me reclining [and] engaging in bodily contact with a woman,” and he acknowledges that, he is to made to act [in accordance] with the offense... if he says “It is true that I was reclining, but I did not engage in bodily contact,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not reclining, I was sitting,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not reclining, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me sitting one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act,” and he acknowledges that, he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not sitting, I was reclining,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me reclining one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act,” and he acknowledges that, he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not reclining, I was sitting,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not reclining, I was standing,” he is not to be made to do [anything].

Indeterminate: It has not been determined [whether] it is a Pārājika, a Saṅghādisesa, or a Pācittiya.

He acknowledges going, sitting, and the offense: he is to made to act [in accordance] with the offense.

He acknowledges going, does not acknowledge sitting, and acknowledges the offense: he is to made to act [in accordance] with the offense.

He acknowledges going and sitting, but does not acknowledge the offense: he is to made to act [in accordance] with [the offense for] sitting.

He acknowledges going, but does not acknowledge sitting or the offense: he is not to be made to do [anything].

Aniyata #2: Sitting in a Private Location With a Woman

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin, [thinking] “It is opposed by the Blessed One to sit one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act,” sat one-on-one with that same girl²⁹¹ on a private seat - engaged for a time in conversing, engaged for a time in speaking Dhamma. A second time as well, Visākhā, Migāra's mother, went to that family, as she had been invited. Visākhā saw Venerable Udāyin sitting one-on-one with that same girl on a private seat. After seeing this, she said to Venerable Udāyin, “This, Bhante, is not suitable, it is not appropriate, that the gentleman sits one-on-one with a woman on a private seat. Bhante, even if the gentleman has no need of that activity, it may cause bad faith in people who are not confident.” When Venerable Udāyin was being spoken to in this way by Visākhā, he did not take heed. Then Visākhā left, and reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Udāyin will sit one-on-one with a woman on a private seat?” Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One... “Is it true that you, Udāyin, sat one-on-one with a woman on a private seat?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will sit one-on-one with a woman on a private seat? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“However, there may be a seat that is not concealed and is not suitable for the [sexual] act, but it is suitable for speaking to a woman using depraved words. If any monk sits one-on-one with a woman on a private seat of that kind, and a female lay devotee whose word can be trusted, after seeing him, speaks with regard to one of two phenomena - Saṅghādisesa or Pācittiya - and the monk acknowledges having sat there, he is to be made to act [in accordance with] one of two phenomena - Saṅghādisesa or Pācittiya; or the monk is to be made to act [in accordance] with that which the female lay devotee speaks of. This case is also indeterminate.”

However, there may be a seat that is not concealed: It is not concealed by a wall, a panel, a hanging, a screen, a tree, a pillar, or a structure, or by anything whatsoever.

Not suitable for the act: It is not possible to engage in sexual activity.

But it is suitable for speaking to a woman using depraved words: It is possible to speak to a woman using depraved words.

Any monk: ...

²⁹¹ Presumably the girl he sat with in the previous rule.

A seat of that kind: A seat like that.

Woman: A female human, not a spirit, not a ghost, not an animal; even a girl born that day, just so with an older one.

With: Together.

One-on-one: There is just a monk and a woman.

Private: Private for the eye, private for the ear.

Private for the eye: It is not possible to see an eye being winked or an eyebrow being raised or a head being lifted.

Private for the ear: It is not possible to hear natural speech.

Sits: When a woman is seated, a monk sits close by or reclines close by. Or when a monk is seated a woman sits close by or reclines close by. Or both are seated, or both are reclining.

Whose word can be trusted: She has arrived at the fruit [of practice], she has made a breakthrough, she has understood the [Buddha's] teachings.

Female lay devotee: She has gone for refuge to the Buddha, to the Dhamma, [and] to the Saṅgha.

After seeing: Having seen.

She may speak with regard to one of two phenomena – Saṅghādisesa or Pācittiya. [If] the monk acknowledges having sat there, he is to be made to act [in accordance with] one of two phenomena – Saṅghādisesa, or Pācittiya; or the monk is to be made to act [in accordance] with that which the female lay devotee speaks of.

If she says, “The gentleman was seen by me sitting [and] engaging in bodily contact with a woman,” and he acknowledges that, he is to be made to act [in accordance] with the offense... if he says “It is true that I was sitting, but I did not engage in bodily contact,” he is to be made to act [in accordance] with [the offense for] sitting... if he says, “I was not sitting, I was reclining,” he is to be made to act [in accordance] with [the offense for] reclining... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me reclining [and] engaging in bodily contact with a woman,” and he acknowledges that, he is to be made to act [in accordance] with the offense... if he says “It is true that I was reclining, but I did not engage in bodily contact,” he is to be made to act [in accordance] with [the offense for] reclining... if he says, “I was not

reclining, I was sitting,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not reclining, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was heard by me sitting [and] speaking to a woman using depraved words,” and he acknowledges that, he is to made to act [in accordance] with the offense²⁹²... if he says “It is true that I was sitting, but I did not speak to a woman using depraved words,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not sitting, I was reclining,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was heard by me reclining [and] speaking to a woman using depraved words,” and he acknowledges that, he is to made to act [in accordance] with the offense... if he says “It is true that I was reclining, but I did not speak to a woman using depraved words,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not reclining, I was sitting,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not reclining, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me sitting one-on-one with a woman in private,” and he acknowledges that, he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not sitting, I was reclining,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me reclining one-on-one with a woman in private,” and he acknowledges that, he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not reclining, I was sitting,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not reclining, I was standing,” he is not to be made to do [anything].

Also: This refers to the previous [rule].

Indeterminate: It has not been determined [whether] it is a Saṅghādisesa or a Pācittiya.

He acknowledges going, sitting, and the offense: he is to made to act [in accordance] with the offense.

He acknowledges going, does not acknowledge sitting, and acknowledges the offense: he is to made to act [in accordance] with the offense.

²⁹² Saṅghādisesa #3.

He acknowledges going and sitting, but does not acknowledge the offense: he is to made to act [in accordance] with [the offense for] sitting.

He acknowledges going, but does not acknowledge sitting or the offense: he is not to be made to do [anything].

[Questioning]

Venerables, the two indeterminate cases have been recited.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.

Nissaggiya Pācittiya

Nissaggiya Pācittiya #1: Keeping an Extra Robe

On this occasion the Buddha, the Blessed One, was dwelling at Vesāli, at the Gotamaka Shrine. Furthermore, on this occasion, the triple robe²⁹³ had been allowed for the monks by the Blessed One. [Some] group-of-six monks, [thinking] “The triple robe has been allowed by the Blessed One,” entered the village with one triple robe, lived in the monastery with another triple robe, and went down to bathe with [yet] another triple robe. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will keep an extra robe?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true that you, monks, kept an extra robe?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will keep an extra robe? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk keeps an extra robe: a Nissaggiya Pācittiya.”

And thus this training-rule was designated for the monks by the Blessed One.

Furthermore, on this occasion, an extra robe had been produced for Venerable Ānanda. Venerable Ānanda wished to give that robe to Venerable Sāriputta. Venerable Sāriputta was dwelling at Sāketa. Then it occurred to Venerable Ānanda, “A training-rule has been designated by the Blessed One: ‘An extra robe is not to be kept.’ And this extra robe has been produced for me. And I wish to give this robe to Venerable Sāriputta. And Venerable Sāriputta lives at Sāketa. What method is to be used by me?” Then Venerable Ānanda reported this matter to the Blessed One. “Ānanda, how long will it be until Sāriputta returns?” “Nine or ten days, Blessed One.” Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks I allow [you] to keep an extra robe for ten days at most. And thus, monks, you may recite this training-rule:

“When a robe has been finished by a monk and the kaṭhina[-privilege]²⁹⁴ has been withdrawn, an extra robe is to be kept [by him] for ten days at most. For one who surpasses that: a Nissaggiya Pācittiya.”

²⁹³ Lower robe (*antaravāsaka*), upper robe (*uttarāsaṅga*), and cloak (*saṅghāti*).

²⁹⁴ Of the six allowances granted to a monk who has participated in a Kaṭhina ceremony, five are listed at Mahāvagga 8.32, and one more in Pācittiya #33. Briefly, it permits that monk to ignore NP1, NP2, NP3, Pc32, Pc33, and Pc46 for up to five months. For more detail see Mv8.32.

When a robe has been finished: A robe has been made by the monk; or it has been lost, destroyed, or burned; or [his] aspiration for [making] a robe has ended.

The kaṭhina[-privilege] have been withdrawn: It is withdrawn by one of the eight regulations²⁹⁵, or it is withdrawn in the interim²⁹⁶ by the Saṅgha.

Ten days at most: It is to be kept for ten days at most.

Extra robe: Not determined [and] not assigned.

Robe: Any robe of the six [kinds of] robe[-cloth], [even] the smallest suitable for assigning.

For one who surpasses that - Nissaggiya: It [requires] relinquishment²⁹⁷ at the eleventh dawnrise. It is to be relinquished to a Saṅgha, a group, or an individual²⁹⁸. And, monks, it is to be relinquished in this way:

After approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by that monk: “Bhante, this robe which surpassed ten days [requires] relinquishment. I relinquish it to the Saṅgha.” After relinquishing, the offense is to be indicated. The [indication of the] offense is to be received by an experienced, competent monk. The relinquished robe is to be given [back].

“Bhantes, may the Saṅgha hear me. This robe, which belongs to the monk such-and-such and [required] relinquishment, has been relinquished to the Saṅgha. When the Saṅgha is ready, the Saṅgha may give this robe [back] to the monk such-and-such.”

After approaching several²⁹⁹ monks, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by that monk: “Bhante, this robe which surpassed ten days [requires] relinquishment. I relinquish it to the Saṅgha.” After relinquishing, the offense is to be indicated. The [indication of the] offense is to be received by an experienced, competent monk. The relinquished robe is to be given [back].

“May the Venerables hear me. This robe, which belongs to the monk such-and-such and [required] relinquishment, has been relinquished to the Venerables. When the Venerables are ready, the Venerables may give this robe [back] to the monk such-and-such.”

²⁹⁵ The eight ways to withdraw Kaṭhina privileges prior to the end of the five-month period are listed at Mv7.1.7.

²⁹⁶ That is, between the Kaṭhina ceremony and the end of the five-month period.

²⁹⁷ *Nissaggiyam*.

²⁹⁸ *Gaṇa*. A “Saṅgha” is at least 4 monks; a “group” (*gaṇa*) is 2-3 monks, an “individual” (*puggala*) is one monk. In some rules there is a minimum number of monks that must be present for the relinquishment.

²⁹⁹ That is, a “group” of 2-3 monks.

After approaching one monk, arranging his upper robe on one shoulder³⁰⁰, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by that monk: “Venerable, this robe which surpassed ten days [requires] relinquishment. I relinquish it to the Venerable.” After relinquishing, the offense is to be indicated. The [indication of the] offense is to be received by that monk. The relinquished robe is to be given [back], [saying] “I give this robe [back] to the Venerable.”

Perceiving it as surpassing [ten days] when it has surpassed ten days: a Nissaggiya Pācittiya.

In doubt when it has surpassed ten days: a Nissaggiya Pācittiya.

Perceiving it as not surpassing [ten days] when it has surpassed ten days: a Nissaggiya Pācittiya.

Perceiving it as determined when it is undetermined: a Nissaggiya Pācittiya.

Perceiving it as assigned when it is unassigned: a Nissaggiya Pācittiya.

Perceiving it as discarded when it is not discarded: a Nissaggiya Pācittiya.

Perceiving it as lost when it is not lost: a Nissaggiya Pācittiya.

Perceiving it as destroyed when it is not destroyed: a Nissaggiya Pācittiya.

Perceiving it as burned when it is not burned: a Nissaggiya Pācittiya.

Perceiving it as stolen when it is not stolen: a Nissaggiya Pācittiya.

One uses a robe [requiring] relinquishment when one has not relinquished it: a Dukkaṭa offense.

Perceiving it as surpassing [ten days] when it has not surpassed ten days: a Dukkaṭa offense.

In doubt when it has not surpassed ten days: a Dukkaṭa offense.

Perceiving it as not surpassing [ten days] when it has not surpassed ten days: non-offense.

Non-offense[s]: It is determined, assigned, discarded, lost, destroyed, burned, stolen, or taken on trust within ten days; for one who is crazy; for the first offender.

On a [later] occasion, [some] group-of-six monks did not give [back] a relinquished robe. They reported this matter to the Blessed One. “Monks, one is not to refrain from giving [back] a relinquished robe. If one does not give [it back]: a Dukkaṭa offense.”

³⁰⁰ Note that the clause on bowing is not present in this formula.

Nissaggiya Pācittiya #2: Being Separated From One's Robes at Dawn

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, after leaving a robe in the hands of [other] monks, [some] monks left on a journey in the countryside with [just] an upper robe and a lower robe. Those robes, left aside for a long time, became mildewed. The monks sunned them. While visiting the [monastery's] sleeping and sitting places, Venerable Ānanda saw the monks sunning those robes. After seeing this, he approached those monks; after approaching, he said to them, “Venerables, to whom do these mildewed robes belong?” Then those monks reported this matter to Venerable Ānanda. Venerable Ānanda denounced, criticized, and castigated: “How is it that monks, after leaving a robe in the hands of [other] monks, will leave on a journey in the countryside with [just] an upper robe and a lower robe?” Then Venerable Ānanda, after reprimanding those monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that, after leaving a robe in the hands of [other] monks, [some] monks left on a journey in the countryside with [just] an upper robe and a lower robe?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that, after leaving a robe in the hands of [other] monks, these foolish men will leave on a journey in the countryside with [just] an upper robe and a lower robe? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“When a robe has been finished by a monk and the kaṭhina[-privilege] has been withdrawn, if [that] monk is separate from his triple robe for even one night: a Nissaggiya Pācittiya.”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion, a certain monk from Kosambī was sick. That monk's relatives sent a messenger to him, [saying] “Let the Auspicious One come, we will attend [to him].” The [other] monks also said, “Go, Venerable; [your] relatives will attend to you.” He said, “Venerables, a training-rule has been designated by the Blessed One: ‘One is not to be separated from one's triple robe.’ And I am sick. I am not able to leave with my triple robe. I will not go.” They reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow [you] to give a ‘non-separation authorization’ with regard to the triple robe to a sick monk. And, monks, it is to be given in this way: After approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by the sick monk: ‘Bhante, I am sick. I am not able to leave with my triple robe. Bhante, I ask the Saṅgha for a ‘non-separation authorization’ with regard to the triple robe.’” A second as well it is to be asked for. A third time as well it is to be asked for. The Saṅgha is to be notified by an experienced, competent monk:

‘Bhantes, may the Saṅgha hear me. This monk, named such-and-such, is sick. He is not able to leave with his triple robe. He asks the Saṅgha for a “non-separation

authorization” with regard to the triple robe. When the Saṅgha is ready, the Saṅgha may give a “non-separation authorization” with regard to the triple robe to the monk named such-and-such. This is the notification.

'Bhantes, may the Saṅgha hear me. This monk, named such-and-such, is sick. He is not able to leave with his triple robe. He asks the Saṅgha for a “non-separation authorization” with regard to the triple robe. The Saṅgha gives a “non-separation authorization” with regard to the triple robe to the monk named such-and-such. Any Venerable who approves of giving a “non-separation authorization” with regard to the triple robe to the monk named such-and-such may be silent; whoever does not approve may speak.

'A “non-separation authorization” with regard to the triple robe has been given to the monk named such-and-such. The Saṅgha approves, therefore it is silent; thus do I hold it.'

“And thus, monks, you may recite this training-rule:

“When a robe has been finished by a monk and the kaṭhina[-privilege] has been withdrawn, if [that] monk is separate from his triple robe for even one night, except when authorized by the monks: a Nissaggiya Pācittiya.”

When a robe has been finished: A robe has been made by the monk; or it has been lost, destroyed, or burned; or [his] aspiration for [making] a robe has ended.

The kaṭhina[-privilege] have been withdrawn: It is withdrawn by one of the eight regulations, or it is withdrawn in the interim by the Saṅgha.

If [that] monk is separate from his triple robe for even one night: From the cloak, upper robe, or lower robe.

Except when authorized by the monks: Having set aside when it is authorized by the monks.

It is Nissaggiya: It [requires] relinquishment with [the arrival of] dawnrise. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this robe, which was separate from me for one night without the monks' authorization, [requires] relinquishment. I relinquish it to the Saṅgha...”

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A one-precinct [or] multi-precinct village.

A one-precinct [or] multi-precinct settlement.

A one-precinct [or] multi-precinct shed/stable.

A one-precinct [or] multi-precinct platform/watchtower.

A one-precinct [or] multi-precinct pavilion.
A one-precinct [or] multi-precinct mansion.
A one-precinct [or] multi-precinct longhouse.
A one-precinct [or] multi-precinct boat.
A one-precinct [or] multi-precinct caravan.
A one-precinct [or] multi-precinct field.
A one-precinct [or] multi-precinct grain-threshing [area].
A one-precinct [or] multi-precinct park³⁰¹.
A one-precinct [or] multi-precinct dwelling³⁰².
A one-precinct [or] multi-precinct tree-root.
A one-precinct [or] multi-precinct [area in the] open air.

One-family³⁰³ village (enclosed): Having left a robe within the village, one is to be within the village.

Non-enclosed: In whatever house the robe has been left, one is to be in that house, or one is not to leave arm's-reach³⁰⁴.

Multi-family village (enclosed): In whatever house the robe has been left, one is to be in that house, or in the assembly-hall, or at the entry-gate, or one is not to leave arm's-reach. Having left a robe within arm's-reach of the path going to the assembly-hall, one is to be in the assembly-hall or at the entry-gate, or one is not to leave arm's-reach. Having left a robe in the assembly-hall, one is to be in the assembly-hall, or at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: In whatever house the robe has been left, one is to be in that house, or one is not to leave arm's-reach.

Single-family settlement, enclosed, with multiple chambers and rooms: Having left a robe within the abode, one is to be within the abode.

Non-enclosed: In whatever chamber the robe has been left, one is to be in that chamber, or one is not to leave arm's-reach.

Multi-family settlement, enclosed, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, or at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: In whatever chamber the robe has been left, one is to be in that chamber, or one is not to leave arm's-reach.

Single-family shed/stable, enclosed, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, or at the entry-gate, or one is not to leave arm's-reach.

³⁰¹ *Ārāma*. This word is often used to refer to the grounds of a monastery.

³⁰² *Vihāra*. This word usually refers specifically to monastic dwellings.

³⁰³ *Kula*. This is probably what the table of contents is referring to with the word "precinct" (*upacāra*).

³⁰⁴ *Hatthapāsa*. A unit of length. This may be *hattha* (hand) + *pa* (to) + *āsa* (shoulder) - lit. "hand-to-shoulder."

Non-enclosed: In whatever chamber the robe has been left, one is to be in that chamber, or one is not to leave arm's-reach.

Multi-family shed/stable, enclosed, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, or at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: In whatever chamber the robe has been left, one is to be in that chamber, or one is not to leave arm's-reach.

Single-family watchtower: Having left a robe within the watchtower, one is to be within the watchtower.

Multi-family watchtower, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, at the entry-gate, or one is not to leave arm's-reach.

Single-family pavilion: Having left a robe within the pavilion, one is to be within the pavilion.

Multi-family pavilion, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, at the entry-gate, or one is not to leave arm's-reach.

Single-family mansion: Having left a robe within the mansion, one is to be within the mansion.

Multi-family mansion, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, at the entry-gate, or one is not to leave arm's-reach.

Single-family longhouse: Having left a robe within the longhouse, one is to be within the longhouse.

Multi-family longhouse, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, at the entry-gate, or one is not to leave arm's-reach.

Single-family boat: Having left a robe within the boat, one is to be within the boat.

Multi-family boat, with multiple chambers and rooms: In whatever room the robe has been left, one is to be in that room, or one is not to leave arm's-reach.

Single-family caravan: Having left a robe in the caravan, one is not to leave seven *abbhantarā*³⁰⁵ in front or behind, or one *abbhantarā* to the side.

Multi-family caravan: Having left a robe in the caravan, one is not to leave arm's-reach.

Single-family field (enclosed): Having left a robe within the field, one is to be within the field.

Non-enclosed: One is not to leave arm's-reach.

³⁰⁵ *Abbhantara*. A unit of distance which is not defined in the Canon. BMC2 p.205 lists two estimates - 11.5 meters and 14 meters - both of which are based on the Commentary.

Multi-family field (enclosed): Having left a robe within the field, one is to be at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: One is not to leave arm's-reach.

Single-family grain-threshing [area] (enclosed): Having left a robe within the grain-threshing [area], one is to be within the grain-threshing [area].

Non-enclosed: One is not to leave arm's-reach.

Multi-family grain-threshing [area] (enclosed): Having left a robe within the grain-threshing [area], one is to be at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: One is not to leave arm's-reach.

Single-family park (enclosed): Having left a robe within the garden/park, one is to be within the garden/park.

Non-enclosed: One is not to leave arm's-reach.

Multi-family park (enclosed): Having left a robe within the garden/park, one is to be at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: One is not to leave arm's-reach.

Single-family dwelling (enclosed): Having left a robe within the dwelling, one is to be within the dwelling.

Non-enclosed: In whatever dwelling the robe has been left, one is to be in that dwelling, or one is not to leave arm's-reach.

Multi-family dwelling (enclosed): In whatever dwelling the robe has been left, one is to be in that dwelling, or at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: In whatever dwelling the robe has been left, one is to be in that dwelling, or one is not to leave arm's-reach.

Single-family tree-root: Where the shade fills at the time of midday: having left the robe within the shade, one is to be within the shade.

Multi-family tree-root: One is not to leave arm's-reach.

Single-precinct open-air: in a non-village, in a forest; seven *abbhantarā* all around is one precinct; further than that is multi-precinct.

Perceiving it as separate when it is separate, except when authorized by the monks:
Nissaggiya Pācittiya.

In doubt when it is separate...: Nissaggiya Pācittiya.

Perceiving it as not separate when it is separate...: Nissaggiya Pācittiya.

Perceiving it as released³⁰⁶ when it is not released: a Nissaggiya Pācittiya.

Perceiving it as discarded when it is not discarded: A Nissaggiya Pācittiya.

³⁰⁶ *Paccuddhaṭṭa*. This refers to a monk releasing the determination of an item - in this case, deciding that it is no longer one of his three robes (lower robe, upper robe, or saṅghāti).

Perceiving it as lost when it is not lost: a Nissaggiya Pācittiya.
Perceiving it as destroyed when it is not destroyed: a Nissaggiya Pācittiya.
Perceiving it as burned when it is not burned: a Nissaggiya Pācittiya.
Perceiving it as stolen when it is not stolen: a Nissaggiya Pācittiya.

One uses a robe [requiring] relinquishment when one has not relinquished it: a Dukkaṭa offense.

Perceiving it as separate when it is not separate: a Dukkaṭa offense.

In doubt when it is not separate: a Dukkaṭa offense.

Perceiving it as not separate when it is not separate: non-offense.

Non-offense[s]: It is released, discarded, lost, destroyed, burned, stolen, [or] taken on trust before dawn³⁰⁷; for one who is authorized by the monks; for one who is crazy; for the first offender.

³⁰⁷ *Antoarūṇe*. Lit. “within dawn” or “inside of dawn.” However, as the offense is occurred at the moment of dawnrise, unless “dawn” and “dawnrise” refer to two different phenomena one can probably safely conclude that *antoarūṇe* means “before dawn.”

Nissaggiya Pācittiya #3: Keeping Extra Cloth For More Than a Month

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, robe[-cloth] had been produced for a monk at an inappropriate time³⁰⁸. It was not possible to make a robe for him.³⁰⁹ Then that monk, after hanging up the robe[-cloth], repeatedly stretched it out.³¹⁰ While visiting the [monastery's] sleeping and sitting places, the Blessed One saw that monk repeatedly stretching out that robe[-cloth] after hanging it up. After seeing this, he approached that monk; after approaching, he said to that monk, “Monk, why are you repeatedly stretching that robe[-cloth] after hanging it up?” “Bhante, this robe[-cloth] was produced for me at an inappropriate time. It is not possible to make [a robe]. Therefore, after hanging up this robe[-cloth], I am repeatedly stretching it out.” “But, monk, is there an expectation of [more] robe[-cloth] for you?” “There is, Blessed One.” Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow [you] to set aside robe[-cloth] after receiving it at an inappropriate time when there is an expectation for [more] robe[-cloth].”

On a [later] occasion, monks, [thinking] “It is allowed by the Blessed One to set aside robe[-cloth] after receiving it at an inappropriate time when there is an expectation for [more] robe[-cloth],” set aside robe[-cloth] for more than a month after receiving it at an inappropriate time. That robe[-cloth] was left wrapped in bundles on robe-poles³¹¹. While visiting the [monastery's] sleeping and sitting places, Venerable Ānanda saw the robe[-cloth] left wrapped in bundles on robe-poles. After seeing this, he addressed the monks, “Venerables, why was this robe[-cloth] left wrapped in bundles on robe-poles?” “Venerable, the robe[-cloth] was set aside for us because there is an expectation for [more] robe[-cloth].” “But, Venerables, how long has this robe[-cloth] been set aside?” “More than a month, Venerable.” Venerable Ānanda denounced, criticized, and castigated: “How is it that monks, after receiving robe[-cloth] at an inappropriate time, will set it aside for more than a month?” Then Venerable Ānanda, after reprimanding those monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that monks set aside robe[-cloth] for more than a month after receiving it at an inappropriate time?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men will set aside robe[-cloth] for more than a month after receiving it at an inappropriate time? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“When a robe has been finished by a monk and the kaṭhina[-privilege] has been withdrawn, if robe[-cloth] is produced for a monk at an inappropriate time, it is

³⁰⁸ The appropriate time is the last month of the rainy season (the “robe season”). This is the time when monks who had spent the Rains in one location would make new robes prior to setting out to travel or wander. This is also the time when a Kaṭhina ceremony can occur, which is primarily intended to offer robe(s) and/or cloth to the monks.

³⁰⁹ The story below indicates that there was not enough cloth offered to make a full robe.

³¹⁰ Apparently he was trying to make the cloth big enough by stretching it.

³¹¹ *Cīvara-vaṃsa*. A pole set up perpendicular to the ground, for hanging robes on in a manner similar to a clothesline.

to be received by that monk if he wishes. After receiving it, it is to be quickly made [into a robe]. If it is not enough, that robe[-cloth] is to be set aside by that monk for a month at most, while there is an expectation of completing what is missing. If he sets it aside for longer than that, even if there is [such] an expectation: a Nissaggiya Pācittiya.”

When a robe has been finished: A robe has been made by the monk; or it has been lost, destroyed, or burned; or [his] aspiration for [making] a robe has ended.

The kaṭhina[-privilege] have been withdrawn: It is withdrawn by one of the eight regulations, or it is withdrawn in the interim by the Saṅgha.

Robe[-cloth] at an inappropriate time: It arises when the kaṭhina has not been laid out, during the eleven months³¹²; [or,] when the kaṭhina has been laid out, during the seven months³¹³; even if it is given indicating the [proper] time – that is called “robe[-cloth] at an inappropriate time.”

Is produced: It is produced by a Saṅgha, by a group, by a relative, by a friend, from cast-off [cloth], or by means of one's own wealth.

By one who wishes: By one who wants to receive [it].

After receiving it, it is to be quickly made [into a robe]: It is to be made [within] ten days.³¹⁴

If there is not enough: It is not possible to make [a robe].

That robe[-cloth] is to be set aside by that monk for a month at most: It is to be set aside for a month at most.

Of completing what is missing: For the purpose of completing what is missing.

While there is an expectation: There is an expectation [of more cloth] from a Saṅgha, from a group, from a relative, from a friend, from cast-off [cloth], or by means of one's own wealth.

If he sets it aside for longer than that, even if there is [such] an expectation: If the expected robe[-cloth] is produced on the same day as the original robe[-cloth], it is to be made within ten days.

³¹² The month immediately following the Rains-retreat is called the “robe season,” and is the normal time for monks to receive cloth and make robes. The rest of the year is the “eleven months” referred to here.

³¹³ If a monk has participated in a successful Kaṭhina ceremony, the “robe season” lasts five months instead of one. Thus, as above, “seven months” refers to the rest of the year.

³¹⁴ This probably refers to NP1, which allows a monk can keep extra cloth for up to ten days.

If the expected robe[-cloth] is produced on the second day... third day... fourth... fifth... twentieth day of the original robe[-cloth], it is to be made within ten days.

If the expected robe[-cloth] is produced on the twenty-first day of the original robe[-cloth], it is to be made within nine days.

If the expected robe[-cloth] is produced on the twenty-second day of the original robe[-cloth], it is to be made within eight days.

If the expected robe[-cloth] is produced on the twenty-third day of the original robe[-cloth], it is to be made within seven days.

If the expected robe[-cloth] is produced on the twenty-fourth day of the original robe[-cloth], it is to be made within six days.

If the expected robe[-cloth] is produced on the twenty-fifth day of the original robe[-cloth], it is to be made within five days.

If the expected robe[-cloth] is produced on the twenty-sixth day of the original robe[-cloth], it is to be made within four days.

If the expected robe[-cloth] is produced on the twenty-seventh day of the original robe[-cloth], it is to be made within three days.

If the expected robe[-cloth] is produced on the twenty-eighth day of the original robe[-cloth], it is to be made within two days.

If the expected robe[-cloth] is produced on the twenty-ninth day of the original robe[-cloth], it is to be made within one day.

If the expected robe[-cloth] is produced on the thirtieth day of the original robe[-cloth], it is to be determined, assigned, or discarded on that same day. If it is not determined, assigned, or discarded, it [requires] relinquishment at the thirty-first dawnrise. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this robe, which was produced at an inappropriate time and surpassed a month, [requires] relinquishment. I relinquish it to the Saṅgha...”

If the expected robe[-cloth] is of a different variety than the original robe[-cloth], and there are nights remaining³¹⁵, one is not to make [the robe] if one does not want to.

Perceiving it as surpassing [a month] when it has surpassed a month: a Nissaggiya Pācittiya.

In doubt when it has surpassed a month: a Nissaggiya Pācittiya.

Perceiving it as not surpassing [a month] when it has surpassed a month: a Nissaggiya Pācittiya.

Perceiving it as determined when it is undetermined: a Nissaggiya Pācittiya.

Perceiving it as assigned when it is unassigned: a Nissaggiya Pācittiya.

Perceiving it as discarded when it is not discarded: a Nissaggiya Pācittiya.

Perceiving it as lost when it is not lost: a Nissaggiya Pācittiya.

Perceiving it as destroyed when it is not destroyed: a Nissaggiya Pācittiya.

Perceiving it as burned when it is not burned: a Nissaggiya Pācittiya.

Perceiving it as stolen when it is not stolen: a Nissaggiya Pācittiya.

³¹⁵ That is, there is still time until the end of the thirty-day period.

One uses a robe [requiring] relinquishment when one has not relinquished it: a Dukkaṭa offense.

Perceiving it as surpassing [a month] when it has not surpassed a month: a Dukkaṭa offense.

In doubt when it has not surpassed a month: a Dukkaṭa offense.

Perceiving it as not surpassing [a month] when it has not surpassed a month: non-offense.

Non-offense[s]: It is determined, assigned, discarded, lost, destroyed, burned, stolen, or taken on trust within a month; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #4: Getting an Unrelated Nun to Wash One's Robes

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin's former female companion had gone forth among the nuns. She frequently came into Venerable Udāyin's presence. Venerable Udāyin also frequently went into that nun's presence. Furthermore, on this occasion, Venerable Udāyin performed a meal-distribution in the presence of that nun. Then Venerable Udāyin, after dressing the morning and taking his bowl and robe, approached that nun; after approaching, he sat on a seat in front of that nun and exposed his genitalia. That nun also sat on a seat in front of Venerable Udāyin and exposed her genitalia. Then Venerable Udāyin, impassioned, stared at that nun's genitalia. His impurity was released. Then Venerable Udāyin said to that nun, "Go, Sister, bring water, I will wash my lower robe. "Bring [it], Sir, I will wash [it]." She took one portion of that impurity with her mouth and put one portion in her genitalia. By that she became pregnant. The nuns said, "This nun is not celibate, she is pregnant." [Saying] "Ladies, it is not that I am not celibate," she reported this matter to the nuns. The nuns denounced, criticized, and castigated: "How is it that Sir Udāyin will cause a nun to wash a used robe?" Then those nuns reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Udāyin will cause a nun to wash a used robe?" Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One... "Is it true, Udāyin, that you caused a nun to wash a used robe?" "It is true, Blessed One." "A relative of yours, Udāyin, or a non-relative?" "A non-relative, Blessed One." "A non-relative, foolish man, does not know what is proper or improper, good or bad, for a non-relative. And you, foolish man, will cause an unrelated nun to wash a used robe? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk causes an unrelated nun to wash, dye, or beat a used robe: a Nissaggiya Pācittiya."

Any monk: ...

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

Nun: Ordained by both communities.

Used robe: Dressed in once, wrapped in once.

One commands, "Wash!": a Dukkaṭa offense. When it is washed, it [requires] relinquishment. One commands, "Dye!": a Dukkaṭa offense. When it is dyed, it [requires]

relinquishment. One commands, “Beat!”: a Dukkaṭa offense. When it has been struck with a hand or a paddle³¹⁶ once and given [back], it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this used robe, which [I] caused to be washed by an unrelated nun, [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a non-relative as a non-relative, one causes [her] to wash a used robe: a Nissaggiya Pācittiya.

Perceiving a non-relative as a non-relative, one causes [her] to wash and dye a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to wash and beat a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to wash, dye, and beat a used robe: two Dukkaṭa offenses along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye a used robe: a Nissaggiya Pācittiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye and beat a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye and wash a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye, beat, and wash a used robe: two Dukkaṭa offenses along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to beat a used robe: a Nissaggiya Pācittiya.

Perceiving a non-relative as a non-relative, one causes [her] to beat and wash a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to beat and dye a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to beat, wash, and dye a used robe: two Dukkaṭa offenses along with a Nissaggiya.

In doubt about a non-relative... Perceiving a non-relative as a relative...³¹⁷

One causes [her] to wash a used robe belonging to another: a Dukkaṭa offense.

One causes [her] to wash a seat-cover³¹⁸: a Dukkaṭa offense.

One causes a one-side-ordained³¹⁹ [nun] to wash: a Dukkaṭa offense.

Perceiving a relative as a non-relative: a Dukkaṭa offense.

In doubt about a relative: a Dukkaṭa offense.

³¹⁶ *Muggara*. An uncommon word, usually meaning a club or hammer. As in this case it refers to an instrument used to beat the dust out of cloth, such a translation seems unlikely.

³¹⁷ Both of these clauses are so abbreviated in the text that it is unclear what offense is assigned. Based on the pattern of similar rules, one would assume Nissaggiya Pācittiya in both cases.

³¹⁸ *Nisīdana-paccattharaṇa*. This may mean “sitting-mat.”

³¹⁹ A nun who has received full ordination from the community of nuns, but whose ordination has not yet been verified by the community of monks.

Perceiving a relative as a relative: non-offense.

Non-offense[s]: A relative who is washing has an assistant who is not a relative; she washes when not told to; one causes [her] to wash an unused [robe]; one causes [her] to wash another item that is not a robe; for a female trainee; for a female novice; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #5: Receiving a Robe from an Unrelated Nun

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding-ground. Furthermore, on this occasion, the nun Uppalavaṇṇā was dwelling at Sāvatti. Then, after dressing in the morning and taking her bowl and robe, the nun Uppalavaṇṇā entered Sāvatti for alms. After going for alms in Sāvatti and returning from almsround after the meal, she approached the Blind Grove for the day's abiding. After going deep into the Blind Grove, she sat at the root of a certain tree for the day's abiding. Furthermore, on this occasion, bandits who had performed a [criminal] act killed a cow, took its meat, and entered the Blind Grove. The bandit chief saw the nun Uppalavaṇṇā seated at the root of a certain tree for the day's abiding. After seeing this, it occurred to him, "If my son[s] and brother[s]³²⁰ see this nun, they will harass [her]," [so] he went by another path. Then, when the meat was cooked, the bandit chief took the best [portion of] meat, wrapped it in a leaf-bag, and hung it on a tree not far from the nun Uppalavaṇṇā, and after saying "Let any contemplative or brahmin who sees this take it as given," he left. After emerging from concentration, the nun Uppalavaṇṇā heard the bandit chief's statement while he was speaking. Then the nun Uppalavaṇṇā, after taking that meat, went to [her] residence. Then at the end of the night, the nun Uppalavaṇṇā prepared that meat, wrapped it in a bundle using her upper robe, levitated into the air, and rose up out of the Bamboo Grove.

Furthermore, on this occasion, the Blessed One had entered a village for alms. Venerable Udāyin was left behind to guard the [monastery] dwelling. Then the nun Uppalavaṇṇā approached Venerable Udāyin; after approaching, she said to Venerable Udāyin, "Bhante, where is the Blessed One?" "Sister, the Blessed One has entered the village for alms." "Bhante, give this meat to the Blessed One." "Sister, the Blessed One [will be] satisfied with your meat. If you give me your lower robe, in this way I will be satisfied with your lower robe." "Bhante, it is difficult for us women to obtain [things]. And this is my last robe, my fifth [robe]³²¹. I will not give it." "Sister, just as a man, when giving an elephant, might attach a ribbon, in the same way you, sister, when giving meat to the Blessed One, [should] attach a lower robe for me." Then the nun Uppalavaṇṇā, pressured by Venerable Udāyin, gave [him] the lower robe and went to the [nun's] residence. When receiving the nun Uppalavaṇṇā's bowl and robe³²², the [other] nuns said to her, "Lady, where is your lower robe?" The nun Uppalavaṇṇā reported this matter to the nuns. The nuns denounced, criticized, and castigated: "How is it that Sir Udāyin will receive a robe from a nun? It is difficult for women to obtain [things]." Then those nuns reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Udāyin will receive a robe from a nun?" Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the

³²⁰ This may mean that the other bandits in his crew were literally his relatives, or this may simply be an expression of the bond between them.

³²¹ Whereas monks have a basic set of three robes, the basic set for a nun consists of five robes.

³²² At this point her upper robe was used to wrap the meat, her lower robe was given to Ven. Udāyin, and one more robe (perhaps her cloak/*saṅghāti*) was received by the other nuns. Thus she would still be wearing two robes.

Blessed One... “Is it true, Udāyin, that you received a robe from a nun?” “It is true, Blessed One.” “A relative of yours, Udāyin, or a non-relative?” “A non-relative, Blessed One.” “A non-relative, foolish man, does not know what is proper or improper, good or bad, for a non-relative. And you, foolish man, will receive a robe from an unrelated nun? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk receives a robe from the hand of an unrelated nun: a Nissaggiya Pācittiya.”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion, monks - regretfully - did not receive a robe from an exchange³²³ with nuns. The nuns denounced, criticized, and castigated: “How is it that the gentlemen will not receive a robe from an exchange with us?” [Other] monks heard of those nuns - denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow [you] to receive [items] from an exchange from five [kinds of people]: a monk, a nun, a female trainee, a male novice, a female novice. Monks, I allow [you] to receive [items] from an exchange with these five [kinds of people]. And thus, monks, you may recite this training rule:

“If any monk receives a robe from the hand of an unrelated nun, except from an exchange: a Nissaggiya Pācittiya.”

Any monk: ...

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

Nun: Ordained by both communities.

Robe: Any robe of the six [kinds of] robe[-cloth], [even] the smallest suitable for assigning.

Except from an exchange: Having set aside an exchange.

One accepts: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this robe, which was received from the hand of an unrelated nun, except from an exchange, [requires] relinquishment. I relinquish it to the Saṅgha...”

³²³ *Parivattakā*. That is, as part of a trade.

Perceiving a non-relative as a non-relative, one receives a robe, except from an exchange: a Nissaggiya Pācittiya.

In doubt about a non-relative, one receives a robe, except from an exchange: a Nissaggiya Pācittiya.

Perceiving a non-relative as a relative, one receives a robe, except from an exchange: a Nissaggiya Pācittiya.

One receives a robe from the hand of a one-side-ordained [nun], except from an exchange: a Dukkaṭa offense.

Perceiving a relative as a non-relative: a Dukkaṭa offense.

In doubt about a relative: a Dukkaṭa offense.

Perceiving a relative as a relative: non-offense.

Non-offense[s]: For a relative; an exchange, [even if] an inexpensive item with an expensive item³²⁴, or an expensive item with an inexpensive item; a monk takes it on trust; [he] takes it temporarily; one takes another item that is not a robe; for a female trainee; for a female novice; for one who is crazy; for the first offender.

³²⁴ *Parittena vipulam̃*. Lit. “Abundant with limited.”

Nissaggiya Pācittiya #6: Causing an Unrelated Layperson to Give a Robe

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son³²⁵ had begun giving Dhamma talks. Then a certain banker's son approached Venerable Upananda; after approaching and paying respects to Venerable Upananda, he sat to one side. When that banker's son was seated to one side, Venerable Upananda instructed, encouraged, energized, and gladdened him with a Dhamma-talk. Then that banker's son - instructed, encouraged, energized, and gladdened by Venerable Upananda's Dhamma-talk - said to Venerable Upananda, "Bhante, you may speak of what [you] need. We are able to give to the gentleman [items] such as robes, almsfood, sleeping and sitting places, supports for illness, and medicinal supplies." "Sir, if you wish to give to me, give [me] one of those cloaks." "Bhante, how can our family's sons go with [only] one cloak?³²⁶ Bhante, wait until I go to [my] house. When [I] have gone to [my] house, I will send one of these cloaks or a more beautiful one." A second time... A third time as well, Venerable Upananda said to that banker's son, "Sir, if you wish to give to me, give [me] one of those cloaks." "Bhante, how can our family's sons go with [only] one cloak? Bhante, wait until I go to [my] house. When [I] have gone to [my] house, I will send one of these cloaks or a more beautiful one." "But, Sir, what is it with this invitation [when there is] no desire to give? You aren't giving [me] what you invited [me to ask for]."

Then that banker's son, pressured by Venerable Upananda, gave one cloak and left. People said to that banker's son, "Sir, why do you come with [only] one cloak?" Then that banker's son reported this matter to those people. People denounced, criticized, and castigated: "These Sakyan-son contemplatives have great wishes, they are not contented. It is not easy to make an appropriate invitation for them. How is that, when the banker's son was making an appropriate invitation, they will take [his] cloak?" Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda will indicate [a desire for] the banker's son's robe?" Then those monks, after reprimanding Venerable Upananda in many ways, reported this matter to the Blessed One... "Is it true, Upananda, that you indicated [a desire for] the banker's son's robe?" "It is true, Blessed One." "A relative of yours, Upananda, or a non-relative?" "A non-relative, Blessed One." "A non-relative, foolish man, does not know what is proper or improper, good or bad, for a non-relative. And you, foolish man, will indicate [a desire for] an unrelated banker's son's robe? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk indicates [a desire for] a robe from an unrelated male or female householder: a Nissaggiya Pācittiya."

³²⁵ Henceforth referred to simply as "Venerable Upananda."

³²⁶ Apparently the banker's son was wearing two *sāṭaka* - rendered here as "cloaks." The intended meaning may be "garment" in a more general sense, or it may be that he was wearing two cloaks.

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion, several monks were on the traveling-road from Sāketa to Sāvatti. On the road, bandits went out and robbed those monks. Then those monks, [thinking] “It is opposed by the Blessed One to indicate [a desire for] a robe to an unrelated male or female householder,” regretfully, did not indicate. They went to Sāvatti naked³²⁷ and bowed to the [other] monks. [Those] monks said, “Venerable, these Ājīvakas³²⁸ are wonderful³²⁹; they bow to [Buddhist] monks.” They said, “Venerable, we are not Ājīvakas, we are [Buddhist] monks.” The monks said to Venerable Upāli³³⁰, “Come, Venerable Upāli, investigate them³³¹.” Then, while they were being investigated by Venerable Upāli, those monks reported this matter [to him]. Then Venerable Upāli, after investigating those monks, said to the [other] monks, “Venerable, these are [Buddhist] monks. Give them robes.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will come naked? Isn't one to come after covering [one's body] with grass or leaves?” Then those monks, after reprimanding them in many ways, reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow one whose robe has been stolen or lost to indicate [a desire for] a robe to an unrelated male or female householder. Whatever residence one approaches first [while naked], if there is a monastery robe, a sheet, a ground-spread, or a mattress cover belonging to the Saṅgha, then after taking that to dress in, [one should think] “After obtaining [a robe] I will give this back.” If there is not a monastery robe, a sheet, a ground-spread, or a mattress cover belonging to the Saṅgha, then one is to come after covering [one's body] with grass or leaves; one is not to come naked. If one comes [naked]: a Dukkaṭṭa offense. And thus, monks, you may recite this training-rule:

“If any monk indicates [a desire for] a robe from an unrelated male or female householder, except at the [proper] occasion: a Nissaggiya Pācittiya. Here the occasion is this: there is a monk whose robe is stolen or lost. This is the occasion here.”

Any monk: ...

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

Male householder: Anyone who lives in a house.

Female householder: Anyone who lives in a house.

³²⁷ Apparently the bandits stole all of the monks' robes, leaving them with nothing to wear.

³²⁸ One of the other religions in the time of the Buddha. The Ājīvaka monastic order was in the habit of going about naked as a religious observance.

³²⁹ *Sundara*. Lit. “beautiful.” This may be a pun related to their state of undress.

³³⁰ A well-known Vinaya expert.

³³¹ To determine whether or not they actually are Buddhist monks.

Robe: Any robe of the six [kinds of] robe[-cloth], [even] the smallest suitable for assigning.

Except at the [proper] occasion: Having set aside the [proper] occasion.

Robe is stolen: A monk's robe is stolen by government officials, bandits, rogues, or by anyone whatsoever.

Robe is lost: A monk's robe is burned by a fire, carried away by water, devoured by rats or termites, or worn out from use.

One indicates, except at the [proper] occasion: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, this robe, which was indicated to an unrelated householder apart from the [proper] occasion, [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a non-relative as a non-relative, one indicates a robe, except at the [proper] occasion: a Nissaggiya Pācittiya.

In doubt about a non-relative...: a Nissaggiya Pācittiya.

Perceiving a non-relative as a relative...: a Nissaggiya Pācittiya.

Perceiving a relative as a non-relative: a Dukkaṭa offense.

In doubt about a relative: a Dukkaṭa offense.

Perceiving a relative as a relative: non-offense.

Non-offense[s]: At the [proper] occasion; for relatives; for those who have invited [one to ask]; for the sake of another; by means of one's own wealth; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #7: Receiving Several Robes From an Unrelated Layperson

On this occasion the Buddha, the Blessed One, was dwelling at Sāvattī, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks, after approaching monks whose robes had been stolen, said, “Venerables, it is allowed by the Blessed One to indicate [a desire for] a robe from an unrelated male or female householder for [the sake of] someone whose robe has been stolen or lost. Venerable, indicate a robe.” “Enough, Venerable, a robe has been obtained by us.” “We will indicate for the Venerables.” “[Then] indicate, Venerable.” Then the group-of-six monks, after approaching householders, said, “Sir, monks have come whose robes have been stolen. Give robes for them.” They indicated many robes.

Furthermore, on this occasion, a certain man who was seated in an assembly-hall said to another man, “Sir, monks came whose robes had been stolen. I gave a robe for them.” He also said, “I also gave a robe.” Another [person] said as well, “I also gave a robe.” They denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will indicate many robes without knowing the [right] amount? [Apparently] the Sakyan-son contemplatives will engage in cloth-selling, they will set up a trading-post!” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will indicate many robes without knowing the [right] amount?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that you indicated many robes without knowing the [right] amount?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that you will indicate many robes without knowing the [right] amount? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If an unrelated male or female householder invites him to take many robes, the monk is to accept at most an upper robe and a lower robe from that robe[-offering]. If he accepts more than that: a Nissaggiya Pācittiya.”

Him: The monk whose robe has been stolen.

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

Male householder: Any man who inhabits a house.³³²

Female householder: Any woman who inhabits a house.

³³² *Agāraṃ ajjhāvasati*. This is often used as an idiom that means “lives a household life” (as opposed to a monastic or renunciate life).

Many robes: With many robes.

Invites him to take: “Take as many as you wish.”

The monk is to accept at most an upper robe and a lower robe from that robe[offering]: If three [robes] are lost, two are to be accepted. If two are lost, one is to be accepted. If one is lost, nothing is to be accepted.

If he accepts more than that: One indicates more than that: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, this robe, which was indicated after approaching an unrelated householder, [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a non-relative as a non-relative, one indicates a robe more than that [allowance]: a Nissaggiya Pācittiya.

In doubt about a non-relative...: a Nissaggiya Pācittiya.

Perceiving a non-relative as a relative...: a Nissaggiya Pācittiya.

Perceiving a relative as a non-relative: a Dukkaṭa offense.

In doubt about a relative: a Dukkaṭa offense.

Perceiving a relative as a relative: non-offense.

Non-offense[s]: [Thinking] “I will bring back what is leftover,” one takes it and goes³³³; [saying] “Let what is leftover be for you,” they give³³⁴; not because of a stolen robe, they give; not because of a lost robe, they give; for relatives; for those who have invited [one to ask]; by means of one's own wealth; for one who is crazy; for the first offender.

³³³ This appears to mean that one takes more cloth than is needed, makes the allowable number of robes, and brings back the unused cloth.

³³⁴ As in the previous case, but in this situation the householder tells one to keep the unused cloth.

Nissaggiya Pācittiya #8: Making Uninvited Specifications About a Robe-Offering

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain man said to [his] wife, "I will present³³⁵ Sir Upananda with a robe." A certain alms-going monk heard the man's statement as he was speaking it. Then that monk approached Venerable Upananda the Sakyan-son; after approaching, he said to Venerable Upananda, "You have great merit, Venerable Upananda. Over in that place, a certain man said to [his] wife, 'I will present Sir Upananda with a robe.'" "Venerable, he is my attendant." Then Venerable Upananda approached that man; after approaching, he said to that man, "Is it true, sir, that you want to present me with a robe?" "It did occur to me, sir, 'I will present Venerable Upananda with a robe.'" "Sir, if you want to present me with a robe, present me with a robe of such a kind. What will I do if the [robe] I am presented with is one I will not use?"

Then that man denounced, criticized, and castigated: "These Sakyan-son contemplatives have great wishes, they are not contented. It is not easy to present them with a robe. How is that Sir Upananda, when not previously invited by me, will approach me and influence [my] decision about the robe?" Monks heard of that man - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda, when not previously invited, will approach a householder and influence [his] decision about a robe?" Then those monks, after reprimanding Venerable Upananda in many ways, reported this matter to the Blessed One... "Is it true, Upananda, that, when not previously invited, you approached a householder and influenced [his] decision about a robe?" "It is true, Blessed One." "A relative of yours, Upananda, or a non-relative?" "A non-relative, Blessed One." "A non-relative, foolish man, does not know what is proper or improper, good or bad, for a non-relative. And you, foolish man, when not previously invited, will approach an unrelated householder and influence [his] decision about a robe? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"There may be a robe-fund prepared for a monk by an unrelated male or female householder, [thinking] 'After buying a robe with this robe-fund, I will present the monk such-and-such with a robe.' If that monk, when not previously invited, approaches [them] and influences [their] decision about the robe, [saying] 'It would be excellent if the gentleman bought a robe of this kind or that kind using this robe-fund and presented it to me,' out of a desire for a good [robe]: a Nissaggiya Pācittiya."

For a monk: For the sake of a monk, the monk is the reason, wanting to present the monk [with a robe].

³³⁵ *Acchādeti*. Lit. "clothe" or "cover." However, that sounds decidedly awkward in English.

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

Male householder: Anyone who lives in a house.

Female householder: Anyone who lives in a house.

Robe-fund: Unwrought gold, wrought gold, pearl, gem, coral, quartz, cloth, thread, or cotton.

With this robe-fund: With what is present.

After buying: After trading.

I will present: I will give.

If that monk: The monk who the robe-fund was prepared for - this is that monk.

Not previously invited: It was not previously said, "Bhante, what kind of robe do you need? What kind of robe [shall] I buy for you?"

Approaches: After going to [their] house, after approaching wherever [they are].

Influences [their] decision about the robe: "Let it be long, wide, thick, or smooth."

With this robe-fund: With what is present.

This kind or that kind: Long, wide, thick, or smooth.

After buying: After trading.

Present: Give.

Out of a desire for a good [robe]: Wishing for an excellent [robe], an expensive [robe].

One causes [them] to buy a long, wide, thick, or smooth [robe] by means of that statement: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... "Bhante, this robe, the decision for which was influenced [by me] after approaching an unrelated householder when not previously invited, [requires] relinquishment. I relinquish it to the Saṅgha..."

Perceiving a non-relative as a non-relative, one approaches an unrelated householder when not previously invited and influences [their] decision about a robe: a Nissaggiya Pācittiya.

In doubt about a non-relative...: a Nissaggiya Pācittiya.

Perceiving a non-relative as a relative...: a Nissaggiya Pācittiya.

Perceiving a relative as a non-relative: a Dukkaṭa offense.

In doubt about a relative: a Dukkaṭa offense.

Perceiving a relative as a relative: non-offense.

Non-offense[s]: For relatives; for those who have invited [one to ask]; for the sake of another; by means of one's own wealth; one causes someone who wants to buy an expensive [robe] to buy an inexpensive robe [instead]; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #9: Asking Two Laypeople to Combine Their Robe-Funds

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain man said to a certain [other] man, "I will present Sir Upananda with a robe." He also said, "I will also present Sir Upananda with a robe." A certain alms-going monk heard those men's conversation. Then that monk approached Venerable Upananda the Sakyan-son; after approaching, he said to Venerable Upananda, "You have great merit, Venerable Upananda. Over in that place, a certain man said to a certain [other] man, 'I will present Sir Upananda with a robe.' He also said, 'I will also present Sir Upananda with a robe.'" "Venerable, they are my attendants."

Then Venerable Upananda approached those men; after approaching, he said to them, "Is it true, sirs, that you want to present me with robes?" "It did occur to us, sir, 'We will present Sir Upananda with robes.'" "Sirs, if you want to present me with robes, present me with a robe of such a kind. What will I do if the [robe] I am presented with is one I will not use?" Then those men denounced, criticized, and castigated: "These Sakyan-son contemplatives have great wishes, they are not contented. It is not easy to present them with robes. How is that Sir Upananda, when not previously invited by us, will approach us and influence [our] decision about the robe?"

Monks heard of those men - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda, when not previously invited, will approach householders and influence [their] decision about a robe?" Then those monks, after reprimanding Venerable Upananda in many ways, reported this matter to the Blessed One... "Is it true, Upananda, that, when not previously invited, you approached householders and influenced [their] decision about a robe?" "It is true, Blessed One." "Relatives of yours, Upananda, or non-relatives?" "Non-relatives, Blessed One." "A non-relative, foolish man, does not know what is proper or improper, good or bad, for a non-relative. And you, foolish man, when not previously invited, will approach unrelated householders and influence [their] decision about a robe? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"There may be [two] separate robe-funds prepared for a monk, both by unrelated³³⁶ male or female householders, [thinking] 'After separately buying robes with these separate robe-funds, we will present the monk such-and-such with robes.' If that monk, when not previously invited, approaches [them] and influences [their] decision about the robe, [saying] 'It would be excellent if the gentlemen bought a robe of this kind or that kind using these robe-funds and presented it to me, as both is better than with just one,' out of a desire for a good [robe]: a Nissaggiya Pācittiya."

³³⁶ Unrelated to the monk.

For a monk: For the sake of a monk, the monk is the reason, wanting to present the monk [with a robe].

Both: Two.

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

Male householder: Anyone who lives in a house.

Female householder: Anyone who lives in a house.

Robe-funds: Unwrought gold, wrought gold, pearl, gem, coral, quartz, cloth, thread, or cotton.

With these robe-funds: With what is present.

After buying: After trading.

We will present: We will give.

If that monk: The monk who the robe-funds were prepared for - this is that monk.

Not previously invited: It was not previously said, "Bhante, what kind of robe do you need? What kind of robe [shall] we buy for you?"

Approaches: After going to [their] house, after approaching wherever [they are].

Influences [their] decision about the robe: "Let it be long, wide, thick, or smooth."

With these robe-funds: With what is present.

This kind or that kind: Long, wide, thick, or smooth

After buying: After trading.

Present: Give.

Out of a desire for a good [robe]: Wishing for an excellent [robe], an expensive [robe].

One causes [them] to buy a long, wide, thick, or smooth [robe] by means of that statement: a Dukkāṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... "Bhante, this robe, the decision for which was

influenced [by me] after approaching unrelated householders when not previously invited, [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a non-relative as a non-relative, one approaches unrelated householders when not previously invited and influences [their] decision about a robe: a Nissaggiya Pācittiya.

In doubt about a non-relative...: a Nissaggiya Pācittiya.

Perceiving a non-relative as a relative...: a Nissaggiya Pācittiya.

Perceiving a relative as a non-relative: a Dukkaṭa offense.

In doubt about a relative: a Dukkaṭa offense.

Perceiving a relative as a relative: non-offense.

Non-offense[s]: For relatives; for those who have invited [one to ask]; for the sake of another; by means of one's own wealth; one causes those who want to buy an expensive [robe] to buy an inexpensive robe [instead]; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #10: Excessively Pressuring a Financial Steward

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a minister who was an attendant of Venerable Upananda the Sakyan-son sent a robe-fund to Venerable Upananda by means of a messenger, [saying] “After buying a robe with this robe-fund, present Sir Upananda with a robe.” Then that messenger approached Venerable Upananda; after approaching, he said to Venerable Upananda, “Bhante, this robe-fund was brought for the Venerable. Let the Venerable receive this robe-fund.” When this was said, Venerable Upananda said to that messenger, “Sir, we do not receive robe-funds. We receive allowable robes at the [right] time.” When this was said, the messenger said to Venerable Upananda, “Is there a steward³³⁷ for the Venerable?” Furthermore, on this occasion, a certain lay devotee had come to the monastery with something to do. Then Venerable Upananda said to the messenger, “Sir, this lay devotee is a steward for the monks.” Then the messenger, after instructing that lay devotee, approached Venerable Upananda; after approaching, he said to Venerable Upananda, “Bhante, I have instructed the steward which was pointed out by the Venerable. Let the Venerable approach [him] at the [right] time. He will present that [Venerable] with a robe.”

Furthermore, on this occasion, that minister sent a messenger into the presence of Venerable Upananda, [saying] “May the gentleman use that robe. We wish that the robe be used by the gentleman.” Venerable Upananda did not say anything to the lay devotee at that time. A second time as well, that minister sent a messenger into the presence of Venerable Upananda, [saying] “May the gentleman use that robe. We wish that the robe be used by the gentleman.” A second time as well, Venerable Upananda did not say anything to the lay devotee. A third time as well, that minister sent a messenger into the presence of Venerable Upananda, [saying] “May the gentleman use that robe. We wish that the robe be used by the gentleman.”

Furthermore, on this occasion, there was a town meeting, and an agreement had been made by the town, “Whoever comes late will owe fifty [units of money].” Then Venerable Upananda approached that lay devotee; after approaching, he said to that lay devotee, “Sir, I need a robe.” “Bhante, wait for today. Today is the town meeting, and an agreement has been made by the town, 'Whoever comes late will owe fifty [units of money].'” [Saying] “Sir, just give a robe today,” he took hold [of the lay devotee] by the belt. Then that lay devotee, pressured by Venerable Upananda, bought a robe for Venerable Upananda and arrived late. People said to that lay devotee, “Sir, why did you come late? You've lost fifty [units of money].”

Then that lay devotee reported this matter to those people. People denounced, criticized, and castigated: “These Sakyan-son contemplatives have great wishes, they are not contented. It is not easy to perform a service for them. How is that Venerable Upananda, when told by a lay devotee, 'Bhante, wait for today,' will not wait?” Monks heard of those

³³⁷ *Veyyāvaccakara*. Lit. “service-doer.”

people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is that Venerable Upananda, when told by a lay devotee, 'Bhante, wait for today,' will not wait?" Then those monks, after reprimanding Venerable Upananda in many ways, reported this matter to the Blessed One... "Is it true that you, Upananda, when told by a lay devotee, 'Bhante, wait for today,' did not wait?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, foolish man, that you, when told by a lay devotee, 'Bhante, wait for today,' will not wait? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"A king, government official, a brahmin, or a householder might send a robe-fund for a monk using a messenger, [saying] 'After buying a robe with this robe-fund, present the monk such-and-such with a robe.' If that messenger approaches that monk and says, 'Bhante, this robe-fund was brought for the Venerable. Let the Venerable receive this robe-fund,' then the messenger is to be told by that monk, 'Sir, we do not receive robe-funds. We receive allowable robes at the [right] time.' If the messenger says to that monk, 'Is there a steward for the Venerable?' then, monks, a monastery attendant or lay devotee who is a steward is to be pointed out by a monk who has need of a robe, [saying] 'Sir, that [person] is a steward for the monks.' If the messenger, after instructing that lay devotee, approaches the monk and says, 'Bhante, I have instructed the steward which was pointed out by the Venerable. Let the Venerable approach [him] at the [right] time. He will present that [Venerable] with a robe,' then, monks, after the steward has been approached by the monk who needs a robe, he is to be prompted and reminded two or three times: 'Sir, I need a robe.' If the robe is brought forth when one is prompting and reminding two or three times, that is skillful. If it is not brought forth, one is to stand silently on account of it four, five, or six times. If the robe is brought forth when one is standing silently on account of it four, five, or six times, that is skillful. If the robe is brought forth when making an effort beyond that: a Nissaggiya Pācittiya. If it is not brought forth, then from whoever the robe-fund was brought, one is to go oneself or send a messenger, [saying] 'Sir, the robe-fund which you sent for the monk has not produced any benefit for that monk. May the gentleman be [re]united with what is yours. May you not lose what is yours.' This is the [proper] course here."

For a monk: For the sake of a monk, the monk is the reason, wanting to present the monk [with a robe].

King: Whoever performs sovereignty.

Government official: Whoever takes taxes and food for the king.

Brahmin: A brahmin by birth.

Householder: After setting aside king, government official, and brahmin, the remainder is called “householder.”

With this robe-fund: With what is present.

After buying: After trading.

Present: Give.

If that messenger approaches that monk and says, “Bhante, this robe-fund was brought for the Venerable. Let the Venerable receive this robe-fund,” then the messenger is to be told by that monk, “Sir, we do not receive robe-funds. We receive allowable robes at the [right] time.” If the messenger says to that monk, “Is there a steward for the Venerable?” then, monks, a monastery attendant or lay devotee who is a steward is to be pointed out by a monk who has need of a robe, [saying] “Sir, that [person] is a steward for the monks.” One is not to say, “Give it to him,” or “He will deposit,” or “He will exchange,” or “He will buy.”

If the messenger, after instructing that lay devotee, approaches the monk and says, “Bhante, I have instructed the steward which was pointed out by the Venerable. Let the Venerable approach [him] at the [right] time. He will present that [Venerable] with a robe,” then, monks, after the steward has been approached by the monk who needs a robe, he is to be prompted and reminded two or three times: “Sir, I need a robe.” One is not to say, “Give me a robe, bring me a robe, exchange [money] for a robe for me, buy a robe for me.” A second time as well it is to be said. A third time as well it is to be said. If it is brought forth, that is skillful. If it is not brought forth, then after going there, one is to silently stand on account of it. One is not to sit on a seat. One is not to receive food. One is not to speak Dhamma. When asked, “Why did you come?” one is to say, “You know, sir.” If one sits on a seat, receives food, or speaks Dhamma, that breaks the standing. A second time as well one is to stand. A third time as well one is to stand. After prompting four times, one is to stand four times. After prompting five times, one is to stand two times. After prompting six times, one is not to stand. If the robe is brought forth when making an effort beyond that: a Dukkata for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, this robe, which was brought forth because of prompting more than three times [and] standing more than six times, [requires] relinquishment. I relinquish it to the Saṅgha...”

If it is not brought forth, then from whoever the robe-fund was brought, one is to go oneself or send a messenger, [saying] “Sir, the robe-fund which you sent for the monk has not produced any benefit for that monk. May the gentleman be [re]united with what is yours. May you not lose what is yours.”

This is the [proper] course here: This is in accordance with Dhamma here.

Perceiving it as more [than the limit] when it was brought forth because of prompting more than three times [and] standing more than six times: a Nissaggiya Pācittiya.
In doubt when it was... more than six times: a Nissaggiya Pācittiya.
Perceiving it as less when it was... more than six times: a Nissaggiya Pācittiya.

Perceiving it as more [than the limit] when one prompted less than three times [and] stood less than six times: a Dukkaṭa offense.
In doubt when... less than six times: a Dukkaṭa offense.
Perceiving it as less [than the limit] when... less than six times: non-offense.

Non-offense[s]: By one prompting three times; by one standing six times; by one prompting less than three times; by one prompting less than six times; he gives when not being prompted; the owners give after prompting; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #11: Making a Silk Spread³³⁸

On this occasion the Buddha, the Blessed One, was dwelling at Ālavī, at the Aggālava Shrine. Furthermore, on this occasion, [some] group-of-six monks, after approaching silk-makers, said, “Sir, you prepare³³⁹ a lot of silk. Give [some] to us, we wish to make a silk³⁴⁰ spread.” They denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will approach us and say, ‘Sir, you prepare a lot of silk. Give [some] to us, we wish to make a silk spread?’ It is not a gain for us, it is bad fortune for us, that for the sake of a livelihood in service of our wives and children, we cause death for many small beings.” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will approach silk-makers and say, ‘Sir, you prepare a lot of silk. Give [some] to us, we wish to make a silk spread?’” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that you approached silk-makers and said, ‘Sir, you prepare a lot of silk. Give [some] to us, we wish to make a silk spread?’” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that you will approach silk-makers and say, ‘Sir, you prepare a lot of silk. Give [some] to us, we wish to make a silk spread?’ This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk causes a silk spread to be made: a Nissaggiya Pācittiya.”

Any monk: ...

Spread: It is made after spreading; it is not woven.

Causes to be made: After mixing it with even one silk-fiber, one makes it or causes it to be made: a Dukkata for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this silk spread which I caused to be made [requires] relinquishment. I relinquish it to the Saṅgha...”

Unfinished by oneself, completed by oneself: a Nissaggiya Pācittiya.

Unfinished by oneself, completed by another: a Nissaggiya Pācittiya.

Unfinished by another, completed by oneself: a Nissaggiya Pācittiya.

Unfinished by another, completed by another: a Nissaggiya Pācittiya.

³³⁸ *Santhata*. Lit. “spread,” “strewn,” or “scattered.” This may be a rug or possibly a blanket. Its name refers to its method of production, defined below; however, no further detail is provided in the Canon.

³³⁹ *Pacati*. Lit. “cook.” The preparation of silk usually involves killing cocooned silkworms using heat, then carefully unraveling the silk-thread from the dead worm. While there are ways of harvesting silk without killing silkworms, the resultant silk is of lower quality.

³⁴⁰ *Kosiya-missaka*. Lit. “silk-mixture.” As is clarified below, this means any mixture of materials that contains at least one silk-fiber.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.
After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

Non-offense[s]: One makes a canopy, ground-sheet, screen, mattress, or pillow; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #12: Making a Spread Entirely From Black Wool³⁴¹

On this occasion the Buddha, the Blessed One, was dwelling at Vesāli, in the Great Grove, at the peaked-roof hall. Furthermore, on this occasion, [some] group-of-six monks caused a spread to be made entirely of black wool. People who were visiting the monastery, after seeing this, denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will cause a spread to be made entirely of black wool – just like sensualistic laypeople!” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will cause a spread to be made entirely of black wool?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that you caused a spread to be made entirely of black wool?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that you will cause a spread to be made entirely of black wool? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk causes a spread to be made entirely of black wool: a Nissaggiya Pācittiya.”

Any monk: ...

Black: Two [kinds of] black – naturally black or dyed black.

Spread: It is made after spreading; it is not woven.

Causes to be made: One makes or causes to make: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, this spread which I caused to be made entirely of black wool [requires] relinquishment. I relinquish it to the Saṅgha...”

Unfinished by oneself, completed by oneself: a Nissaggiya Pācittiya.

Unfinished by oneself, completed by another: a Nissaggiya Pācittiya.

Unfinished by another, completed by oneself: a Nissaggiya Pācittiya.

Unfinished by another, completed by another: a Nissaggiya Pācittiya.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.

After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

³⁴¹ *Eḷaka-loma*. Lit. “sheep-hair.”

Non-offense[s]: One makes a canopy, ground-sheet, screen, mattress, or pillow; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #13: Making a Spread Mostly From Black Wool

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, some group-of-six monks, [thinking] “It is opposed by the Blessed One to cause a spread to be made entirely of black wool,” after adding a little bit of white [wool] to the edge, they caused a spread to be made almost³⁴² entirely of black wool. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks, after adding a little bit of white [wool] to the edge, will cause a spread to be made almost entirely of black wool?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that after adding a little bit of white [wool] to the edge, you caused a spread to be made almost entirely of black wool?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that after adding a little bit of white [wool] to the edge, you will cause a spread to be made almost entirely of black wool? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“Two parts of black wool, a third of white, and a fourth of brown³⁴³ are to be added by a monk who is causing a new spread to be made. If a monk causes a new spread to be made without adding two parts of black wool, a third of white, and a fourth of brown: a Nissaggiya Pācittiya.”

New: This refers to the beginning of production.

Spread: It is made after spreading; it is not woven.

Causes to be made: One makes or causes to make.

Two parts of black wool are to be added: After causing it to be possessed, two measures are to be added.

A third of white: A measure of white.

A fourth of brown: A measure of brown.

If a monk [causes a new spread to be made] without adding two parts of black wool, a third of white, and a fourth of brown: Without adding two measures of black wool, a measure of white, and a measure of brown, one makes a new spread or causes it to be made: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this spread which I caused to be

³⁴² *Tatheva*. Lit. “Just as [if] real.”

³⁴³ *Gocariya*. Lit. “cow-pasture.” Here it appears to indicate a color; whether it means the color of a cow-pasture or the color of the cow itself is unclear.

made without adding two measures of black wool, a measure of white, and a measure of brown [requires] relinquishment. I relinquish it to the Saṅgha...”

Unfinished by oneself, completed by oneself: a Nissaggiya Pācittiya.

Unfinished by oneself, completed by another: a Nissaggiya Pācittiya.

Unfinished by another, completed by oneself: a Nissaggiya Pācittiya.

Unfinished by another, completed by another: a Nissaggiya Pācittiya.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.

After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

Non-offense[s]: One makes it after adding a measure of white and a measure brown; one makes it after adding even more white [and/or] even more brown; one makes it after adding only white [and/or] only brown; one makes a canopy, ground-sheet, screen, mattress, or pillow; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #14: Making a New Spread Within Six Years

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, monks were causing a new spread to be made every year. They were frequently requesting and indicating, "Give wool. There is need of wool." People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will cause a new spread to be made every year, and will frequently request and indicate, 'Give wool, there is need of wool'? Once made, our spreads last for five or six years, [even though] children defecate and urinate on them, and they are chewed on by rats. But these Sakyan-son contemplatives cause a new spread to be made every year, and frequently request and indicate, 'Give wool, there is need of wool!'"

Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that monks will cause a new spread to be made every year, and will frequently request and indicate, 'Give wool, there is need of wool'?" Then those monks, after reprimanding them in many ways, reported this matter to the Blessed One... "Is it true, monks, that monks caused a new spread to be made every year, and will frequently request and indicate, 'Give wool, there is need of wool'?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, monks, that these foolish men will cause a spread to be made every year, and will frequently request and indicate, 'Give wool, there is need of wool'? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"After causing a new spread to be made, it is to be kept by that monk for six years. Whether or not he has discarded that spread, if he causes another new spread to be made in less than six years: a Nissaggiya Pācittiya."

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion a certain monk at Kosambi was sick. That monk's relatives sent a messenger into his presence, [saying] "Let the Auspicious One come. We will attend [to him]." [Other] monks also said, "Go, Venerable; [your] relatives will attend [to you]." He said, "Venerable, a training-rule has been designated by the Blessed One: 'After causing a new spread to be made, it is to be kept by that monk for six years.' And I am sick. I am not able to take my spread when I leave. There is no comfort for me without a spread. I will not go." They reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: "Monks, I allow [you] to give a 'spread-authorization' to a sick monk. And thus, monks, it is to be given: After approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by the sick monk: "Bhante, I am sick. I am not able to take my spread when I leave. Bhante, I ask the Saṅgha for a 'spread-authorization.'" A second time as well it is to be asked. A third time as well it is to be asked. The Saṅgha is to be notified by an experienced, competent monk:

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, is sick. He is not able to take his spread when he leaves. He asks the Saṅgha for a 'spread-authorization.' When the Saṅgha is ready, the Saṅgha may give a 'spread-authorization' to the monk such-and-such. This is the notification.

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, is sick. He is not able to take his spread when he leaves. He asks the Saṅgha for a 'spread-authorization.' The Saṅgha gives a 'spread-authorization' to the monk such-and-such. Any Venerable who approves of giving a 'spread-authorization' to the monk such-and-such may be silent; anyone who does not approve may speak.

“A 'spread-authorization' has been given by the Saṅgha to the monk such-and-such. The Saṅgha approves, therefore it is silent; thus do I hold it.”

And thus, monks, you may recite this training-rule:

“After causing a new spread to be made, it is to be kept by that monk for six years. Whether or not he has discarded that spread, if he causes another new spread to be made in less than six years, except when authorized by the monks: a Nissaggiya Pācittiya.”

New: This refers to the beginning of production.

Spread: It is made after spreading; it is not woven.

Causes to be made: One makes or causes to make.

It is to be kept for six years: It is to be kept at least six years.

In less than six years: Fewer than six years.

He has discarded that spread: He gave it to another.

Not discarded: He did not give it to anyone.

Except when authorized by the monks: Without authorization from the monks, one makes another new spread or causes it to be made: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, this spread which I caused to be made in less than six years when not authorized by the monks [requires] relinquishment. I relinquish it to the Saṅgha...”

Unfinished by oneself, completed by oneself: a Nissaggiya Pācittiya.

Unfinished by oneself, completed by another: a Nissaggiya Pācittiya.

Unfinished by another, completed by oneself: a Nissaggiya Pācittiya.
Unfinished by another, completed by another: a Nissaggiya Pācittiya.

Non-offense[s]: One makes it after six years; one makes it after more than six years; one makes it or causes it to be made for the sake of another; after obtaining [a spread] made by another, one uses it; one makes a canopy, ground-sheet, screen, mattress, or pillow; when authorized by the monks; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #15: Making a Sitting-Spread Entirely Out of New Materials

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Then the Blessed One addressed the monks, "Monks, I wish to be on retreat for three months. I am not to be approached by anyone except the one who brings [me] almsfood." "Yes, Bhante," those monks replied to the Blessed One; and no one approached the Blessed One except the one who brought [him] almsfood.

Furthermore, on this occasion, an agreement was made by the Saṅgha at Sāvatti: "Venerables, the Blessed One wished to be on retreat for three months. The Blessed One is not to be approached by anyone except the one who brings [him] almsfood. Whoever approaches the Blessed One is to be made to acknowledge a Pācittiya³⁴⁴." Then Venerable Upasena Vaṅgantaṭṭa³⁴⁵ along with his assembly approached the Blessed One; after approaching and paying respects to the Blessed One, they sat to one side. The custom was for the Buddha, the Blessed One, to exchange greetings with arriving monks. Then the Blessed One said to Venerable Upasena Vaṅgantaṭṭa, "Upasena, perhaps it is endurable for you, perhaps you can continue, perhaps you have come with minimal exhaustion [from] the journey?" "It is endurable, Blessed One; I can continue, Blessed One. And, Bhante, I have come with minimal exhaustion [from] the journey."

Furthermore, on this occasion, a monk who was a co-resident of Venerable Upasena Vaṅgantaṭṭa was seated not far from the Blessed One. Then the Blessed One said to that monk, "Monk, are [robes made from] cast-off [materials] pleasing for you?" "Bhante, [robes made from] cast-off [materials] are not pleasing for me." "Then why, monk, are you a wearer of [robes made from] cast-off [materials]?" "Bhante, my preceptor is a wearer of [robes made from] cast-off [materials]. Thus I am also a wearer of [robes made from] cast-off [materials]." Then the Blessed One said to Venerable Upasena Vaṅgantaṭṭa, "This assembly of yours is inspiring, Upasena. Upasena, how do you guide this assembly?" "Bhante, I say this to one who asks for ordination: 'Venerable, I am a forest-dweller, an alms-mendicant, a wearer of [robes made from] cast-off [materials]. If you will also be a forest-dweller, an alms-mendicant, and a wearer of [robes made from] cast-off [materials], then I will ordain you.' If he agrees, I ordain [him]; if he does not agree, I do not ordain [him]. I say this to one who asks for dependence: 'Venerable, I am a forest-dweller, an alms-mendicant, a wearer of [robes made from] cast-off [materials]. If you will also be a forest-dweller, an alms-mendicant, and a wearer of [robes made from] cast-off [materials], then I will give you dependence.' If he agrees, I give [him] dependence; if he does not agree, I do not give [him] dependence. Bhante, it is in this way that I guide [my] assembly."

"Good, good, Upasena. It is good, Upasena, that you guide [this] assembly. But, Upasena, do you know [of] the agreement made by the Saṅgha at Sāvatti?" "Bhante, I do not know [of] the agreement made by the Saṅgha at Sāvatti." "Upasena, the Saṅgha at Sāvatti

³⁴⁴ As this is not a Pācittiya offense assigned by the Buddha, it seems that these monks were attempting to create a new Pācittiya rule.

³⁴⁵ Lit. "Vaṅganta's son." This is to distinguish him from Ven. Sāriputta, who was also named Upasena.

made an agreement: 'Venerables, the Blessed One wished to be on retreat for three months. The Blessed One is not to be approached by anyone except the one who brings [him] almsfood. Whoever approaches the Blessed One is to be made to acknowledge a Pācittiya.'" "Bhante, the Saṅgha at Sāvatti will designate its own agreements. We will not designate what has not been designated, and we will not abolish what has been designated. We will practice with the training-rules as they have been designated." "Good, good, Upasena. One is not to designate what has not been designated, nor is one to abolish what has been designated. One is to practice with the training-rules as they have been designated. Upasena, I allow those monks who are forest-dwellers, alms-mendicants, [and/or] wearers of [robes made from] cast-off [materials] to approach and see me whenever it makes them happy."

Furthermore, on this occasion, several monks were standing outside the gate, [thinking] "We will make Venerable Upasena Vaṅgātaputta acknowledge a Pācittiya." Then Venerable Upasena Vaṅgātaputta and his assembly, after rising from their seats, paying respects to and venerating the Blessed One, left. Then those monks said to Venerable Upasena Vaṅgātaputta, "Venerable Upasena, do you know [of] the agreement made by the Saṅgha at Sāvatti?" "Venerable, the Blessed One also said to me, 'Do you know [of] the agreement made by the Saṅgha at Sāvatti?' [I replied] 'Bhante, I do not know [of] the agreement made by the Saṅgha at Sāvatti.' 'Upasena, the Saṅgha at Sāvatti made an agreement: "Venerables, the Blessed One wished to be on retreat for three months. The Blessed One is not to be approached by anyone except the one who brings [him] almsfood. Whoever approaches the Blessed One is to be made to acknowledge a Pācittiya.'" 'Bhante, the Saṅgha at Sāvatti will designate its own agreements. We will not designate what has not been designated, and we will not abolish what has been designated. We will practice with the training-rules as they have been designated.' Venerable, it was allowed by the Blessed One: 'Those monks who are forest-dwellers, alms-mendicants, [and/or] wearers of [robes made from] cast-off [materials] may approach and see me whenever it makes them happy.'"

Then those monks, [thinking] "Venerable Upasena has spoken truthfully. One is not to designate what has not been designated, nor to abolish what has been designated. One is to practice with the training-rules as they have been designated." Monks heard, "Apparently it has been allowed by the Blessed One: 'Those monks who are forest-dwellers, alms-mendicants, [and/or] wearers of [robes made from] cast-off [materials] may approach and see me whenever it makes them happy.'" Desiring to see the Blessed One, they threw out their spreads³⁴⁶, and took up the practices of a forest-dweller, alms-mendicant, and a wearer of [robes made from] cast-off [materials]. Then the Blessed One, while visiting the sleeping and sitting places along with several monks, saw spreads thrown out here and there. After seeing this, he addressed the monks: "Monks, why are these spreads thrown out here and there?" Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: "Therefore, monks, I will designate a training-rule for the monks on account of ten reasons: for the excellence of

³⁴⁶ *Santhata*. Apparently a spread was considered inappropriate for ascetic monks; perhaps the monks in question had made them from new materials rather than cast-off materials.

the Saṅgha... and for assisting the Vinaya. And thus, monks, you may recite this training-rule:

“When a monk is causing a sitting-spread³⁴⁷ to be made, [a piece of] an old spread one Sugata-span from the border is to be added for the purpose of defacing³⁴⁸ [it]. If a monk causes a new sitting-spread to be made without adding a [piece of] an old spread one Sugata-span from the border: a Nissaggiya Pācittiya.”

Sitting: This refers to [a cloth with] a border.

Spread: It is made after spreading; it is not woven.

Causing to be made: Making or causing to make.

Old spread: Covered with once, wrapped with once.³⁴⁹

Adding [it] one Sugata-span from the border for the purpose of defacing: For strengthening [the spread], whether it is circular or rectangular; or, after cutting off a piece, it is to be spread; or, after unraveling, it is to be spread.

If a monk [causes a new sitting-spread to be made] without adding [a piece of] an old spread one Sugata-span from the border: Without adding [a piece of] an old spread on Sugata-span from the border, one makes a new sitting-spread or causes it to be made: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this sitting-spread which I caused to be made without adding [a piece of] an old spread one Sugata-span from the border [requires] relinquishment. I relinquish it to the Saṅgha...”

Unfinished by oneself, completed by oneself: a Nissaggiya Pācittiya.

Unfinished by oneself, completed by another: a Nissaggiya Pācittiya.

Unfinished by another, completed by oneself: a Nissaggiya Pācittiya.

Unfinished by another, completed by another: a Nissaggiya Pācittiya.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.

After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

³⁴⁷ *Nisīdana-santhata*. This term appears only in this rule. This may simply mean a spread that is intended for sitting, or it may refer to a monk's formal sitting-cloth (*nisīdana*) if made like a *santhata*.

³⁴⁸ *Dubbaṇṇakarāṇa*. Lit. “making it ugly” or “making it discolored.”

³⁴⁹ This clause is sometimes used to make the case that a *santhata* was used as a blanket or garment as well as a rug, as the verbs used usually refer to putting on a robe or cloak. However, it's quite possible that they are being used here to indicate the usage of a *santhata* as something that one sits or lies down on – for example, the floor is “covered with” a *santhata*, one's seat is “wrapped with” a *santhata*.

Non-offense[s]: One makes it after adding [a piece of] an old spread one Sugata-span from the border; when not able to obtain [enough of an old spread], one makes it after adding a smaller amount; when not able to obtain [a piece of an old spread], one makes it without adding [a piece of an old spread]; after obtaining [an item] made by another, one uses it; one makes a canopy, ground-sheet, screen, mattress, or pillow; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #16: Transporting Wool

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain monk was in the countryside among the Kosalans, on the road going to Sāvatti. Some wool was produced for him. Then that monk wrapped the wool in a bundle using his upper robe and went on. After seeing that monk, people mocked [him], “Bhante, how much [money] was that bought with? How much will the profit be?” Being mocked by those people, that monk was ashamed. Then that monk, after going to Sāvatti, threw down that wool right where he was standing. [Other] monks said to that monk, “Venerable, why did you throw down that wool right where you are standing?” “Because, Venerable, I was mocked by people on account of this wool.” “But, Venerable, how far did you carry this wool³⁵⁰?” “More than three *yojana*, Venerable.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that a monk will carry wool for more than three *yojana*?” Then those monks, after reprimanding that monk in many ways, reported this matter to the Blessed One... “Is it true, monk, that you carried wool for more than three *yojana*?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish man, that you will carry wool for more than three *yojana*? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“Wool may be produced for a monk who is traveling. It is to be received by that monk if he wishes. After receiving it, it is to be carried with his own hands for three *yojana* at most, if a porter is not present. If he carries it further than that, even if a porter is not present: a Nissaggiya Pācittiya.”

For a monk who is traveling: For one who is going on a road.

Wool may be produced: It may be produced by a Saṅgha, by a group, by relatives, by friends, from cast-off [materials], or by means of his own wealth.

If he wishes: By one who wants to receive [it].

After receiving it, it is to be carried with his own hands for three *yojana* at most: One is to carry it with one's own hands for three *yojana* at most.

If a porter is not present: There is no one else who carries [it], whether a man or a woman, a householder or a renunciate.

If he carries it further than that, even if a porter is not present: One causes the first foot step past three *yojana*: a Dukkaṭṭa offense. One causes the second foot step past three *yojana*: a Nissaggiya Pācittiya. Standing within three *yojana*, one drops it outside of three *yojana*: a Nissaggiya Pācittiya. After depositing it in another person's vehicle or

³⁵⁰ Lit. “From how far did you bring this wool?”

property without their knowledge, one causes it go past three *yojana*: it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, this wool which I caused to go past three *yojana* [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as exceeding [three *yojana*] when it is exceeding three *yojana*: a Nissaggiya Pācittiya.

In doubt when it is exceeding...: a Nissaggiya Pācittiya.

Perceiving it as less when it is exceeding...: a Nissaggiya Pācittiya.

Perceiving it as exceeding when it is less than three *yojana*: a Dukkaṭa offense.

In doubt when it is less than three *yojana*: a Dukkaṭa offense.

Perceiving it as less when it is less than three *yojana*: non-offense.

Non-offense[s]: One carries it three *yojana*; one carries it less than three *yojana*; one carries it three *yojana* and takes it back; after going three *yojana*, intent upon living [there], later on one carries it from there; after getting back stolen [wool], one carries it; after getting back relinquished [wool], one carries it; one causes another to carry it as part of [their] property; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #17: Causing an Unrelated Nun to Wash Wool

On this occasion the Buddha, the Blessed One, was dwelling among the Sakyans, at Kapilavatthu, in the Banyan Park. Furthermore, on this occasion, [some] group-of-six monks caused nuns to wash, dye, and comb³⁵¹ wool. As they were washing, dyeing, and combing wool, the nuns neglected recitation, questioning, heightened virtue, heightened mentality, and heightened discernment. Then Mahāpajāpati Gotamī approached the Blessed One; after approaching and paying respects to the Blessed One, she stood to one side. While she was standing to one side, the Blessed One said to her, “Gotamī, are the nuns vigilant, ardent, and resolute?” “Bhante, how could the nuns be vigilant? The group-of-six gentlemen make the nuns wash, dye, and comb wool. As they are washing, dyeing, and combing wool, the nuns neglect recitation, questioning, heightened virtue, heightened mentality, and heightened discernment.”

Then the Blessed One instructed, encouraged, energized, and gladdened Mahāpajāpati Gotamī with a Dhamma-talk. Then Mahāpajāpati Gotamī - instructed, encouraged, energized, and gladdened by the Blessed One's Dhamma-talk - paid respects to and venerated the Blessed One, and left. Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned the group-of-six monks: “Is it true, monks, that you caused nuns to wash, dye, and comb wool?” “It is true, Blessed One.” “Relatives of yours, monks, or non-relatives?” “Non-relatives, Blessed One.” “Non-relatives, foolish men, do not know what is proper or improper, good or bad, for non-relatives. And you, foolish men, will cause unrelated nuns to wash, dye, and comb wool? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk causes an unrelated nun to wash, dye, or comb wool: a Nissaggiya Pācittiya.”

Any monk: ...

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

Nun: Ordained by both communities.

One commands, “Wash!”: a Dukkaṭa offense. When it is washed, it [requires] relinquishment. One commands, “Dye!”: a Dukkaṭa offense. When it is dyed, it [requires] relinquishment. One commands, “Comb!”: a Dukkaṭa offense. When it is combed, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, this wool, which [I] caused to be washed by an unrelated nun, [requires] relinquishment. I relinquish it to the Saṅgha...”

³⁵¹ *Vijaṭeti*. Lit. “disentangle” or “unravel.” This may refer to preparing raw wool to be woven into cloth.

Perceiving a non-relative as a non-relative, one causes [her] to wash wool: a Nissaggiya Pācittiya.

Perceiving a non-relative as a non-relative, one causes [her] to wash and dye wool: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to wash and comb wool: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to wash, dye, and comb wool: two Dukkaṭa offenses along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye wool: a Nissaggiya Pācittiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye and comb wool: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye and wash wool: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye, comb, and wash wool: two Dukkaṭa offenses along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to comb wool: a Nissaggiya Pācittiya.

Perceiving a non-relative as a non-relative, one causes [her] to comb and wash wool: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to comb and dye wool: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to comb, wash, and dye wool: two Dukkaṭa offenses along with a Nissaggiya.

In doubt about a non-relative... Perceiving a non-relative as a relative...³⁵²

One causes [her] to wash wool belonging to another: a Dukkaṭa offense.

One causes a one-side-ordained [nun] to wash: a Dukkaṭa offense.

Perceiving a relative as a non-relative: a Dukkaṭa offense.

In doubt about a relative: a Dukkaṭa offense.

Perceiving a relative as a relative: non-offense.

Non-offense[s]: A relative who is washing has an assistant who is not a relative; she washes when not told to; one causes [her] to wash unused [wool] that has been made into goods³⁵³; one causes [her] to wash another item that is not a robe; for a female trainee; for a female novice; for one who is crazy; for the first offender.

³⁵² Both of these clauses are so abbreviated in the text that it is unclear what offense is assigned. Based on the pattern of similar rules, one would assume Nissaggiya Pācittiya in both cases.

³⁵³ *Katabhaṇḍa*. This probably means wool that has already been made into cloth.

Nissaggiya Pācittiya #18: Receiving Gold and Silver

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo grove, at a the squirrel's feeding-ground. Furthermore, on this occasion, Venerable Upananda the Sakyan-son was a visitor of families, a recipient of a regular meal at a certain family. A portion of the consumables or edibles that were produced at that family was set aside for Venerable Upananda. Furthermore, on this occasion, some meat was produced in the evening at that family. A portion of it was set aside for Venerable Upananda. During the night, as morning reappeared, that family's boy cried, "Give me meat!" Then the man said to [his] wife, "Give the gentleman's meat to the boy. After buying other [meat], we will give it to the gentlemen."

Then Venerable Upananda, after dressing in the morning and taking his bowl and robe, approached that family; after approaching, he sat on the designated seat. Then that man approached Venerable Upananda; after approaching and paying respects to Venerable Upananda, he sat to one side. While he was seated to one side, he said to Venerable Upananda, "Bhante, yesterday evening some meat was produced. We set a portion aside for the gentleman. Bhante, during the night, as morning reappeared, this boy cried, 'Give me meat!' The gentleman's portion was given to the boy. Bhante, what might one bring back with a *kahāpaṇa*³⁵⁴?" "Sir, there is a *kahāpaṇa* left for me?" "Yes, Bhante, it is left [for you]." "Sir, give me that *kahāpaṇa*."

Then that man, after giving the *kahāpaṇa* to Venerable Upananda, denounced, criticized, and castigated: "Just as we received silver, in the same way these Sakyan-son contemplatives receive silver!" Monks heard of that man - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda will receive silver?" Then those monks, after reprimanding Venerable Upananda in many ways, reported this matter to the Blessed One... "Is it true, Upananda, that you received silver?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, foolish man, that you will receive silver? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk picks up gold and silver, or causes it to be picked up, or consents to it being set down close by: a Nissaggiya Pācittiya."

Any monk: ...

Gold: This refers to the color of the Teacher.

Silver: A *kahāpaṇa*, a copper coin, a wooden coin, a wax coin, [or] whatever is used in trade.³⁵⁵

³⁵⁴ A standard unit of money at the time. Its exact value is unknown.

³⁵⁵ This definition appears to indicate that "silver" (*rupiya*) was also used to indicate money in general.

Picks up: He takes it himself: a Nissaggiya Pācittiya.

Causes it to be picked up: He causes another to take it: a Nissaggiya Pācittiya.

Consents to it being set down close by: [When the donor says] “Let this be for the gentleman,” one consents to it being set down close by, it [requires] relinquishment.

It is to be relinquished in the midst of the Saṅgha. And, monks, it is to be relinquished in this way:

After approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by that monk: “Bhante, I received silver. This [requires] relinquishment by me. I relinquish it to the Saṅgha.” After relinquishing, the offense is to be indicated. The [indication of the] offense is to be received by an experienced, competent monk. If a monastery attendant or lay devotee comes there, he is to be told, “Sir, know this.” If he says, “What can be brought using this?” one is not to say, “Bring this or that.” One may describe what is allowable, [such as] ghee, oil, honey, or molasses. If, after trading using that [silver], he brings an allowable [item], it can be used by everyone except the one who received the silver. If one can obtain [an item] in this way, that is skillful; if one cannot obtain [an item in this way], he is to be told, “Sir, discard this.” If he discards [it], that is skillful; if he does not discard [it], a monk who is endowed with five factors is to be authorized as a “silver-discarder”: he who does not go by desire, aversion, delusion, or fear, and who knows “discarded” and “not discarded.” And, monks, it is to be authorized in this way: First, the monk is to ask for it. After he has asked for it, the Saṅgha is to be notified by an experienced, competent monk:

“Bhantes, may the Saṅgha hear me. When the Saṅgha is ready, the Saṅgha may authorize the monk named such-and-such as a 'silver-discarder.' This is the notification.

“Bhantes, may the Saṅgha hear me. The Saṅgha authorizes the monk named such-and-such as a 'silver-discarder.' Any Venerable who approves the authorization of the monk named such-and-such as a 'silver-discarder' may be silent; whoever does not approve may speak.

“The monk named such-and-such has been authorized by the Saṅgha as a 'silver-discarder.' The Saṅgha approves, therefore it is silent; thus do I hold it.”

[The silver] is to be dropped by the authorized monk without making note of its destination. If he makes note of its destination when he drops it: a Dukkaṭa offense.

Perceiving it as silver when it is silver, one receives silver: a Nissaggiya Pācittiya.

In doubt when it is silver, one receives silver: a Nissaggiya Pācittiya.

Perceiving it as not silver when it is silver, one receives silver: a Nissaggiya Pācittiya.

Perceiving it as silver when it is not silver: a Dukkaṭa offense.
In doubt when it is not silver: a Dukkaṭa offense.
Perceiving it as not silver when it is not silver: non-offense.

Non-offense[s]: After picking it up or causing it to be picked up in a monastery or residence, one sets it aside, [thinking] “Whoever this belongs to will take it away”; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #19: Monetary Transaction

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks engaged in various kinds of monetary transactions³⁵⁶. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will engage in various kinds of monetary transactions - just like sensualistic householders?” Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will engage in various kinds of monetary transactions?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that you engaged in various kinds of monetary transactions?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that you will engage in various kinds of monetary transactions? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk engages in various kinds of monetary transactions: a Nissaggiya Pācittiya.”

Any monk: ...

Various kinds: Wrought, unwrought, or wrought and unwrought.

Wrought: A head-ornament, a necklace, a hand-ornament, a foot-ornament, a hip-ornament.

Unwrought: This refers to ore.

Wrought and unwrought: Both of those.

Silver: The color of the Teacher, a *kahāpaṇa*, a copper coin, a wooden coin, a wax coin, [or] whatever is used in trade.

Engages: One causes wrought to be bought with wrought: a Nissaggiya Pācittiya. One causes unwrought to be bought with wrought... wrought and unwrought to be bought with wrought... wrought to be bought with unwrought... unwrought to be bought with unwrought... wrought and unwrought to be bought with unwrought... wrought to be bought with wrought and unwrought... unwrought to be bought with wrought and unwrought... wrought and unwrought to be bought with wrought and unwrought: a Nissaggiya Pācittiya.

³⁵⁶ *Rūpiya-saṁvohāra*. Lit. “silver-business.”

It is to be relinquished in the midst of the Saṅgha. And, monks, it is to be relinquished in this way: After approaching the Saṅgha... “Bhante, I engaged in various kinds of monetary transaction. This [requires] relinquishment by me. I relinquish it to the Saṅgha.” After relinquishing, the offense is to be indicated. The [indication of the] offense is to be received by an experienced, competent monk. If a monastery attendant or lay devotee comes there, he is to be told, “Sir, know this.” If he says, “What can be brought using this?” one is not to say, “Bring this or that.” One may describe what is allowable, [such as] ghee, oil, honey, or molasses. If, after trading using that [silver], he brings an allowable [item], it can be used by everyone except the one who received the silver. If one can obtain [an item] in this way, that is skillful; if one cannot obtain [an item in this way], he is to be told, “Sir, discard this.” If he discards [it], that is skillful; if he does not discard [it], a monk who is endowed with five factors is to be authorized as a “silver-discarder”: he who does not go by desire, aversion, delusion, or fear, and who knows “discarded” and “not discarded.” And, monks, it is to be authorized in this way: First, the monk is to ask for it. After he has asked for it, the Saṅgha is to be notified by an experienced, competent monk:

“Bhantes, may the Saṅgha hear me. When the Saṅgha is ready, the Saṅgha may authorize the monk named such-and-such as a 'silver-discarder.' This is the notification.

“Bhantes, may the Saṅgha hear me. The Saṅgha authorizes the monk named such-and-such as a 'silver-discarder.' Any Venerable who approves the authorization of the monk named such-and-such as a 'silver-discarder' may be silent; whoever does not approve may speak.

“The monk named such-and-such has been authorized by the Saṅgha as a 'silver-discarder.' The Saṅgha approves, therefore it is silent; thus do I hold it.”

[The silver] is to be dropped by the authorized monk without making note of its destination. If he makes note of its destination when he drops it: a Dukkaṭa offense.

Perceiving it as silver when it is silver, one causes silver to be bought: a Nissaggiya Pācittiya.

In doubt when it is silver, one causes silver to be bought: a Nissaggiya Pācittiya.

Perceiving it as not silver when it is silver, one causes silver to be bought: a Nissaggiya Pācittiya.

Perceiving it as silver when it is not silver, one causes silver to be bought: a Nissaggiya Pācittiya.

In doubt when it is not silver, one causes silver to be bought: a Nissaggiya Pācittiya.

Perceiving it as not silver when it is not silver, one causes silver to be bought: a Nissaggiya Pācittiya.

Perceiving it as silver when it is not silver: a Dukkaṭa offense.

In doubt when it is not silver: a Dukkaṭa offense.

Perceiving it as not silver when it is not silver: non-offense.

Non-offense[s]: For one who is crazy; for the first offender.

Nissaggiya Pācittiya #20: Trading with Laypeople

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son had begun to make a robe. After making a cloak from rag-cloth, dyeing it well and completing³⁵⁷ it well, he put it on. Then a certain wandered, after putting on an expensive garment, approached Venerable Upananda; after approaching, he said to Venerable Upananda, "Your cloak is beautiful, Venerable. Give it to me for my cloak." "Do you know, Venerable?" "Yes, Venerable, I know." [Saying] "Come, Venerable," he gave [it]. Then the wanderer, after putting on that cloak, went to the wanderers' park. [Other] wanderers said to that wanderer, "Your cloak is beautiful, Venerable. Where did you get it?" "Venerable, I traded my garment for it." "How much will this cloak be [worth] to you, Venerable? Your [previous] garment was better."

Then that wanderer [thought], "It is true what the [other] wanderers said: 'How much will this cloak be [worth] to you, Venerable? Your [previous] garment was better.'" He approached Venerable Upananda; after approaching, he said to Venerable Upananda, "Come, Venerable, this is your cloak; give [back] my garment." "Venerable, didn't I say to you, 'Do you know, Venerable?' I will not give [it back]." Then that wanderer denounced, criticized, and castigated: "Even householders give [back] to a householder who regrets [a trade]. Why then will a renunciate not give [back] to a renunciate?" Monks heard of that wanderer - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda will engage in trade³⁵⁸ with a wanderer?" Then those monks, after reprimanding Venerable Upananda in many ways, reported this matter to the Blessed One... "Is it true, Upananda, that you engaged in trade with a wanderer?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, foolish man, that you will engage in trade with a wanderer? This is not, foolish man, for the the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk engages in various kinds of trade: a Nissaggiya Pācittiya."

Any monk: ...

Various kinds: Robes, almsfood, sleeping and sitting places, supports for illness, [or] medicinal supplies; even just a lump of powder, a tooth-stick, [or] a loose thread.

Engages in trade: "Give that for this; take this for that; trade this for that; buy this with that." One conducts oneself [in this way]: a Dukkaṭa offense. When it has been bought and sold, when one's own property has reached the hand of the other person, and the other person's property has reached one's own hand, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be

³⁵⁷ *Suparikammakata*. Lit. "All around did the work well."

³⁵⁸ *Kaya-vikkaya*. Lit. "Buying and selling."

relinquished in this way.. “Bhante, I engaged in various kinds of trade. This [requires] relinquishment by me. I relinquish it to the Saṅgha...”

Perceiving it as trade when it is trade: a Nissaggiya Pācittiya.

In doubt when it is trade: a Nissaggiya Pācittiya.

Perceiving it as not trade when it is trade: a Nissaggiya Pācittiya.

Perceiving it as trade when it is not trade: a Dukkaṭa offense.

In doubt when it is not trade: a Dukkaṭa offense.

Perceiving it as not trade when it is not trade: non-offense.

Non-offense[s]: One asks its price; one indicates a steward; one says, “We have this, and we need that and that”; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #21: Keeping an Extra Alms-bowl

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks were making a stockpile of many bowls. People who were visiting the monastery, after seeing this, denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will make a stockpile of many bowls? [Maybe] the Sakyan-son contemplatives will make a bowl[-selling] business, or [maybe] they will set up a crockery market!” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will keep extra bowl[s]?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that you kept extra bowl[s]?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that you will keep extra bowl[s]? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk keeps an extra bowl: a Nissaggiya Pācittiya.”

And thus this training-rule was designated for the monks by the Blessed One.

Furthermore, on this occasion, an extra robe had been produced for Venerable Ānanda. Venerable Ānanda wished to give that bowl to Venerable Sāriputta. Venerable Sāriputta was dwelling at Sāketa. Then it occurred to Venerable Ānanda, “A training-rule has been designated by the Blessed One: ‘An extra bowl is not to be kept.’ And this extra bowl has been produced for me. And I wish to give this bowl to Venerable Sāriputta. And Venerable Sāriputta lives at Sāketa. What method is to be used by me?” Then Venerable Ānanda reported this matter to the Blessed One. “Ānanda, how long will it be until Sāriputta returns?” “Nine or ten days, Blessed One.” Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks I allow [you] to keep an extra bowl for ten days at most. And thus, monks, you may recite this training-rule:

“An extra bowl is to be kept for ten days at most. For one who surpasses that: a Nissaggiya Pācittiya.”

Ten days at most: It is to be kept for ten days at most.

Extra bowl: Not determined, not assigned.

Bowl: Two [kinds of] bowls – an iron bowl, a clay bowl.

There are three sizes of bowl – a large bowl, a medium bowl, a small bowl. A large bowl takes a half-*āḷhaka*³⁵⁹ of rice, with a condiment³⁶⁰ as one-quarter of the food. A medium bowl takes a *nālika* of rice, with a condiment as one-quarter of the food. A small bowl takes a *pattha* of rice, with a condiment as one-quarter of the food. [An item] larger or smaller than that is not a bowl.

For one who surpasses that: It [requires] relinquishment at the eleventh dawnrise. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, this bowl of mine which was kept for more than ten days [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as surpassing [ten days] when it has surpassed ten days: a Nissaggiya Pācittiya.

In doubt when it has surpassed ten days: a Nissaggiya Pācittiya.

Perceiving it as not surpassing [ten days] when it has surpassed ten days: a Nissaggiya Pācittiya.

Perceiving it as determined when it is undetermined: a Nissaggiya Pācittiya.

Perceiving it as assigned when it is unassigned: a Nissaggiya Pācittiya.

Perceiving it as discarded when it is not discarded: a Nissaggiya Pācittiya.

Perceiving it as lost when it is not lost: a Nissaggiya Pācittiya.

Perceiving it as destroyed when it is not destroyed: a Nissaggiya Pācittiya.

Perceiving it as broken when it is not broken: a Nissaggiya Pācittiya.

Perceiving it as stolen when it is not stolen: a Nissaggiya Pācittiya.

One uses a bowl [requiring] relinquishment when one has not relinquished it: a Dukkaṭa offense.

Perceiving it as surpassing [ten days] when it has not surpassed ten days: a Dukkaṭa offense.

In doubt when it has not surpassed ten days: a Dukkaṭa offense.

Perceiving it as not surpassing [ten days] when it has not surpassed ten days: non-offense.

Non-offense[s]: It is determined, assigned, discarded, lost, destroyed, broken, stolen, or taken on trust within ten days; for one who is crazy; for the first offender.

On a [later] occasion, [some] group-of-six monks did not give [back] a relinquished bowl. They reported this matter to the Blessed One. “Monks, one is not to refrain from giving [back] a relinquished bowl. If one does not give [it back]: a Dukkaṭa offense.”

³⁵⁹ The three measures of volume used in this paragraph are not presently used, and their exact quantity is uncertain.

³⁶⁰ *Vyañjana*. This may refer to food that is traditionally poured over or mixed with rice.

Nissaggiya Pācittiya #22: Getting a New Bowl When One's Current Bowl is Not Sufficiently Damaged

On this occasion the Buddha, the Blessed One, was dwelling among the Sakyans, at Kapilavatthu, in the Banyan Park. Furthermore, on this occasion, the monks were invited by a certain potter: “I [offer] a bowl to those gentlemen who need a bowl.” Furthermore, on this occasion, monks indicated [a need for] many bowls without knowing the [right] amount. Those who had small bowls indicated large bowls. Those who had large bowls indicated small bowls. Then that potter, while making many bowls for the monks, was not able to make other goods to sell. He could not keep himself going. His wife and children suffered. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will indicate many bowls without knowing the [right] amount? While making many bowls for them, this [potter] is not able to make other goods to sell. He can not keep himself going. His wife and children suffer.”

Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will indicate many bowls without knowing the [right] amount?” Then those monks, after reprimanding them in many ways, reported this matter to the Blessed One... “Is it true, monks, that monks indicated many bowls without knowing the [right] amount?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men will indicate many bowls without knowing the right amount? This is not, foolish men, for the faith of the faithless...” After reprimanding [them] and giving a Dhamma talk, he addressed the monks: “Monks, [a need for] a bowl is not to be indicated. If anyone indicates [a bowl]: a Dukkaṭa offense.”

Furthermore, on this occasion, a certain monk's bowl was broken. It occurred to that monk, “It is opposed by the Blessed One to indicate [a need for] a bowl.” Regretfully, he did not indicate. He went for alms using his hands³⁶¹. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will go for alms using their hands - just like [non-Buddhist] sectarians!” Monks heard of those people - denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow a bowl to be indicated for one whose bowl has been lost or broken.”

Furthermore, on this occasion, it occurred to [some] group-of-six monks: “It is allowed by the Blessed One to indicate a bowl for one who bowl has been lost or broken.” They indicated many bowls when [their current bowls] were only slightly broken, slightly damaged, slightly scratched. Then the potter, while making many bowls for those monks, was not able to make other goods to sell. He could not keep himself going. His wife and children suffered. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will indicate many bowls without knowing the [right] amount? While

³⁶¹ That is, collecting food with his bare hands rather than using an alms-bowl.

making many bowls for them, this [potter] is not able to make other goods to sell. He can not keep himself going. His wife and children suffer.”

Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will indicate many bowls when [their current bowls] are only slightly broken, slightly damaged, slightly scratched?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that you indicated many bowls when [your current bowls] were only slightly broken, slightly damaged, slightly scratched?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that you will indicate many bowls when [your current bowls] are only slightly broken, slightly damaged, slightly scratched? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk with a bowl that has less than five seams³⁶² causes another new bowl to be bought: a Nissaggiya Pācittiya. The bowl is to be relinquished by that monk to an assembly of monks. The final bowl of that assembly of monks is to be given to that monk, [saying] ‘Monk, this is your bowl. It is to be kept until broken.’ This is the [proper] course here.”

Any monk: ...

Less than five seams: A bowl with no seam, one seam, two seams, three seams, or four seams. A bowl has no visible seam when there is no crack two finger-breadths [long]. A bowl has a visible seam when there is a crack two finger-breadths [long].

New bowl: This refers to [a bowl] that has been indicated.

Causes to be bought: One indicates: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished in the midst of the Saṅgha. Everyone is to assemble after getting their determined bowl. An inferior bowl is not to be determined, [thinking] “I will get an expensive bowl.” If one determines an inferior bowl, [thinking] “I will get an expensive bowl”: a Dukkaṭa offense. And, monks, it is to be relinquished in this way:

After approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*,

³⁶² *Bandhana*. Lit. “binding” or “junction.” The Vibhaṅga defines *bandhana* only in terms of how many cracks the bowl has; this supports the translation “seam.” BMC1 p.264 translates *bandhana* as “mend”; this seems questionable – first because of the Vibhaṅga’s silence on whether or not any repairs have been made to the bowl; and second because it would make little sense to require a monk with a irreparable bowl to first apply five “mends” to the useless wreckage of his old bowl before requesting a new one.

this is to be said by that monk: “Bhante, this bowl of mine was caused to be bought when the [previous] bowl had less than five seams. It [requires] relinquishment. I relinquish it to the Saṅgha.” After relinquishing, the offense is to be indicated. The [indication of the] offense is to be received by an experienced, competent monk. A monk endowed with [these] five qualities is to be authorized as a bowl-receiver: he does not go by desire, aversion, delusion, or fear, and he knows “taken” and “not taken.” And, monks, it is to be authorized in this way: First, the monk is to ask for it. After he has asked for it, the Saṅgha is to be notified by an experienced, competent monk:

“Bhantes, may the Saṅgha hear me. When the Saṅgha is ready, the Saṅgha may authorize the monk named such-and-such as a bowl-receiver. This is the notification.

“Bhantes, may the Saṅgha hear me. The Saṅgha authorizes the monk named such-and-such as a bowl-receiver. Any Venerable who approves the authorization of the monk named such-and-such as a bowl-receiver may be silent; whoever does not approve may speak.

“The monk named such-and-such has been authorized by the Saṅgha as a bowl-receiver. The Saṅgha approves, therefore it is silent; thus do I hold it.”

The bowl is to be taken by that authorized monk. An elder [monk] is to be told, “Bhante, let the Elder take the bowl.” If the elder [monk] takes it, the elder [monk]'s bowl is to be taken for the second [monk].³⁶³ He is not to decline the bowl out of compassion. If he does not take it [out of compassion]: a Dukkaṭa offense. One is not to cause a non-bowl to be taken. Using this method, one is to cause [everyone] to take [a bowl] until one reaches the junior member of the Saṅgha. Whichever bowl is the last [remaining] from that assembly of monks is to be given to that monk³⁶⁴, [saying] “Monk, this is your bowl. It is to be kept until broken.”

That monk is not to set that bowl down in an improper place, to use it for an improper purpose, or discard it, [thinking] “How might this bowl be lost, destroyed, or broken?” If he sets it down in an improper place, uses it for an improper purpose, or discards it: a Dukkaṭa offense.

This is the [proper] course here: This is in accordance with Dhamma here.

One who has a bowl with no seam causes a bowl with no seam to be bought: a Nissaggiya Pācittiya. One who has a bowl with one seam causes a bowl with one... two... three... four seams to be bought: a Nissaggiya Pācittiya.

One who has a bowl with one... two... three... four seams causes a bowl with no seam... one... two... three... four seams to be bought: a Nissaggiya Pācittiya.

³⁶³ That is, the monk who is second in seniority to the most senior monk.

³⁶⁴ The monk who incurred the offense.

One who has a bowl with no seam... one... two.. three... four seams causes a bowl which has no visible seam... one... two.. three... four visible seams to be bought: a Nissaggiya Pācittiya.

One who has a bowl with no visible seam... one... two... three... four visible seams causes a bowl with no seam... one... two... three... four seams to be bought: a Nissaggiya Pācittiya.

One who has a bowl with no visible seam... one... two... three... four visible seams causes a bowl with no visible seam... one... two... three... four visible seams to be bought: a Nissaggiya Pācittiya.

Non-offense[s]: For one whose bowl has been lost; for one whose bowl is broken; for one who has been invited by relatives; for the sake of another; by means of one's own wealth; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #23: Keeping Seven-Day Medicines Longer than Seven Days

On this occasion the Buddha, the Blessed One, was dwelling at Sāvattī, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Pilindavaccha was clearing a hillside at Rājagaha, wishing to make a cave [dwelling]. Then King Seniya Bimbisāra of Magadha approached Venerable Pilindavaccha; after approaching and paying respects to Venerable Pilindavaccha, he sat to one side. When he was seated to one side, King Seniya Bimbisāra of Magadha said to Venerable Pilindavaccha, “Bhante, what is the Elder having made?” “Great King, I am clearing the hillside, wishing to make a cave [dwelling].” “Bhante, does the gentlemen need a monastery attendant³⁶⁵?” “Great king, a monastery attendant has not been allowed by the Blessed One.” “Therefore, Bhante, report to me after asking the Blessed One.” “Yes, Great King,” Venerable Pilindavaccha replied to King Seniya Bimbisāra of Magadha. Then Venerable Pilindavaccha instructed, encouraged, energized, and gladdened King Seniya Bimbisāra of Magadha with a Dhamma talk. Then King Seniya Bimbisāra of Magadha - instructed, encouraged, energized, and gladdened by Venerable Pilindavaccha's Dhamma talk - rose from his seat, paid respects to and venerated Venerable Pilindavaccha, and left.

Then Venerable Pilindavaccha sent a messenger to the Blessed One, [saying] “Bhante, King Seniya Bimbisāra of Magadha wishes to give a monastery attendant. Bhante, what method is to be used by me?” Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow a monastery attendant.” A second time as well, King Seniya Bimbisāra of Magadha approached Venerable Pilindavaccha; after approaching and paying respects to Venerable Pilindavaccha, he sat to one side. When he was seated to one side, King Seniya Bimbisāra of Magadha said to Venerable Pilindavaccha, “Bhante, is a monastery attendant allowed by the Blessed One?” “Yes, Great King.” “Therefore, Bhante, I will give a monastery attendant to the gentleman.” “Then, after promising a monastery attendant to Venerable Pilindavaccha, King Seniya Bimbisāra of Magadha forgot. After a long time he remembered, and addressed a certain minister connected with all [his affairs], “I say, the monastery attendant that I promised to the gentleman - was that monastery attendant given?” “King, a monastery attendant was not given to the gentleman.” “I say, how long has it been since that was [promised]?” Then the minister counted the days and said to King Seniya Bimbisāra of Magadha, “King, five hundred days.” “Therefore, I say, give five hundred monastery attendants to the gentleman.” “Yes, King,” the minister replied to King Seniya Bimbisāra of Magadha. He gave five hundred monastery attendants to Venerable Pilindavaccha, [all] settled in a single village. It was [called] “The Village of Monastery Attendants,” it was [called] “Pilinda's Village.”

Furthermore, on this occasion, Venerable Pilindavaccha was a frequent visitor of that village. Then Venerable Pilindavaccha, after dressing in the morning and taking his bowl and robes, entered Pilinda's Village for alms. Furthermore, on this occasion, there was a

³⁶⁵ *Ārāmika*.

festival in that village. Young children were playing, made up with garlands and adornments. Then Venerable Pilindavaccha, while going for alms without skipping a household³⁶⁶, approached the dwelling of a certain monastery attendant; after approaching, he sat on the designated seat. Furthermore, on this occasion, the daughter of the female monastery attendant after seeing other children made up with garlands and adornments, cried, "Give me a garland, give me an adornment!" Then Venerable Pilindavaccha said to the female monastery attendant, "Why does this girl cry?" "Bhante, after seeing other children made up with garlands and adornments, this girl cries, 'Give me a garland, give me an adornment!' Where will poor people like us get a garland or an adornment?" Then Venerable Pilindavaccha, after getting a grass headdress, said to that female monastery attendant, "Here, fasten this to that girl's head." Then the female monastery attendant took the grass headdress and fastened it to the girl's head. It became a golden wreath - shapely, attractive, and pleasing. There was no golden wreath like that even in the king's harem. People reported to King Seniya Bimbisāra of Magadha, "King, at the house of that monastery attendant there is a golden wreath; it is shapely, attractive, and pleasing. Even in the king's harem there is no golden wreath like that. Where did a poor person get it?"³⁶⁷ Undoubtedly it was taken by theft!" Then King Seniya Bimbisāra of Magadha had that monastery attendant's family arrested. A second time as well, Venerable Pilindavaccha, after dressing in the morning and taking his bowl and robes, entered Pilinda's Village for alms. Then Venerable Pilindavaccha, while going for alms without skipping a household, approached the dwelling of that monastery attendant; after approaching, he asked the neighbors, "Where has this monastery attendant's family gone?" "Bhante, the king had them arrested for the act of [stealing] a golden wreath."

Then Venerable Pilindavaccha approached the dwelling of King Seniya Bimbisāra of Magadha; after approaching, he sat on the designated seat. Then King Seniya Bimbisāra of Magadha approached Venerable Pilindavaccha; after approaching and paying respects to Venerable Pilindavaccha, he sat to one side. When King Seniya Bimbisāra of Magadha was seated to one side, Venerable Pilindavaccha said to him, "Great king, for what [reason] was the monastery attendant's family arrested?" "Bhante, there was a golden wreath in that monastery attendant's house; it was shapely, attractive, and pleasing. Even in my harem there is no golden wreath like that. Where did a poor person get it? Undoubtedly it was taken by theft!" Then Venerable Pilindavaccha set his mind upon King Seniya Bimbisāra of Magadha's palace as being golden. It become entirely made of gold. "Great king, where did you get so much gold?" "Bhante, this is acknowledged as the gentleman's psychic power." He had that monastery attendant's family released.

[Thinking] "A miracle of psychic abilities³⁶⁸ surpassing normal human abilities³⁶⁹ has been displayed by Sir Pilindavaccha to the king and his assembly," satisfied and full of faith, people brought five medicines to Venerable Pilindavaccha - that is, ghee, butter, oil, honey, and molasses. Venerable Pilindavaccha usually received [enough] of these five

³⁶⁶ *Sapadāna*. Lit. "Uninterrupted." This refers to the practice of stopping at every house one encounters on almsround until one has received enough food, and is one of the ascetic practices approved by the Buddha.

³⁶⁷ *Kuto tassa duggatassa*. Lit. "Where from for a poor person?"

³⁶⁸ *Iddhipāṭihāriyam*

³⁶⁹ *Uttarimanussadhammā*. Lit. "Superhuman phenomenon."

medicines. He distributed these gains in the [monastic] assembly. The assembly became luxuriant. They filled jars and pitchers and stored them; they filled water-filters and bags and hung them in windows. The [contents] became molten and sticky. The monastery was overrun by rats. People who were visiting the monastery, after seeing this, denounced, criticized, and castigated: “These Sakyan-son contemplatives keep stockpiles in their home - just like King Seniya Bimbisāra of Magadha!” Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will plan this kind of luxury?” Then those monks, after reprimanding them in many ways, reported this matter to the Blessed One... “Is it true, monks, that monks planned this kind of luxury?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men will plan this kind of luxury! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“These five medicines may be consumed by sick monks: ghee, butter, oil, honey, and molasses. After receiving them, one may use them from storage for seven days at most. For one who surpasses that: a Nissaggiya Pācittiya.”

These five medicines may be consumed by sick monks:

Ghee: Ghee from cows, goats, buffaloes, or from an [animal] the meat of which is allowable.³⁷⁰

Butter: Butter from those [animals].

Oil: Sesame seed oil, mustard seed oil, honey-tree oil, castor oil, tallow.

Honey: Honey from bees.

Molasses: Produced from sugar-cane.

After receiving them, one may use them from storage for seven days at most: One may use them at most for seven days.

For one who surpasses that: It [requires] relinquishment at the eighth dawnrise. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this medicine of mine which was kept for more than seven days [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as surpassing [seven days] when it has surpassed seven days: a Nissaggiya Pācittiya.

In doubt when it has surpassed seven days: a Nissaggiya Pācittiya.

³⁷⁰ Monks are not allowed to eat the meat of certain animals, namely: humans, horses, elephants, dogs, snakes, lions, tigers, leopards, bears, and hyenas.

Perceiving it as not surpassing [seven days] when it has surpassed seven days: a Nissaggiya Pācittiya.

Perceiving it as determined when it is undetermined: a Nissaggiya Pācittiya.

Perceiving it as assigned when it is unassigned: a Nissaggiya Pācittiya.

Perceiving it as discarded when it is not discarded: a Nissaggiya Pācittiya.

Perceiving it as lost when it is not lost: a Nissaggiya Pācittiya.

Perceiving it as destroyed when it is not destroyed: a Nissaggiya Pācittiya.

Perceiving it as burned when it is not burned: a Nissaggiya Pācittiya.

Perceiving it as stolen when it is not stolen: a Nissaggiya Pācittiya.

After getting the relinquished item back, it is not to be used on [the exterior of] the body and it is not to be swallowed. It can be used in an oil lamp or as a darkener. It can be used by another monk on [the exterior of] the body, but is not to be swallowed.

Perceiving it as surpassing [seven days] when it has not surpassed seven days: a Dukkaṭa offense.

In doubt when it has not surpassed seven days: a Dukkaṭa offense.

Perceiving it as not surpassing [seven days] when it has not surpassed seven days: non-offense.

Non-offense[s]: It is determined, assigned, discarded, lost, destroyed, burned, stolen, or taken on trust within seven days; after giving it to an unordained person without expectation of [getting back] what has been relinquished, abandoned, and released, one gets it back and uses it; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #24: Acquiring a Rain-Cloth at an Improper Time

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a rain-cloth had been allowed for the monks by the Blessed One. [Some] group-of-six monks, [thinking] "A rain-cloth has been allowed by the Blessed One," sought out robe[-cloth to make] rain-cloths ahead of time. After making the [rain-cloths] ahead of time, they wore them. They bathed in the rain using their old rain-cloths. Those monks who of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will seek out robe[-cloth to make] rain-cloths ahead of time, make them ahead of time and wear them, then use their old rain-cloths when bathing in the rain?" Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... "Is it true, monks, that you sought out robe[-cloth to make] rain-cloths ahead of time, made them ahead of time and wore them, then bathed in the rain using your old rain-cloths?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, foolish men, that you will seek out robe[-cloth to make] rain-cloths ahead of time, make them ahead of time and wear them, then use your old rain-cloths when bathing in the rain? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"[Thinking] 'A month remains of the hot season,' a monk may seek out robe[-cloth to make] a rain-cloth. [Thinking] 'Half a month remains of the hot season,' after making [a rain-cloth] it can be worn. If [a monk] seeks out robe[-cloth to make] a rain-cloth [when thinking] 'More than a month remains of the hot season,' or if he makes and wears [a rain-cloth] [when thinking] 'More than half a month remains of the hot season': a Nissaggiya Pācittiya."

[Thinking] "A month remains of the hot season," a monk may seek out robe[-cloth to make] a rain-cloth: This is to be said after approaching ahead of time those people who give robe[-cloth to make] rain-cloths: "It is time for a rain-cloth. It is the occasion for a rain-cloth. Other people are also giving robe[-cloth] for rain-cloths." One is not to say, "Give me robe[-cloth] for a rain-cloth. Bring me robe[-cloth] for a rain-cloth. Make a trade for robe[-cloth] for a rain-cloth for me. Buy me robe[-cloth] for a rain-cloth."

[Thinking] 'Half a month remains of the hot season,' after making [a rain-cloth] it can be worn: After making [a rain-cloth] when half a month is left of the hot season, it can be worn.

[Thinking] "More than a month remains of the hot season": One seeks out robe[-cloth to make] a rain-cloth when there is more than a month left of the hot season: a Nissaggiya Pācittiya.

[Thinking] “More than half a month remains of the hot season”: If one makes and wears [a rain-cloth] when more than half a month remains of the hot season, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this robe[-cloth] of mine [for making] a rain-cloth was sought out when more than a month remained of the hot season; [and/or] [a rain-cloth] was made and worn when more than half a month was left of the hot season.³⁷¹ It [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as more [than a month] when more than a month remains of the hot season, one seeks out robe[-cloth to make a] rain-cloth: a Nissaggiya Pācittiya.

In doubt when more than a month remains...: a Nissaggiya Pācittiya.

Perceiving it as less [than a month] when more than a month remains...: a Nissaggiya Pācittiya.

Perceiving it as more [than half a month] when more than half a month remains of the hot season, one makes and wears [a rain-cloth]: a Nissaggiya Pācittiya.

In doubt when more than half a month remains...: a Nissaggiya Pācittiya.

Perceiving it as less [than half a month] when more than half a month remains...: a Nissaggiya Pācittiya.

One bathes naked in the rain when there is a rain-cloth [to use]: a Dukkaṭa offense.

Perceiving it as more [than a month] when less than a month remains of the hot season: a Dukkaṭa offense.

In doubt when less than a month remains of the hot season: a Dukkaṭa offense.

Perceiving it as less [than a month] when less than a month remains of the hot season: non-offense.

Perceiving it as more [than half a month] when less than half a month remains of the hot season: a Dukkaṭa offense.

In doubt when less than half a month remains of the hot season: a Dukkaṭa offense.

Perceiving it as less [than half a month] when less than half a month remains of the hot season: non-offense.

Non-offense[s]:

[Thinking] “A month remains of the hot season,” one seeks out robe[-cloth to make a] rain-cloth;

[thinking] “Half a month remains of the hot season,” one makes and wears [a rain-cloth];

[thinking] “Less than a month remains of the hot season,” one seeks out robe[-cloth to make a] rain-cloth;

³⁷¹ Although the Vibhaṅga indicates that there are two separate Nissaggiya offenses here - one for seeking out cloth, and one for making and wearing the robe - there is only one confession statement provided, which mentions both offenses. Presumably if a monk had committed only one of the two offenses he would omit the clause for the offense which he had not committed.

[thinking] "Less than half a month remains of the hot season," one makes and wears [a rain-cloth];
after seeking out robe[-cloth to make a] rain-cloth [and/or] when one has worn the rain-cloth, [if] the Rains[-retreat] is delayed, one is to put away [the rain-cloth] after washing it;
one may wear it at the [proper] occasion; for one whose robe has been stolen; for one whose robe has been lost; when there are misfortunes; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #25: Angrily Taking Back a Robe After Giving It to a Monk

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son said to his brother, the monk who was living with him: "Come, Venerable, we will leave for a journey through the countryside." "Bhante, I will not go; my robe is weak." "Come, Venerable, I will give you a robe." He gave him a robe. That monk heard, "Apparently the Blessed One will leave for a journey through the countryside." Then it occurred to that monk, "Now I will not leave for a journey through the countryside with Venerable Upananda. I will leave for a journey through the countryside with the Blessed One." Then Venerable Upananda said to that monk, "Come now, Venerable, we will leave for a journey through the countryside." "Bhante, I will not leave for a journey through the countryside with you. I will leave for a journey through the countryside with the Blessed One." "Venerable, the robe which I gave you will leave for a journey through the countryside with me." Angry and dissatisfied, he forcibly removed³⁷² it.

Then that monk reported this matter to the [other] monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son will personally give a robe to a monk then forcibly remove it on account of anger and dissatisfaction?" Then those monks, after reprimanding Venerable Upananda the Sakyan-son in many ways, reported this matter to the Blessed One... "Is it true, Upananda, that you personally gave a robe to a monk then forcibly removed it on account of anger and dissatisfaction?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, foolish man, that you will personally give a robe to a monk then forcibly remove it on account of anger and dissatisfaction? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk, after personally giving a robe to a monk, forcibly removes it or causes it to be forcibly removed, on account of anger and dissatisfaction: a Nissaggiya Pācittiya."

Any monk: ...

To a monk: To another monk.

Personally: After giving it himself.

Robe: Any robe of the six [kinds of] robe[-cloth], [even] the smallest suitable for assigning.

³⁷² *Acchindati*. Usually this has the meaning of "steals." Here, however, it appears to deal with a case where the monk has some sense of ownership, in which case it would not qualify as outright theft.

Anger and dissatisfaction: Indignant, of afflicted mind, callous.

Forcibly removes: One forcibly removes it oneself: a Nissaggiya Pācittiya.

Causes it to be forcibly removed: One commands another: a Dukkaṭa offense. When commanded once, he forcibly removes many [times]: it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, after giving this robe to a monk, it was forcibly removed by me. It [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a fully ordained person as fully ordained, one forcibly removes or causes to be forcibly removed on account of anger and dissatisfaction: a Nissaggiya Pācittiya.

In doubt when it is a fully ordained person...: a Nissaggiya Pācittiya.

Perceiving a fully ordained person as unordained...: a Nissaggiya Pācittiya.

After giving other equipment, one forcibly removes or causes to be forcibly removed on account of anger and dissatisfaction: a Dukkaṭa offense.

After giving a robe or other equipment to an unordained person, one forcibly removes or causes to be forcibly removed on account of anger and dissatisfaction: a Dukkaṭa offense.

In doubt when it is an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as unordained: a Dukkaṭa offense.

Non-offense[s]: He gives it; one takes it on trust from him; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #26: Having a Robe Sewn With Indicated Thread

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo grove, at a the squirrel's feeding-ground. Furthermore, on this occasion, [some] group-of-six monks indicated [a desire for] a lot of thread at a time of robe-making. When the robe was finished there was a lot of thread left over. Then it occurred to those group-of-six monks, “Come, Venerables, after indicating [a desire for] more thread we will have robe[-cloth] woven by weavers.” Then the group-of-six monks, after indicating [a desire for] more thread, had robe[-cloth] woven by weavers. When the robe[-cloth] was woven, there was a lot a thread left over. A second time... a third time as well, the group-of-six monks, after indicating [a desire for] more thread, had robe[-cloth] woven by weavers. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will have robe[-cloth] woven by weavers after personally indicating [a desire for] more thread?”

Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will have robe[-cloth] woven by weavers after personally indicating [a desire for] thread?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that you had robe[-cloth] woven by weavers after personally indicating [a desire for] thread?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that you will have robe[-cloth] woven by weavers after personally indicating [a desire for] thread? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk causes robe[-cloth] to be woven by weavers after personally indicating [a desire for] thread: a Nissaggiya Pācittiya.”

Any monk: ...

Personally: After indicating it himself.

Thread: Six [kinds of] thread - flax, cotton, silk, wool, jute, hemp.

By weavers: One causes it to be woven by needle-workers³⁷³: a Dukkaṭa for each undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this robe[-cloth] of mine was caused to be woven by weavers after personally indicating [a desire for] thread. It [requires] relinquishment. I relinquish it to the Saṅgha...”

³⁷³ *Pesa-kāra*. According to PED, *pesa* may be related to the verb *pimsati* (prick, embellish, embroider).

Perceiving it as caused to be woven when it was caused to be woven: a Nissaggiya Pācittiya.

In doubt when it was caused to be woven: a Nissaggiya Pācittiya.

Perceiving it as not caused to be woven when it was caused to be woven: a Nissaggiya Pācittiya.

Perceiving it as caused to be woven when it was not caused to be woven: a Dukkaṭa offense.

In doubt when it was caused to be woven: a Dukkaṭa offense.

Perceiving it as not caused to be woven when it was not caused to be woven: non-offense.

Non-offense[s]: To sew a robe, a bandage, a belt, a shoulder-strap, a bowl-bag, [or] a water-strainer; for one who has been invited by relatives; for the sake of another; by means of one's own wealth; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #27: Making Uninvited Specifications About Robe-cloth

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain man who was going abroad said to [his] wife, "After getting some thread, give it to that weaver; after causing robe[-cloth] to be woven, set it aside. When Sir Upananda has arrived, present him with the robe." A certain alms-going monk heard that man's statement as it was being spoken. Then that monk approached Venerable Upananda the Sakyan-son; after approaching, he said to Venerable Upananda the Sakyan-son, "You are of great merit, Venerable Upananda. In that place a certain man who was going abroad said to his wife, 'After getting some thread, give it to that weaver; after causing robe[-cloth] to be woven, set it aside. When Sir Upananda has arrived, present him with the robe.'" "Venerable, he is my attendant." The weaver was also Venerable Upananda the Sakyan-son's attendant. Then Venerable Upananda the Sakyan-son approached the weaver; after approaching, he said to that weaver, "Sir, this robe[-cloth] is being woven for me. Make it long and wide. Make it thick, well-woven, well-spread, well-scraped, [and] well-smoothed." "Bhante, after getting this thread they gave it to me, [saying] 'Weave robe[-cloth] using this thread.'" Bhante, it is not possible to make it long or wide or thick. Bhante, it is possible to make it well-woven, well-spread, well-scraped, [and] well-smoothed." "Come on, sir. Make it long and wide and thick. There will be no withholding of thread."³⁷⁴

Then the weaver, after wrapping the thread that had been brought on a loom, approached the woman; after approaching, he said to that woman, "Lady, there is need for thread." "Sir, weren't you told by me, 'Weave robe[-cloth] with this thread'?" "It is true, Lady, that I was told by you, 'Weave robe[-cloth] with this thread.' However, Sir Upananda said to me, 'Come on, sir. Make it long and wide and thick. There will be no withholding of thread.'" Then that woman gave as much thread as she did the first time. Venerable Upananda the Sakyan-son heard, "Apparently that man has returned from being abroad." Then Venerable Upananda the Sakyan-son approached that man's welling; after approaching, he sat on the designated seat. Then that man approached Venerable Upananda the Sakyan-son; after approaching and paying respects to Venerable Upananda the Sakyan-son, he sat to one side. When he was seated to one side, that man said to [his] wife, "Has that robe[-cloth] been woven?" "Yes, Sir, that robe[-cloth] has been woven." "Bring it. I will present Sir Upananda with the robe[-cloth]." Then, after bringing out the robe[-cloth] and giving it to [her] husband, that woman reported this matter to him. Then, after giving the robe[-cloth] to Venerable Upananda the Sakyan-son, that man denounced, criticized, and castigated: "These Sakyan-son contemplatives have great wishes, they are not contented. It is not easy to present them with robe[-cloth]. How is it that Sir Upananda will approach the weavers and make specifications about the robe[-cloth] when not previously invited by me?"

³⁷⁴ This may be an indirect command to the weaver ("Don't hold back good thread") or a statement of expectation ("The donors won't hold back good thread").

Monks heard of that man – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Upananda the Sakyan-son will approach a householder's weavers and make specifications about robe[-cloth] when not previously invited?” Then those monks, after reprimanding Venerable Upananda the Sakyan-son in many ways, reported this matter to the Blessed One... “Is it true, Upananda, that you approached a householder's weavers and made specifications about robe[-cloth] when not previously invited?” “It is true, Blessed One.” “A relative of yours, Upananda, or a non-relative?” “A non-relative, Blessed One.” “A non-relative, foolish man, does not know what is proper or improper, good or bad, for a non-relative. And you, foolish man, will approach an unrelated householder's weavers and make specifications about robe[-cloth] when not previously invited? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

“An unrelated male or female householder may cause robe[-cloth] to be woven by weavers for a monk. If that monk approaches the weavers and makes specifications about the robe[-cloth] when not previously invited, [saying] 'Sir, this robe[-cloth] is being woven for me. Make it long and wide. Make it thick, well-woven, well-spread, well-scraped, [and] well-smoothed. Perhaps we will also present something to the gentlemen.' After speaking in this way, if that monk presents something, even just a bit of alms-food: a Nissaggiya Pācittiya.”

For a monk: For the sake of the monk, after making the monk the object, desiring to clothe the monk.

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

Male householder: Anyone who lives in a house.

Female householder: Anyone who lives in a house.

By weavers: By needle-workers.

Robe: Any robe of the six [kinds of] robe[-cloth], [even] the smallest suitable for assigning.

Causes to be woven: Causes to weave.

If that monk: The monk that the robe[-cloth] is being woven for.

Not previously invited: It was not previously said, “Bhante, what kind of robe[-cloth] do you need? What kind of robe[-cloth] can I cause to be woven for you?”

Approaches the weavers: After going to [their] house, [and/or] approaching wherever [they are].

Makes specifications about the robe[-cloth]: “Sir, this robe[-cloth] is being woven for me. Make it long and wide. Make it thick, well-woven, well-spread, well-scraped, [and] well-smoothed. Perhaps we will also present something to the gentlemen.”

After speaking in this way, if that monk presents something, even just a bit of alms-food: “Alms-food” means porridge, rice, consumables, a lump of [soap-]powder, a tooth-stick, a loose thread, or even speaking Dhamma.

Because of that statement, he makes it long, wide, or thick: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, I made specifications about this robe[-cloth] after approaching weavers for an unrelated householder when not previously invited. It [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a non-relative as a non-relative, one makes specifications about robe[-cloth] after approaching weavers for an unrelated householder when not previously invited: a Nissaggiya Pācittiya.

In doubt about a non-relative...: a Nissaggiya Pācittiya.

Perceiving a non-relative as a relative...: a Nissaggiya Pācittiya.

Perceiving a relative as a non-relative: a Dukkaṭa offense.

In doubt about a relative: a Dukkaṭa offense.

Perceiving a relative as a relative: non-offense.

Non-offense[s]: For relatives; for one who has been invited; for the sake of another; by means of one's own wealth; one causes a person to weave inexpensive [cloth] when they want to weave expensive [cloth]; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #28: Keeping Emergency Cloth Beyond the Allotted Time

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain minister who was going abroad sent a messenger to the monks, [saying] “Let the Auspicious Ones come; I will give a Rains-residence [gift]³⁷⁵.” The monks, [thinking] “A Rains-residence [gift] has been allowed by the Blessed One for those who have emerged from the Rains[-retreat],” regretfully, did not go. Then that minister denounced, criticized, and castigated: “How is it that the Auspicious Ones will not come when a messenger has been sent by me? I will go to the army. It is hard to know life, it is hard to know death.” Monks heard of that minister – denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow [you] to receive and set aside robe[-cloth] [offered] in urgency.”

Furthermore, on this occasion, monks, [thinking] “It is allowed by the Blessed One to receive and set aside a robe [offered] in urgency,” after receiving robe[-cloth] [offered] in urgency, kept it past the robe-making-time. That robe[-cloth] was left wrapped in bundles on robe-poles. While visiting the [monastery's] sleeping and sitting places, Venerable Ānanda saw the robe[-cloth] left wrapped in bundles on robe-poles. After seeing this, he addressed the monks, “Venerables, why was this robe[-cloth] left wrapped in bundles on robe-poles?” “Venerable, that is our robe[-cloth], [offered] in urgency.” “But, Venerables, why was this robe[-cloth] set aside?” Then those monks reported to Venerable Ānanda why it was set aside. Venerable Ānanda denounced, criticized, and castigated: “How is it that monks, after receiving robe[-cloth] [offered] in urgency, will keep it past the robe-making-time?” Then Venerable Ānanda, after reprimanding those monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that monks, after receiving robe[-cloth] [offered] in urgency, kept it past the robe-making-time?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men, after receiving robe[-cloth] [offered] in urgency, will keep it past the robe-making-time? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If robe[-cloth] [offered] in urgency is produced for a monk when the tenth day [prior to] the Kattika full moon of the third month [of the Rains-retreat] has not yet arrived, it may be received by a monk who considers it to be [offered] in urgency. After receiving it, it is to be set aside until the robe-making-time. If he sets it aside for longer than that: a Nissaggiya Pācittiya.”

Tenth day has not yet arrived: The tenth day [prior to] Pavāraṇā has not yet arrived.

³⁷⁵ While the text merely says “Rains-residence” (*vass'āvāsika*), BoD vol.2 p.151 suggests that this may mean a “gift given during the Rains-residence,” rather than a residence itself. Given the focus of this rule – namely, appropriate times to receive gifts of cloth – this makes a fair amount of sense.

Kattika full moon of the third month [of the Rains-retreat]: [The event on] Kattika is called Pavāraṇā.

Robe[-cloth] [offered] in urgency: [The donor] wants to go to the army, wants to go abroad, is sick, or is pregnant; or faith has arisen for one who had no faith; or confidence has arisen for one who had no confidence; or if he sends a messenger to the monks [saying] “Let the Auspicious Ones come; I will give a Rains-residence [gift]” - this is called “robe[-cloth] [offered] in urgency.”

It may be received by a monk who considers it to be [offered] in urgency. After receiving it, it is to be set aside until the robe-making-time: After preparing it for recognition³⁷⁶, it is to be set aside, [thinking] “This is robe[-cloth] [offered] in urgency.”

Robe-making-time: The last month of the Rains when the *kaṭhina* has not been laid out; [or] five months³⁷⁷ when the *kaṭhina* has been laid out.

If he sets it aside for longer than that: When the *kaṭhina* has not been laid out, one keeps it past the last day of the Rains: a Nissaggiya Pācittiya. When the *kaṭhina* has been laid out, one keeps it past the day when the *kaṭhina* is withdrawn: it [requires] relinquishment. And, monks, it is to be relinquished in this way... “Bhante, this robe[-cloth] of mine which was [offered] in urgency was kept past the robe-making-time. It [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as robe[-cloth] [offered] in urgency when it is robe[-cloth] [offered] in urgency, one keeps it past the robe-making-time: a Nissaggiya Pācittiya.
In doubt when it is robe[-cloth] [offered] in urgency...: a Nissaggiya Pācittiya.
Perceiving it as robe[-cloth] not [offered] in urgency when it is robe[-cloth] [offered] in urgency...: a Nissaggiya Pācittiya.

Perceiving it as determined when it is undetermined: a Nissaggiya Pācittiya.
Perceiving it as assigned when it is unassigned: a Nissaggiya Pācittiya.
Perceiving it as discarded when it is not discarded: a Nissaggiya Pācittiya.
Perceiving it as lost when it is not lost: a Nissaggiya Pācittiya.
Perceiving it as destroyed when it is not destroyed: a Nissaggiya Pācittiya.
Perceiving it as burned when it is not burned: a Nissaggiya Pācittiya.
Perceiving it as stolen when it is not stolen: a Nissaggiya Pācittiya.

One uses robe[-cloth] [that requires] relinquishment when one has not relinquished it: a Dukkaṭa offense.
Perceiving robe[-cloth] not [offered] in urgency as robe[-cloth] [offered] in urgency: a Dukkaṭa offense.
In doubt about robe[-cloth] not [offered] in urgency: a Dukkaṭa offense.

³⁷⁶ Such as by labeling or otherwise marking it to indicate its special status.

³⁷⁷ That is, the last month of the Rains as well as the following four months, for a total of five months.

Perceiving robe[-cloth] not [offered] in urgency as robe[-cloth] not [offered] in urgency:
non-offense.

Non-offense[s]: It is determined, assigned, discarded, lost, destroyed, burned, stolen, or taken on trust within the [allotted] time; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #29: Separation From One's Robe for More Than Six Days

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, monks who had completed the Rains[-retreat] were dwelling in the forest. Bandits of the Kattika [month]³⁷⁸, [thinking] “The monks have acquired [new] possessions,” attacked them. They reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow one who is dwelling in the forest to leave any of their three robes at a [layperson's] house³⁷⁹.”

Furthermore, on this occasion, monks, [thinking] “One who is dwelling in the forest is allowed by the Blessed One to leave any of their three robes at a [layperson's] house,” left one of their three robes at a [layperson's] house and remained separated from it for more than six nights. Those robes were lost, destroyed, burned, and consumed by rats. The monks were poorly dressed; they wore coarse robes. [Other] monks said, “Venerables, why are you poorly dressed, wearing coarse robes?” Then those monks reported this matter to the [other] monks. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will leave one of their three robes at a [layperson's] house and remained separated from it for more than six nights?” Then those monks, after reprimanding them in many ways, reported this matter to the Blessed One... “Is it true, monks, that monks left one of their three robes at a [layperson's] house and remained separated from it for more than six nights?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men will leave one of their three robes at a [layperson's] house and remained separated from it for more than six nights? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“There are forest residences which are considered suspicious and dangerous. A monk who has finished the Rains[-retreat] up to the Kattika full moon and who is living at a residence of that sort may leave one of his three robes at a [layperson's] house if he desires, and if there is some reason for that monk to be separate from that robe. That monk may be separated from that robe for six nights at most. If he is separated from it for longer than that, except when authorized by the monks: a Nissaggiya Pācittiya.”

Finished the Rains[-retreat]: For one who has completed the Rains[-retreat].

Kattika full moon: The fourth month [of the rainy season] is called Kattika.

³⁷⁸ As mentioned in the previous rule, this refers to the last month of the rainy season, which is the first month after the end of the Rains-retreat.

³⁷⁹ *Antaraghare*.

There are forest residences: It is called a “forest residence” when it is at least five hundred bow[-lengths distant from a village]³⁸⁰.

Suspicious: The living-place, eating-place, standing-place, sitting-place, [or] reclining-place of bandits is seen at that monastery.

Dangerous: People are seen to have been killed, robbed, [or] beaten by bandits at that monastery or in the vicinity of that monastery.

A monk who is living at a residence of that sort: A monk living at a residence like that.

If he desires: If he wishes.

One of his three robes: A cloak, upper robe, or lower robe.

May leave [it] at a [layperson's] house: One may leave it anywhere in a village that one goes to.

And if there is some reason for that monk to be separate from that robe: There may be a reason, there may be something to be done.

That monk may be separated from that robe for six nights at most: One may be separate for at most six nights.

Except when authorized by the monks: Having set aside [a monk who is] authorized by the monks.

If he is separated from it for longer than that: At the seventh dawnrise it [requires] relinquishment. And, monks, it is to be relinquished in this way.. “Bhante, I was separated from this robe of mine for more than six nights. It [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as more [than six nights] when it is more than six nights, one is separate from [the robe], except when authorized by the monks: a Nissaggiya Pācittiya.

In doubt when it is more than six nights...: a Nissaggiya Pācittiya.

Perceiving it as less [than six nights] when it is more than six nights...: a Nissaggiya Pācittiya.

Perceiving it as released when it is not released...: a Nissaggiya Pācittiya.

Perceiving it as discarded when it is not discarded...: a Nissaggiya Pācittiya.

Perceiving it as lost when it is not lost...: a Nissaggiya Pācittiya.

Perceiving it as destroyed when it is not destroyed...: a Nissaggiya Pācittiya.

Perceiving it as burned when it is not burned...: a Nissaggiya Pācittiya.

³⁸⁰ This extended insertion is inferential. The reader is free to draw its own conclusions instead.

Perceiving it as stolen when it is not stolen...: a Nissaggiya Pācittiya.

One uses a robe [that requires] relinquishment when one has not relinquished it: a Dukkaṭa offense.

Perceiving it as more [than six nights] when it is less than six nights: a Dukkaṭa offense.

In doubt when it is less than six nights: a Dukkaṭa offense.

Perceiving it as less than six nights when it is less than six nights: non-offense.

Non-offense[s]: One is separate from it for six nights; one is separate from it for less than six nights; after being separate from it for six nights, one enters the village territory, stays there, and leaves; it is released, discarded, lost, destroyed, burned, stolen, or taken on trust within six nights; for one who is authorized by the monks; for one who is crazy; for the first offender.

Nissaggiya Pācittiya #30: Redirecting Communal Acquisitions to Oneself

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a meal accompanied by a [gift of a] robe was prepared for the Saṅgha by a certain guild, [thinking] “After feeding them, we will present them with a robe.” Then [some] group-of-six monks approached that guild; after approaching, they said to that guild, “Sir, give us these robes.” “Bhante, we will not give them.” This is our annual meal accompanied by a robe for the Saṅgha.” “Venerable, the Saṅgha has many donors; the Saṅgha has many meals. We depend on you; we look to you; we live here. If you do not give to us, then who now will give to us? Sir, give us these robes.” Then that guild, being pressured by the group-of-six monks, gave the robe that had been prepared to the group-of-six monks and served the [rest of the] Saṅgha with a meal. Those monks who knew that a meal accompanied by a robe had been prepared for the Saṅgha but did not know that the robe had been given to the group-of-six monks said to them, “Sir, offer the robe for the Saṅgha.” “Bhante, there isn't one. The group-of-six gentlemen redirected the robe that had been prepared to themselves.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that the group-of-six monks will knowingly redirect to themselves an acquisition allocated to the Saṅgha?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that you knowingly redirected to yourselves an acquisition allocated to the Saṅgha?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that you will knowingly redirect to yourselves an acquisition allocated to the Saṅgha? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk knowingly redirects to himself an acquisition allocated to the Saṅgha: a Nissaggiya Pācittiya.”

Any monk: ...

Knows: He knows himself, or others report to him, or he³⁸¹ reports it.

Saṅgha: Given [or] left behind for the community.

Acquisition: Robes, almsfood, sleeping and sitting places, supports for illness, [or] medicinal supplies; even just a lump of powder, a tooth-stick, [or] a loose thread.

Allocated: It was spoken, “We will give, we will act.”

³⁸¹ The “he” in this third clause probably refers to the donor rather than the offending monk.

One redirects it to oneself: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. And, monks, it is to be relinquished in this way... “Bhante, I knowingly redirected to myself this acquisition allocated to the Saṅgha. It [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as allocated when it is allocated, one redirects it to oneself: a Nissaggiya Pācittiya.

In doubt when it is allocated...: a Dukkaṭa offense.

Perceiving it as not allocated when it is allocated...: non-offense.

One redirects to another Saṅgha or to a shrine an item allocated to a Saṅgha: a Dukkaṭa offense.

One redirects to another shrine, a Saṅgha, or an individual an item allocated to a shrine: a Dukkaṭa offense.

One redirects to another individual, a Saṅgha, or a shrine an item allocated to an individual: a Dukkaṭa offense.

Perceiving it as allocated when it is not allocated: a Dukkaṭa offense.

In doubt when it is not allocated: a Dukkaṭa offense.

Perceiving it as not allocated when it is not allocated: non-offense.

Non-offense[s]: When being asked, “Where [should] we give?” one says, “Give where one worthy of a gift would obtain it, or where it would be used for restoration work, or where it might last a long time, or wherever your mind feels confident”; for one who is crazy; for the first offender.

[Questioning]

Venerables, the thirty cases [requiring] relinquishment and confession have been recited.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.

Pācittiya

Pācittiya #1: Deliberate False Speech

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, Hatthaka the Sakyan-son was involved in a dispute. Conversing with [non-Buddhist] sectarians, he approved what he had denied, he denied what he had approved, he evaded one issue by [raising] another, he spoke deliberate lies, and he broke an agreement he had previously made. The sectarians denounced, criticized, and castigated: “How is it that Hatthaka the Sakyan-son, when conversing with us, will approve what he had denied, deny what he had approved, evade one issue by [raising] another, speak deliberate lies, and break an agreement he had previously made?”

The [other] monks heard of those sectarians denouncing, criticizing, and castigating. Then those monks approached Hatthaka the Sakyan-son; after approaching Hatthaka the Sakyan-son they said: “Is it true that you, Venerable Hatthaka, approved what you had denied, denied what you had approved, evaded one issue by [raising] another, spoke deliberate lies, and broke an agreement you had previously made?” “These sectarians, Venerables, are to be defeated by any means whatsoever - victory is absolutely not to be given to them.” Those monks who were of few wishes, contented, modest, conscientious, desirous of training, denounced, criticized, and castigated: “How is it that Hatthaka the Sakyan-son, when conversing with sectarians, will approve what he had denied, deny what he had approved, evade one issue by [raising] another, speak deliberate lies, and break an agreement he had previously made?”

Then those monks, having reprimanded Hatthaka the Sakyan-son in various ways, reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having convoked the community of monks, questioned Hatthaka the Sakyan-son: “Is it true that you, Hatthaka, approved what you had denied, denied what you had approved, evaded one issue by [raising] another, spoke deliberate lies, and broke an agreement you had previously made?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded [him]: “[This is] inappropriate, foolish man; unsuitable, improper, not like a contemplative, not allowable, not to be done. How is it that you, foolish man, when conversing with sectarians, will approve what you had denied, deny what you had approved, evade one issue by [raising] another, speak deliberate lies, and break an agreement you had previously made? This is not, foolish man, for the faith of the faithless, or for the increase of the faithful. This, foolish man, is for the faithlessness of the faithless, and for the wavering of some of the faithful. And thus, monks, you may recite this training rule --

“In deliberate³⁸² false speech: a Pācittiya.”

³⁸² *Sampajāna*. Clearly knowing, clearly comprehending.

Deliberate false speech: Devoted to deception – word, song, way of speaking, utterance, verbal behavior, intimation, the eight ignoble modes of speech – unseen: “it was seen by me”; unheard: “it was heard by me”; unsensed: “it was sensed by me”; uncognized: “it was cognized by me”; seen: “it was not seen by me”; heard: “it was not heard by me”; sensed: “it was not sensed by me”; cognized: “it was not cognized by me”.

Unseen: Not seen by the eye.

Unheard: Not heard by the ear.

Unsensed: Not smelled by the nose, not tasted by the tongue, not touched by the body.

Uncognized: Not cognized by the mind.

Seen: Seen by the eye.

Heard: Heard by the ear.

Sensed: Smelled by the nose, tasted by the tongue, touched by the body.

Cognized: Cognized by the mind.

By three factors, for the speaker of the deliberate lie “It was seen by me” regarding what was not seen, there is a Pācittiya offense – [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me.”

By four factors, for the speaker of the deliberate lie “It was seen by me” regarding what was not seen, there is a Pācittiya offense – [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint.

By five factors, for the speaker of the deliberate lie “It was seen by me” regarding what was not seen, there is a Pācittiya offense – [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance.

By six factors, for the speaker of the deliberate lie “It was seen by me” regarding what was not seen, there is a Pācittiya offense – [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance, [6] producing a false inclination.

By seven factors, for the speaker of the deliberate lie “It was seen by me” regarding what was not seen, there is a Pācittiya offense – [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance, [6] producing a false inclination, [7] producing a false condition.

By three factors, for the speaker of the deliberate lie “It was heard by me” regarding what was not heard... *{etc. for all seven factors, for all eight ignoble ways of speech}*

By seven factors, for the speaker of the deliberate lie “It was not cognized by me” regarding what was cognized, there is a Pācittiya offense - [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance, [6] producing a false inclination, [7] producing a false condition.

By three factors, for the speaker of the deliberate lie “It was heard by me” regarding the seen... *{etc. for all seven factors}*... “It was sensed by me” regarding the seen... “It was cognized by me” regarding the seen, there is a Pācittiya offense... “It was heard and sensed by me” regarding the seen... “It was heard and cognized by me” regarding the seen... “It was heard, sensed, and cognized by me” regarding the seen, there is a Pācittiya offense... *{etc. for all combinations}*

By three factors, for the speaker of a deliberate lie, when doubtful about the seen, when the seen does not apply, when one does not remember the seen, one has forgotten the seen... *{etc. for heard, sensed, cognized, and combinations thereof}* there is a Pācittiya offense. By four factors... seven factors... *{etc.}*

Non-offense[s]: One speaks quickly³⁸³; one speaks hurriedly.

(One speaks quickly: One speaks without consideration.)

(One speaks hurriedly: Thinking “I will say this,” one says something different.)

For one who is insane; and for the first offender.

³⁸³ *Davā* - here rendered “quickly” - can also mean “playfully”. Thus this could refer either to joking, or to speaking too fast to know what one is saying. As the second factor - *ravā* - means “swiftly” or “hurriedly”, it may be redundant to translate both as referring to speed of speech, thus implying that *davā* could here be used in the sense of “playfully”.

Pācittiya #2: Abusive Speech

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, group-of-six monks were quarreling with well-behaved³⁸⁴ monks, abusing the well-behaved monks - by birth, by name, by clan, by work, by craft, by illness, by characteristic, by defilement, and by offenses; they abused and reviled [them] with base insults. Those monks who were of few wishes, contented, modest, conscientious, desirous of training, denounced, criticized, and castigated: "How is it that group-of-six monks, quarreling with well-behaved monks, will abuse well-behaved monks - by birth, by name, by clan, by work, by craft, by illness, by characteristic, by defilement, and by offenses; [how is it that] they will abuse and revile [them] with base insults?"

Then those monks, having reprimanded the group-of-six monks in various ways, reported this matter to the Blessed One... having reprimanded them... having given a Dhamma-talk, he addressed the monks:

"In a former time, monks, at Takkasilā, there was a bull named Nandivīsāla who belonged to a certain brahmin. Then, monks,³⁸⁵ the bull Nandivīsāla said to that brahmin: "Go, brahmin, make a wager with a banker, using a thousand [coins] - 'my bull can advance [even] when tied to a hundred carts.'" That brahmin made a wager with a banker, using a thousand - 'my bull can advance [even] when bound to a hundred carts.' That brahmin, having bound together a hundred carts and yoked them to the bull Nandivīsāla, said "Go, Hornless; carry on, Hornless." The bull Nandivīsāla just stood there. The brahmin, having lost a thousand, became downcast. The bull Nandivīsāla said "For what reason, brahmin, are you downcast?" "Because I, sir, have lost a thousand through you." "For what reason, then, brahmin, did you disgrace me - one who is not hornless - with the term 'hornless'? Go, brahmin, make a wager with a banker, using two thousand - 'my bull can advance [even] when bound to a hundred carts.' And don't disgrace me - one who is not hornless - with the term 'hornless'." That brahmin made a wager with a banker, using two thousand - 'my bull can advance [even] when bound to a hundred carts.' That brahmin, after binding together a hundred carts and yoking them to the bull Nandivīsāla, said "Keep going, Auspicious One; carry on, Auspicious One." The bull Nandivīsāla advanced, bound to a hundred carts.

One may speak just what is pleasing, not what is displeasing at any time.
For one who spoke what was pleasing, he drew a heavy load.
He acquired wealth, and by that was satisfied.

Then, also, monks, cursing and despising were displeasing. Why would cursing and despising now be pleasing? This is not, monks, for the faith of the faithless... and thus, monks, you may recite this training rule:

³⁸⁴ *Pesala*.

³⁸⁵ The phrase "Then, monks..." is repeated at the beginning of every sentence in this story. All repetitions after the first have been omitted for the sake of brevity.

“In abusive speech: a Pācittiya.”

Abusive speech: By ten factors one abuses – by birth, by name, by clan, by work, by craft, by illness, by characteristic, by defilement, by offense, and by insult.

Birth: Two [kinds of] birth – base³⁸⁶ birth and exalted³⁸⁷ birth.

Base birth: Outcast birth, basket-weaver³⁸⁸ birth, hunter birth, cartwright birth, refuse-remover birth. This is called “base birth.”

Exalted birth: Khattiya³⁸⁹ birth, brahmin birth. This is called “exalted birth.”

Name: Two [kinds of] name – base name and exalted name.

Base name: avakaṇṇaka, javakaṇṇaka, dhaniṭṭhaka, saviṭṭhaka, kulavaḍḍhaka³⁹⁰; or that which in any country is thought low of, despised, disdained, reviled, disrespected – this is called “base name.”

Exalted name: Connected with the Buddha, connected with the Dhamma, connected with the Saṅgha; or that which in any country is not thought low of, not despised, not disdained, not reviled, respected – this is called “exalted name.”

Clan: Two [kinds of] clan – base clan and exalted clan.

Base clan: Kosiya clan, Bhāradvāja clan; or that which in any country is thought low of, despised, disdained, reviled, disrespected – this is called “base clan.”

Exalted clan: Gotama clan, Moggallāna clan, Kaccāna clan, Vāsiṭṭha clan; or that which in any country is not thought low of, not despised, not disdained, not reviled, respected – this is called “exalted clan.”

Work: Two [kinds of] work – base work and exalted work.

Base work: Storage-person work, flower-discarder³⁹¹ work; or that which in any country is thought low of, despised, disdained, reviled, disrespected – this is called “base work.”

Exalted work: Agriculture, trade, cowherding; or that which in any country is not thought low of, not despised, not disdained, not reviled, respected – this is called “exalted work.”

Craft: Two [kinds of] craft – base craft and exalted craft.

Base craft: Basketmaker-craft, potter-craft, weaver-craft, tanner-craft, barber-craft; or that which in any country is thought low of, despised, disdained, reviled, disrespected – this is called “base craft.”

³⁸⁶ *Hīna* – base, inferior, contemptible. Literally, “diminished.”

³⁸⁷ *Ukkaṭṭha* – exalted, glorious, prominent. Literally, “raised up.”

³⁸⁸ *Veṇa*. Basket-maker, bamboo-worker.

³⁸⁹ *Khattiya*. Warriors, aristocrats, rulers.

³⁹⁰ The exact meaning of these five names has been lost in time, along with any emotive force they may once have carried. By context one may presume that they were demeaning terms of address at the Buddha's time.

³⁹¹ *Puppha* (flower) *chaḍḍaka* (discarder). CPD suggests this may mean “privy-cleaner.”

Exalted craft: Calculating, accounting, writing; or that which in any country is not thought low of, not despised, not disdained, not reviled, respected – this is called “exalted craft.”

Also, all illnesses are base, except perhaps diabetes is exalted.

Characteristic: Two [kinds of] characteristic – base characteristic and exalted characteristic.

Base characteristic: Too tall, too short, too dark, too light, that is called “base characteristic.”

Exalted characteristic: Not too tall, not too short, not too dark, not too light, that is called “exalted characteristic.”

Also, all defilements are base.

Also, all offenses are base, except perhaps the attainment of stream-entry³⁹² is exalted.

Insult: Two [kinds of] insults: base insult and exalted insult.

Base insult: “You are a camel”, “you are a sheep”, “you are a cow”, “you are an ass”, “you are an animal”, “you belong in hell”, “there is no good fate for you”, “only bad fate is expected for you”; by the application of “ya” or “bha”³⁹³; “you are a penis”, “you are a vagina”; this is called “base insult.”

Exalted insult: “You are wise”, “you are competent”, “you are intelligent”, “you are very learned”³⁹⁴, “you are a Dhamma-speaker”, “there is no bad fate for you”, “only good fate is expected for you”; this is called “exalted insult.”

{Method #1}

An ordained³⁹⁵ person – desiring to abuse, desiring to revile, desiring to cause shame – speaks base [words] to a base ordained person – an outcast, weaver, hunter, cartwright, or refuse-remover:³⁹⁶ one says, “You are an outcast, you are a weaver, you are a hunter, you are a cartwright, you are a refuse-remover;” an offense by speech³⁹⁷, a Pācittiya by speech.

An ordained person – desiring to abuse, desiring to revile, desiring to cause shame – speaks base [words] to an exalted ordained person – khattiya or brahmin: one says, “You

³⁹² All offenses (*āpatti*) except stream-entry (*sotāpatti*). This Pāli pun is more or less unreproducible in English.

³⁹³ Apparently at the time of the Buddha these were diminutive and disparaging forms of address. I.B. Horner suggests that they were applied to the end of the name of the person that one is insulting.

³⁹⁴ *Bahussuta*. Literally “much-heard” – one who has learned much.

³⁹⁵ *Upasampanna*. One who has had *upasampadā* – full ordination as a bhikkhu or bhikkhuni.

³⁹⁶ This refers to the person's caste (born into a refuse-remover family) rather than to the person's current occupation.

³⁹⁷ *Vācā*. This may also be rendered “statement” – i.e., one offense incurred for each statement made.

are an outcast, you are a weaver, you are a hunter, you are a cartwright, you are a refuse-remover;" an offense by speech, a Pācittiya by speech.

An ordained person - desiring to abuse, desiring to revile, desiring to cause shame - speaks exalted [words] to a base ordained person - an outcast, weaver, hunter, cartwright, or refuse-remover: one says, "You are a khattiya, you are a brahmin;" an offense by speech, a Pācittiya by speech.

An ordained person - desiring to abuse, desiring to revile, desiring to cause shame - speaks exalted [words] to an exalted ordained person - a khattiya or a brahmin: one says, "You are a khattiya, you are a brahmin;" an offense by speech, a Pācittiya by speech.

...{As above for each of the ten kinds of verbal abuse}...

An ordained person - desiring to abuse, desiring to revile, desiring to cause shame - speaks exalted [words] to an exalted ordained person - one who is wise, competent, intelligent, very learned, a Dhamma-speaker: one says, "You are wise, you are competent, you are intelligent, you are very learned, you are a Dhamma-speaker, there is no bad fate for you, only good fate is expected for you;" an offense by speech, a Pācittiya by speech.

{Method #2}

An ordained person - desiring to abuse, desiring to revile, desiring to cause shame - speaks thus to an ordained person, "There are those here who are outcasts, weavers, hunters, cartwrights, refuse-removers;" an offense by speech, a Dukkaṭa by speech.

...{As above for each of the ten kinds of verbal abuse}...

{Method #3}

An ordained person - desiring to abuse, desiring to revile, desiring to cause shame - speaks thus to an ordained person, "Perhaps there are some outcasts, weavers, hunters, cartwrights, refuse-removers here;" an offense by speech, a Dukkaṭa by speech.

...{As above for each of the ten kinds of verbal abuse}...

{Method #4}

An ordained person - desiring to abuse, desiring to revile, desiring to cause shame - speaks thus to an ordained person, "We are not outcasts, weavers, hunters, cartwrights, refuse-removers;" an offense by speech, a Dukkaṭa by speech.

...{As above for each of the ten kinds of verbal abuse}...

{To an unordained person}

An ordained person - desiring to abuse, desiring to revile, desiring to cause shame - speaks base [words] to a base unordained³⁹⁸ person - an outcast, weaver, hunter, cartwright, or refuse-remover: one says, "You are an outcast, you are a weaver, you are a hunter, you are a cartwright, you are a refuse-remover;" an offense by speech, a Dukkaṭa by speech.

...{As above for each of the ten kinds of verbal abuse, using any of the four methods listed above}...

{Wrong Speech}

An ordained person - not desiring to abuse, not desiring to revile, not desiring to cause shame, desiring to be playful³⁹⁹ - speaks base [words] to a base ordained person - an outcast, weaver, hunter, cartwright, or refuse-remover: one says, "You are an outcast, you are a weaver, you are a hunter, you are a cartwright, you are a refuse-remover;" an offense by speech, a Dubbhāsita by speech.

...{As above for each of the ten kinds of verbal abuse, using any of the four methods listed above}...

An ordained person - not desiring to abuse, not desiring to revile, not desiring to cause shame, desiring to joke - speaks base [words] to a base unordained person - an outcast, weaver, hunter, cartwright, or refuse-remover: one says, "You are an outcast, you are a weaver, you are a hunter, you are a cartwright, you are a refuse-remover;" an offense by speech, a Dubbhāsita by speech.

...{As above for each of the ten kinds of verbal abuse, using any of the four methods listed above}...

Non-offense[s]: For one devoted to benefit; for one devoted to Dhamma; for one devoted to instructing; for one who is crazy; for one of deranged mind; for one tormented by pain; and for the first offender.

³⁹⁸ *Anupasampanna*. Ie, not a bhikkhu or bhikkhunī.

³⁹⁹ *Davakamyatā*. For example, as a joke. Literally, "from a desire" (*kamyatā*) "to play" (*dava*)

Pācittiya #3: Maliciousness towards a Monk

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, group-of-six monks were focusing malice on quarrelsome, disputatious, contentious monks; what they heard of these ones, they declared to those ones, for the division⁴⁰⁰ of these ones; what they heard of those ones, they declared for these ones, for the division of those ones. By means of this, unarisen quarreling arose, and arisen quarreling became intensified and tended towards abundance. Those monks who were of few wishes... denounced, criticized, and castigated: "How is that group-of-six monks will focus malice on quarrelsome, disputatious, contentious monks; what they hear of these ones, they will declare for those ones, to cause the breaking off of these ones; what they hear of those ones, they will declare for these ones, to cause the breaking off of those ones! By means of this, unarisen quarreling arises, and arisen quarreling intensifies and tends towards abundance." Then those monks, having reprimanded the group-of-six monks in various ways, reported this matter to the Blessed One... "Is it true that you, monks, focus malice on quarrelsome, disputatious, contentious monks... *{as above}*?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will focus malice on quarrelsome, disputatious, contentious monks! ...This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"In maliciousness⁴⁰¹ towards a monk: a Pācittiya."

Maliciousness: By means of two factors there is maliciousness - desiring endearment⁴⁰² or intending [to cause] division. By means of ten factors one focuses malice - from birth, from name, from clan, from work, from craft, from illness, from characteristic, from defilement, from offense, from insult.

Name: ...*{analysis as per Pācittiya #2 for all ten factors}*

An ordained⁴⁰³ person, having heard [the words] of an ordained person, focuses malice [by saying] to [another] ordained person: "Such-name⁴⁰⁴ says 'That is an outcast, a weaver, a hunter, a cartwright, a refuse-remover'"; an offense by speech, a Pācittiya by speech.

...{as above for every form of insult listed in Pc2}...

⁴⁰⁰ *Bheda*. "Break." Often rendered in more extreme contexts as "schism." The most extreme form - *saṅghabheda* - is one of the five irreconcilable sins, along with patricide, matricide, killing an arahant, and injuring a Buddha.

⁴⁰¹ *Pesuṇṇe*. Maliciousness; abstract form of *piṣuṇa* (malice). Occasionally described as "slander"; however, as the analysis makes clear, this includes cases where one uses true statements with malicious intent.

⁴⁰² *Piya*. Amiable, beloved, dear.

⁴⁰³ *Upasampanna*. A bhikkhu or bhikkhunī.

⁴⁰⁴ *Itthannāma*. Ie, the name of whoever one is spreading malicious speech about.

An ordained person, having heard [the words] of an ordained person, focuses malice [by saying] to [another] ordained person: “Such-name says 'There are outcasts, weavers, hunters, cartwrights, refuse-removers', he does not say anything else, he says just this”; an offense by speech, a Dukkaṭa by speech.

...{as above for every form of insult listed in Pc2}...

An ordained person, having heard [the words] of an ordained person, focuses malice [by saying] to [another] ordained person: “Such-name says 'Perhaps there are some outcasts, weavers, hunters, cartwrights, refuse-removers here', he does not say anything else, he says just this”; an offense by speech, a Dukkaṭa by speech.

...{as above for every form of insult listed in Pc2}...

An ordained person, having heard [the words] of an ordained person, focuses malice [by speaking] to an ordained person: an offense by speech, a Pācittiya by speech.

An ordained person, having heard [the words] of an ordained person, focuses malice [by speaking] to an unordained⁴⁰⁵ person: an offense by speech, a Dukkaṭa by speech.

An ordained person, having heard [the words] of an unordained person, focuses malice [by speaking] to an ordained person: an offense by speech, a Dukkaṭa by speech.

An ordained person, having heard [the words] of an unordained person, focuses malice [by speaking] to an unordained person: an offense by speech, a Dukkaṭa by speech.

Non-offense[s]: For one not desiring endearment; for one not intending division; for one who is crazy; for the first offender.

⁴⁰⁵ *Anupasampanna*. This includes novices, trainees, and postulants; anyone who is not a bhikkhu or bhikkhuni.

Pācittiya #4: Causing an Unordained Person to Recite Dhamma Line-by-Line

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, group-of-six monks were causing lay disciples to recite⁴⁰⁶ Dhamma line-by-line⁴⁰⁷. The lay disciples dwelt without respect, deference, or courtesy for the monks. Those monks who were of few wishes... denounced, criticized, and castigated:, “How is that group-of-six monks will cause lay disciples to recite Dhamma line-by-line! The lay disciples dwell without respect, deference, or courtesy for the monks.” Then those monks, having reprimanded the group-of-six monks in various ways, reported this matter to the Blessed One... “Is it true that you, monks, cause lay disciples to recite Dhamma line-by-line?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will cause lay disciples to recite Dhamma line-by-line! The lay disciples dwell without respect, deference, or courtesy for the monks. This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk causes an unordained person to recite Dhamma line-by-line: a Pācittiya.”

Any monk: ...

Unordained: Having set aside monk {*bhikkhu*} and nun {*bhikkhuni*}, the remainder is called “unordained”.

Line-by-line: By line, by word, by syllable, by correlation.

By line: Having started together, they finish together.

By word: Having started separately, they finish together.

By syllable: Saying “*Rupaṃ aniccaṃ*”, one prompts “*Ru...*”

By correlation: Saying “*Rupaṃ aniccaṃ*”, one causes [the other] to say “*Vedanā aniccā*”.

By line, by word, by syllable, by correlation - all that is called “line-by-line”.

Dhamma: Spoken by the Buddha, spoken by a disciple, spoken by a sage⁴⁰⁸, spoken by a deva; connected with benefit⁴⁰⁹, connected with Dhamma.

⁴⁰⁶ *Vāceti*. Literally, “causes to speak” or “causes to recite”. This appears to refer to having them memorize Dhamma.

⁴⁰⁷ *Padaso*. This can also mean “sentence by sentence” or “stanza by stanza”.

⁴⁰⁸ *Isi* (Sanskrit *ṛṣi/rishi*).

⁴⁰⁹ *Attha*. An enormously multifaceted word. Benefit, purpose, aim, advantage, goal, meaning, wealth, affair, matter, etc. This can refer either to ordinary matters or to the loftiest (all the way up to Nibbāna), particularly when used in the context of Dhamma.

Causes to recite: One causes to recite by line⁴¹⁰, in each line there is a Pācittiya offense.
One causes to recite by syllable, in each syllable there is a Pācittiya offense.

Perceiving an unordained person as unordained, one causes [that person] to recite
Dhamma line-by-line: a Pācittiya offense.

In doubt about an unordained person... *[etc.]* ...a Pācittiya offense.

Perceiving an unordained person as ordained... *[etc.]* ...a Pācittiya offense.

Perceiving an ordained person as unordained, a Dukkaṭa offense.

In doubt about an ordained person, a Dukkaṭa offense.

Perceiving an ordained person as ordained, non-offense.

Non-offense[s]: One makes [another] recite together; one rehearses together; one prompts someone who is speaking a composition they are mostly familiar with; one prompts someone who is reciting; for one who is crazy; for the first offender.

⁴¹⁰ *Padena*. This could also be rendered “by word”.

Pācittiya #5: Sharing a Sleeping-area with an Unordained Person

On this occasion the Buddha, the Blessed One, was dwelling at Ālavī, at the Aggālava Shrine. Furthermore, on this occasion, lay disciples came to the park to hear the Dhamma. When they had spoken the Dhamma, the senior⁴¹¹ monks went to their own dwellings. The junior⁴¹² monks slept right there in the attendance-hall with the lay disciples - mindfulness forgotten, without clear comprehension, naked, mumbling⁴¹³, snoring. The lay disciples denounced, criticized, and castigated: “How is that the Auspicious Ones will sleep with mindfulness forgotten, without clear comprehension, naked, mumbling, snoring!” The monks heard of those lay disciples denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is that monks will use the same sleeping-area⁴¹⁴ with unordained people!” Then those monks, having reprimanded the junior monks in various ways, reported this matter to the Blessed One... “Is it true, monks, that monks used the same sleeping-area with unordained people?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men will use the same sleeping-area with unordained people! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk uses the same sleeping-area with an unordained person: a Pācittiya.”

And thus this training-rule was designated for the monks by the Blessed One.

Then the Blessed One, having dwelt at Ālavī as long as he wished, left on a journey towards Kosambī. Traveling gradually, he arrived at Kosambī. There the Blessed One dwelled at Kosambī at Badarika Park. The monks said to Venerable Rāhula, “Venerable Rāhula, a training-rule has been designated by the Blessed One - 'A sleeping-area is not to be shared with an unordained person'. Find a sleeping-area, Venerable Rāhula.” Then Venerable Rāhula, not obtaining a sleeping-area, slept in the latrine⁴¹⁵. Then the Blessed One, having arisen during the night near dawn, approached the latrine; having approached, he coughed⁴¹⁶. Venerable Rāhula also coughed. “Who is here?” “I, Blessed One; Rāhula.” “Rāhula, why are you seated here?” Then Venerable Rāhula reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: “Monks, I allow [you] to share a sleeping-area with an unordained person for two or three nights. And thus, monks, you may recite this training rule:

⁴¹¹ *Thera*. Generally used specifically for monks of 10 or more years, though occasionally used in the Canon to mean any well-learned, experienced, competent monk.

⁴¹² *Navaka*. Lit. “one who is new.” Generally used for monks of less than 5 years.

⁴¹³ *Vikūjamāna*. PED: “warbling, cooing”.

⁴¹⁴ *Seyya*.

⁴¹⁵ *Vaccakuṭi*. Lit. “excrement-hut”.

⁴¹⁶ *Ukkāsi*. This could also be rendered “cleared his throat”.

“If any monk uses the same sleeping-area with an unordained person for more than two or three nights: a Pācittiya.”

Any monk: ...

Unordained person: Having set aside monk, the remainder is called “unordained”.⁴¹⁷
More than two or three nights: Exceeding two or three nights.

With: Together.

Sleeping-area: Entirely roofed⁴¹⁸, entirely walled⁴¹⁹, mostly roofed, mostly walled.

Uses a sleeping-area: On the fourth day, when the sun has disappeared -
When an unordained person has lain down, a monk lies down: a Pācittiya offense.
When a monk has lain down, an unordained person lies down: a Pācittiya offense.
Or both lie down: a Pācittiya offense.
Having stood up, they lie down again: a Pācittiya offense.

Perceiving an unordained person as unordained, one uses the same sleeping-area for more than two or three nights: a Pācittiya offense.

In doubt about an unordained person, one uses the same sleeping-area...: a Pācittiya offense.

Perceiving an unordained person as ordained, one uses the same sleeping-area...: a Pācittiya offense.

Half-covered, half-walled: a Dukkaṭa offense.

Perceiving an ordained person as unordained: a Dukkaṭa offense.

In doubt about an unordained person: a Dukkaṭa offense.

Perceiving an ordained person as ordained: non-offense.

Non-offense[s]: One stays for two or three nights; one stays for less than two or three nights; after staying for two nights and leaving before dawn [at the end] of the third night, one stays again; entirely roofed, entirely unwalled; entirely walled, entirely unroofed; mostly unroofed, mostly unwalled; when an unordained person has lain down a monk sits; when a monk has lain down an unordained person sits; or both sit; for one who is crazy; for the first offender.

⁴¹⁷ Note that in this rule, unlike the previous ones, “ordained” includes only bhikkhus (and not bhikkhunīs).

⁴¹⁸ *Channa*. Lit. “covered”. Ie, it doesn't need to be a permanent roof; any covering (such as a tarp) would suffice.

⁴¹⁹ *Parichanna*. Lit. “wrapped around” or “enveloped”. Again, a temporary 'wall' would suffice.

Pācittiya #6: Sharing a Sleeping-area with a Woman

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Anuruddha was in the countryside among the Kosalans, going to Sāvatti, when he came to a certain village at night. In that village a certain woman had designated a resthouse. Then Venerable Anuruddha approached that woman; after approaching, he said to that woman, "Sister, if it is not a burden for you, we might stay one night in the resthouse." "You may stay, Bhante." Other travelers also approached that woman; having approached, they said to that woman, "Mistress, if it not a burden for you, we might stay one night in the resthouse." "Sir, a contemplative⁴²⁰ has come first; if he allows it, you may stay." Then those travelers approached Venerable Anuruddha; having approached, they said to Venerable Anuruddha, "Bhante, if it is not a burden for you, we might stay one night in the resthouse." "You may stay, sirs."

That woman was enamored with the sight of Venerable Anuruddha. That woman approached Venerable Anuruddha; after approaching, she said to Venerable Anuruddha, "Bhante, the gentleman will not dwell comfortably crowded with these people. It would be very good, Bhante, if I were to prepare a bed in the interior for the gentleman." Venerable Anuruddha accepted with silence. Then that woman, having prepared a bed in the interior for Venerable Anuruddha, made up with ornaments, scented with fragrances, she approached Venerable Anuruddha; having approached, she said to Venerable Anuruddha, "Bhante, the gentleman is shapely, attractive, pleasant; and I am shapely, attractive, pleasant. It would be very good, Bhante, if I were to be the gentleman's wife." When this was said, Venerable Anuruddha was silent. A second time... a third time the woman said to Venerable Anuruddha, "Bhante, the gentleman is attractive, good-looking, pleasant; and I am shapely, attractive, pleasant. It would be very good, Bhante, if the gentleman were to accept this bed, as well as all [my] wealth." A third time, also, Venerable Anuruddha was silent.

Then the woman, having cast aside her garment, walked, stood, sat, and laid down in front of Venerable Anuruddha. Then Venerable Anuruddha, having restrained his faculties, neither looked at nor addressed that woman. Then the woman thought, "How wonderful, how marvelous! Many people send for me with a hundred or a thousand [units of money]. Yet this contemplative - being begged by me himself - does not wish to accept this bed and all [my] wealth." After putting on her garment and prostrating herself at Venerable Anuruddha's feet, she said to Venerable Anuruddha, "A transgression overcame me, Bhante; I acted foolishly, insanely, unskillfully. Bhante, may the gentleman accept my transgression as a transgression, for the sake of restraint in the future." "Certainly you, sister, were overcome by a transgression, and acted foolishly, insanely, unskillfully. And since you, sister, saw the transgression as a transgression, and made amends according to Dhamma, we accept that for you. For this is growth, sister, in the disciple of the noble

⁴²⁰ *Samāna*. Etymologies for this word indicate either "peaceful" or "world-weary" as a literal rendering.

ones; one who, having seen a transgression as a transgression, makes amends according to Dhamma, and attains restraint in the future.”

At the end of the night, having served and satisfied Venerable Anuruddha with a variety of excellent food using her own hands, when Venerable Anuruddha had eaten and washed his hand and bowl, the woman paid respects to him and sat to one side. When she was seated to one side, Venerable Anuruddha instructed⁴²¹, encouraged, energized, and gladdened her with a Dhamma-talk. Then that woman - instructed, encouraged, energized, and gladdened by Venerable Anuruddha with a Dhamma-talk - said to Venerable Anuruddha, “Splendid⁴²², Bhante, splendid, Bhante! Just as, Bhante, the overturned might be set upright, or the concealed might be revealed, or the path might be described for one who is confused, or one may bring an oil-lamp into the darkness so those with eyes will see forms; just like that the Dhamma is made known by Sir Anuruddha in various ways. Bhante, I go for the refuge to the Blessed One, and the Dhamma, and the Bhikkhu-Saṅgha. May the gentleman remember me as a lay disciple who has taken refuge from today onward, as long as life lasts.”

Then Venerable Anuruddha, having gone to Sāvatti, reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Anuruddha will use the same sleeping-area with a woman!” Then those monks, having reprimanded Venerable Anuruddha in various ways, reported this matter to the Blessed One... “Is it true that you, Anuruddha, used the same sleeping-area with a woman?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, Anuruddha, will use the same sleeping-area with a woman! This is not, Anuruddha, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk uses the same sleeping-area with a woman: a Pācittiya.”

Any monk: ...

Woman: A female human, not a spirit⁴²³, not a ghost⁴²⁴, not an animal; even a girl born that day, just with so an older one.

With: Together.

Sleeping-area: Entirely roofed, entirely walled, mostly roofed, mostly walled.

Uses a sleeping-area: When the sun has disappeared -
When a woman has lain down, a monk lies down: a Pācittiya offense.

⁴²¹ *Sandassesi*. Lit. “made him/her see”.

⁴²² *Abhikkanta*. Lit. “Surpassing”.

⁴²³ *Yakkha*. In the canon, this broad term is used for everything from the lowest kinds of spirits up to very high, exalted celestial beings (even Sakka, the “Lord of Devas”, is occasionally referred to as a *Yakkha*). In post-canonical literature it came to be used specifically for hostile spirits.

⁴²⁴ *Peta*. Lit. “departed [one]”.

When a monk has lain down, a woman lies down: a Pācittiya offense.
Or both lie down: a Pācittiya offense.
Having stood up, they lie down again: a Pācittiya offense.

Perceiving a woman as a woman, one uses the same sleeping-area: a Pācittiya offense.
In doubt about a woman, one uses the same sleeping-area: a Pācittiya offense.
Perceiving a woman as a non-woman, one uses the same sleeping-area: a Pācittiya offense.

Half-roofed half-walled: a Dukkaṭa offense.

One uses the same sleeping-area with a female spirit, female ghost, a *paṇḍaka*⁴²⁵, or a female animal: a Dukkaṭa offense.

Perceiving a non-woman as a woman: a Dukkaṭa offense.

In doubt about a non-woman: a Dukkaṭa offense.

Perceiving a non-woman as a non-woman: non-offense.

Non-offense[s]: Entirely roofed, entirely unwalled; entirely walled, entirely unroofed; mostly unroofed, mostly unwalled; when a woman has lain down a monk sits; when a monk has lain down a woman sits; or both sit; for one who is crazy; for the first offender.

⁴²⁵ A term designating a person that is not easily classifiable as male, female, or hermaphrodite.

Pācittiya #7: Teaching More than Six Sentences of Dhamma to a Woman

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin was frequenting families; he approached many families. Then Venerable Udāyin, having dressed in the morning, having taken his bowl and robe, approached a certain family. On this occasion the lady of the house was seated at the settlement's gate, and the house's daughter-in-law was seated at the house's door. Then Venerable Udāyin approached the lady of the house; having approached, he taught Dhamma close to her ear. Then the house's daughter-in-law thought, "What, is this contemplative [my] mother-in-law's lover, or does he speak inappropriately?"

Then Venerable Udāyin, having taught Dhamma close to the lady of the house's ear, approached the daughter-in-law; having approached the daughter-in-law, he taught Dhamma close to her ear. Then the lady of the house thought, "What, is this contemplative [my] daughter-in-law's lover, or does he speak inappropriately?" Then Venerable Udāyin, having taught Dhamma close to the daughter-in-law's ear, left. Then the lady of house said to [her] daughter-in-law, "Hey you⁴²⁶, what did that contemplative say to you?" "He taught me Dhamma, Lady. However, what did he say to the Lady?" "He also taught Dhamma to me." They denounced, criticized, and castigated: "How is it that Sir Udāyin will teach Dhamma close to a woman's ear! Is the Dhamma not to be taught openly and distinctly?"

Monks heard of those women denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is that Venerable Udāyin will teach Dhamma to a woman!" Then those monks, having reprimanded Venerable Udāyin in various ways, reported this matter to the Blessed One... "Is it true that you, Udāyin, taught Dhamma to a woman?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is that you, foolish man, will teach Dhamma to a woman! This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk teaches Dhamma to a woman: a Pācittiya."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion female lay disciples, having seen monks, said, "Please, may the gentlemen teach Dhamma." "Sister, it is not allowed to teach Dhamma to a woman." "Please, may the gentlemen teach five or six sentences of Dhamma, it is possible to understand Dhamma even with just that much." "Sister, it is not allowed to teach Dhamma to a woman." Regretfully, they did not teach. The lay disciples denounced,

⁴²⁶ *Je.* This is a very rude title to use when addressing a woman, frequently used when speaking to prostitutes and slaves.

criticized, and castigated: “How is that the gentlemen, being begged by us, will not teach Dhamma!” Monks heard of those lay disciples denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: “Monks, I allow [you] to teach five or six sentences of Dhamma. And thus, monks, you may recite this training rule:

“If any monk teaches more than five or six sentences of Dhamma to a woman: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One. On a [later] occasion, group-of-six monks, [thinking] “It is allowed by the Blessed One to teach five or six sentences of Dhamma to a woman,” having caused an unknowledgeable man to sit nearby, taught more than five or six sentences of Dhamma to a woman. Those monks who were of few wishes... irritated and annoyed, complained, “How is that group-of-six monks, having caused an unknowledgeable man to sit nearby, will teach more than five or six sentences of Dhamma to a woman!”

Then those monks, having reprimanded the group-of-six monks in various ways, reported this matter to the Blessed One... “Is it true, monks, that you, having caused an unknowledgeable man to sit nearby, taught more than five or six sentences of Dhamma to a woman?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is that you, foolish men, having caused an unknowledgeable man to sit nearby, will teach more than five or six sentences of Dhamma to a woman! This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk teaches more than five or six sentences of Dhamma to a woman, except with a knowledgeable man [present]: a Pācittiya.”

Any monk: ...

Woman: A human woman; not a spirit, not a ghost, not an animal; knowledgeable, competent to know well-spoken and ill-spoken, obscene⁴²⁷ and not-obscene.

More than five or six sentences: Exceeding five or six sentences.

Dhamma: Spoken by the Buddha, spoken by a disciple, spoken by a sage, spoken by a deva; connected with benefit, connected with Dhamma.

Teaches: One teaches by word, in each word there is a Pācittiya offense. One teaches by syllable, in each syllable there is a Pācittiya offense.

⁴²⁷ *Duṭṭhulla*. Corrupted, depraved, obscene.

Except with a knowledgeable man [present]: Having set aside [the presence of] a knowledgeable male person. “Knowledgeable male person” means he is competent to know well-spoken and ill-spoken, obscene and not-obscene.

Perceiving a woman as a woman, one teaches more than five or six sentences of Dhamma, except with a knowledgeable man [present]: a Pācittiya offense.

In doubt about a woman...: a Pācittiya offense.

Perceiving a woman as a non-woman...: a Pācittiya offense.

One teaches more than five or six sentences of Dhamma, except with a knowledgeable man [present], to a female spirit, a female ghost, a *paṇḍaka*, or to a female animal: a Dukkaṭa offense.

Perceiving a non-woman as a woman: a Dukkaṭa offense.

In doubt about a non-woman: a Dukkaṭa offense.

Perceiving a non-woman as a non-woman: non-offense.

Non-offense[s]: With a knowledgeable man [present]; one teaches five or six sentences; one teaches less than five or six sentences; having stood up, one sits down again and teaches; the woman, having stood up, sits down again, and one teaches then; one teaches to another woman; one asks a question; when questioned, one speaks an answer; a woman listens when one is speaking for the sake of another; for one who is crazy; for the first offender.

Pācittiya #8: Reporting Superior Human States to a Layperson

On this occasion the Buddha, the Blessed One, was dwelling at Vesāli, at the Great Grove, in the peaked-roof hall. Furthermore, on this occasion, many monks who were companions and friends entered the Rains⁴²⁸ at the bank of the Vaggumudā river. At this time it was difficult to obtain alms in Vajjī – food was scarce, crops were diseased and stubby⁴²⁹; it was not easy to get by with what could be gathered [or] with what was provided. Then those monks thought, “Now it is difficult to obtain alms in Vajjī – food is scarce, crops are diseased and stubby; it is not easy to get by with what can be gathered [or] with what is provided. By what expedient may we live out the Rains comfortably, in unity, on friendly terms, not arguing; and not be troubled on account of food?”

Some of them said, “Come⁴³⁰, Venerables, we [will] undertake working for householders. Thus they will think to give to us. Thus we will live out the Rains comfortably, in unity, on friendly terms, not arguing; and we will not be troubled on account of food.”

Some of them said, “Enough, Venerables, why undertake working for householders? Come, Venerables, we [will] carry messages for householders. Thus they will think to give to us. Thus we will live out the Rains comfortably, in unity, on friendly terms, not arguing; and we will not be troubled on account of food.”

Some of them said, “Enough, Venerables, with work undertaken for householders! Enough, Venerables, with messages carried for householders! Come, Venerables, we will speak in praise of each other's superior human states – ‘that monk is a gainer of first Jhāna, that monk is a gainer of second Jhāna, that monk is a gainer of third Jhāna, that monk is a gainer of fourth Jhāna, that monk is a stream-enterer, that monk is a once-returned, that monk is a non-returned, that monk is an arahant, that monk has the triple-knowledge⁴³¹, that monk has the sixfold-higher-knowledge⁴³².’ Thus they will think to give to us. Thus we will live out the Rains comfortably, in unity, on friendly terms, not arguing; and we will not be troubled on account of food. This, Venerables, is even better – praise spoken to householders of each other's superior human states.”

Then those monks spoke in praise of each other's superior human states – “That monk is a gainer of first Jhāna... that monk has the sixfold-higher-knowledge.” Then those people [thought], “Oh, a gain for us! Oh, so well-gained by us, that such monks entered the Rains for us; never before have such monks entered the Rains for us, as these virtuous monks of good character.” They did not eat the same sort of edibles themselves – [or] give [them] to their parents, children, slaves, servants, friends, companions, and relatives – as the sort they gave to the monks. They did not consume, taste, or drink the same sort of

⁴²⁸ *Vassa*. The annual 3-month “retreat” period.

⁴²⁹ *Dvīhitikā setaṭṭikā salākāvuttā*. The precise definition of these terms is somewhat unclear. This translation follows Hinüber's analysis.

⁴³⁰ *Handa*. This is not “come” in the sense of movement, but rather in the sense of “let's do this”.

⁴³¹ *Tevijja*.

⁴³² *Chaḷabhiñña*.

consumables, savories, or beverages – [or] give [them] to their parents, children, slaves, servants, friends, companions, and relatives – as the sort they gave to the monks. Then those monks were attractive, plump⁴³³, clear-faced, bright-skinned.

The custom for monks who had emerged from the Rains was to go to see the Blessed One. When those monks had emerged from the Rains at the end of the three months, after setting their dwelling-places in order, taking their bowl and robe, they departed for Vesāli. They gradually approached Vesāli, the Great Grove, the peaked-roof-hall where the Blessed One was; after approaching, they paid respects to the Blessed One and sat to one side. Furthermore, on this occasion, monks who had spent the Rains in [other] regions were emaciated, wretched, discolored, extremely pale⁴³⁴, their bodies covered with veins. However, the monks from the Vaggumudā [river]bank were attractive, plump, clear-faced, bright-skinned. The custom was for the Buddha, the Blessed One, to exchange greetings with arriving monks. Then the Blessed One said to the monks from the Vaggumudā [river]bank, “Monks, can you endure? Can [you] get by? Did you live out the Rains comfortably, in unity, on friendly terms, not arguing, and were not troubled on account of food?” “We can endure, Blessed One; we can get by, Blessed One. And, Bhante, we lived out the Rains comfortably, in unity, on friendly terms, not arguing, and were not troubled on account of food.” Knowing, the Tathāgata asks; and knowing, the Tathāgata does not ask. Having known the time he asks, having known the time he does not ask. The Tathāgata asks what is connected with benefit⁴³⁵, not what is connected with non-benefit. Destroying the causeway [leading] to the Tathāgata is connected with non-benefit. With [one of] two factors Buddhas, Blessed Ones, cross-question monks – [thinking], “We will teach Dhamma” or “We will designate a training-rule for the disciples.”

Then the Blessed One said to the monks from the Vaggumudā [river]bank, “In what way did you, monks, live out the Rains comfortably, in unity, on friendly terms, not arguing, and not troubled on account of food?” Then those monks reported this matter to the Blessed One. “Perhaps this is factual for you, monks?” “It is factual, Blessed One.”⁴³⁶ The Buddha, the Blessed One, reprimanded... “How is it that you, monks, for the sake of your stomach will speak in praise of each other's superior human states for householders! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk reports a superior human state to an unordained person, when it is factual⁴³⁷: a Pācittiya.”

Any monk: ...

⁴³³ *Piṇḍriya*. Lit. “swollen faculties”.

⁴³⁴ *Uppaṇḍu*. This can also mean “yellowish.”

⁴³⁵ *Attha*.

⁴³⁶ This exchange seems to indicate that the monks really had achieved the states they were claiming to have attained.

⁴³⁷ A report that is not factual comes under Pārājika 4.

Unordained: Having set aside monk {*bhikkhu*} and nun {*bhikkhuni*}, the remainder is called “unordained”.

Superior human state: Jhāna, liberation, concentration, attainment, knowing and seeing⁴³⁸, developing the path, realizing the fruit, abandoning defilement, the unobstructed mind, one delights in an empty dwelling.

Jhāna: First jhāna, second jhāna, third jhāna, fourth jhāna.

Liberation: Emptiness liberation, signless liberation, undirected⁴³⁹ liberation.

Attainment: Emptiness attainment, signless attainment, undirected attainment.

Knowing and seeing: The three knowledges.

Developing the path: Four establishings of mindfulness, four right strivings, four bases of success, five faculties, five powers, seven awakening-factors, noble eightfold path.

Realizing the fruit: Realization of the stream-entry-fruit, realization of the once-returning-fruit, realization of the non-returning-fruit, realization of the state of an arahant.

Abandoning defilement: Abandoning of lust, abandoning of hate, abandoning of delusion.

Unobstructed mind: The mind without the obstruction of lust, the mind without the obstruction of hostility, the mind without the obstruction of delusion.

One delights in an empty dwelling: With the first Jhāna, one delights in an empty dwelling; with the second Jhāna, one delights in an empty dwelling; with the third Jhāna, one delights in an empty dwelling; with the fourth Jhāna, one delights in an empty dwelling.

Reports: For one saying to an unordained person, “I attained first Jhāna”: a Pācittiya offense.

Reports: For one saying to an unordained person, “I attain first Jhāna”: a Pācittiya offense.

Reports: For one saying to an unordained person, “I will attain first Jhāna”: a Pācittiya offense.

Reports: For one saying to an unordained person, “I am a gainer of first Jhāna”: a Pācittiya offense.

⁴³⁸ *Nāṇadassana*.

⁴³⁹ *Appaṇihita*. Occasionally rendered “desireless”.

Reports: For one saying to an unordained person, “I am a master of first Jhāna”: a Pācittiya offense.

Reports: For one saying to an unordained person, “First Jhāna is realized⁴⁴⁰ by me”: a Pācittiya offense.

{As above for all the superior human states listed above, from 2nd Jhāna to Arahant}

Reports: For one saying to an unordained person, “Lust is given up, renounced, released, abandoned, relinquished, rejected, thoroughly rejected by me”: a Pācittiya offense.

Reports: For one saying to an unordained person, “Hostility is given up, renounced, released, abandoned, relinquished, rejected, thoroughly rejected by me”: a Pācittiya offense.

Reports: For one saying to an unordained person, “Delusion is given up, renounced, released, abandoned, relinquished, rejected, thoroughly rejected by me”: a Pācittiya offense.

Reports: For one saying to an unordained person, “My mind is free from the obstruction of lust”: a Pācittiya offense.

Reports: For one saying to an unordained person, “My mind is free from the obstruction of hostility”: a Pācittiya offense.

Reports: For one saying to an unordained person, “My mind is free from the obstruction of delusion”: a Pācittiya offense.

Reports: For one saying to an unordained person, “In an empty dwelling I attained first Jhāna”: a Pācittiya offense.

{As above for all six ways of claiming Jhāna, for all four Jhānas}

Reports: For one saying to an unordained person, “I attained first Jhāna and second Jhāna”: a Pācittiya offense.

{As above for all possible combinations of claiming multiple attainments}

Reports: For one wishing to say to an unordained person, “I attained first Jhāna”, instead saying “I attained second Jhāna” – For one recognizing [the slip]: a Pācittiya offense. For one not recognizing: a Dukkaṭa offense.

{As above for all possible combinations of mistaken claims regarding one or more attainment(s)}

⁴⁴⁰ *Sacchikata*. Lit. “seen with one's own eyes” – *sa* (with) *akkhi* (eye) *kata* (done).

Reports: For one saying to an unordained person, “The monk who lives in your dwelling has attained first Jhāna”: a Dukkaṭa offense.

{As above for all possible ways of claiming one or more attainment(s)}

Reports: For one saying to an unordained person, “The monk who used your robe... your food... your lodging... your supports for the sick and medicinal equipment, attained first Jhāna”: a Dukkaṭa offense.

{As above for all possible ways of claiming Jhāna or Jhāna-based delight in an empty dwelling}

Reports: For one saying to an unordained person, “The monk by whom your dwelling was used... your robe... your food... your lodging... your supports for the sick and medicinal equipment were used, attained first Jhāna”: a Dukkaṭa offense.

{As above for all possible ways of claiming Jhāna or Jhāna-based delight in an empty dwelling}

Reports: For one saying to an unordained person, “The monk on account of whom you gave this dwelling... this food... this lodging... these supports for the sick and medicinal equipment, attained first Jhāna”: a Dukkaṭa offense.

{As above for all possible ways of claiming Jhāna or Jhāna-based delight in an empty dwelling}

Non-offense[s]: One reports a fact to an ordained person; for the first offender.

Pācittiya #9: Reporting a Monk's Depraved Offense to a Layperson

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son had been in a quarrel with group-of-six monks. Having committed an offense of intentionally emitting semen, he asked the community for probation⁴⁴¹ for that offense. The community gave him probation for that offense. Furthermore, on this occasion, there was a community meal from a certain guild in Sāvatti. He, being under probation, sat in the seat at the end of the refectory. The group-of-six monks said to the lay disciples, “Sirs, this Venerable Upananda the Sakyan-son, honored by you, a visitor of families; by the very hand with which he eats gifts of faith, having exerted himself with that hand he released impurity. Having committed an offense of intentionally emitting semen, he asked the community for probation for that offense. The community gave him probation for that offense. He, being under probation, is seated in the seat at the end.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is that group-of-six monks will report a monk's depraved⁴⁴² offense to an unordained person?” ... “Is it true, monks, that you reported a monk's depraved offense to an unordained person?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will report a monk's obscene offense to an unordained person? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk reports a monk's depraved offense to an unordained person, except with the monks' authorization: a Pācittiya.”

Any monk: ...

Monk's: Of another monk.

Depraved offense: The four Pārājikā, and the thirteen Saṅghādisesā.

Unordained: Having set aside monk and nun, the remainder is called “unordained”.

Reports: One reports to a woman or a man, to a householder or to a renunciate⁴⁴³.

Except with the authorization of the monks: Having set aside the monks' authorization.

There is monks' authorization limited by offenses, not by families⁴⁴⁴.

There is monks' authorization limited by families, not by offenses.

⁴⁴¹ *Parivāsa*.

⁴⁴² *Duṭṭhulla*. Corrupted, depraved, obscene. “Corrupted” is the most literal translation but appears to miss the intended meaning.

⁴⁴³ *Pabbajita*. Lit. “One who has gone forth” [from the household life].

⁴⁴⁴ *Kula*.

There is monks' authorization limited by offenses and by families.
There is monks' authorization limited neither by offenses nor by families.

Limited by offenses: Referencing⁴⁴⁵ offenses - "Only these offenses are to be reported."

Limited by families: Referencing families - "It is to be reported only among these families."

Limited by offenses and by families: Referencing offenses and families - "Only these offenses are to be reported, [and] only among these families."

Limited neither by offenses nor by families: Not referencing either offenses or families - "Only these offenses are to be reported, [and] only among these families."

When it is limited by offenses, one reports offenses other than the offenses specified: a Pācittiya offense.

When it is limited by families, one reports to families other than the families specified: a Pācittiya offense.

When it is limited both by offenses and by families, one reports offenses [and/or] to families other than the offenses and families specified: a Pācittiya offense.

Limited neither by offenses nor by families: non-offense.

Perceiving a depraved offense as a depraved offense, one reports to an unordained person, except with the monks' authorization: a Pācittiya offense.

In doubt about a depraved offense...: a Pācittiya offense.

Perceiving a depraved offense as a non-depraved offense... : a Pācittiya offense.

One reports a non-depraved offense: a Dukkaṭa offense.

One reports an unordained person's misconduct, depraved or non-depraved: a Dukkaṭa offense.

Perceiving a non-depraved offense as a depraved offense: a Dukkaṭa offense.

In doubt about a non-depraved offense: a Dukkaṭa offense.

Perceiving a non-depraved offense as a non-depraved offense: a Dukkaṭa offense.

Non-offense[s]: One reports the basis⁴⁴⁶, not the offense⁴⁴⁷; one reports the offense, not the basis; for one authorized by the monks; for one who is crazy; for the first offender.

⁴⁴⁵ *Pariggahita*. Lit. "taken up".

⁴⁴⁶ *Vatthu*. A multifaceted word. Ground, object, reason, occasion, foundation, subject matter, substance, site. BMC1p.324 interprets this to mean the action that resulted in incurring an offense.

⁴⁴⁷ BMC1p.324 interprets this to mean the *kind* of offense - ie, Pārājika, Saṅghādisesa, etc.

Pācittiya #10: Digging Earth

On this occasion the Buddha, the Blessed One, was dwelling at Āḷavī, at the Aggāḷava Shrine. Furthermore, on this occasion, Āḷavī monks were performing new work; digging earth and causing [others] to dig. People, irritated and annoyed, complained: “How is that these Sakyan-son contemplatives will dig earth and cause [others] to dig! These Sakyan-son contemplatives are oppressing single-faculty life.” The monks heard of those humans denouncing, criticizing, and castigating. Those monks who were of few wishes... “How is it that these Āḷavī monks will dig earth and cause [others] to dig?” ... “Is it true, monks, that you dig earth and cause [others] to dig?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will dig earth and cause [others] to dig? Foolish men, people perceive life in earth. This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk digs earth or causes [others] to dig: a Pācittiya.”

Any monk: ...

Earth: Two [kinds of] earth – genuine earth and not-genuine earth⁴⁴⁸.

Genuine earth: Purely dirt, purely loam; a few stones, a little gravel, a few pebbles, a little coarse sand, a little fine sand, mostly soil, mostly loam. “Unburned” is also called “genuine earth.” A dirtpile or loampile which has been exposed to rain for more than four months is also called “genuine earth.”

Not genuine earth: Purely stones, purely gravel, purely pebbles, purely coarse sand, purely fine sand; a little dirt, a little loam, mostly stones, mostly gravel, mostly pebbles, mostly coarse sand, mostly fine sand. “Burned” is also called “not genuine earth.” A dirtpile or loampile which has been exposed to rain for less than four months is also called “not genuine earth.”

Digs: One digs oneself – a Pācittiya offense.

Causes [others] to dig: One commands another: a Pācittiya offense. Someone who is commanded once digs many [times]: a Pācittiya offense.

Perceiving earth as earth, one digs or causes to dig, breaks or causes to break, burns or causes to burn – a Pācittiya offense.

Doubtful about earth, one digs or causes to dig...: a Dukkaṭa offense.

Perceiving earth as non-earth, one digs or causes to dig...: non-offense.

Perceiving non-earth as earth: a Dukkaṭa offense.

⁴⁴⁸ *Jātā* and *Ajātā*. Literally, “born” and “not born.” The exact meaning of this adjective in this context is unclear.

Doubtful about non-earth: a Dukkaṭa offense.
Perceiving non-earth as non-earth: non-offense.

Non-offense[s]: One says, “Know this, provide this, bring this, with this purpose - make this allowable”⁴⁴⁹; for one who [acts] unintentionally, unmindfully, or unknowingly; for one who is crazy; and for the first offender.

⁴⁴⁹ *Imaṃ kappiyaṃ karoḥi*. Rather than digging or commanding another to dig, one can simply say this phrase in the presence of a layperson and hope the layperson acts of their own accord.

Pācittiya #11: Damaging Plants

On this occasion the Buddha, the Blessed One, was dwelling at Āḷavi, at the Aggāḷava Cetiya. Furthermore, on this occasion, Āḷavi monks were performing new work, cutting trees and causing them to be cut. A certain Āḷavi monk cut a tree. The deva living in that tree said to that monk, “Bhante, don't cut my dwelling-place out of a desire to make a dwelling-place for yourself.” The monk, not taking heed, cut anyway, and that deva's son's arm was struck. Then that deva thought, “What if I were to deprive this monk of life right here?” Then that deva thought, “That would not be proper for me, if I were to deprive this monk of life right here. What if I were to report this matter to the Blessed One?” Then that deva approached the Blessed One; after approaching, she reported this matter to the Blessed One. “Excellent, excellent, deva! It is very good that you, deva, did not deprive that monk of life. Deva, if you had deprived that monk of life today, you would have accumulated much demerit⁴⁵⁰. Go, deva, in that open space there is a solitary tree; you may take that [tree].” People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will cut trees and cause them to be cut? Sakyan-son contemplatives are damaging single-faculty life!”

Monks heard of the people denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Āḷavi monks will cut trees and cause them to be cut?” ... “How is that you, foolish men, will cut trees and cause them to be cut! People perceive life in trees, foolish men. This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule --

“In destroying⁴⁵¹ plant-life⁴⁵²: a Pācittiya.”

Plant-life: Five kinds of propagation⁴⁵³ - root-propagation, trunk-propagation, joint-propagation, tip-propagation, just-seed-propagation as the fifth.

Root-propagation: Turmeric, ginger, sweet fig, orris root, *atavisā*, black hellebore, Andropogon Muricatum, Cyperus rotundus, or whatever others there are that arise in a root, are produced in a root - that is called “root-propagation.”

Trunk-propagation: Bodhi tree, banyan tree, wave-leaf fig tree, glomerous fig tree {*udumbara*}, Cedrela toona tree, Thespesia populneoides tree, or whatever others there are that arise in a trunk, are produced in a trunk - that is called “trunk-propagation.”

Joint-propagation: Sugarcane, bamboo, reed, or whatever others there are that arise in a stalk, are produced in a stalk - that is called “joint-propagation.”

⁴⁵⁰ *Apuñña*.

⁴⁵¹ *Pātabyatā*. An uncommon word. Literally “felling”.

⁴⁵² *Bhūtagāma*. While it literally means “village of a being,” the word-analysis below appears to limit the meaning to plant-life. That said, the exact identities of some of the listed plants have been lost in time, and are left untranslated.

⁴⁵³ *Bīja*. While this literally means “seed”, in this context it refers to propagation method.

Tip-propagation: *Ocimum Gratissimum*, *phañijjaka*, *hirivera*, or whatever others there are that arise in a tip, are produced in a tip⁴⁵⁴, that is called “tip-propagation.”

Seed-propagation: Grains, vegetables, or whatever others there are that arise in a seed, are produced in a seed – that is called “seed-propagation.”

Perceiving vegetation⁴⁵⁵ as vegetation, one cuts or causes to cut, breaks or causes to break, cooks or causes to cook: a Pācittiya offense.

Doubtful about vegetation, one cuts or causes to cut...: a Dukkaṭa offense.

Perceiving vegetation as non-vegetation, one cuts or causes to cut...: non-offense.

Perceiving non-vegetation as vegetation: a Dukkaṭa offense.

Doubtful about non-vegetation: a Dukkaṭa offense.

Perceiving non-vegetation as non-vegetation: non-offense.

Non-offense[s]: One says, “Know this, provide this, bring this, with this purpose – make this allowable⁴⁵⁶”; for one who [acts] unintentionally, unmindfully, or unknowingly; for one who is insane; for the first offender.

⁴⁵⁴ PED: “propagated by slips or cuttings.” BMCp.328 suggests this means propagated “from runners”.

⁴⁵⁵ *Bīja*. Again, literally “seed”. In this context this appears to more generally mean “vegetation” – synonymous with the word “plant-life” used above – that makes use of any of the various propagation methods listed above.

⁴⁵⁶ “*Imaṃ kappiyaṃ karohi.*” As under the preceding rule, one may hint to a layperson using a statement of this sort and hope that they act of their own accord.

Pācittiya #12: Evasive & Troublesome Speech

On this occasion the Buddha, the Blessed One, was dwelling at Kosambi, in Ghosita's Park. Furthermore, on this occasion, Venerable Channa, after engaging in misconduct, when called to account about the offenses in the midst of the Saṅgha, evaded one issue with another - "Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?" Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Channa, after engaging in misconduct, when called to account about the offenses in the midst of the Saṅgha, will evade one issue with another - 'Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?'" ... "Is it true, Channa, that you, after engaging in misconduct, when called to account about the offenses in the midst of the Saṅgha, evaded one issue with another - 'Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?'" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, after engaging in misconduct, when called to account about the offenses in the midst of the Saṅgha, will evade one issue with another - 'Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?'" This is not, foolish man, for the faith of the faithless... having reprimanded... having given a Dhamma talk, he addressed the monks - "Therefore, monks, may the Saṅgha charge Channa Bhikkhu with evasive speech⁴⁵⁷. And thus, monks, [he] is to be charged: The Saṅgha is to be notified by an experienced, competent monk -

"Bhantes, may the Saṅgha hear me. Channa Bhikkhu, when called to account about offenses in the midst of the Saṅgha, evaded one issue with another. When the Saṅgha is ready, the Saṅgha may charge Channa Bhikkhu with evasive speech. This is the notification.

"Bhantes, may the Saṅgha hear me. Channa Bhikkhu, when called to account about offenses in the midst of the Saṅgha, evaded one issue with another. The Saṅgha charges Channa Bhikkhu with evasive speech. Any Venerable who approves of charging Channa Bhikkhu with evasive speech may be silent; whoever does not approve may speak.

"Channa Bhikkhu has been charged with evasive speech by the Saṅgha. The Saṅgha approves, therefore it is silent; thus do I hold it."

Then the Blessed One, having reprimanded Venerable Channa in various ways for being difficult to put up with⁴⁵⁸... And thus, monks, you may recite this training rule:

"In evasive speech: a Pācittiya."

And thus this training rule was designated for the monks by the Blessed One.

⁴⁵⁷ *Aññavādaka*. Lit. "other-talking".

⁴⁵⁸ *Dubbharatā*. Lit. "hard to bear" or "a difficult burden".

Furthermore, on this occasion, Venerable Channa, when called to account about offenses in the midst of the Saṅgha, thought: “[If I] evade one issue with another I will commit an offense” - troubled the Saṅgha by being silent. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Channa, when called to account about offenses in the midst of the Saṅgha, will trouble the Saṅgha by being silent?” ... “Is it true, Channa, that you, when called to account about offenses in the midst of the Saṅgha, troubled the Saṅgha by being silent?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, when called to account about offenses in the midst of the Saṅgha, will trouble the Saṅgha by being silent? This is not, foolish man, for the faith of the faithless... having reprimanded... having given a Dhamma talk, he addressed the monks - “Therefore, monks, may the Saṅgha charge Channa Bhikkhu with being troublesome. And thus, monks, [he] is to be charged: The Saṅgha is to be notified by an experienced, competent monk -

“Bhantes, may the Saṅgha hear me. Channa Bhikkhu, when called to account about offenses in the midst of the Saṅgha, troubles the Saṅgha by being silent. When the Saṅgha is ready, the Saṅgha may charge Channa Bhikkhu with being troublesome. This is the notification.

“Bhantes, may the Saṅgha hear me. Channa Bhikkhu, when called to account about offenses in the midst of the Saṅgha, troubles the Saṅgha by being silent. The Saṅgha charges Channa Bhikkhu with being troublesome. Any venerable who approves of charging Channa Bhikkhu with being troublesome may be silent; whoever does not approve may speak.

“Channa Bhikkhu has been charged with being troublesome by the Saṅgha. The Saṅgha approves, therefore it is silent; thus do I hold it.”

Then the Blessed One, having reprimanded Venerable Channa in various ways for being difficult to put up with... And thus, monks, you may recite this training rule:

“In evasive speech and being troublesome: a Pācittiya.”

Evasive speech: In the midst of the community, when called to account about a basis⁴⁵⁹ or an offense, not wishing to talk about that, not wishing to reveal that, one evades one issue with another - “Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?” This is called “evasive speech”.

Being troublesome: In the midst of the community, when called to account about a basis or an offense, not wishing to talk about that, not wishing to reveal that, one troubles the Saṅgha by being silent. This is called “being troublesome”.

⁴⁵⁹ *Vatthu*. See Pc09 n6. Ie, an action that is the basis of an offense or misconduct of some kind.

When he has been brought forward in the midst of the Saṅgha and called to account about a basis or an offense, not wishing to talk about that, not wishing to reveal that, an evasive speaker evades one issue with another - “Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?”: a Dukkaṭa offense.

When he has been brought forward in the midst of the Saṅgha and called to account about a basis or an offense, not wishing to talk about that, not wishing to reveal that, a troublemaker troubles the Saṅgha by being silent: a Dukkaṭa offense.

When he has been charged in the midst of the Saṅgha and called to account about a basis or an offense, not wishing to talk about that, not wishing to reveal that, an evasive speaker evades one issue with another - “Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?”: a Pācittiya offense.

When he has been charged in the midst of the Saṅgha and called to account about a basis or an offense, not wishing to talk about that, not wishing to reveal that, a troublemaker troubles the Saṅgha by being silent: a Pācittiya offense.

Perceiving a valid act⁴⁶⁰ as a valid act, in evasive speech [or] being troublesome: a Pācittiya offense.

In doubt about a valid act, in evasive speech [or] being troublesome: a Pācittiya offense.

Perceiving a valid act as a non-valid act, in evasive speech [or] being troublesome: a Pācittiya offense.

Perceiving a non-valid act as a valid act: a Dukkaṭa offense.

In doubt about a non-valid act: a Dukkaṭa offense.

Perceiving a non-valid act as a non-valid act: a Dukkaṭa offense.⁴⁶¹

Non-offense[s]: Not understanding, one asks [a question]; one who is sick does not talk; [thinking] “There will be arguing, dispute, contention, or controversy for the Saṅgha” one does not talk; [thinking] “There will be schism or dissension in the Saṅgha” one does not talk; [thinking] “The act will not be in line with Dhamma, performed dissentiously, or for one not deserving the act” one does not talk; for one who is crazy; for the first offender.

⁴⁶⁰ *Kamma*. This refers to the *saṅghakamma* - the formal act of the Saṅgha charging one with evasion/troublemaking.

⁴⁶¹ This appears to mean that evasive speech and/or troublemaking are still grounds for a Dukkaṭa offense even if the *saṅghakamma* is not properly performed. Note that the PTS edition of the canon, unlike the other editions, lists this as “non-offense”.

Pācittiya #13: Fault-Finding and Criticism

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding ground. Furthermore, on this occasion, Venerable Dabba Mallaputta was assigning lodgings for the community and allotting meals. At this time, [some] monks who were followers of Mettiya and Bhummajaka were new and of little merit. They obtained the community's low-quality lodgings and low-quality meals. They incited [other] monks to find fault in Venerable Dabba Mallaputta, [saying] “Dabba Mallaputta assigns lodging based on desire, he allots meals based on desire.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is that monks - followers of Mettiya and Bhummajaka - will incite [other] monks to find fault in Venerable Dabba Mallaputta?” ... “Is it true, monks, that you incited [other] monks to find fault in Dabba Mallaputta?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will incite [other] monks to find fault in Dabba Mallaputta? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“In inciting fault-finding: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks - followers of Mettiya and Bhummajaka - [thinking] “Inciting fault-finding is opposed by the Blessed One,” [and] “At least [other] monks will hear” - they criticized Venerable Dabba Mallaputta in the vicinity of [other] monks: “Dabba Mallaputta assigns lodging based on desire, he allots meals based on desire.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is that monks - followers of Mettiya and Bhummajaka - will criticize Venerable Dabba Mallaputta?” ... “Is it true, monks, that you criticized Dabba Mallaputta?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will criticize Dabba Mallaputta? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“In inciting fault-finding [or] in criticism: a Pācittiya.”

Inciting fault-finding: Wishing to produce dispraise, disgrace, [or] shame, a fully ordained person incites fault-finding against or criticizes a fully ordained person appointed by the Saṅgha as a lodging-assigner, meal-allotter, porridge-distributor, fruit-distributor, food-distributor, trifle-distributor: a Pācittiya offense.

Perceiving a valid act as valid, in inciting fault-finding or in criticizing: a Pācittiya offense.
In doubt about a valid act, in inciting fault-finding or in criticizing: a Pācittiya offense.
Perceiving a valid act as non-valid, in inciting fault-finding or in criticizing: a Pācittiya offense.

One incites fault-finding against or criticizes an unordained person: a Dukkaṭa offense.

Wishing to produce dispraise, disgrace, [or] shame, a fully ordained person incites fault-finding against or criticizes a fully ordained person not appointed by the community as a lodging-assigner, food-allotter, gruel-distributor, fruit-distributor, sweetmeat-distributor, minor[-item]-distributor: a Dukkaṭa offense.

Perceiving a non-valid act as valid, in inciting fault-finding or in criticizing: a Dukkaṭa offense.

In doubt about a non-valid act, in inciting fault-finding or in criticizing: a Dukkaṭa offense.
Perceiving a non-valid act as non-valid, in inciting fault-finding or in criticizing: a Dukkaṭa offense.

Non-offense[s]: One incites fault-finding against or criticizes a person acting from a condition of desire, hatred, delusion, or fear; for one who is crazy; and for the first offender.

Pācittiya #14: Leaving Furniture Outdoors

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, it was wintertime; monks, after setting out⁴⁶² furniture⁴⁶³ in the open air to dry in the sun, when the time was announced⁴⁶⁴, departed without either putting it away or getting [another] to put it away; they departed without asking⁴⁶⁵. The furniture was exposed to rain. Those monks who were of few wishes... denounced, criticized, and castigated: “How is that monks, after setting out furniture in the open air.. and will depart without asking? The furniture has been exposed to rain!” Then, having reprimanded those monks in various ways, they reported this matter to the Blessed One... “Is it true, monks, that monks, after setting out furniture in the open air.. And thus, monks, you may recite this training rule:

“If any monk, after setting out or causing to be set out a communal bed, seat, mattress, or stool in the open air, departs without putting it away or causing [another] to put it away, or goes without asking: a Pācittiya [offense].”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks, having dwelt in the open air, brought back furniture early [in the morning]. The Blessed One saw those monks bringing back furniture early [in the morning]. Having seen [this], on account of this issue, on account of this incident, having given a Dhamma talk, he announced to the monks: “Monks, I allow [you] during the eight months not designated for the Rains, to leave furniture under an awning⁴⁶⁶ or at the root of a tree or wherever crows and hawks do not defecate.”

Any monk: ...

Communal: Given [or] left behind for the community.

Bed: Four [kinds of] beds: long; slatted; with carved feet;⁴⁶⁷ with detachable feet.

Seat: Four [kinds of] seats: long; slatted; with carved feet; with detachable feet.

⁴⁶² *Santharivā*. Lit. “after spreading”.

⁴⁶³ *Senāsana*. Lit. “sleeping and sitting [place]”. This term is used for everything from rugs and furnishings to entire dwelling-places.

⁴⁶⁴ Ie, the time for departure was announced.

⁴⁶⁵ *Āpucchā*. Ven. Nāṇatusita suggests this means either “asking permission to leave” or “asking another to put it away”. Ven. Ṭhānissaro suggests it means “taking leave” (ie, informing someone that you are departing).

⁴⁶⁶ *Maṇḍapa*. PED: “temporary shed or hall... an awning, [or] tent”.

⁴⁶⁷ *Masāraka*, *bundikābaddha*, *kuḷīrapādaka*. These first three terms are of uncertain meaning.

Mattress: Five [kinds of] mattresses: wool mattress, cloth mattress, bark mattress, grass mattress, leaf mattress.

Stool: Made of bark, made of roots, made of grass, or made of reeds; having wrapped them in, it is bound.

After setting out: Having set it out oneself.

After causing to be set out: Having caused another to set it out. One causes an unordained person to set out; a delay⁴⁶⁸ for that one. One causes an ordained person to set it out; a delay for the one who sets it out.

Departs without putting it away: One does not put it away oneself.

Not causing [another] to put it away: One does not cause another to put it away.

Goes without asking: For one who goes beyond an average man's stone's-throw⁴⁶⁹ without asking a monk, novice, or monastery attendant: a Pācittiya offense.

Perceiving a communal item as communal, after setting it out or causing it to be set out in the open air, one departs without putting it away or causing [another] to put it away, or goes without asking: a Pācittiya [offense].

In doubt about a communal item...: a Pācittiya offense.

Perceiving a communal item as personal...: a Pācittiya offense.

A carpet, bed cover, ground cover, straw mat, leather mat, foot wiper, or wooden chair: after setting it out...: a Dukkaṭa offense.

Perceiving a personal item as communal: a Dukkaṭa offense.

In doubt about a personal item: a Dukkaṭa offense.

Perceiving a personal item as personal, belonging to another: a Dukkaṭa offense.

A personal item belonging to oneself: non-offense.

Non-offense[s]: One goes after putting it away; one goes after getting another to put it away; one goes after asking; drying it in the sun, one goes; by whoever was delayed⁴⁷⁰; in case of misfortune⁴⁷¹; for one who is crazy; for the first offender.

⁴⁶⁸ *Palibodha*. Rendered in more severe contexts as obstruction, obstacle, impediment, etc.

⁴⁶⁹ *Leḍḍupāta*.

⁴⁷⁰ *Palibuddha*. See n7. This could also be rendered “kept back” or “withheld”.

⁴⁷¹ *Āpadā*. Misfortune, accident, calamity, distress. BMC: “danger”.

Pācittiya #15: Leaving a Monastery Without Putting One's Bedding Away

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-seventeen monks were friends. When they stayed, they stayed together; when they left, they left together. After setting out bedding in a certain communal dwelling, they left without either putting it away or getting [another] to put it away; they left without asking⁴⁷². Those monks who were of few wishes... denounced, criticized, and castigated: "How is that group-of-seventeen monks, after setting out bedding in a communal dwelling, will not put it away or get another to put it away when leaving, and will leave without asking? The furniture has been devoured by termites!" Then those monks, after reprimanding the group-of-seventeen monks in various ways, reported this matter to the Blessed One... "Is it true, monks, that group-of-seventeen monks, after setting out bedding in a communal dwelling, did not put it away or get another to put it away when leaving, left without asking, and the furniture was devoured by termites?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, monks, that these foolish men, after setting out bedding in a communal dwelling, will not put it away or get another to put it away when leaving, and will leave without asking? The furniture has been devoured by termites! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk, after setting out bedding in a communal dwelling or causing it to be set out, does not put it away or get [another] to put it away when leaving, and goes without asking: a Pācittiya."

Any monk: ...

Communal: Given [or] left behind for the community.

Bedding: Mattress, pillow, upper spread, floor covering, straw mat, leather rug, sitting cloth, carpet, grass mat, leaf mat.

After setting out: After setting [it] out oneself.

Causing it to be set out: One gets another to set it out.

Does not put it away when leaving: One does not put it away oneself.

Does not get [another] to put it away: One does not get another to put it away.

Goes without asking: Without asking a monk, novice, or monastery attendant, for one going past the enclosure of an enclosed monastery: a Pācittiya offense. For one going past the vicinity of an unenclosed monastery: a Pācittiya offense.

⁴⁷² *Āpucchā*. See previous rule, note 4.

Perceiving it as communal when it is communal, after setting out bedding or causing it to be set out, one does not put it away or get [another] to put it away when leaving and goes without asking: a Pācittiya offense.

In doubt when it is communal...: a Pācittiya offense.

Perceiving it as personal when it is communal...: a Pācittiya offense.

After setting out bedding or causing it to be set out in the vicinity of a dwelling, in an attendance-hall, under an awning, or at the root of a tree, one does not put it away or get [another] to put it away when leaving and goes without asking: a Dukkaṭa offense.

After setting out a bed or chair in a dwelling, in the vicinity of a dwelling, in an attendance-hall, under an awning, or at the root of a tree, one does not put it away or get [another] to put it away when leaving and goes without asking: a Dukkaṭa offense.

Perceiving it as communal when it is personal: a Dukkaṭa offense.

In doubt when it is personal: a Dukkaṭa offense.

Perceiving it as personal when it is personal - the personal [dwelling] of another: a Dukkaṭa offense.

When it is one's own personal [dwelling]: non-offense.

Non-offense[s]: One goes after putting it away; one goes after getting another to put it away; one goes after asking; when one is hindered in any way; after going, one remains there waiting and asks; when there is any kind of obstacle; in case of misfortune; for one who is crazy; and for the first offender.

Pācittiya #16: Encroaching on a Previously Arriven Monk in a Community Dwelling

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, [some] group-of-six monks reserved high-quality sleeping places; senior monks made them leave. Then the group-of-six monks thought, "By what means might we live out the Rains right here?" Then the group-of-six monks used sleeping places that encroached on the senior monks, [thinking] "Whoever is crowded will leave." Those monks who were of few wishes... denounced, criticized, and castigated: "How is that group-of-six monks will use sleeping places that encroach on senior monks!" Then those monks, having reprimanded the group-of-six monks in various ways, reported this matter to the Blessed One... "Is it true that you, monks, used sleeping places that encroached on senior monks?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will use sleeping places that encroach on senior monks! This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk knowingly uses a sleeping place in a communal dwelling that encroaches on a previously arriven monk, [thinking] 'Whoever is crowded will leave', for just this reason and no other: a Pācittiya."

Any monk: ...

Communal: Given [or] left behind for the community.

Knows: One knows "Old"⁴⁷³, or one knows "Sick", or one knows "Given by the community".

Encroaches: Goes next to⁴⁷⁴.

Uses a sleeping place: For one who is entering or leaving - one prepares a sleeping place or has one prepared in the vicinity of a bed or a seat: a Dukkaṭṭa offense. One sits or lies down: a Pācittiya offense.

For just this reason and no other: There is no other reason whatsoever to use a sleeping place that encroaches.

Perceiving a communal [area] as communal, one uses a sleeping place that encroaches: a Pācittiya offense.

In doubt about a communal [area], one uses a sleeping place that encroaches: a Pācittiya offense.

⁴⁷³ "Old" and "sick" here appear to be adjectives referring to the previously arriven monk.

⁴⁷⁴ *Anupavisati*. While usually translated "enters", the etymology of the word indicates "stays next to," which appears to be closer to the intended meaning.

Perceiving a communal [area] as personal, one uses a sleeping place that encroaches: a Pācittiya offense.

For one who is entering or leaving – one prepares a sleeping place or has one prepared not in the vicinity of a bed or a seat: a Dukkaṭa offense. One sits or lies down: a Dukkaṭa offense.

One prepares a sleeping place or has one prepared in the vicinity of a dwelling, an attendance-hall, an awning, a tree-root, or the open air: a Dukkaṭa offense. One sits or lies down: a Dukkaṭa offense.

Perceiving a personal [area] as communal: a Dukkaṭa offense.

In doubt about a personal [area]: a Dukkaṭa offense.

Perceiving a personal [area] as personal, belonging to another: a Dukkaṭa offense.

A personal [area] belonging to oneself: non-offense.

Non-offense[s]: One enters when sick; one enters when oppressed by cold or heat; in case of misfortune; for one who is crazy; for the first offender.

Pācittiya #17: Angrily Expelling a Monk from a Communal Dwelling

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, [some] group-of-seventeen monks were restoring an adjacent large dwelling, [thinking] "Here we will live out the Rains." [Some] group-of-six monks saw the group-of-seventeen monks restoring the dwelling. Having seen this, they said, "Venerables, these group-of-seventeen monks are restoring a dwelling. Come, we will make them leave." Some of them said, "Wait, Venerables, as long as they are restoring; when it is restored, we will make them leave."

Then those group-of-six monks said to the group-of-seventeen monks, "Leave, Venerables; this dwelling belongs to us." "Venerables⁴⁷⁵, isn't this meant to be declared beforehand, so that we might restore a different one?" "Isn't this a communal dwelling?" "Yes, this is a communal dwelling." "Leave, Venerables; this dwelling belongs to us." "This is a large dwelling. You live here, and we will also live here." [Saying,] "Leave, Venerables; this dwelling belongs to us," they resentfully and discontentedly seized [their] necks and expelled them. Being expelled, they wept. [Other] monks said, "Venerables, why do you weep?" "Venerables, these group-of-six monks resentfully and discontentedly expelled us from a communal dwelling." Those monks who were of few wishes... denounced, criticized, and castigated: "How is that group-of-six monks will resentfully and discontentedly expel monks from a communal dwelling!" Then those monks, having reprimanded the group-of-six monks in various ways, reported this matter to the Blessed One... "Is it true that you, monks, resentfully and discontentedly expelled monks from a communal dwelling?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will resentfully and discontentedly expel monks from a communal dwelling! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk, resentful and discontented, expels a monk from a communal dwelling, or causes [him] to be expelled: a Pācittiya [offense]."

Any monk: ...

Monk: Another monk.

Resentful and discontented: A callous mind affected by anger.

Communal: Given [or] left behind for the community.

⁴⁷⁵ In the Pāli text, this form of address is used for every statement made between the two groups of monks in this incident. For ease of reading, it has usually been omitted in subsequent statements

Expels: Having seized inside, one expels to the front⁴⁷⁶: a Pācittiya offense. Having seized at the front, one expels outside: a Pācittiya offense. With a single action one makes [him] go through multiple doors: a Pācittiya offense.

Causes to be expelled: One commands another: a Pācittiya offense. Commanded once, he makes [him] go through multiple doors: a Pācittiya offense.

Perceiving a communal [dwelling] as communal, resentful and discontented, one expels [a monk] or causes [him] to be expelled: a Pācittiya offense.

In doubt about a communal [dwelling]...: a Pācittiya offense.

Perceiving a communal [dwelling] as personal...: a Pācittiya offense.

One expels his property⁴⁷⁷ or causes it to be expelled: a Dukkaṭa offense.

One expels [a monk] or causes him to be expelled from the vicinity of a dwelling, an attendance-hall, an awning, a tree-root, or the open air: a Dukkaṭa offense.

One expels his property or causes it to be expelled: a Dukkaṭa offense.

One expels an unordained person, or causes that person to be expelled, from a dwelling, the vicinity of a dwelling, an attendance-hall, an awning, a tree-root, or the open air: a Dukkaṭa offense.

One expels his property or causes it to be expelled: a Dukkaṭa offense.

Perceiving a personal [dwelling] as communal: a Dukkaṭa offense.

In doubt about a personal [dwelling]: a Dukkaṭa offense.

Perceiving a personal [dwelling] as personal, belonging to another: a Dukkaṭa offense.

A personal [dwelling] belonging to oneself: Non-offense.

Non-offense[s]:

One expels or causes to be expelled a shameless person or his property;

one expels or causes to be expelled a crazy person or his property;

one expels or causes to be expelled a disputatious, quarrelsome, contentious,

gregarious⁴⁷⁸, community-issue-making person or his property;

one expels or causes to be expelled an apprentice or co-resident who is not behaving properly, or his property;

for one who is crazy; and for the first offender.

⁴⁷⁶ *Pamukha*. Lit. “to the face” [of the building]. Ven. Ṭhānissaro renders this as “porch”.

⁴⁷⁷ *Parikkhāra*. Lit. “all-around doer” or “multi-purpose item(s)”. Usually translated “equipment,” “accessory,” or “requisite”.

⁴⁷⁸ *Bhassakāraka*. Lit. “maker of speech.”

Pācittiya #18: Using a Bed or Seat with Detachable Legs in an Unplanked Loft

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, two monks were living in a communal dwelling with a high ceiling⁴⁷⁹. One dwelled below, one dwelled above. The loft-dwelling monk sat forcibly on a bed with detachable feet. The bed-foot fell off and dropped on the floor-dwelling monk's head. The monk let out a cry of distress. Monks, having ran up, said to that monk, "For what reason, Venerable, did you let out a cry of distress?" Then that monk reported this matter to the [other] monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that a monk will sit forcibly on a bed with detachable feet in a communal dwelling with a high ceiling?" Then those monks, having reprimanded that monk in various ways, reported this matter to the Blessed One... "Is it true, monk, that you sat forcibly on a bed with detachable feet in a communal dwelling with a high ceiling?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will sit forcibly on a bed with detachable feet in a communal dwelling with a high ceiling? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk, sits or reclines on a bed or seat with detachable feet in a communal dwelling with a high ceiling: a Pācittiya."

Any monk: ...

Communal: A dwelling given [or] left behind for the community.

Hut with a high ceiling: Does not rub against the head of an average person.

Bed with detachable feet: It stands after attaching the foot.

Seat with detachable feet: It stands after attaching the foot.

Sits: One sits on that: a Pācittiya offense.

Reclines: One reclines on that: a Pācittiya offense.

Perceiving a communal [dwelling] as communal, one sits or reclines on a bed or seat with detachable feet in a communal dwelling with a high ceiling: a Pācittiya offense.

In doubt about a communal [dwelling]...: a Pācittiya offense.

Perceiving a communal [dwelling] as personal...: a Pācittiya offense.

⁴⁷⁹ *Uparivehāsakuṭi*. Lit. "above-airy-hut". Ie, a dwelling with an open space above; BMC takes this to mean an unplanked loft. This makes a fair amount of sense, since the story indicates one monk living above the other monk.

Perceiving a personal [dwelling] as communal: a Dukkaṭa offense.

In doubt about a personal [dwelling]: a Dukkaṭa offense.

Perceiving a personal [dwelling] as personal, belonging to another: a Dukkaṭa offense.

A personal [dwelling] belonging to oneself: Non-offense.

Non-offense[s]: In a hut without a high ceiling; where [the ceiling] rubs against the head; when the lower area is unused; it is filled with planks⁴⁸⁰; a pin is provided⁴⁸¹; standing on it, he takes [down] or puts up [an item]; for one who is crazy; and for the first offender.

⁴⁸⁰ I.e., so that detachable feet will not fall on the other monk. This supports the idea that this rule refers to an unplanked loft.

⁴⁸¹ To affix the detachable feet to the furniture's frame.

Pācittiya #19: Excessively Thatching and Plastering a New Dwelling

On this occasion the Buddha, the Blessed One, was dwelling at Kosambi, at Ghosita's Park. Furthermore, on this occasion, Venerable Channa's attendant, a prime minister, was having a dwelling built for Venerable Channa. Then Venerable Channa had the completed dwelling thatched repeatedly and plastered repeatedly. Overburdened, the dwelling collapsed. Then Venerable Channa, collecting grass and wood, damaged the barley-field of a certain brahmin. Then that brahmin denounced, criticized, and castigated: "How is it that the Auspicious Ones will damage my barley field!" Monks heard of that brahmin denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Channa will have a completed dwelling thatched repeatedly and plastered repeatedly - the overburdened dwelling collapsed!" Then those monks, having reprimanded Venerable Channa in various ways, reported this matter to the Blessed One... "Is it true that you, Channa, had a completed dwelling thatched repeatedly and plastered repeatedly, [and that] the overburdened dwelling collapsed?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will have a completed dwelling thatched repeatedly and plastered repeatedly - the overburdened dwelling collapsed! This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"When a monk is having a large dwelling built: an application⁴⁸² of two or three layers⁴⁸³, up to the door-frame for the purpose of fixing the bolt [and/or] for surrounding the windows, may be ordered⁴⁸⁴ by one standing in a place of little greenery. If more than that is ordered, even [by] one standing on a place of little greenery: a Pācittiya."

Large: This refers to a dwelling with a sponsor⁴⁸⁵.

Dwelling: Mortared, or plastered, or mortared and plastered.

Having [it] built: Building or causing to build.

Up to the door-frame: An arm's-reach around the lintel-junction.

For the purpose of fixing the bolt: For stabilizing the door.

⁴⁸² *Pariyāya*. Lit. "going around." Process, method, procedure, etc.

⁴⁸³ *Chadana*. Lit. "covering."

⁴⁸⁴ *Adhiṭṭhātabbam*. Lit. "to be determined". The meaning here appears to be closer to "ordered" or "directed".

⁴⁸⁵ *Sāmika*. Lit. "master".

For surrounding the windows: For surrounding the shutters – white coloring, black coloring, prepared with red/ocher, garland-work, creeper-work, leviathan-teeth⁴⁸⁶, [and/or] curtains⁴⁸⁷.

An application of two or three layers may be ordered by one standing in a place of little greenery: Greenery: Grain, vegetables. If one orders while standing in greenery: a Dukkaṭa offense. For one having it covered by one application, after ordering two applications [or] after ordering a third application, one is to depart. For one having it covered by one technique, after ordering two techniques [or] after ordering a third technique, one is to depart.

If more than that is ordered, even [by] one standing on a place of little greenery: For one having it covered with tile, a Pācittiya offense for each tile. For one having it covered with stone, a Pācittiya offense for each stone. For one having it covered with lime⁴⁸⁸, a Pācittiya offense for each lump. For one having it covered with grass, a Pācittiya offense for each blade. For one having it covered with leaf, a Pācittiya offense for each leaf.

Perceiving it as exceeding when it is an application exceeding two or three layers, one orders: a Pācittiya offense.

In doubt when it is an application exceeding two or three layers, one orders: a Pācittiya offense.

Perceiving it as less when it is an application exceeding two or three layers, one orders: a Pācittiya offense.

Perceiving it as exceeding when it is an application of less than two or three layers: a Dukkaṭa offense.

In doubt when it is an application of less than two or three layers: a Dukkaṭa offense.

Perceiving it as less when it is an application of less than two or three layers: non-offense.

Non-offense[s]: An application of two or three layers; an application of less than two or three layers; in a cave; in a cavern; in a grass hut; for the sake of another; with one's own wealth; everything other than a residence-house is a non-offense; for one who is crazy; for the first offender.

⁴⁸⁶ *Makara-dantaka*. Lit. “with sea monster teeth”. CPD suggests “design in the shape of a flower”.

⁴⁸⁷ *Pañcapaṭika*. Lit. “five cloths”.

⁴⁸⁸ Ie, cement or whitewash made from limestone.

Pācittiya #20: Pouring Out Water that Contains Living Beings

On this occasion the Buddha, the Blessed One, was dwelling at Āḷavi, at the Aggāḷava Shrine. Furthermore, on this occasion, Āḷavi monks were performing new work; they knowingly poured and caused to be poured water that contained living beings on grass and clay. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Āḷavi monks will knowingly pour and cause to be poured water containing living beings on grass and clay?” Then those monks, having reprimanded the Āḷavi monks in various ways, reported this matter to the Blessed One... “Is it true that you, monks, knowingly poured and caused to be poured water that contained living beings on grass and clay?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will knowingly pour and cause to be poured water containing living beings on grass and clay? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk knowingly pours or causes to be poured water that contains living beings on grass or on clay: a Pācittiya.”

Any monk: ...

Knows: He knows for himself, or others report it to him.

Pours: He pours it himself: a Pācittiya offense.

Causes to be poured: He commands another: a Pācittiya offense. When commanded once, [another person] pours many times: a Pācittiya offense.

Perceiving it as containing living beings when it contains living beings, one pours it or causes it to be poured on grass or clay: a Pācittiya offense.

In doubt when it contains living beings...: a dukkaṭa offense.

Perceiving it as not containing living beings when it contains living beings...: non-offense.

Perceiving it as containing living beings when it does not contain living beings: a Dukkaṭa offense.

In doubt when it does not contain living beings: a Dukkaṭa offense.

Perceiving it as not containing living beings when it does not contain living beings: non-offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is crazy; and for the first offender.

Pācittiya #21: Unauthorized Exhortation of Nuns

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, senior monks exhorting nuns were receivers of robes, almsfood, lodgings, supplies for the sick, and medicinal equipment. Then [some] group-of-six monks thought, "Venerables, at present senior monks exhorting nuns are receivers of robes, almsfood, lodgings, supplies for the sick, and medicinal equipment. Come, Venerables, we [will] also exhort nuns." Then the group-of-six monks approached the nuns and said: "Sisters, approach us as well; we will also exhort."

Then those nuns approached the group-of-six monks; after approaching and paying respects to the group-of-six monks, they sat to one side. Then the group-of-six monks, after giving just a brief⁴⁸⁹ Dhamma talk, spent the day with animal talk, then dismissed [the nuns]: "Go, sisters." Then those nuns approached the Blessed One; after approaching and paying respects to the Blessed One, they stood to one side. While they were standing to one side, the Blessed One said to those nuns: "Nuns, perhaps the exhortation was a success?" "Bhante, how could the exhortation be a success! The group-of-six gentlemen, after giving just a brief Dhamma talk, spent the day with animal talk, then dismissed [us]!" Then the Blessed One instructed, encouraged, energized, and gladdened those nuns with a Dhamma talk. Then those nuns - instructed, encouraged, energized, and gladdened by the Blessed One's Dhamma talk - after paying respects to and venerating the Blessed One, left.

Then the Blessed One, on account of this issue, on account of this incident, after convoking the community of monks, questioned the group-of-six monks: "Is it true that you, monks, after giving just a brief Dhamma talk to the nuns, spent the day with animal talk, then dismissed [them]?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, after giving just a brief Dhamma talk to the nuns and spending the day with animal talk, will dismiss [them]! This is not, foolish men, for the faith of the faithless..." After giving a Dhamma talk, he announced to the monks: "Monks, I allow [you] to authorize a nun-exhorter. And thus, monks, it is to be authorized. First, a monk is to ask. Having been asked, the community is to be notified by an experienced, competent monk:

"Bhantes, may the community hear me. When the community is ready, the community may authorize the monk Such-name as a nun-exhorter. This is the notification.

"Bhantes, may the community hear me. The community authorizes the monk Such-name as a nun-exhorter. Any venerable who approves of this - authorization as a nun-exhorter for the monk Such-name - may be silent; whoever does not approve may speak.

"A second time I speak of this matter.. A third time I speak of this matter: Bhantes, may the community hear me. The community authorizes the monk Such-name as a nun-

⁴⁸⁹ *Paritta*. This can also mean "insignificant."

exhorter. Any venerable who approves of this - authorization as a nun-exhorter for the monk Such-name - may be silent; whoever does not approve may speak.

“The monk Such-name is authorized by the community as a nun-exhorter. The community approves, therefore it is silent; thus do I hold it.”

Then the Blessed One, after reprimanding the group-of-six monks in various ways for being difficult to put up with... “And thus, monks, you may recite this training rule:

“If any unauthorized monk exhorts nuns: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, authorized senior monks exhorting nuns were still receivers of robes, almsfood, lodgings, supplies for the sick, and medicinal equipment. Then the group-of-six monks thought, “Venerables, at present authorized senior monks exhorting nuns are still receivers of robes, almsfood, lodgings, supplies for the sick, and medicinal equipment. Come, Venerables, having gone outside the boundary and authorized each other as nun-exhorters, we will exhort nuns.” Then the group-of-six monks, having gone outside the boundary and authorized each other as nun-exhorters, approached nuns and said this: “Sisters, we are also authorized. Approach us as well. We will also exhort.”

Then those nuns approached the group-of-six monks; having approached and paid respects to the group-of-six monks, they sat to one side. Then the group-of-six monks, after giving just a brief Dhamma talk, spent the day with animal talk, then dismissed [the nuns]: “Go, sisters.” Then those nuns approached the Blessed One; after approaching and paying respects to the Blessed One, they stood to one side. While they were standing to one side, the Blessed One said to those nuns: “Nuns, perhaps the exhortation was a success?” “Bhante, how could the exhortation be a success! The group-of-six gentlemen, having given just a brief Dhamma talk, spent the day with animal talk, then dismissed [us]!” Then the Blessed One instructed, encouraged, energized, and gladdened those nuns with a Dhamma talk. Then those nuns - instructed, encouraged, energized, and gladdened by the Blessed One's Dhamma talk - after paying respects to and venerating the Blessed One, left.

Then the Blessed One, on account of this issue, on account of this incident, having assembled the community of monks, questioned the group-of-six monks: “Is it true that you, monks, having given just a brief Dhamma talk for the nuns, spent the day with animal talk, then dismissed [them]?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, after giving just a brief Dhamma talk for the nuns and spending the day with animal talk, will dismiss [them]! This is not, foolish men, for the faith of the faithless...” After giving a Dhamma talk, he announced to the monks: “Monks, I allow [you] to authorize a monk endowed with eight factors as a nun-exhorter.

[1] “He is virtuous, he dwells restrained by the restraint of the Pātimokkha, he is perfect in conduct and range, seeing danger [even] in tiny faults, he trains having taken up the training-rules;

[2] “He is very learned, he remembers what he has learned, he accumulates learning; those teachings which are good in the beginning, good in the middle, and good in their conclusion, with the meaning and phrasing, that declare a completely perfect and totally pure holy life - he has learned much of such teachings, he is a rememberer, verbal reciter, and mental examiner [of them], [they are] well-penetrated by view;

[3] “Furthermore, he has learned by heart both Pātimokkhas⁴⁹⁰ in detail, well divided, well regulated, well investigated, by rule and by attribute;

[4] “He has a good voice and is a good speaker;

[5] “He is pleasant and agreeable for most of the nuns;

[6] “He is competent to exhort nuns;

[7] “He did not commit an offense of a serious nature against someone wearing monastic robes prior to his going-forth under the Blessed One;⁴⁹¹

[8] “He has twenty Rains or in excess of twenty Rains;

“Monks, I allow [you] to authorize a monk endowed with these eight factors as a nun-exhorter.”

Any monk: ...

Unauthorized: Not authorized by an action with the notification as the fourth⁴⁹².

Nuns: Ordained by both communities.

Exhorts: He exhorts with the eight rules of respect⁴⁹³: a Pācittiya offense. He exhorts with another teaching: a Dukkaṭa offense. He exhorts a one-side-ordained⁴⁹⁴ [nun]: a Dukkaṭa offense.

⁴⁹⁰ The rules for both the monks and the nuns.

⁴⁹¹ This could also be translated “... offense of a serious nature *for* someone wearing monastic robes...” The grammar of this sentence gives no clue as to which interpretation is to be preferred. As the rule is about what makes someone qualified to exhort nuns, that seems to favor the translation used in the main body of the text (ie, he never did anything grossly offensive to a nun before he became a monk, and thus is less likely to abuse his position as a nun-exhorter).

⁴⁹² Ie, a total of four statements: a notification and three announcements.

⁴⁹³ *Garudhamma*, rendered here as “rules of respect”, could also be rendered “serious issues”.

⁴⁹⁴ Ie, a nun who has received full ordination from the community of nuns, but whose ordination has not yet been verified by the community of monks.

By the authorized monk: After sweeping the chamber, setting out water for drinking and washing, preparing seats, and obtaining a companion, he is to sit. By the nuns: After going there and paying respects to the monk, they are to sit to one side. By the monk, it is to be asked: “Are you in concord, Sisters?” If they say, “We are in concord, Sir,” [he is to say] “Sisters, do the eight rules of respect persist?” If they say, “They persist, Sir”, [then saying] “This, Sisters, is the exhortation,” [the exhortation] is to be given. If they say, “They do not persist, Sir,” they are to be expounded:

[1] “By a nun ordained for a hundred Rains, welcoming, reverence, *añjali*, and homage are to be performed for a monk ordained that day; having honored, respected, revered, and venerated this teaching, it is not to be passed over for the duration of this life.

[2] “The Rains is not to be lived out by a nun in a residence without a monk; having honored... for the duration of this life.

[3] “Each fortnight, two things are to be expected by the nuns from the community of monks: asking for the Uposatha, and approaching for the exhortation⁴⁹⁵; having honored...”

[4] “Having emerged from the Rains[-retreat], both communities are to be invited⁴⁹⁶ by the nuns by means of three conditions: what has been seen, heard, or suspected; having honored...”

[5] “Having violated a rule of respect, a fortnight-long period of penance is to be performed by the nun in both communities...”⁴⁹⁷

[6] “Having practiced the training of six Dhammas⁴⁹⁸ for two years, ordination is to be sought by a female trainee in both communities...”

[7] “A monk is not to be reviled or censured by a nun in any way whatsoever...”

[8] “From this day forth: admonishment of monks by nuns is prohibited, admonishment of nuns by monks is not prohibited; having honored, respected, revered, and venerated this teaching, it is not to be passed over for the duration of this life.”

If one speaks another teaching⁴⁹⁹ to [nuns] saying “We are in concord, Sir”: a Dukkaṭa offense.

If one speaks the eight rules of respect to [nuns] saying “We are factious, Sir”: a Dukkaṭa offense.

⁴⁹⁵ The nuns can expect to be allowed to ask when the Uposatha is, and to approach for an exhortation.

⁴⁹⁶ *Pavāretabba*. This refers to the Pavāraṇa ceremony, where monastics ask each other for feedback about their conduct.

⁴⁹⁷ One period of penance encompassing both communities.

⁴⁹⁸ The six precepts of a female trainee (*sikkhamānā*).

⁴⁹⁹ An unauthorized monk teaches them something other than the eight rules of respect just listed.

Having not given an exhortation, one speaks another teaching: a Dukkaṭa offense.

Perceiving an invalid act as invalid⁵⁰⁰, perceiving a factious community of nuns as factious, one exhorts: a Pācittiya offense.

Perceiving an invalid act as invalid, in doubt about a factious community of nuns, one exhorts: a Pācittiya offense.

Perceiving an invalid act as invalid, perceiving a factious community of nuns as concordant, one exhorts: a Pācittiya offense.

In doubt about an invalid act, perceiving a factious community of nuns as factious, one exhorts: a Pācittiya offense.

In doubt about an invalid act, in doubt about a factious community of nuns, one exhorts: a Pācittiya offense.

In doubt about an invalid act, perceiving a factious community of nuns as concordant, one exhorts: a Pācittiya offense.

Perceiving an invalid act as valid, perceiving a factious community of nuns as factious, one exhorts: a Pācittiya offense.

Perceiving an invalid act as valid, in doubt about a factious community of nuns, one exhorts: a Pācittiya offense.

Perceiving an invalid act as valid, perceiving a factious community of nuns as concordant, one exhorts: a Pācittiya offense.

Perceiving an invalid act as invalid, perceiving a concordant community of nuns as factious, one exhorts: a Pācittiya offense.

Perceiving an invalid act as invalid, in doubt about a concordant community of nuns, one exhorts: a Pācittiya offense.

Perceiving an invalid act as invalid, perceiving a concordant community of nuns as concordant, one exhorts: a Pācittiya offense.

In doubt about an invalid act, perceiving a concordant community of nuns as factious, one exhorts: a Pācittiya offense.

In doubt about an invalid act, in doubt about a concordant community of nuns, one exhorts: a Pācittiya offense.

In doubt about an invalid act, perceiving a concordant community of nuns as concordant, one exhorts: a Pācittiya offense.

Perceiving an invalid act as valid, perceiving a concordant community of nuns as factious, one exhorts: a Pācittiya offense.

Perceiving an invalid act as valid, in doubt about a concordant community of nuns, one exhorts: a Pācittiya offense.

Perceiving an invalid act as valid, perceiving a concordant community of nuns as concordant, one exhorts: a Pācittiya offense.

⁵⁰⁰ Either the authorization procedure was not performed correctly, or the monk was never authorized at all.

Perceiving a valid act as invalid, perceiving a factious community of nuns as factious, one exhorts: a Dukkaṭa offense.

Perceiving a valid act as invalid, in doubt about a factious community of nuns, one exhorts: a Dukkaṭa offense.

Perceiving a valid act as invalid, perceiving a factious community of nuns as concordant, one exhorts: a Dukkaṭa offense.

In doubt about a valid act, perceiving a factious community of nuns as factious, one exhorts: a Dukkaṭa offense.

In doubt about a valid act, in doubt about a factious community of nuns, one exhorts: a Dukkaṭa offense.

In doubt about a valid act, perceiving a factious community of nuns as concordant, one exhorts: a Dukkaṭa offense.

Perceiving a valid act as valid, perceiving a factious community of nuns as factious, one exhorts: a Dukkaṭa offense.

Perceiving a valid act as valid, in doubt about a factious community of nuns, one exhorts: a Dukkaṭa offense.

Perceiving a valid act as valid, perceiving a factious community of nuns as concordant, one exhorts: a Dukkaṭa offense.

Perceiving a valid act as invalid, perceiving a concordant community of nuns as factious, one exhorts: a Dukkaṭa offense.

Perceiving a valid act as invalid, in doubt about a concordant community of nuns, one exhorts: a Dukkaṭa offense.

Perceiving a valid act as invalid, perceiving a concordant community of nuns as concordant, one exhorts: a Dukkaṭa offense.

In doubt about a valid act, perceiving a concordant community of nuns as factious, one exhorts: a Dukkaṭa offense.

In doubt about a valid act, in doubt about a concordant community of nuns, one exhorts: a Dukkaṭa offense.

In doubt about a valid act, perceiving a concordant community of nuns as concordant, one exhorts: a Dukkaṭa offense.

Perceiving a valid act as valid, perceiving a concordant community of nuns as factious, one exhorts: a Dukkaṭa offense.

Perceiving a valid act as valid, in doubt about a concordant community of nuns, one exhorts: a Dukkaṭa offense.

Perceiving a valid act as valid, perceiving a concordant community of nuns as concordant, one exhorts: non-offense.

Non-offense[s]: Giving an explanation; giving a line of questioning; being told “Expound, Sir,” one expounds; one asks a question; when asked a question, one speaks; when speaking for the sake of another, nuns hear; to a female trainee; to a female novice; for one who is crazy; for the first offender.

Pācittiya #22: Exhorting Nuns After Sundown

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, senior monks were exhorting nuns in turn. On this occasion, it was Venerable Cūḷapanthaka's turn to exhort the nuns. The nuns said this: "Now on this day the exhortation will not be successful, Sir Cūḷapanthaka will now recite that same utterance again and again." Then those nuns approached Venerable Cūḷapanthaka; after approaching and paying respects to Venerable Cūḷapanthaka, they sat to one side. When the nuns were seated to one side, Venerable Cūḷapanthaka said, "Are you in concord, Sisters?" "We are in concord, Sir." "Sisters, do the eight rules of respect persist?" "They persist, Sir." After saying, "This, Sisters, is the exhortation," he recited this utterance again and again:

"Lofty-minded and vigilant, a sage training in the ways of sagacity;
Such a one has no sorrows, always tranquil and mindful."

The nuns said, "Didn't we say, 'Now on this day the exhortation will not be successful, Sir Cūḷapanthaka will now recite that same utterance again and again'?" Venerable Cūḷapanthaka heard the nuns' conversation. Then Venerable Cūḷapanthaka, having risen up into the sky, walked, stood, sat, and reclined in the atmosphere; smoldered, burst into flame, and vanished. He recited that very utterance and many other sayings of the Buddha. The nuns said this: "Oh so wonderful, oh so marvelous! Never before has an exhortation been so successful⁵⁰¹ as Venerable Cūḷapanthaka's." Then Venerable Cūḷapanthaka, having exhorted the nuns until it was dark; dismissed [them]: "Go, Sisters."

Then those nuns, after staying outside the city because the city gate was closed, entered the city in the early morning. People denounced, criticized, and castigated: "These nuns are not celibate; after staying in the park with monks, now they enter the city." The monks heard of those people denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Cūḷapanthaka will exhort nuns when the sun has disappeared!" ... "Is it true that you, Cūḷapanthaka, exhorted nuns when the sun had disappeared?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, Cūḷapanthaka, will exhort nuns when the sun has disappeared! This is not, Cūḷapanthaka, for the faith of the faithless... And thus, monks, you may recite this training rule:

"Even when authorized, if any monk exhorts nuns when the sun has disappeared: a Pācittiya."

Authorized: Authorized by an act with the notification as the fourth.

When the sun has disappeared: When the sun has gone down.

⁵⁰¹ *Iddha*. This is a pun on the word for psychic powers (*iddhi*).

Nun: Ordained by both communities.

Exhorts: One exhorts with the eight rules of respect or with another teaching: a Pācittiya offense.

Perceiving it as disappeared when it has disappeared, one exhorts: a Pācittiya offense.

In doubt when it has disappeared, one exhorts: a Pācittiya offense.

Perceiving it as not disappeared when it has disappeared, one exhorts: a Pācittiya offense.

One exhorts a one-side-ordained [nun]: a Dukkaṭa offense.

Perceiving it as disappeared when it has not disappeared, one exhorts: a Dukkaṭa offense.

In doubt when it has not disappeared: a Dukkaṭa offense.

Perceiving it as not disappeared when it has not disappeared: non-offense.

Non-offense[s]: Giving an explanation; giving a line of questioning; being told “Expound, Sir,” one expounds; one asks a question; when asked a question, one speaks; when speaking for the sake of another, nuns hear; to a female trainee; to a female novice; for one who is crazy; for the first offender.

Pācittiya #23: Exhorting Nuns at their Residence

On this occasion the Buddha, the Blessed One, was dwelling among the Sakyans, at Kapilavatthu, in the banyan park. Furthermore, on this occasion, [some] group-of-six monks, after approaching the nuns' residence, exhorted [some] group-of-six nuns. [Other] nuns said to the group-of-six nuns, "Come, Ladies, we will go to the exhortation." "Ladies, what need is there for us to go for an exhortation? The group-of-six gentlemen came and exhorted us right here." The [other] nuns denounced, criticized, and castigated: "How is it that group-of-six monks, after approaching the nuns' residence, will exhort nuns?" Then those nuns reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks, after approaching the nuns' residence, will exhort nuns?" ... "Is it true that you, monks, after approaching the nuns' residence, exhorted nuns?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, after approaching the nuns' residence, will exhort nuns? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk, having approached the nuns' residence, exhorts nuns: a Pācittiya."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion Mahāpajāpati Gotamī was sick. Senior monks approached Mahāpajāpati Gotamī; after approaching, they said to Mahāpajāpati Gotamī: "Gotami, hopefully it is bearable, hopefully one can keep going?" "Sirs, it is not bearable, one can not keep going. Come, Sirs, teach Dhamma." "Sister, [we] are not allowed to teach Dhamma to nuns when [we] have approached the nuns' quarters." Regretfully, they did not teach. Then the Blessed One, after dressing in the morning and taking his bowl and robe, approached Mahāpajāpati Gotamī; after approaching, he sat on the designated seat. When he was seated the Blessed One said to Mahāpajāpati Gotamī: "Gotami, hopefully it is bearable, hopefully one can keep going?" "Previously, Bhante, senior monks came and taught Dhamma to me. Because of that there was comfort for me. Now, however, [thinking] 'It is opposed by the Blessed One', regretfully, they do not teach. Because of that there is no comfort for me." Then the Blessed One, after instructing, encouraging, energizing, and gladdening Mahāpajāpati Gotamī with a Dhamma talk, rose from his seat and left. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: "Monks, I allow [you] to exhort a sick nun after approaching the nuns' residence. And thus, monks, you may recite this training rule:

"If any monk exhorts nuns after approaching the nuns' residence, except at the [proper] occasion: a Pācittiya. Here the occasion is this: a nun is sick - this is the occasion here."

Any monk: ...

Nuns' residence: Where nuns dwell even for one night.

After approaching: After going there.

Nuns: Ordained in both communities.

Exhorts: Exhorts with the eight Rules of Respect: a Pācittiya offense.

Except on the [proper] occasion: Having set aside the [proper] occasion.

Sick: A nun is not able to go for the exhortation or for affiliation.⁵⁰²

Perceiving her as fully ordained when she is fully ordained, after approaching the nuns' residence, except on the [proper] occasion, one exhorts: a Pācittiya offense.

In doubt when she is fully ordained...: a Pācittiya offense.

Perceiving her as unordained when she is fully ordained...: a Pācittiya offense.

One exhorts with another Dhamma: a Dukkaṭa offense.

One exhorts a nun ordained by one side only: a Dukkaṭa offense.

Perceiving her as fully ordained when she is unordained: a Dukkaṭa offense.

In doubt when she is unordained: a Dukkaṭa offense.

Perceiving her as unordained when she is unordained: non-offense.

Non-offense[s]: On the [proper] occasion; giving an explanation; giving a line of questioning; being told “Expound, Sir,” one expounds; one asks a question; when asked a question, one speaks; when speaking for the sake of another, nuns hear; to a female trainee; to a female novice; for one who is crazy; for the first offender.

⁵⁰² *Samvāsa*. Lit. “living together.”

Pācittiya #24: Accusing a Monk of Exhorting Nuns for the Sake of Material Gain

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, senior monks exhorting nuns were receivers of robes, almsfood, lodgings, illness-supports, and medicinal equipment. [Some] group-of-six monks said, “The senior monks have not done much to exhort the nuns; the senior monks exhort nuns for the sake of material gain.” Those monks who were of few wishes... “How is it that group-of-six monks will say 'The senior monks have not done much to exhort the nuns; the senior monks exhort nuns for the sake of material gain'?” ... “Is it true that you, monks, said 'The senior monks have not done much to exhort the nuns; the senior monks exhort nuns for the sake of material gain'?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is that you, foolish men, will say 'The senior monks have not done much to exhort the nuns; the senior monks exhort nuns for the sake of material gain'? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk says 'The senior monks have not done much to exhort the nuns; the senior monks exhort nuns for the sake of material gain': a Pācittiya.”

Any monk: ...

Sake of material gain: The sake of robes, almsfood, lodgings, supplies for the sick, medicinal equipment, homage, esteem, respect, veneration, worship.

Says: Wishing to produce dispraise, disgrace, [or] shame in a fully ordained nun-exhorter who has been authorized by the community, one says “He exhorts for the sake of robes, almsfood, lodgings, illness-supports, medicinal equipment, homage, esteem, respect, veneration, worship”: a Pācittiya offense.

Perceiving a valid act as valid, one says this: a Pācittiya offense.

In doubt about a valid act, one says this: a Pācittiya offense.

Perceiving a valid act as invalid, one says this: a Pācittiya offense.

Wishing to produce dispraise, disgrace, [or] shame in a fully ordained nun-exhorter who has not been authorized by the community, one says “He exhorts for the sake of... worship”: a Dukkaṭa offense.

Wishing to produce dispraise, disgrace, [or] shame in an unordained nun-exhorter who has or has not been authorized by the community, one says “He exhorts for the sake of... worship”: a Dukkaṭa offense.

Perceiving an invalid act⁵⁰³ as valid: a Dukkaṭa offense.

⁵⁰³ “Act” here refers to the formal authorization of a monk allowing him to exhort nuns.

In doubt about an invalid act: a Dukkaṭa offense.
Perceiving an invalid act as invalid: a Dukkaṭa offense.

Non-offense[s]: When he usually exhorts for the sake of robes, almsfood, lodgings, supplies for the sick, medicinal equipment, homage, esteem, respect, veneration, worship; for one who is crazy; and for the first offender.

Pacittiya #25: Giving a Robe to an Unrelated Nun

On this occasion the Buddha, the Blessed One, was dwelling at Sāvattī, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain monk went for alms in Sāvattī on a particular street. A nun also went for alms on that street. Then the monk said to that nun, "Go, Sister, in that place alms are being given." She also said, "Go, Sir, in that place alms are being given." They became friends from seeing [each other] frequently. On a [later] occasion robe[-cloth] was provided for the community. Then that nun, after going to an exhortation, approached that monk and stood to one side. As she was standing to one side, the monk said to that nun, "Sister, this is my share of the robe[-cloth]; do you consent to it?" "Yes, Sir, my robe is weak⁵⁰⁴."

Then the monk gave [his] robe[-cloth] to that nun. The monk also had a weak robe. [Other] monks said to that monk, "Now is the time to make a robe for you, Venerable." Then that monk reported this matter to the [other] monks. Those monks who were of few wishes... "How is that a monk will give a robe to a nun?"... "Is it true that you, monk, gave a robe to a nun?" "It is true, Blessed One." "A relative of yours, monk, [or] a non-relative?" "A non-relative, Blessed One." "A non-relative, foolish man, does not know what is proper or improper, good or bad, for a non-relative. How is that you, foolish man, will give a robe to an unrelated nun! This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk gives a robe to an unrelated nun: a Pācittiya."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks - regretfully - did not give a robe to nuns in exchange⁵⁰⁵. The nuns denounced, criticized, and castigated: "How is that the Masters will not give us a robe in exchange!" The monks heard of those nuns - denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: "Monks, I allow [you] to give in exchange to five [kinds of people]. To a monk, a nun, a female trainee, a male novice, a female novice - I allow you, monks, to give in exchange to these five [kinds of people]. And thus, monks, you may recite this training rule:

"If any monk gives a robe to an unrelated nun, except in exchange: a Pācittiya."

Any monk: ...

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

⁵⁰⁴ *Dubbala*. Lit. "poor strength." Whether this means the robe was worn out from use/age or made from weak fabric to begin with is not clear in the text.

⁵⁰⁵ Trading.

Nun: Ordained by both communities.

Robe: Any particular robe[-cloth] of the six kinds of robe[-cloth], even the smallest suitable for assigning.

Except in exchange: Having set aside exchange, one gives: a Pācittiya offense. Perceiving an unrelated woman as unrelated, one gives a robe, except in exchange: a Pācittiya offense.

In doubt about an unrelated woman, one gives a robe, except in exchange: a Pācittiya offense.

Perceiving an unrelated woman as related, one gives a robe, except in exchange: a Pācittiya offense.

One gives a robe to a one-side-ordained [nun], except in exchange: a Dukkaṭa offense.

Perceiving a related woman as unrelated: a Dukkaṭa offense.

In doubt about a related woman: a Dukkaṭa offense.

Perceiving a related woman as related: non-offense.

Non-offense[s]: For a relative; exchanging large for small or small for large⁵⁰⁶; a nun takes it on trust; one takes it temporarily; one gives other equipment besides robe[-cloth]; to a female trainee; to a female novice; for one who is crazy; and for the first offender.

⁵⁰⁶ *Vipula* (large) and *paritta* (small). This could also mean “valuable” and “nonvaluable” or “plentiful” and “limited.”

Pācittiya #26: Sewing a Robe for an Unrelated Nun

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin was outstanding in the work of making robes. A certain nun approached Venerable Udāyin; after approaching, she said to Venerable Udāyin: "It would be excellent, Bhante, if the gentleman sewed a robe for me." After sewing a robe for that nun, when it was well dyed and well prepared, Venerable Udāyin embroidered a complex⁵⁰⁷ image in the middle, folded it and set it aside. Then that nun approached Venerable Udāyin; after approaching, she said to Venerable Udāyin, "Bhante, where is that robe?" "Come, Sister, after taking this robe as it is folded, set it aside; when the community of nuns comes to the exhortation, then put this robe on and come at the back of the community of nuns." Then that nun, after taking the robe as it was folded, set it aside; and when the community of nuns came to the exhortation, after putting on the robe, she came at the back of the community of nuns. People denounced, criticized, and castigated: "These nuns are sly, corrupt, shameless; in that they will embroider a complex image on a robe!"

The nuns said, "Whose work is this?" "Sir Udāyin's." "Such a thing would not be attractive even for those who are sly, corrupt, and shameless; so what of Sir Udāyin!" Then those nuns reported this matter to the monks. Those monks who were of few wishes... "How is that Venerable Udāyin will sew a robe for a nun?" ... "Is it true that you, Udāyin, sewed a robe for a nun?" "It is true, Blessed One." "A relative of yours, Udāyin, [or] a non-relative?" "A non-relative, Blessed One." "A non-relative, foolish man, does not know what is proper or improper, inspiring⁵⁰⁸ or uninspiring, for a non-relative. How is it that you, foolish man, will sew a robe for an unrelated nun! This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk sews a robe for an unrelated nun, or causes one to be sewn: a Pācittiya."

Any monk: ...

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

Nun: Ordained by both communities.

Robe: Any particular robe of the six kinds of robe[-cloth].

Sews: One sews it oneself - for each stitch: a Pācittiya offense.

⁵⁰⁷ *Paṭibhāna*. This is a decidedly unusual application of this adjective, which usually denotes a praiseworthy quality of eloquence and profound wit.

⁵⁰⁸ *Pāsādika*. From *pasāda* - "serene joy," "clarity," "purity." Thus "inspiring" is here meant in the sense of instilling the aforementioned qualities.

Causes to be sewn: One commands another: a Pācittiya offense. Someone who is commanded once sews many times: a Pācittiya offense.

Perceiving an unrelated woman as unrelated, one sews a robe or causes one to be sewn: a Pācittiya offense.

In doubt about an unrelated woman, one sews a robe or causes one to be sewn: a Pācittiya offense.

Perceiving an unrelated woman as related, one sews a robe or causes one to be sewn: a Pācittiya offense.

One sews a robe for a one-side-ordained [nun], or causes one to be sewn: a Dukkaṭa offense.

Perceiving a related woman as unrelated: a Dukkaṭa offense.

In doubt about a related woman: a Dukkaṭa offense.

Perceiving a related woman as related: non-offense.

Non-offense[s]: For a relative; one sews or causes to be sewn other property besides a robe; for a female trainee; for a female novice; by one who is crazy; by the first offender.

Pācittiya #27: Traveling Together with a Nun by Prior Arrangement

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks set out on the same highway with nuns by prior arrangement. People denounced, criticized, and castigated: “Just as we travel with our wives, in the same way these Sakyan-son contemplatives travel with nuns by prior arrangement!” Monks heard of those people - denouncing, criticizing, and castigating. Those monk who were of few wishes... “How is that group-of-six monks will set out on the same highway with nuns by prior arrangement?” ... “Is it true that you, monks, set out on the same highway with nuns by prior arrangement?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is that you, foolish men, will set out on the same highway with nuns by prior arrangement? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk sets out on the same highway with a nun by prior arrangement, even just between villages: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, many monks and many nuns were on the highway from Sāketa to Sāvatti. Then those nuns said to the monks, “We will also go with the gentlemen.” “Sisters, it is not allowable to set out on the same highway with nuns by prior arrangement. You go first, or we will go [first].” “Bhante, the gentlemen are the foremost people. Let the gentlemen go first.” As those nuns were going behind [the monks], thieves on the road robbed and defiled them. Then those nuns, after going to Sāvatti, reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: “Monks, I allow [you] to set out on the same highway with nuns by prior arrangement when the road is to be traveled by caravan⁵⁰⁹, considered suspicious, or dangerous. And thus, monks, you may recite this training rule:

“If any monk sets out on the same highway with a nun by prior arrangement, even just between villages, except at the [proper] occasion: a Pācittiya. Here this is the [proper] occasion: The road is to be traveled by caravan, considered suspicious, and dangerous - this is the [proper] occasion here.”

Any monk: ...

Nun: Ordained by both communities.

⁵⁰⁹ *Sattha*. This can mean either “by caravan” or “with a sword.” Thus it denotes a road that is risky to use alone and/or unarmed.

With: Together.

By prior arrangement: “We will go, Sister, we will go, Sir; we will go, Sir, we will go, Sister; today or tomorrow or another [day] we go” one arranges: a Dukkaṭa offense.

Just between villages: When villages are close together, between each village: a Pācittiya offense. In a wilderness with no villages, for each half-*yojana*: a Pācittiya offense.

Except at the [proper] occasion: Having set aside the [proper] occasion.

To be traveled by caravan: A road that is not possible to go along without a caravan.

Suspicious: On that road, the living-place, eating-place, standing-place, sitting-place, [or] reclining-place of bandits is seen.

Dangerous: People who have gone on that road are seen to have been killed, robbed, [or] beaten by bandits. After going when it is dangerous, when it appears to not be dangerous one is to dismiss [the nuns]: “Go, Sisters.”

Perceiving it as a prior arrangement when it is a prior arrangement, one sets out on the same highway, even just between villages, except at the [proper] occasion: a Pācittiya offense.

In doubt about a prior arrangement, one sets out...: a Pācittiya offense.

Perceiving it as not a prior arrangement when it is a prior arrangement...: a Pācittiya offense.

The monk arranges, the nun does not arrange: a Dukkaṭa offense.

Perceiving it as a prior arrangement when it is not a prior arrangement: a Dukkaṭa offense.

In doubt about it when it is not a prior arrangement: a Dukkaṭa offense.

Perceiving it as not a prior arrangement when it is not a prior arrangement: non-offense.

Non-offense[s]: At the [proper] occasion; one goes when one has not made a prior arrangement; the nun arranges, the monk does not arrange; they do not go at the appointed place; when there is misfortune; for one who is crazy; for the first offender.

Pācittiya #28: Embarking on the Same Boat with a Nun by Prior Arrangement

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks embarked on the same boat with nuns by prior arrangement. People denounced, criticized, and castigated: “Just as we play in a boat with our wives, in the same way these Sakyan-son contemplatives play in a boat with nuns by prior arrangement!” Monks heard of those people – denouncing, criticizing, and castigating. Those monk who were of few wishes... “How is that group-of-six monks will embark on the same boat with nuns by prior arrangement?” ... “Is it true that you, monks, embarked on the same boat with nuns by prior arrangement?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is that you, foolish men, will embark on the same boat with nuns by prior arrangement? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk embarks on the same boat with a nun by prior arrangement, going up[river] or down[river]: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, many monks and many nuns were on the highway from Sāketa to Sāvatti. On the road there was a river to be crossed. Then those nuns said to the monks, “We also will cross with the gentlemen.” “Sisters, it is not allowable to embark on a boat with a nun by prior arrangement; you cross first, or we will cross [first].” “Bhante, the gentlemen are the foremost people. Let the gentlemen cross first.” As those nuns were crossing behind [the monks], thieves on the road robbed and defiled them. Then those nuns, having gone to Sāvatti, reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: “Monks, I allow [you] to embark on a boat with a nun by prior arrangement, for the purpose of crossing⁵¹⁰. And thus, monks, you may recite this training-rule:

“If any monk embarks on the same boat with a nun by prior arrangement, going up[river] or going down[river], except for the purpose of crossing: a Pācittiya.”

Any monk: ...

Nun: Ordained by both communities.

With: Together.

⁵¹⁰ Ie, crossing over a body of water.

By prior arrangement: “We embark, Sister, we embark, Sir; we embark, Sir, we embark, Sister; today or tomorrow or another [day] we embark,” one arranges: a Dukkaṭa offense.

When a nun has embarked, a monk embarks: a Pācittiya offense.

When a monk has embarked, a nun embarks: a Pācittiya offense.

Or both embark [simultaneously]: a Pācittiya offense.

Going up[river]: Upstream.

Going down[river]: Downstream.

Except for the purpose of crossing: Having set aside crossing.

When villages are close together, between each village: a Pācittiya offense.

In a wilderness with no villages, each half-*yojana*: a Pācittiya offense.

Perceiving it as a prior arrangement when it is a prior arrangement, one embarks on the same boat, going up[river] or going down[river], except for the purpose of passing across: a Pācittiya offense.

In doubt about a prior arrangement, one embarks...: a Pācittiya offense.

Perceiving it as not a prior arrangement when it is a prior arrangement...: a Pācittiya offense.

The monk arranges, the nun does not arrange: a Dukkaṭa offense.

Perceiving it as a prior arrangement when it is not a prior arrangement: a Dukkaṭa offense.

In doubt about it when it is not a prior arrangement: a Dukkaṭa offense.

Perceiving it as not a prior arrangement when it is not a prior arrangement: non-offense.

Non-offense[s]: For the purpose of crossing; one embarks when one has not made a prior arrangement; the nun arranges, the monk does not arrange; they do not embark at the appointed place; when there is misfortune; for one who is crazy; for the first offender.

Pācittiya #29: Eating a Meal Arranged by a Nun

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, at the Bamboo Grove, at the Squirrel's Feeding Ground. Furthermore, on this occasion, the nun Thullanandā was a frequent visitor of a certain family, where she was constantly supplied with food. On account of this, [some] senior monks were invited by the head of the household⁵¹¹. Then the nun Thullanandā, after dressing in the morning and taking her robe and bowl, approached that family; after approaching, she said to the head of the household, “Housemaster, why was this abundant variety of food prepared?” “Sister, [some] senior monks were invited by me.” “But who, housemaster, are those seniors?” “Sir Sāriputta, Sir Mahāmoggallāna, Sir Mahākaccāna, Sir Mahākoṭṭhita, Sir Mahākappina, Sir Mahācunda, Sir Anuruddha, Sir Revata, Sir Upāli, Sir Ānanda, Sir Rāhula.” “But why, housemaster, when there are great saints⁵¹², did you invite underlings⁵¹³?”

“Who, Sister, are those great saints?” “Sir Devadatta, Sir Kokālika, Sir Kaṭamodakatissaka, Sir Khaṇḍadeviyāputta, Sir Samuddadatta.” Then the nun Thullanandā's line of talk was interrupted; the senior monks entered. “Truly great saints have been invited by you, housemaster!” “Just now, Sister, you made them out to be underlings; then as great saints.” He expelled [her] from the house and cut off [her] constant supply of food. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Devadatta will knowingly eat almsfood arranged⁵¹⁴ by a nun?” ... “Is it true that you, Devadatta, knowingly ate almsfood arranged by a nun?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will knowingly eat almsfood arranged by a nun? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk knowingly eats almsfood arranged by a nun: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion a certain monk who had gone forth from Rājagaha went to a family of relatives. [Thinking,] “At last the Auspicious One has come,” people carefully prepared a meal. A nun who was a frequent visitor of that family said to those people, “Sir, give food to the gentleman.” Then that monk, [thinking] “It is opposed by the Blessed One to knowingly eat almsfood arranged by a nun” - regretfully - did not accept [it]. Unable to go for alms, he was deprived of a meal. Then that monk, after going to a monastery, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: “Monks, I allow [you] to knowingly eat almsfood

⁵¹¹ *Gahapati*. Rendered here as “head of the household”, it literally means “house-master” (and is rendered as such below).

⁵¹² *Mahānāga*.

⁵¹³ *Cetaka*.

⁵¹⁴ *Paripācīta*. From *paripāceti* (“causes to cook”).

arranged by a nun when it was previously initiated by a layperson. And thus, monks, you may recite this training-rule:

“If any monk knowingly eats almsfood arranged by a nun, except when it was previously initiated by a layperson: a Pācittiya.”

Any monk: ...

Knows: He knows himself, or others inform him of it, or she informs him.

Nun: {*as in previous rule*}

Arranges: Before the desire to give, the desire to act, [she says] “The gentleman is a reciter, very learned, knows the discourses, upholds the discipline, speaks the Dhamma; give to the gentleman, prepare for the gentleman” - this is called “arranges”.

Almsfood: Any of the [five] kinds of food⁵¹⁵.

Except when it was previously initiated by a layperson: Having set aside when it was previously initiated by a layperson.

Initiated by a layperson: They are relatives, or they are inviters, or they usually prepare.⁵¹⁶

Except when it was previously initiated by a layperson, [thinking] “I will eat”, one receives [food]: a Dukkaṭa offense. For each ingestion: a Pācittiya offense.

Perceiving it as arranged when it is arranged, one eats, except when it was previously initiated by a layperson: a Pācittiya offense.

In doubt when it is arranged, one eats...: a Dukkaṭa offense.

Perceiving it as not arranged when it is arranged, one eats...: non-offense.

One eats [a meal] arranged by a one-side-ordained nun, except when it was previously initiated by a layperson: a Dukkaṭa offense.

Perceiving it as arranged when it is not arranged: a Dukkaṭa offense.

In doubt when it is not arranged: a Dukkaṭa offense.

Perceiving it as not arranged when it is not arranged: non-offense.

Non-offense[s]: When it was previously initiated by a layperson; a female trainee arranges; a female novice arranges; having set aside the five edibles, everything [else] is a non-offense; for one who is crazy; for the first offender.

⁵¹⁵ *Bhojana*. This probably refers to *Bhojanīya* (see Pc35) - grain, fish, and meat.

⁵¹⁶ Presumably this means “...or they usually prepare food for the monk(s).”

Pācittiya #30: Sitting Together Alone with a Nun

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin's former female companion had gone forth among the nuns. She frequently came into the presence of Venerable Udāyin, and Venerable Udāyin also frequently went into the presence of that nun. On a [particular] occasion Venerable Udāyin sat down in private with that nun, one-on-one⁵¹⁷. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Udāyin will sit down in private with a nun, one-on-one?” ... “Is it true that you, Udāyin, sat down in private with a nun, one-on-one?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is that you, foolish man, will sit down in private with a nun, one-on-one? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk sits down in private with a nun, one-on-one: a Pācittiya.”

Any monk: ...

Nun: ...

With: Together.

One-on-one: There is only a monk and a nun.

Private: Private for the eye, private for the ear.

Private for the eye: It is not possible to see an eye being winked⁵¹⁸ or an eyebrow being raised or a head being lifted.

Private for the ear: It is not possible to hear ordinary speech.

Sits down: When a nun is seated, a monk sits close by or reclines close by: a Pācittiya offense.

When a monk is seated a nun sits close by or reclines close by: a Pācittiya offense.

Both are seated or both are reclining: a Pācittiya offense.

Perceiving it as private when it is private, one sits down one-on-one: a Pācittiya offense.

In doubt when it is private, one sits down one-on-one: a Pācittiya offense.

Perceiving it as not private when it is private, one sits down one-on-one: a Pācittiya offense.

⁵¹⁷ *Eko ekāya*. Lit. “One with one”.

⁵¹⁸ *Nikhaṇīyamāna*. Lit. “being dug/buried into.” This term appears only in this particular stock phrase and thus its intended meaning is conjectural. It may refer to staring or gazing intently, rather than to winking/blinking.

Perceiving it as private when it is not private: a Dukkaṭa offense.
In doubt when it is not private: a Dukkaṭa offense.
Perceiving it as not private when it is not private: non-offense.

Non-offense[s]: There is a knowledgeable male companion; one stands, not sits; one is intent on non-privacy⁵¹⁹; distracted by something else, one sits; for one who is crazy; for the first offender.

⁵¹⁹ *Arahopekkha*. This can be either “*araho + pekkha*” (intent on non-privacy) or “*a + rahopekkha*” (not intent on privacy).

Pācittiya #31: Eating More than One Alms-meal in a Public Resthouse

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, almsfood was prepared not far from Sāvatti at a public resthouse belonging to a certain guild. [Some] group-of-six monks, after dressing in the morning and taking their robe and bowl, entered Sāvatti for almsfood; [after] not getting any almsfood, they went to the public resthouse. [Thinking] "At last the Auspicious Ones have come!" people respectfully⁵²⁰ served them. Then those group-of-six monks, on a second day... on a third day as well, after dressing in the morning and taking their robe and bowl, entered Sāvatti for almsfood; [after] not getting any almsfood, they went to the public resthouse and ate. Then those group-of-six monks thought, "What will we do after going to the monastery? Tomorrow we will come right back here." They ate almsfood at the public resthouse while staying there continually. The [non-Buddhist] sectarians went away. People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will eat almsfood at a public resthouse while staying there continually? The almsfood at a public resthouse is not prepared just for them; the almsfood at a public resthouse is prepared for everyone."

Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is that group-of-six monks will eat almsfood at a public resthouse while staying there continually?" ... "Is it true that you, monks ate almsfood at a public resthouse while staying there continually?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will eat almsfood at a public resthouse while staying there continually? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"One alms-meal can be eaten at a public resthouse. If any monk eats more than that: a Pācittiya."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, Venerable Sāriputta was in the country among the Kosalans, going to Sāvatti; he approached a certain public resthouse. [Thinking] "At last the Elder has come!" people respectfully served him. Then a painful illness arose for Venerable Sāriputta after he had eaten, and he was not able to depart from the public resthouse. Then those people on a second day said to Venerable Sāriputta, "Eat, Bhante." Venerable Sāriputta [thought], "It is opposed by the Blessed One to eat almsfood at a public resthouse while staying there continually"; regretfully, he did not accept, and was deprived of a meal. Then Venerable Sāriputta, having gone to Sāvatti, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: "Monks, I allow a sick monk to eat almsfood at a public

⁵²⁰ *Sakkaccaṃ*. This can also be rendered "carefully".

resthouse while staying there continually. And thus, monks, you may recite this training rule:

“One alms-meal can be eaten at a public resthouse by a monk who is not ill. If any monk eats more than that: a Pācittiya.”

Not ill: He is able to depart from that public resthouse.

Ill: He is not able to depart from that public resthouse.

Public resthouse: As much as one needs of any of the five [kinds of] food⁵²¹ is provided indefinitely at a hall⁵²², pavilion⁵²³, tree-root, or in the open air. [A meal] can be eaten once⁵²⁴ by a monk who is not ill. If, [thinking] “I will eat”, he receives more than that: a Dukkaṭa offense. For each ingestion: a Pācittiya offense.

Perceiving [himself as] not ill when he is not ill, he eats an almsmeal at a public resthouse extending beyond that: a Pācittiya offense.

In doubt when he is not ill...: a Pācittiya offense.

Perceiving [himself as] ill when he is not ill...: a Pācittiya offense.

Perceiving [himself as] not ill when he is ill: a Dukkaṭa offense.

In doubt when he is ill: a Dukkaṭa offense.

Perceiving [himself as] ill when he is ill: non-offense.

Non-offense[s]: By one who is ill; one who is not ill eats once; one eats when going or coming; the owners feed [the monk] after inviting him; it is not provided indefinitely; not as much as one needs is provided; having set aside the five edibles, everything [else] is a non-offense; for one who is crazy; for the first offender.

⁵²¹ *Bhojana*. This probably refers to *Bhojanīya* (see Pc35) – grain, fish, and meat.

⁵²² *Sālā*.

⁵²³ *Maṇḍapa*.

⁵²⁴ Ie, he can eat one meal.

Pācittiya #32: Group Meals

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, at the Bamboo Grove, at the squirrel's feeding ground. Furthermore, on this occasion, Devadatta and [his] assembly, when their [receipt of] wealth and respect had dwindled, ate after appealing to families again and again. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will eat after appealing to families again and again?” ... “Is it true that you, Devadatta, ate with [your] assembly after appealing to families again and again?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will eat after appealing to families again and again? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

“In a group meal: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, people invited sick monks with a meal. The monks - regretfully - did not consent, [thinking] “A group meal is opposed by the Blessed One.” They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: “Monks, I allow a group meal to be eaten by a sick monk. And thus, monks, you may recite this training rule:

“In a group meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: an occasion of illness - this is the occasion here.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, having prepared a meal with a robe, people invited monks at an occasion of robe-giving, [thinking] “After feeding them, we will clothe [them] with a robe.” The monks - regretfully - did not consent, [thinking] “A group meal is opposed by the Blessed One.” They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: “Monks, I allow a group meal to be eaten at an occasion of robe-giving. And thus, monks, you may recite this training rule:

“In a group meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: an occasion of illness, [or] an occasion of robe-giving - this is the occasion here.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, people invited robe-making monks with a meal. The monks - regretfully - did not consent, [thinking] “A group meal is opposed by the Blessed One.”

They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: “Monks, I allow a group meal to be eaten at an occasion of robe-making. And thus, monks, you may recite this training rule:

“In a group meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: an occasion of illness, an occasion of robe-giving, [or] an occasion of robe-making - this is the occasion here.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, [some] monks went on a journey with [some] people. Then those monks said to those people, “Venerables, wait for a moment; we will go for alms.” They said, “Eat right here, Bhante.” The monks - regretfully - did not consent, [thinking] “A group meal is opposed by the Blessed One.” They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: “Monks, I allow a group meal to be eaten at an occasion of going on a journey. And thus, monks, you may recite this training rule:

“In a group meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: an occasion of illness, an occasion of robe-giving, an occasion of robe-making, [or] an occasion of going on a journey - this is the occasion here.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, [some] monks went on a boat with [some] people. Then those monks said to those people, “Venerables, bring [the boat] up to the shore for a moment; we will go for alms.” They said, “Eat right here, Bhante.” The monks - regretfully - did not consent, [thinking] “A group meal is opposed by the Blessed One.” They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: “Monks, I allow a group meal to be eaten at an occasion of embarking on a boat. And thus, monks, you may recite this training rule:

“In a group meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: an occasion of illness, an occasion of robe-giving, an occasion of robe-making, an occasion of going on a journey, [or] an occasion of embarking on a boat - this is the occasion here.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks who had lived out the Rains in [various] regions came to Rājagaha to see the Blessed One. People, after seeing monks from various different countries, invited them to a meal. The monks - regretfully - did not consent, [thinking] “A group meal is opposed by the Blessed One.” They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after

giving a Dhamma talk, announced to the monks: “Monks, I allow a group meal to be eaten at a large event⁵²⁵. And thus, monks, you may recite this training rule:

“In a group meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: an occasion of illness, an occasion of robe-giving, an occasion of robe-making, an occasion of going on a journey, an occasion of embarking on a boat, [or the occasion of] a large event - this is the occasion here.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, a blood relative of the Māgadhan King Seniya Bimbisāra went forth among the Ājīvakas. Then that Ājīvaka approached the Māgadhan King Seniya Bimbisāra; after approaching, he said to the Māgadhan King Seniya Bimbisāra, “Great king, I wish to make a meal for all heretics⁵²⁶.” “Bhante, perhaps you could first feed the community of monks headed by the Buddha.” “That I could do.” Then that Ājīvaka sent a messenger into the presence of the monks, [saying] “Let the monks consent to a meal tomorrow with me.” The monks - regretfully - did not consent, [thinking] “A group meal is opposed by the Blessed One.” Then that Ājīvaka approached the Blessed One; after approaching, he exchanged friendly greetings⁵²⁷ with the Blessed One; having engaged in mutually pleasing, cordial conversation, he stood to one side. Standing to one side, that Ājīvaka said to the Blessed One, “The Honorable⁵²⁸ Gotama has gone forth, I have also gone forth; it is suitable for one who has gone forth to receive the almsfood of one who has gone forth. Let the Honorable Gotama consent to a meal tomorrow along with [his] community of monks.” The Blessed One consented with silence. Then that Ājīvaka, having ascertained the Blessed One's consent, departed. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: “Monks, I allow a group meal to be eaten on the occasion of a contemplative's meal. And thus, monks, you may recite this training rule:

“In a group meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: an occasion of illness, an occasion of robe-giving, an occasion of robe-making, an occasion of going on a journey, an occasion of embarking on a boat, [the occasion of] a large event, [or] the occasion of a contemplative's meal - this is the occasion here.”

Group meal: Where four monks, invited with any of the five edibles, eat - that is called a “group meal”.

Except at the [proper] occasion: Having set aside the [proper] occasion.

An occasion of illness: Even when [the skin of] a foot is split, an “illness-occasion” [meal] can be eaten.

⁵²⁵ *Mahāsamaya*. This could also be rendered “great occasion” or “important occasion.”

⁵²⁶ *Pāsaṅḍika*.

⁵²⁷ *Sammodi*. Lit. “delighted together”. From the same root as *mudita* (sympathetic joy) and *anumodanā*.

⁵²⁸ *Bhavaṃ*. A polite term of address.

An occasion of robe-giving: When the Kaṭhina has not been spread, the last month of the Rains; [or] when the Kaṭhina has been spread, the five months [of Kaṭhina privileges]: a “robe-giving-occasion” [meal] can be eaten.

An occasion of robe-making: When a robe is being made, a “robe-making-occasion” [meal] can be eaten.

An occasion of going on a journey: [When thinking] “I will go half a *yojana*” a [meal] can be eaten; by one who is going, a [meal] can be eaten; by one who has gone, a [meal] can be eaten.

An occasion of embarking on a boat: [When thinking] “I will embark on a boat” a [meal] can be eaten; by one who has embarked, a [meal] can be eaten; by one who has disembarked, a [meal] can be eaten.

A large event: Where two [or] three monks get by having gone for alms, when a fourth has arrived who cannot get by, a “large event” [meal] can be eaten.

The occasion of a contemplative's meal: When someone who has become a religious wanderer prepares a meal, a “contemplative's-meal-occasion” [meal] can be eaten.

[Thinking] “Apart from the [proper] occasion, I will eat” one receives [food]: a Dukkaṭa offense.

For each ingestion: a Pācittiya offense.

Perceiving it as a group meal when it is a group meal, one eats except at the [proper] occasion: a Pācittiya offense.

In doubt when it is a group meal...: a Pācittiya offense.

Perceiving it as not a group meal when it is a group meal...: a Pācittiya offense.

Perceiving it as a group meal when it is not a group meal: a Dukkaṭa offense.

In doubt when it is not a group meal: a Dukkaṭa offense.

Perceiving it as not a group meal when it is not a group meal: non-offense.

Non-offense[s]: At the [proper] occasion; two or three [monks] eat together; having gone for alms and assembled, they eat together; a constant supply of food; a meal by ticket⁵²⁹; on the fortnight; on the lunar observance day⁵³⁰; on the first day of the fortnight; having set aside the five edibles, everything [else] is a non-offense; for one who is crazy; for the first offender.

⁵²⁹ *Salāka*.

⁵³⁰ *Uposatha*. Ie, the lunar quarters (half moon, full moon, new moon).

Pācittiya #33: Eating Before Another Meal

On this occasion the Buddha, the Blessed One, was dwelling at Vesāli, at the Great Grove, in the peaked-roof hall. Furthermore, on this occasion, in Vesāli, a succession of meals consisting of excellent food had been arranged. Then a certain destitute laborer thought, “This is no minor thing, that these people respectfully prepare food; what if I were to also prepare food?” Then that destitute laborer approached Kirapatika⁵³¹; after approaching, he said to Kirapatika, “Young Sir, I wish to prepare a meal for the community of monks headed by the Buddha. Give me my wages.” Kirapatika was also a faithful devotee. Then Kirapatika gave far beyond the laborer's wage to him. Then that destitute laborer approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. Seated to one side, the destitute laborer said to the Blessed One, “Bhante, let the Blessed One along with the community of monks consent to a meal from me for tomorrow.” “Sir, the community of monks is large. Do you understand?” “Bhante, let the community of monks be large. Many jujube fruits have been prepared by me; they will be filled by an amenable mixture of jujube fruits⁵³².” The Blessed One consented by being silent.

Then that destitute laborer, after ascertaining the Blessed One's acceptance, rising from his seat, and paying respects to and venerating the Blessed One, left. The monks heard, “It seems the community of monks headed by the Buddha has been invited by a destitute laborer for [the meal] tomorrow; they will be filled by an amenable mixture of jujube fruits.” Having gone for alms very early [the next day], they ate.⁵³³ People heard, “It seems the community of monks headed by the Buddha has been invited by a destitute laborer.” They brought an abundant variety of food to the destitute laborer. Then the destitute laborer, having prepared a variety of superb food, at the end of the night announced the time [of the meal] to the Blessed One: “Bhante, it is time; the meal is finished.”

Then the Blessed One, after dressing in the morning and taking his bowl and robe, approached the dwelling of the destitute laborer; having approached, he sat on the designated seat, along with the community of monks. Then the destitute laborer served the monks in the refectory. The monks said, “Give a small amount, sir. Give a small amount, sir.” “Bhantes, don't receive small amounts thinking 'This is a destitute laborer'. An abundant variety of food has been prepared by me. Bhantes, receive as much as you need.” “Sir, that is not the reason we receive small amounts. Instead, having gone for alms very early, we [already] ate; therefore we receive small amounts [now].”

Then that destitute laborer denounced, criticized, and castigated: “How is it that the Auspicious Ones, when invited by me, will eat elsewhere? Am I not able to give as much

⁵³¹ DPPN gives this as the man's proper name, whereas BMC renders it as “supervisor”. Whichever it is, this word appears nowhere else in the texts.

⁵³² *Badaramissa peyyā*. The rendering used here is *peyyā* (amenable) *missa* (mixed) *badara* (jujube fruit).

⁵³³ This sentence appears to be out of chronological order, and would make more sense at the end of the paragraph.

as is needed?” Monks heard of that destitute laborer – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks, invited to one place, will eat elsewhere?” ... “Is it true, monks, that monks invited to one place ate elsewhere?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men when invited to one place, will eat elsewhere? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“In eating before another meal: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, a certain monk was sick. Another monk, after taking almsfood and approaching that monk, said, “Eat, Venerable.” “Enough, Venerable; I am expected for a meal.” Almsfood was brought for that monk in the afternoon. The monk did not eat as he considered appropriate. They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: “Monks, I allow eating before another meal by a sick monk. And thus, monks, you may recite this training rule:

“In eating before another meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: an occasion of illness - this is the occasion here.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, after preparing a meal with a robe, people invited monks at an occasion of robe-giving, [thinking] “After feeding them, we will clothe [them] with a robe.” The monks – regretfully – did not consent, [thinking] “Eating before another meal is opposed by the Blessed One.” They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: “Monks, I allow eating before another meal at an occasion of robe-giving. And thus, monks, you may recite this training rule:

“In a group meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: an occasion of illness, [or] an occasion of robe-giving - this is the occasion here.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, people invited robe-making monks with a meal. The monks – regretfully – did not consent, [thinking] “Eating before another meal is opposed by the Blessed One.” They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: “Monks, I allow eating before another meal at an occasion of robe-making. And thus, monks, you may recite this training rule:

“In a group meal, except at the [proper] occasion: a Pācittiya offense. Here the occasion is this: an occasion of illness, an occasion of robe-giving, [or] an occasion of robe-making - this is the occasion here.”

And thus this training rule was designated for the monks by the Blessed One.

Then the Blessed One, having dressed in the morning, having taken his robe and bowl, approached a certain family with Venerable Ānanda as his accompanying contemplative. Having approached, he sat on a designated seat. Then those people gave a meal to the Blessed One and to Venerable Ānanda. Regretfully, Venerable Ānanda did not accept. “Take it, Ānanda.”⁵³⁴ “Enough, Blessed One; I am expected for a meal.” “Therefore, Ānanda, having transferred⁵³⁵ [that meal], take [this meal].”

Eating before another meal: When one has been invited to a meal composed of any of the five [kinds of] food; and, after setting aside [that meal], one eats another meal composed of any of the five kinds of food; that is called “Eating before another meal.”

Except at the [proper] occasion: Having set aside the [proper] occasion.

An occasion of illness: When one is not able to eat as much as one needs in one sitting, an “illness-occasion” [meal] can be eaten.

An occasion of robe-giving: When the Kaṭhina has not been spread, the last month of the Rains; [or] when the Kaṭhina has been spread, the five months [of Kaṭhina privileges]: a “robe-giving-occasion” [meal] can be eaten.

An occasion of robe-making: When a robe is being made, a “robe-making-occasion” [meal] can be eaten.

[Thinking] “Apart from the [proper] occasion, I will eat” one receives [food]: a Dukkaṭa offense.

Every intake: a Pācittiya offense.

Perceiving it as eating before another meal when it is eating before another meal, one eats except at the [proper] occasion: a Pācittiya offense.

In doubt when it is eating before another meal...: a Pācittiya offense.

Perceiving it as not eating before another meal when it is eating before another meal...: a Pācittiya offense.

Perceiving it as eating before another meal when it is not eating before another meal: a Dukkaṭa offense.

⁵³⁴ Presumably this is the Buddha speaking.

⁵³⁵ *Vikappetvā*. This verb usually means “assigned” or “arranged” - ie, assigned it to another monk, or arranged for another monk to take one's place. “Transferred” is used here to preserve the meaning without excessive verbosity.

In doubt when it is not eating before another meal: a Dukkaṭa offense.

Perceiving it as not eating before another meal when it is not eating before another meal: non-offense.

Non-offense[s]: One eats after transferring [the previous invitation]; when invited to two or three [meals], one eats at [only] one; one eats at successive⁵³⁶ invitations; when invited by an entire village, one eats anywhere in that village; when invited by an entire guild, one eats anywhere in that guild; when being invited, one says “I will get food”⁵³⁷; a constant supply of food; a meal by ticket; on the fortnight; on the lunar observance day; on the first day of the fortnight; having set aside the five edibles, everything [else] is a non-offense; by one who is crazy; by the first offender.

⁵³⁶ *Paṭipāṭiyā*.

⁵³⁷ I.e., if one tells the inviter that one intends to get food before coming to their meal.

Pācittiya #34: Receiving An Excessive Amount of Cakes

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Kāṇā's mother was a lay disciple with faith and confidence. Kāṇā had been given⁵³⁸ to a certain man in a small village. Kāṇā went to her mother's house on an errand⁵³⁹. Then Kāṇā's husband sent a messenger to Kāṇā: “May Kāṇā return; I wish for Kāṇā's arrival.” Then Kāṇā's mother, the lay disciple,⁵⁴⁰ [thinking] “When is one to go empty-handed?”, baked a cake⁵⁴¹. When the cake was baked, a certain alms-seeking monk entered her dwelling. Then Kāṇā's mother had the cake given to that monk. After he left, he told another [monk]. A cake was given to that one as well. After he left, he also told another [monk]. A cake was given to that one as well.⁵⁴² All of the prepared cakes were used up.

Kāṇā's husband sent a messenger to Kāṇā a second time: “May Kāṇā return; I wish for Kāṇā's arrival.” Kāṇā's mother, [thinking] a second time, “When is one to go empty-handed?”, baked a cake. When the cake was baked, a certain alms-seeking monk entered her dwelling. Then Kāṇā's mother had the cake given to that monk. After he left, he told another [monk]. A cake was given to that one as well. After he left, he also told another [monk]. A cake was given to that one as well. All of the prepared cakes were used up.

Kāṇā's husband sent a messenger to Kāṇā a third time: “May Kāṇā return; I wish for Kāṇā's arrival.” Kāṇā's mother, [thinking] a third time, “When is one to go empty-handed?”, baked a cake. When the cake was baked, a certain alms-seeking monk entered her dwelling. Then Kāṇā's mother had the cake given to that monk. After he left, he told another [monk]. A cake was given to that one as well. After he left, he also told another [monk]. A cake was given to that one as well. All of the prepared cakes were used up. Then Kāṇā's husband obtained another wife.

Kāṇā heard, “Another wife has been obtained by that man.” She wept continually. Then the Blessed One, having dressed in the morning and taking his bowl and robe, approached the dwelling of Kāṇā's mother; having approached, he sat on the designated seat. Then Kāṇā's mother approached the Blessed One; after approaching the Blessed One and paying respects, she sat to one side. When Kāṇā's mother was seated to one side, the Blessed One said, “Why is Kāṇā weeping?” Then Kāṇā's mother reported this matter to the Blessed One. Then the Blessed One, having instructed, encouraged, energized, and gladdened Kāṇā's mother with a Dhamma talk, rose from his seat and left.

⁵³⁸ I.e., for marriage.

⁵³⁹ *Kenacid'eva karaṇīyena*. Lit. “with something to do.”

⁵⁴⁰ Every time Kāṇā's mother is mentioned she is identified as a “lay disciple” (*upāsikā*). For the sake of brevity this identifier is omitted in the rest of this incident.

⁵⁴¹ *Pūva*. The exact meaning of this term is contested. It may refer to flatbread or a similar item, rather than to the modern concept of cakes.

⁵⁴² This repetition occurs in the Pāli, indicating an ongoing series of events (ie, at least 3 monks were given cakes).

On a later occasion a certain caravan wished to go south from Rājagaha. A certain alms-seeking monk entered that caravan for alms. A certain lay disciple gave parched flour to that monk. After he left, he told another [monk]. Parched flour was given to that one as well. After he left, he also told another [monk]. Parched flour was given to that one as well. All of the prepared provisions were used up. Then the lay disciple told those people, “Gentlemen, wait for today; all of [my] prepared provisions were given to the [other] gentlemen. I will prepare [more] provisions.” “Sir, it is not possible to wait, the caravan has set out.” The lay disciple set out after preparing [more] provisions; bandits robbed him as he went after [the caravan]. People denounced, criticized, and castigated: “How is it that these Sakyan-son contemplatives will receive without knowing the [proper] amount? After giving to them, while going after [the caravan], he was robbed by bandits.” Monks heard of those people - denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: “Therefore, monks, I will designate a training-rule for ten reasons: for the excellence of the Saṅgha, for the comfort of the Saṅgha... [etc.] ...for the stability of the true Dhamma, and for assisting the Vinaya. And thus, monks, you may recite this training rule:

“When a monk has approached a family⁵⁴³ that invites him to take cakes or parched grain, if he wishes he may receive two or three bowl-fulls; if he receives more than that: a Pācittiya. After receiving two or three bowl-fulls and taking them away from there, he is to share them with the [other] monks. This is [what is] proper here.”

When a monk has approached a family: “family” means “four families” - Khattiya family, Brahmin family, Vessa family, Sudda family.

Approached: Went there.

Cake: Whatever is prepared for the sake of a present.

Parched grain: Whatever is prepared for the sake of provisions.

Invites to take: “Take as much as you want.”

Wishes: Wants.

May receive two or three bowl-fulls: Two or three bowl-fulls may be received.

If he receives more than that: He receives more than that: a Pācittiya offense.

After receiving two or three bowl-fulls: When departing from there, if one sees a monk, one is to inform him “Two or three bowl-fulls were received there by me; don't receive [any] there.” If one sees [a monk] and one does not inform him: a Dukkaṭa offense. If, when he has been informed, he receives: a Dukkaṭa offense.

⁵⁴³ *Kula.*

After taking them away from there, he is to share them with the [other] monks:
When going back after taking them, one is to share.

This is [what is] proper here: This is in accordance with Dhamma⁵⁴⁴ here.

Perceiving it as exceeding when it exceeds two or three bowl-fulls: a Pācittiya offense.
In doubt when it exceeds two or three bowl-fulls: a Pācittiya offense.
Perceiving it as less when it exceeds two or three bowl-fulls: a Pācittiya offense.

Perceiving it as exceeding when it is less than two or three bowl-fulls: a Dukkaṭa offense.
In doubt when it is less than two or three bowl-fulls: a Dukkaṭa offense.
Perceiving it as less when it is less than two or three bowl-fulls: non-offense.

Non-offenses: One receives two or three bowl-fulls; one receives less than two or three bowl-fulls; they give prepared [food] that is not for the sake of presents or provisions; when [food is] prepared for the sake of presents or provisions, they give what is leftover; they give when a journey has ended⁵⁴⁵; for relatives; for those who invite; for the sake of another; by means of one's own wealth; for one who is crazy; and for the first offender.

⁵⁴⁴ *Anudhammatā*.

⁵⁴⁵ *Paṭippassaddha*. An unusual use of a word usually meaning “subsided,” “tranquilized,” or “calmed.”

Pācittiya #35: Eating Again After Finishing an Invitation-Meal

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain brahmin, having issued an invitation, fed [some] monks. When the monks had finished their meal and been offered [more], they went to their relatives' families; some of them ate [there], and some took almsfood and left. Then the brahmin said to [his] neighbors, "Gentlemen, the monks were satisfied by me. Come, I will also satisfy you." They said, "Sir, how can you satisfy us? Those who had been invited by you came to our houses; some of them ate [there], and some took almsfood and left!"

Then that brahmin denounced, criticized, and castigated: "How is it that the Auspicious Ones, after eating in my house, will eat elsewhere! Am I not able to give as much as is needed?" Monks heard of that brahmin denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that monks who have finished their meal and been offered [more] will eat elsewhere?" ... "Is it true, monks, that monks who had finished their meal and been offered [more] ate elsewhere?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that these foolish men, monks, when they have finished their meal and been offered [more], will eat elsewhere! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk who has finished his meal and been offered [more], consumes a consumable⁵⁴⁶ or eats an edible⁵⁴⁷: a Pācittiya."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks brought superb almsfood for sick monks. Those who were sick did not eat as they considered appropriate. The monks vomited. The Blessed One heard a loud, extensive noise, like the cawing of crows. After hearing this, he addressed Venerable Ānanda, "Ānanda, what is this loud, extensive noise, like the cawing of crows?" Then Venerable Ānanda reported this matter to the Blessed One. "Ānanda, they may eat the leftovers⁵⁴⁸ from the sick monks." "They might not eat it, Blessed One." Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: "Monks, I allow eating leftovers for those who are sick and those who are not sick. And thus, monks, leftovers are to be made: 'All that is enough.' And thus, monks, you may recite this training-rule:

"If any monk who has finished his meal and been offered [more], consumes a consumable or eats an edible that is not leftovers: a Pācittiya."

⁵⁴⁶ *Khādaniya*. Lit. "to be chewed/consumed". This includes most foods except for grain, fish, meat, juice, tonics, and medicines. BMC renders it as "non-staple food".

⁵⁴⁷ *Bhojaniya*. Lit. "to be eaten/enjoyed". This includes grain, fish, and meat. BMC renders this "staple food".

⁵⁴⁸ *Atirittam*.

If any monk: ...

Finished his meal: Any meal of the five kinds of food, even as much as the tip of a blade of grass⁵⁴⁹.

Been offered [more]: A seat is evident, a meal is evident, one who is within arm's reach offers, a refusal is evident.

Not leftovers: It was not made allowable; it was not received; it was not lifted; it was not done within arm's reach; it was not done by one who had finished his meal; it was done by one who had finished his meal, been offered [more], and risen from his seat; "All that is enough" was not said; it was not leftovers from the sick - that is called "not leftovers."

Leftovers: It was made allowable; it was received; it was lifted; it was done within arm's reach; it was done by one who had finished his meal; it was done by one who had finished his meal, been offered [more], and had not risen from his seat; "All that is enough" was said; it was leftovers from the sick - that is called "leftovers."

Consumable: Five [kinds of] food - setting aside night-time, seven-day, and life-time⁵⁵⁰ items, the rest is called "consumable."

Edible: Five [kinds of] food - grain, *kummāsa*⁵⁵¹, roasted grain-meal, fish, meat.

[Thinking] "I will consume, I will eat" one receives: a Dukkaṭa offense. For each ingestion: a Pācittiya offense.

Perceiving it as not leftovers when it is not leftovers, one consumes a consumable or eats an edible: a Pācittiya offense.

In doubt when it is not leftovers, one consumes...: a Pācittiya offense.

Perceiving it as leftovers when it is not leftovers, one consumes...: a Pācittiya offense.

One receives a night-time, seven-day, [or] life-time item for the sake of nutriment⁵⁵²: a Dukkaṭa offense.

For each ingestion: a Dukkaṭa offense.

Perceiving it as not leftovers when it is leftovers: a Dukkaṭa offense.

In doubt when it is leftovers: a Dukkaṭa offense.

Perceiving it as leftovers when it is leftovers: non-offense.

⁵⁴⁹ This expression is a unit of measurement (ie, the amount that can fit on the tip of a blade of grass). It does not mean that eating a blade of grass counts as a meal.

⁵⁵⁰ Night-time: Juice drinks. Seven-day: Tonics (sugar, honey, oil, butter, etc.). Lifetime: Medicines that are not considered tonics, juices, or substantial food.

⁵⁵¹ A common foodstuff in ancient India. Its exact identity is unclear.

⁵⁵² *Āhāra*.

Non-offense[s]: One eats [food] after making it leftovers; one receives [thinking] “I will eat after making it leftovers”; one takes [food] away for the sake of another; one eats the remainder from a sick person[’s meal]; one eats a night-time, seven-day, [or] life-time item when there is a reason; for one who is crazy; and for the first offender.

Pācittiya #36: Coercing Another Monk Into Violating Pācittiya #35

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, two monks were in the countryside among the Kosalans on the road to Sāvatti. One monk engaged in misconduct. The second monk said to that monk, "Venerable, don't do such a thing, it is not allowed." He held a grudge towards him.⁵⁵³ Then those monks went to Sāvatti. On this occasion in Sāvatti, there was a meal for the Saṅgha [offered by] a certain guild. The second monk finished his meal and was offered [more]. The grudge-holding monk went to his relatives' family, took food, and approached the [other] monk; having approached, he said to that monk, "Eat, Venerable." "Enough, Venerable, I am completely full." "Venerable, this is lovely⁵⁵⁴ almsfood; eat!" Then the monk, urged on by that monk, ate the almsfood. The grudge-holding monk said to that monk, "Venerable, you think to speak to me; but you - when you had finished your meal and been offered [more] - ate food that was not leftovers!" "Venerable, isn't it to be told?" "Venerable, isn't it to be asked?"

Then that monk reported this matter to the [other] monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that a monk will invite a monk to take [food], when he⁵⁵⁵ has finished his meal and been offered [more]?" ... "Is it true, monk, that you invited a monk to take [food] when he had finished his meal and been offered [more]?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will invite a monk to take [food] when he has finished his meal and been offered [more]? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk invites a monk to take consumables or edibles when he has finished his meal and been offered [more], [saying] 'Come, monk, consume or eat' - knowingly and desiring to cause offense - when he has eaten: a Pācittiya."

If any monk: ...

Monk: Another monk.

Finished his meal: Any meal of the five kinds of food, even as much as the tip of a blade of grass.

Been offered [more]: A seat is evident, a meal is evident, one who is within arm's reach offers, a refusal is evident.

Not leftovers: It was not made allowable; it was not received; it was not lifted; it was not done within arm's reach; it was not done by one who had finished his meal; it was done by

⁵⁵³ As the storyline indicates later, this is the chastened monk holding a grudge against the chastiser.

⁵⁵⁴ *Sundara*. This adjective usually means "beautiful" in terms of appearance, most often either in reference to a person or a robe. This seems to be the only place in the Canon it is used in reference to food.

⁵⁵⁵ Ie, the invited monk.

one who had finished his meal, been offered [more], and risen from his seat; “All that is enough” was not said; it was not leftovers from the sick – that is called “not leftovers.”

Consumable: Five [kinds of] food – setting aside night-time, seven-day, and life-time items, the rest is called “consumable.”

Edible: Five [kinds of] food – grain, *kummāsa*, roasted grain-meal, fish, meat.

Invites to take: “Take as much as you want.”

Knows: One knows oneself, or others inform him, or he informs.

Desiring to cause offense: [Thinking] “By means of this I will reprove him, I will remind him, I will counter-reprove him, I will counter-remind him, I will make him ashamed” one brings [food]: a Dukkaṭa offense. He receives it by saying “I will consume, I will eat”: a Dukkaṭa offense. For each ingestion: a Dukkaṭa offense. When the meal is over: a Pācittiya offense.

Perceiving it as an invitation when it is an invitation, one invites [a monk] to take consumables or edibles: a Pācittiya offense.

In doubt when it is an invitation, one invites...: a Dukkaṭa offense.

Perceiving it as not an invitation when it is an invitation, one invites: non-offense.

One brings a night-time, seven-day, [or] life-time item for the sake of food: a Dukkaṭa offense.

For each ingestion: a Dukkaṭa offense.

Perceiving it as an invitation when it is not an invitation: a Dukkaṭa offense.

In doubt when it is not an invitation: a Dukkaṭa offense.

Perceiving it as not an invitation when it is not an invitation: non-offense.

Non-offense[s]: One gives after making it leftovers; one gives, [saying] “Eat after making it leftovers”; one gives, [saying] “Go take this for the sake of another”; one gives the remainder from a sick person's [meal]; one gives a night-time, seven-day, [or] life-time item, [saying] “Use this when there is a reason”; for one who is crazy; and for the first offender.

Pācittiya #37: Eating at the Wrong Time

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding ground. Furthermore, on this occasion, there was a music festival⁵⁵⁶ at Rājagaha. [Some] group-of-seventeen monks went to see the music festival. People saw the group-of-seventeen monks; after bathing, anointing, and feeding them, they gave them food. The group-of-seventeen monks took the food, went to the monastery, and said to the group-of-six monks: "Venerables, take food and eat." "Venerables, where did you get this food from?" The group-of-seventeen monks reported this matter to the group-of-six monks. "What, venerables? You ate food at the wrong time?" "Yes, venerables." The group-of-six monks denounced, criticized, and castigated: "How is it that group-of-seventeen monks will eat food at the wrong time?" Then the group-of-six monks reported this matter to the [other] monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-seventeen monks will eat food at the wrong time?" ... "Is it true that you, monks, ate food at the wrong time?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will eat food at the wrong time! This is not, foolish men, for the faith of the faithless... and thus, monks, you may recite this training-rule:

"If any monk consumes a consumable or eats an edible at the wrong time: a Pācittiya."

Any monk: ...

Wrong time: [From] when midday has passed until dawn is rising⁵⁵⁷.

Consumable: Five [kinds of] food - setting aside night-time, seven-day, and life-time items, the rest is called "consumable."

Edible: Five [kinds of] food - grain, *kummāsa*, roasted grain-meal, fish, meat.

One receives [food], [thinking] "I will consume, I will eat": a Dukkaṭa offense. For each ingestion: a Pācittiya offense.

Perceiving it as the wrong time when it is the wrong time, one consumes a consumable or eats an edible: a Pācittiya offense.

In doubt when it is the wrong time, one consumes...: a Pācittiya offense.

Perceiving it as the [right] time when it is the wrong time, one consumes...: a Pācittiya offense.

⁵⁵⁶ *Giraggasamajja*. This is most likely *girā+agga+samajja* (festival of the supreme song), though it could also be *giri+agga+samajja* (mountaintop festival). It is mentioned elsewhere in the Vinaya as a place of song, dance, music, and performances, thus lending support to the first translation.

⁵⁵⁷ *Aruṇuggamanā*. For a detailed analysis of dawn and dawnrise, see the book *When is Dawn and Dawnrise?* by forest monks from the Gelduva lineage.

One receives a night-time, seven-day, [or] life-time item for the sake of food: a Dukkaṭa offense.

For each ingestion: a Dukkaṭa offense.

Perceiving it as the wrong time when it is the [right] time: a Dukkaṭa offense.

In doubt when it is the [right] time: a Dukkaṭa offense.

Perceiving it as the [right] time when it is the [right] time: non-offense.

Non-offense[s]: One eats a night-time, seven-day, [or] life-time item when there is a reason; for one who is crazy; and for the first offender.

Pācittiya #38: Eating Food That One is Storing

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, Venerable Ānanda's preceptor, Venerable Belaṭṭhasīsa, was dwelling in the forest. After going for alms, he took parched rice to the monastery, dried it, and set it aside. When there was need for nutriment, then, after moistening [the rice] with water, he ate. After a long time, he entered the village for alms. [Other] monks said to Venerable Belaṭṭhasīsa, “Venerable, for what reason do you enter the village [only] after a long time?” Then Venerable Belaṭṭhasīsa reported this matter to the monks. “Venerable, you eat food that you are storing?” “Thus it is, Venerable.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is that Venerable Belaṭṭhasīsa will eat food that he is storing?” ... “Is it true that you, Belaṭṭhasīsa, ate food that you were storing?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, Belaṭṭhasīsa, will eat food that you are storing! This is not, Belaṭṭhasīsa, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk consumes a consumable or eats an edible that [he] is storing: a Pācittiya.”

Any monk: ...

Storing: Received today, it is consumed on the following day.

Consumables: Five [kinds of] food – having set aside night-time, seven-day, and lifetime, the remainder is called “consumables”.

Edibles: Five [kinds of] food – grain, *kummāsa*, roasted grain-meal, fish, meat.

One receives, [thinking] “I will consume, I will eat”: a Dukkaṭa offense. For each ingestion: a Pācittiya offense.

Perceiving it as storing when it is storing, one consumes a consumable or eats an edible: a Pācittiya offense.

In doubt when it is storing...: a Pācittiya offense.

Perceiving it as not storing when it is storing...: a Pācittiya offense.

One receives night-time, seven-day, [or] lifetime [items] for the sake of nutriment: a Dukkaṭa offense.

For each ingestion: a Dukkaṭa offense.

Perceiving it as not storing when it is storing: a Dukkaṭa offense.

In doubt when it is not storing: a Dukkaṭa offense.

Perceiving it as not storing when it is not storing: non-offense.

Non-offense[s]: Having set aside a daytime [item], one eats it in the daytime; having set aside a night-time [item], one eats it at night; having set aside a seven-day [item], one eats it within seven days; when there is a reason, one uses a lifetime [item]; for one who is crazy; and for the first offender.

Pācittiya #39: Eating Superior Food After Requesting It for Oneself

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate superior food that they had indicated⁵⁵⁸ for their own benefit. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will eat superior food that they have indicated for their own benefit? For whom is a good thing not pleasing? For whom is a sweet thing not enjoyed?” [Other] monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will eat superior food that they have indicated for their own benefit?” ... “Is it true that you, monks, ate superior food that you had indicated for your own benefit?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will eat superior food that you have indicated for your own benefit? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“There are superior foods, namely - ghee, butter, oil, honey, sugar⁵⁵⁹, fish, meat, milk, and curds. If any monk eats such superior food that he has indicated for his own benefit: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion [some] monks were sick. Monks who ask about the sick said to the sick monks, “Venerables, hopefully it is bearable, hopefully one can keep going?” “Venerables, previously we ate superior food that we had indicated for our own benefit, and because of that there was comfort for us; now, however, [thinking] 'It is opposed by the Blessed One,' regretfully, we do not indicate [such foods]; because of that there is no comfort for us.” They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: “Monks, I allow a sick monk to eat superior food that he has indicated for his own benefit. And thus, monks, you may recite this training-rule:

“There are superior foods, namely - ghee, butter, oil, honey, sugar, fish, meat, milk, and curds. If any monk who is not sick eats such superior food that he has indicated for his own benefit: a Pācittiya.”

There are superior foods:

Ghee: Ghee from cows, ghee from goats, ghee from buffaloes, or ghee from any [animal] the meat of which is allowable.

Butter: Butter from those [animals].

⁵⁵⁸ *Viññāpetvā*. Lit. “having caused it to be understood.” This covers a range of possible communication methods, and thus could mean anything from hinting to directly requesting.

⁵⁵⁹ *Phāṇita*. This could also include molasses, as the word-analysis below indicates.

Oil: Sesame oil, mustard seed oil, honey-tree oil, castor oil, tallow oil.

Honey: Honey from bees.

Sugar: That which is produced from sugar-cane.

Fish: This refers to water[-dwellers].

Meat: The meat from any [animal] the meat of which is allowable.

Milk: Cow's milk, goat's milk, buffalo's milk, or the milk of any [animal] the meat of which is allowable.

Curds: Curds from those [animals].

Any monk: ...

Such superior food: Those kinds of superior food.

Not sick: One for whom there is comfort without superior food.

Sick: One for whom there is not comfort without superior food.

When one who is not sick indicates for his own benefit: a Dukkaṭa for . When it is gained, one receives it [thinking] "I will eat": a Dukkaṭa offense. For each ingestion: a Pācittiya.

Perceiving [oneself] as not sick when one is not sick, one eats superior food that one has indicated for one's own benefit: a Pācittiya offense.

In doubt when one is not sick, one eats...: a Pācittiya offense.

Perceiving [oneself] as sick when one is not sick, one eats...: a Pācittiya offense.

Perceiving [oneself] as not sick when one is sick: a Dukkaṭa offense.

In doubt when one is sick: a Dukkaṭa offense.

Perceiving [oneself] as sick when one is sick: non-offense.

Non-offense[s]: After indicating while one is sick, one eats when not sick; one eats the remainder of a sick person['s meal]; for relatives; for those who invite; for the sake of another; by means of one's own wealth; for one who is crazy; and for the first offender.

Pācittiya #40: Ingesting Unoffered Nutriment

On this occasion the Buddha, the Blessed One, was dwelling at Vesāli, at the Great Grove, in the peaked-roof hall. Furthermore, on this occasion, a certain monk was living in the cemetery, using only cast-off [items]. Not wishing to receive what was being given by people, he took offerings left in the cemetery, at a tree-root, and at an altar⁵⁶⁰ for departed ancestors, and made use of them himself. People denounced, criticized, and castigated: “How is it that this monk will take offerings for our departed ancestors and make use of them himself! This senior monk is plump; I think he consumes human flesh!” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that a monk will take into the mouth nutriment⁵⁶¹ that has not been given?” ... “Is it true that you, monk, took into the mouth nutriment that had not been given?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will take into the mouth nutriment that has not been given! This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk takes into the mouth nutriment that has not been given: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion monks were regretful about [ingesting] water and [using] tooth-sticks⁵⁶². They reported this matter to the Blessed One... “Monks, I allow [you] to make use of water and tooth-sticks after taking them yourself. And thus, monks, you may recite this training rule:

“If any monk takes into the mouth nutriment that that has not been given, except for water and tooth-sticks: a Pācittiya.”

Any monk: ...

Not been given: This refers to something that has not been received⁵⁶³.

Given: Given with the body, with something connected with the body, or by relinquishing; staying within arm's reach, one receives it with the body or with something connected with the body: this is called “given”.

⁵⁶⁰ *Ummāra*. Lit. “threshold.”

⁵⁶¹ *Āhāra*. Lit. “taking”; ie, that which one takes into the body. The connection between the noun and the verb in this sentence – *āharati* (takes) *āhāraṃ* (nutriment) – is clear in Pāli, but difficult to reproduce in English.

⁵⁶² *Dantapoṇa*. A stick used to clean one's teeth. The ancient equivalent of a toothbrush.

⁵⁶³ *Appaṭigahitaka*. This could also be rendered “Not grasped” or “Not taken hold of.”

Nutriment: Having set aside water and tooth-sticks, anything to be ingested is called “nutriment”.

Except water and tooth-sticks: Having set aside water and tooth-sticks.

[Thinking] “I will consume, I will eat”, one takes [nutriment]: a Dukkaṭa offense. For each ingestion: a Pācittiya offense.

Perceiving it as unreceived when it is unreceived, one takes into the mouth nutriment that has not been given, except for water and tooth-sticks: a Pācittiya offense.

In doubt when it is unreceived...: a Pācittiya offense.

Perceiving it as unreceived when it is received...: a Pācittiya offense.

Perceiving it as received when it is unreceived: a Dukkaṭa offense.

In doubt when it is received: a Dukkaṭa offense.

Perceiving it as received when it is received: non-offense.

Non-offense[s]: Water and tooth-sticks; the four great alterations⁵⁶⁴ when there is a reason - if there is not someone to make it allowable, one may make use of it having taken it oneself; for one who is crazy; and for the first offender.

⁵⁶⁴ *Cattāri mahāvīkatāni*. An ancient treatment for snakebite consisting of urine, excrement, ash, and soil.

Pācittiya #41: Giving Food to Non-Buddhist Clergy

On this occasion the Buddha, the Blessed One, was dwelling at Vesāli, at the Great Grove, in the peaked-roof hall. Furthermore, on this occasion, the Saṅgha had an excess of food. Then Venerable Ānanda reported this matter to the Blessed One. “Therefore, Ānanda, give cake[s]⁵⁶⁵ to the scrap-gatherers.” “Yes, Bhante,” Venerable Ānanda replied to the Blessed One. He had the scrap-gatherers sit down in order; while giving one cake to each one, he gave two cakes to a certain female wanderer⁵⁶⁶ thinking they were one. The surrounding female wanderers said to that female wanderer, “That contemplative is your lover.” “That contemplative is not my lover, he gave me two cakes thinking they were one.” A second time... a third time Venerable Ānanda, while giving one cake to each one, gave two cakes to that same female wanderer, thinking they were one. The surrounding female wanderers said to that female wanderer, “That contemplative is your lover.” “That contemplative is not my lover, he gave me two cakes thinking they were one.” [Saying] “Lover!” “Not a lover!” they quarreled.

Also, a certain Ājīvaka went to a food-distribution. A certain monk mixed rice with an abundant amount of ghee and gave a large [quantity of] alms to that Ājīvaka. Then the Ājīvaka left, taking that alms. A certain Ājīvaka said to that Ājīvaka, “Venerable, where did you get that alms?” “Venerable, I got it at a food-distribution belonging to the contemplative Gotama, a shaven-headed householder.”

Lay disciples heard this conversation of those Ājīvakas. Then those lay disciples approached the Blessed One; after approaching and paying respects, they sat to one side. Seated to one side, those lay disciples said to the Blessed One, “Bhante, these sectarians desire dispraise of the Buddha, the Dhamma, and the Saṅgha. It would be excellent, Bhante, if the Masters did not give with their own hands to sectarians.” Then the Blessed One instructed, encouraged, energized, and gladdened those lay disciples with a Dhamma talk. The lay disciples, having risen from their seats, after paying respects to and venerating the Blessed One, left. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: “Therefore, monks, I will designate a training-rule for ten reasons: for the excellence of the Saṅgha, for the comfort of the Saṅgha... for the stability of the true Dhamma, and for assisting the Vinaya. And thus, monks, you may recite this training rule:

“If any monk gives a consumable or edible to a naked ascetic, a male wanderer, or a female wanderer with his own hands: a Pācittiya.”

Any monk: ...

Naked ascetic: Anyone who has become a wanderer that is naked.

⁵⁶⁵ *Pūva*. See Pc34.

⁵⁶⁶ *Paribbājikā/Paribbājaka*. While it literally just means “wanderer,” in the Pāli canon it is used to mean a *religious* wanderer; generally anyone ordained in a monastic religious order of any sort, whether celibate or not.

Male wanderer: Having set aside monk {*bhikkhu*} and male novice {*sāmaṇera*}: anyone who has become a wanderer.

Female wanderer: Having set aside nun {*bhikkhunī*} and female novice {*sāmaṇerī*}: anyone who has become a female wanderer.

Consumable: Five [kinds of] food – having set aside water and tooth-sticks⁵⁶⁷, the remainder is called “consumable”.

Edible: Five [kinds of] food – grain, *kummāsa*, roasted grain-meal, fish, meat.

Gives: One gives with the body or with something connected to the body or by relinquishing: a Pācittiya offense.

Perceiving it as a sectarian when it is a sectarian, one gives consumables or edibles: a Pācittiya offense.

In doubt when it is a sectarian, one gives...: a Pācittiya offense.

Perceiving it as not a sectarian when it is a sectarian, one gives...: a Pācittiya offense.

One gives water or tooth-sticks: a Dukkaṭa offense.

Perceiving it as a sectarian when it is not a sectarian: a Dukkaṭa offense.

In doubt when it is not a sectarian: a Dukkaṭa offense.

Perceiving it as not a sectarian when it is not a sectarian: non-offense.

Non-offense[s]: One causes to give, one does not give; having set it down, one gives; one gives an ointment; for one who is crazy; and for the first offender.

⁵⁶⁷ Note that “consumable” is defined differently in this rule than in previous rules.

Pācittiya #42: Dismissing One's Companion to Engage in Misbehavior

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son said to his brother's cohabitant monk, "Come, Venerable, we will enter the village for alms." Although he had not gotten anyone to give [alms] to him, he dismissed [that monk]: "Go, Venerable; I am not comfortable conversing or sitting with you. I am comfortable conversing and sitting alone." Then that monk, when it was approaching [noon-]time, was not able to go for alms; when walking back, he was not able to make it to the food-distribution; he had no meal⁵⁶⁸. Then that monk, after going to the monastery, reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son, [after saying] to a monk 'Come, Venerable, we will enter the village for alms,' will dismiss [that monk] even though he had not gotten anyone to give [alms] to him?" ... "Is it true that you, Upananda, [after saying] to a monk 'Come, Venerable, we will enter the village for alms,' dismissed [that monk] even though he had not gotten anyone to give [alms] to him?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, [after saying] to a monk 'Come, Venerable, we will enter the village for alms,' will dismiss [that monk] even though he had not gotten anyone to give [alms] to him? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk, [after saying] to a monk 'Come, Venerable, we will enter the village or town for alms,' dismisses [that monk] whether or not he has gotten anyone to give [alms] to him, [saying] 'Go, Venerable; I am not comfortable conversing or sitting with you. I am comfortable conversing and sitting alone,' having done it for just that reason and no other: a Pācittiya."

Any monk: ...

Monk: Another monk.

Come, Venerable, a village or a town: Also a village, a town, [or] a city, [as well as] just a village and a town.

Has gotten anyone to give [alms] to him: Has had porridge, rice, consumables, or edibles given.

Has not gotten anyone to give [alms] to him: Has not had anything given.

Dismisses: Desiring to laugh with, play with, sit alone with, or engage in misconduct with a woman, one says: "Go, Venerable; I am not comfortable conversing or sitting with you. I am comfortable conversing and sitting alone," one dismisses: a Dukkaṭa offense. As he is

⁵⁶⁸ *Chinnabhatto ahoṣi*. Lit. "[His] meal was cut off."

leaving [one's] range of vision or range of hearing: a Dukkaṭa offense. When he has left: a Pācittiya offense.

Having done it for just that reason and no other: There was no other reason whatsoever to dismiss [him].

Perceiving him as fully ordained when he is fully ordained, one dismisses [him]: a Pācittiya offense.

In doubt when he is fully ordained...: a Pācittiya offense.

Perceiving him as not fully ordained when he is fully ordained...: a Pācittiya offense.

One gives an unlucky message⁵⁶⁹: a Dukkaṭa offense.

One dismisses someone who is not fully ordained: a Dukkaṭa offense.

One gives an unlucky message: a Dukkaṭa offense.

Perceiving someone who is not fully ordained as fully ordained: a Dukkaṭa offense.

In doubt about someone who is not fully ordained: a Dukkaṭa offense.

Perceiving someone who is not fully ordained as not fully ordained: a Dukkaṭa offense.

Non-offense[s]: One dismisses [him], [thinking] “Both together will not be able to get enough [alms]”; one dismisses [him], [thinking] “After seeing expensive goods he will give rise to greed”; one dismisses, [thinking] “After seeing women he will give rise to discontent”; one dismisses, [saying] “Take porridge, rice, consumables, or edibles to one who is sick, or to one left behind, or to the dwelling's guard”; one does not desire to engage in misconduct; one dismisses when there is something to be done; for one who is crazy; and for the first offender.

⁵⁶⁹ *Kalisāsanam āropeti*. This is the only instance of this expression in the Pāli canon. This is a literal rendition, following the standard usage of its component pieces. One might stretch it to mean “distressing message” or “bad message,” though this is wandering somewhat from the usual meaning of *kali* (unlucky). An alternative is to take *sāsana* in its more common meaning of “teaching” – thus, giving a “bad teaching” in an attempt to drive off one's companion.

Pācittiya #43: Intruding On a Couple During Their Enjoyment

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son, after going to a friend's house, sat in the bedroom with his wife. Then the man approached Venerable Upananda the Sakyan-son; after approaching and paying respects to Venerable Upananda the Sakyan-son, he sat to one side. Seated to one side, that man said to [his] wife, "Give alms to the gentleman." Then that woman gave alms to Venerable Upananda the Sakyan-son. Then that man said to Venerable Upananda the Sakyan-son, "Go, Bhante, since alms have been given to the gentleman." Then that woman, having noticed "This man is obsessed," said to Venerable Upananda the Sakyan-son, "Sit, Bhante; don't go." A second time... a third time that man said to Venerable Upananda the Sakyan-son, "Go, Bhante, since alms have been given to the gentleman." A third time, also, that woman said to Venerable Upananda the Sakyan-son, "Sit, Bhante; don't go."

Then that man, after leaving, complained to the monks: "Bhante, this gentleman, Upananda, is seated in the bedroom with my wife. Being dismissed by me, he does not wish to go. We have many duties, we have much to do." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son will sit intruding on a family during its enjoyment?" ... "Is it true that you, Upananda, sat intruding on family during its enjoyment?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will sit intruding on a family during its enjoyment! This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk sits intruding on a family during its enjoyment: a Pācittiya."

Any monk: ...

During its enjoyment: A family is a woman and a man; both woman and man are not leaving; both are not without lust.

Intruding: Having entered.

Sits: In a large house, one sits after leaving the back of the door-lintel an arm's-reach behind⁵⁷⁰: a Pācittiya offense. In a small house, one sits after walking past the back of the veranda: a Pācittiya offense.

Perceiving it as a bedroom when it is a bedroom, one sits intruding on a family during its enjoyment: a Pācittiya offense.

In doubt when it is a bedroom, one sits...: a Pācittiya offense.

Perceiving it as not a bedroom when it is a bedroom, one sits...: a Pācittiya offense.

⁵⁷⁰ That is, after going an arm's reach past the door-lintel.

Perceiving it as a bedroom when it is not a bedroom: a Dukkaṭa offense.
In doubt when it is not a bedroom: a Dukkaṭa offense.
Perceiving it as not a bedroom when it is not a bedroom: non-offense.

Non-offense[s]: In a large house, one sits when one has not left the back of the door-lintel an arm's-reach behind; in a small house, one sits when one has not walked past the back of the veranda; there is a monk as a companion; both of them are leaving; both are without lust; when it is not a bedroom; for one who is crazy; and for the first offender.

Pācittiya #44: Sitting Alone Together With a Woman in a Private, Concealed Place

On this occasion the Buddha, the Blessed One, was dwelling at Sāvattī, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son, after going to a friend's house, sat on a private, concealed seat with his wife. Then that man denounced, criticized, and castigated: "How is it that Sir Upananda will sit on a private, concealed seat with my wife?" The monks heard of that man, denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son will sit intruding on a private, concealed seat with a woman?" ... "Is it true that you, Upananda, sat on a private, concealed seat with a woman?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will sit on a private, concealed seat with a woman? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk sits on a private, concealed seat with a woman: a Pācittiya."

Any monk: ...

Woman: A female human, not a spirit, not a ghost, not an animal; even a girl born that day, just so with an older one.

With: Together.

Private: Private for the eye, private for the ear.

Private for the eye: It is not possible to see an eye being winked⁵⁷¹ or an eyebrow being raised or a head being lifted.

Private for the ear: It is not possible to hear natural speech.

Concealed: The seat is concealed by a wall, a panel, a hanging, a screen, a tree, a pillar, or a structure⁵⁷², or by anything whatsoever.

Sits: When a woman is seated, a monk sits close by or reclines close by: a Pācittiya offense.

When a monk is seated a woman sits close by or reclines close by: a Pācittiya offense.
Both are seated or both are reclining: a Pācittiya offense.

⁵⁷¹ *Nikhaṇḍiyamāna*. See Pc30.

⁵⁷² *Kotthaliyā*. This word appears only in this stock phrase and its meaning is conjectural. Alternate readings from other editions (*koṭṭhaliyā*, *koṭṭhaliyakā*) offer no assistance.

Perceiving it as a woman when it is a woman, one sits on a private, secluded seat: a Pācittiya offense.

In doubt when it is a woman, one sits...: a Pācittiya offense.

Perceiving it as not a woman when it is a woman, one sits...: a Pācittiya offense.

One sits on a private, secluded seat with a female spirit, female ghost, a *paṇḍaka*, a female animal, or a being taking the form of a human female⁵⁷³: a Dukkaṭa offense.

Perceiving it as a woman when it is not a woman: a Dukkaṭa offense.

In doubt when it is not a woman: a Dukkaṭa offense.

Perceiving it as not a woman when it is not a woman: non-offense.

Non-offense[s]: There is any knowledgeable man as a companion; one stands, one does not sit; one is not intent upon privacy; occupied⁵⁷⁴ by something else, one sits; for one who is crazy; and for the first offender.

⁵⁷³ These last two items may be a single item – ie, an animal taking the form of a human female.

⁵⁷⁴ *Vihita*. One might also render this “distracted.”

Pācittiya #45: Sitting in a Private Location With Women

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son, after going to a friend's house, sat one-on-one in private with his wife. Then that man denounced, criticized, and castigated: "How is it that Sir Upananda will sit alone together in private with my wife!" The monks heard of that man, denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son will sit alone together in private with a woman?" ... "Is it true that you, Upananda, sat alone together in private with a woman?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will sit alone together in private with a woman! This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk sits one-on-one in private with a woman: a Pācittiya."

Any monk: ...

Woman: A female human, not a spirit, not a ghost, not an animal; competent to know well-spoken and ill-spoken, depraved and not-depraved.

With: Together.

One-on-one: There is just a monk and a woman.

Private: Private for the eye, private for the ear.

Private for the eye: It is not possible to see an eye being winked or an eyebrow being raised or a head being lifted.

Private for the ear: It is not possible to hear natural speech.

Sits: When a woman is seated, a monk sits close by or lies down close by: a Pācittiya offense.

When a monk is seated a woman sits close by or lies down close by: a Pācittiya offense.
Or when both are seated or both are lying down: a Pācittiya offense.

Perceiving it as a woman when it is a woman, one sits one-on-one in private: a Pācittiya offense.

In doubt when it is a woman, one sits...: a Pācittiya offense.

Perceiving it as not a woman when it is a woman, one sits...: a Pācittiya offense.

One sits one-on-one in private with a female spirit, female ghost, a *paṇḍaka*, a female animal, or a being taking the form of a human female⁵⁷⁵: a Dukkaṭa offense.

Perceiving it as a woman when it is not a woman: a Dukkaṭa offense.

In doubt when it is not a woman: a Dukkaṭa offense.

Perceiving it as not a woman when it is not a woman: non-offense.

Non-offense[s]: There is any knowledgeable man as a companion; one stands, one does not sit; one is not intent upon privacy; occupied⁵⁷⁶ by something else, one sits; for one who is crazy; and for the first offender.

⁵⁷⁵ In some versions of the canon, these last two items are conflated as a single item – ie, an animal taking the form of a human female. As this divergence of reading does not occur in the previous rule, where an otherwise identical passage occurs, this rendering follows the precedent of the previous rule.

⁵⁷⁶ *Vihita*. One might also render this “distracted.”

Pācittiya #46: Visiting Other Laypeople When In Town for a Meal Invitation

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding-ground. Furthermore, on this occasion, a family of Venerable Upananda the Sakyan-son's attendants invited Venerable Upananda the Sakyan-son for a meal. They also invited other monks for the meal. Furthermore, on this occasion, Venerable Upananda the Sakyan-son was socializing with [other] families before the meal. The [other] monks said to those people, "Sirs, give us the meal." "Wait, Bhante, until Sir Upananda comes." A second time... a third time the monks said to those people, "Sirs, give us the meal, before it goes past [noon-]time." "Bhante, the meal which we made was prepared for Sir Upananda. Wait, Bhante, until Sir Upananda comes."

Then Venerable Upananda the Sakyan-son, after socializing with [other] families before the meal, came in the daytime⁵⁷⁷. The monks did not eat as they considered appropriate. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son, when invited for a meal, will visit [other] families before the meal?" ... "Is it true that you, Upananda, when invited for a meal, visited [other] families before the meal?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, when invited for a meal, will visit [other] families before the meal? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk, when invited for a meal, visits [other] families before the meal: a Pācittiya."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, a family of Venerable Upananda the Sakyan-son's attendants sent food for the benefit of the community [of monks], saying "After showing this to Sir Upananda, it is to be given to the community." Furthermore, on this occasion, Venerable Upananda the Sakyan-son had entered the village for alms. Then those people, after going to the monastery, asked the monks, "Bhante, where is Sir Upananda?" "Sir, Venerable Upananda the Sakyan-son has entered the village for alms." "Bhante, after showing this food to Venerable Upananda, it is to be given to the community." They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: "Therefore, monks, after receiving [it], set it aside until Upananda comes."

Then Venerable Upananda the Sakyan-son, [thinking] "It is opposed by the Blessed One to visit families before the meal," having visiting families after the meal, returned in the daytime; the food had been taken away. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son

⁵⁷⁷ That is, after noon.

will visit families after the meal?" ... "Is it true that you, Upananda, visited families after the meal?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will visit families after the meal? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk, when invited for a meal, visits [other] families before or after the meal: a Pācittiya."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, at the time of robe-giving, monks - regretfully - did not visit families. A limited [amount of] robes came [to them]. They reported this matter to the Blessed One... "Monks, I allow [you] to visit families at the time of robe-giving. And thus, monks, you may recite this training-rule:

"If any monk, when invited for a meal, visits [other] families before or after the meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: the time of robe-giving - this is the occasion here."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks were making robes; there was a need for needles, thread, and knives. The monks - regretfully - did not visit families. They reported this matter to the Blessed One... "Monks, I allow [you] to visit families at the time of robe-making. And thus, monks, you may recite this training-rule:

"If any monk, when invited for a meal, visits [other] families before or after the meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: the time of robe-giving [or] the time of robe-making - this is the occasion here."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks were sick; there was a need for medicine. The monks - regretfully - did not visit families. They reported this matter to the Blessed One... "Monks, I allow [you] to visit families after asking an available⁵⁷⁸ monk first. And thus, monks, you may recite this training-rule:

"If any monk, when invited for a meal, visits [other] families before or after the meal without asking an available monk first, except at the [proper] occasion: a Pācittiya. Here the occasion is this: the time of robe-giving [or] the time of robe-making - this is the occasion here."

Any monk: ...

Invited: Invited with any of the five [kinds of] edibles.

⁵⁷⁸ *Santam̃*. Lit. "existing."

For a meal: The meal that one has been invited for.

Available: It is possible to enter after asking a monk.

Not available: It is not possible to enter after asking a monk.

Before the meal: One has not eaten what one has been invited for.

After the meal: One has eaten even as much as the tip of a blade of grass of what one has been invited for.

Family: Four [kinds of] families - *khattiya* family, *brahmin* family, *vessa* family, *sudda* family.

Visits [other] families: One enters the vicinity of another's house: a Dukkaṭa offense. The first foot steps over the threshold: a Dukkaṭa offense. The second foot steps over the threshold: a Pācittiya offense.

Except at the [proper] occasion: Having set aside the proper occasion.

The time of robe-giving: In the last month of the rainy season when the *kaṭhina* has not been spread, [or] the five months when the *kaṭhina* has been spread.

The time of robe-making: When robes are being made.

Perceiving it as an invitation when it is an invitation, one visits families before or after the meal without asking an available monk first, except at the [proper] occasion: a Pācittiya offense.

In doubt when it is an invitation, one visits...: a Pācittiya offense.

Perceiving it as not an invitation when it is an invitation, one visits...: a Pācittiya offense.

Perceiving it as an invitation when it is not an invitation: a Dukkaṭa offense.

In doubt when it is not an invitation: a Dukkaṭa offense.

Perceiving it as not an invitation when it is not an invitation: non-offense.

Non-offense[s]: When it is the [proper] occasion; one visits after asking an available monk; when a monk is not available, one visits without asking first; the path goes by the house of another; the path goes by the vicinity of a house; one goes within the monastery; one goes to the nuns' residence; one goes to a sectarian's sleeping-area; one is departing; one goes to a refectory; when there is misfortune⁵⁷⁹; for one who is crazy; and for the first offender.

⁵⁷⁹ *Āpadā*. See Pc14 non-offenses.

Pācittiya #47: Using an Open-Ended Invitation for More Than Three Months

On this occasion the Buddha, the Blessed One, was dwelling among the Sakyans, at Kapilavatthu, in the banyan park. Furthermore, on this occasion, Mahānāma the Sakyan had an excess of medicine. Then Mahānāma the Sakyan approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. Seated to one side, Mahānāma the Sakyan said to the Blessed One, “Bhante, I wish to invite the Saṅgha [to ask] for medicine for four months.” “Excellent, excellent, Mahānāma! Therefore, Mahānāma, invite the Saṅgha [to ask] for medicine for four months.” Monks – regretfully – did not consent. They reported this matter to the Blessed One... “Monks, I allow [you] to accept a four-month invitation [to ask] for medicinal supplies.”

Furthermore, on this occasion, monks indicated a small amount of medicine to Mahānāma the Sakyan. As Mahānāma the Sakyan had an excess of medicine, he approached the Blessed One a second time; after approaching and paying respects to the Blessed One, he sat to one side. Seated to one side, Mahānāma the Sakyan said to the Blessed One, “Bhante, I wish to invite the Saṅgha [to ask] for medicine for another four months.” “Excellent, excellent, Mahānāma! Therefore, Mahānāma, invite the Saṅgha [to ask] for medicine for another four months.” Monks – regretfully – did not consent. They reported this matter to the Blessed One... “Monks, I allow [you] to accept a repeated invitation.”

Furthermore, on this occasion, monks indicated just a small amount of medicine to Mahānāma the Sakyan. As Mahānāma the Sakyan had an excess of medicine, he approached the Blessed One a third time; after approaching and paying respects to the Blessed One, he sat to one side. Seated to one side, Mahānāma the Sakyan said to the Blessed One, “Bhante, I wish to invite the Saṅgha [to ask] for medicine for the extent of [their] life.” “Excellent, excellent, Mahānāma! Therefore, Mahānāma, invite the Saṅgha [to ask] for medicine for the extent of [their] life.” Monks – regretfully – did not consent. They reported this matter to the Blessed One... “Monks, I allow [you] to accept a continuous invitation.”

Furthermore, on this occasion, [some] group-of-six monks were poorly clothed, poorly dressed, of improper conduct. Mahānāma the Sakyan proclaimed, “Bhante, why are you poorly clothed, poorly dressed, of improper conduct? Shouldn't a renunciate⁵⁸⁰ be well-clothed, well-dressed, of proper conduct?” The group-of-six monks held a grudge towards Mahānāma the Sakyan. Then the group-of-six monks thought, “By what means might we make shame for Mahānāma the Sakyan?” Then the group-of-six monks said, “Venerables, the Saṅgha has been invited by Mahānāma the Sakyan [to ask] for medicine. Come, Venerables, we will indicate ghee to Mahānāma the Sakyan.” Then the group-of-six monks approached Mahānāma the Sakyan; after approaching, they said to Mahānāma the

⁵⁸⁰ *Pabbajita*. Lit. “One who has gone forth” [from the household life].

Sakyan, “Sir, there is need for a bucket⁵⁸¹ of ghee.” “Bhante, wait for today. People have gone to the cow-pen to bring ghee. You will have it in time.”

A second time... a third time the group-of-six monks said to Mahānāma the Sakyan, “Sir, there is need for a bucket of ghee.” “Bhante, wait for today. People have gone to the cow-pen to bring ghee. You will have it in time.” “Sir, what is it with your invitation, when you do not want to give? You do not give what you have offered!” Then Mahānāma the Sakyan denounced, criticized, and castigated: “How is it that the Auspicious Ones, when told 'Bhante, wait for today,' will not wait?” [Other] monks heard of Mahānāma the Sakyan – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks, when told by Mahānāma the Sakyan, 'Bhante, wait for today,' will not wait?” ... “Is it true that you, monks, when told by Mahānāma the Sakyan, 'Bhante, wait for today,' did not wait?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, when told by Mahānāma the Sakyan, 'Bhante, wait for today,' will not wait? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“A four-month invitation for supplies may be accepted by a monk who is not sick, except for a repeated invitation or a continuous invitation; if he accepts beyond that: a Pācittiya.”

A four-month invitation for supplies may be accepted by a monk who is not sick:
An invitation for medicinal supplies may be accepted.

A repeated invitation may be accepted: [thinking] “I will indicate when I am sick.”

A continuous invitation may be accepted: [thinking] “I will indicate when I am sick.”

If he accepts beyond that:

There is an invitation limited by medicines and not by nights⁵⁸²;
there is an invitation limited by nights and not by medicines;
there is an invitation limited by medicines and by nights;
there is an invitation limited neither by medicines nor by nights.

Limited by medicines: Referencing medicines: “I invite with this many medicines.”

Limited by nights: Referencing nights: “I invite for this many nights.”

Limited by medicines and by nights: Referencing medicines and nights: “I invite with this many medicines for this many nights.”

⁵⁸¹ *Doṇa*. A unit of volume. Its exact quantity is uncertain; one indicator is in SN 3.13, which speaks of a person eating a “*doṇa*” of cooked rice, apparently in one sitting.

⁵⁸² *Ratti*. This word is often used to indicate a whole 24-hour cycle of night and day.

Limited neither by medicines nor by nights: Referencing neither medicines nor nights.

When it is limited by medicines, one indicates medicines other than what the invitation was for: a Pācittiya offense.

When it is limited by nights, one indicates nights other than what the invitation was for: a Pācittiya offense.

When it is limited by medicines and by nights, one indicates nights [and/or] medicines other than what the invitation was for: a Pācittiya offense.

When it is limited neither by medicines nor by nights: non-offense.

One indicates medicine when there is nothing to be done with medicine: a Pācittiya offense.

One indicates a medicine when there is something to be done with a different medicine: a Pācittiya offense.

Perceiving it as exceeding when it is exceeding, one indicates medicine: a Pācittiya offense.

In doubt when it is exceeding, one indicates medicine: a Pācittiya offense.

Perceiving it as not exceeding when it is exceeding, one indicates medicine: a Pācittiya offense.

Perceiving it as exceeding when it is not exceeding: a Dukkaṭa offense.

In doubt when it is not exceeding: a Dukkaṭa offense.

Perceiving it as not exceeding when it is not exceeding: non-offense.

Non-offense[s]: One indicates the medicines that the invitation was for; one indicates the nights that the invitation was for; one indicates after explaining “Your invitation is for these medicines, we have need for this [medicine] and that medicine”; one indicates after explaining “Your invitation is for these nights, those nights have passed, we have need for medicine”; for an invitation by relatives; for the sake of another; by means of one's own wealth; for one who is crazy; and for the first offender.

Pācittiya #48: Going to See an Active Army

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, King Pasenadi of Kosala had mobilized his army. [Some] group-of-six monks went to see the active army. King Pasenadi of Kosala saw the group-of-six monks coming from afar. After seeing them and summoning them, he said, “Bhante, for what purpose have you come?” “We want to see the great king.” “Bhante, what is it with the sight of me delighting in battle? Shouldn't the Blessed One be seen?” People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will go to see an active army? It is not a gain for us, it is bad fortune for us, we who came to the army for the sake of a livelihood, in service of our wives and children!” Monks heard of those people, denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigating: “How is it that group-of-six monks will go to see an active army?” ... “Is it true that you, monks, went to see an active army?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will go to see an active army? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk goes to see an active army: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, a certain monk's uncle [who was] in the army was sick. He sent a message to that monk, [saying] “I am in the army, sick. May the Auspicious One come. I wish for the arrival of the Auspicious One.” Then that monk thought, “A training-rule has been designated by the Blessed One: 'One is not to go to see an active army.' And this uncle of mine is in the army, sick. What is to be done⁵⁸³ by me?” He reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: “Monks, I allow [you] to go to an army when there is a reason like that. And thus, monks you may recite this training-rule:

“If any monk goes to see an active army, except when there is an appropriate⁵⁸⁴ reason: a Pācittiya.”

Any monk: ...

Active: After going out from a village, an army has settled down or set out.

⁵⁸³ *Paṭipajjitabbam̃*. From *paṭipadā*. One might render this “How am I to practice?”

⁵⁸⁴ *Tathārūpa*. In the origin story this same phrase was rendered more literally as “a reason like that;” however, as the rule itself has no surrounding story for such a statement to reference, a self-contained expression has been used instead.

Army: Elephants, horses, chariots, footmen. Twelve-man: elephant; three-man: horse, four-man: chariot; four men with arrows in hand: footmen⁵⁸⁵. One goes to see: a Dukkaṭa offense. Standing where one sees: a Pācittiya offense. After leaving sight-range, one sees again and again: a Pācittiya offense.

Except when there is an appropriate reason: Having set aside an appropriate reason.

Perceiving it as active when it is active, one goes to see, except when there is an appropriate condition: a Pācittiya offense.

In doubt when it is active, one goes to see...: a Pācittiya offense.

Perceiving it as not active when it is active, one goes to see...: a Pācittiya offense.

One goes to see [it] one by one⁵⁸⁶: a Dukkaṭa offense.

Standing where one sees: a Dukkaṭa offense.

After leaving sight-range, one sees again and again: a Dukkaṭa offense.

Perceiving it as active when it is not active: a Dukkaṭa offense.

In doubt when it is not active: a Dukkaṭa offense.

Perceiving it as not active when it is not active: non-offense.

Non-offense[s]: One sees [it] while standing in a monastery; it approaches the standing-place, sitting-place, or reclining-place of a monk; one sees [it] while going the other way; when there is an appropriate condition; when there are misfortunes; for one who is crazy; and for the first offender.

⁵⁸⁵ These four cryptic passages may be a shorthand description of standard military divisions in the Buddha's time. Without the cultural context of its time and place, it is too abbreviated to make much further sense of.

⁵⁸⁶ Perhaps this means one soldier at a time, or one division at a time.

Pācittiya #49: Staying With an Army for More Than Three Nights

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, group-of-six monks, after going to an army when there was something to be done, stayed with the army for more than three nights. People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will stay with an army? It is not a gain for us, it is bad fortune for us, we who stay with the army for the sake of a livelihood, in service of our wives and children!" Monks heard of those people, denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will stay with an army for more than three nights?" ... "Is it true that you, monks, stayed with an army for more than three nights?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will stay with an army for more than three nights? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"There might be some reason for a monk to go to an army; that monk may stay with the army for two or three nights. If he stays longer than that: a Pācittiya."

There might be some reason for a monk to go to an army: There might be a reason, there might be something to be done.

That monk may stay with the army for two or three nights: One may stay for two or three nights.

If he stays longer than that: On the fourth day, when the sun was disappeared, one stays with the army: a Pācittiya offense.

Perceiving it as exceeding when it is exceeding three nights, one stays with an army: a Pācittiya offense.

In doubt when it is exceeding three nights, one stays with an army: a Pācittiya offense.

Perceiving it as less when it is exceeding three nights, one stays with an army: a Pācittiya offense.

Perceiving it as exceeding when it is less than three nights: a Dukkaṭa offense.

In doubt when it is less than three nights: a Dukkaṭa offense.

Perceiving it as less when it is less than three nights: non-offense.

Non-offense[s]: One stays two or three nights; one stays less than two or three nights; after staying two nights and leaving before dawn of the third night, one stays again; one who is sick stays; one stays with something to be done for one who is sick; the army is besieged by an opposing army; one is hindered by anything whatsoever; when there are misfortunes; for one who is crazy; and for the first offender.

Pācittiya #50: Watching Military Maneuvers While Staying With an Army

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, group-of-six monks, while staying with an army for two or three nights, went to [watch] combat practice, force evaluation, army arrangement, and troop inspection. A certain group-of-six monk, after going to [watch] combat practice, was pierced by an arrow. People mocked that monk, [saying] “Bhante, was it a good fight? How many marks⁵⁸⁷ did you get?” That monk, being mocked by those people, was ashamed. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will go to watch combat practice? It is not a gain for us, it is bad fortune for us, we who go to combat practice for the sake of a livelihood, in service of our wives and children!” Monks heard of those people, denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will go to watch combat practice?” ... “Is it true that you, monks, went to watch combat practice?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will go to watch combat practice? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If a monk who is staying with an army for two or three nights goes to [watch] combat practice, force evaluation, army arrangement, or squad inspection: a Pācittiya.”

If a monk who is staying with an army for two or three nights: Staying for two or three nights.

Combat practice: Where fighting⁵⁸⁸ is seen.

Force evaluation: “This many elephants, this many horses, this many chariots, this many footmen.”

Army arrangement: “Let the elephants be here, let the horses be here, let the chariots be here, let the footmen be here.”

Squad: Elephant-squad, horse-squad, chariot-squad, footman-squad. Three elephants is the smallest elephant-squad, three horses is the smallest horse-squad, three chariots is the smallest chariot-squad, four men on foot with arrows in hand is the smallest footman-squad. One goes to watch: a Dukkaṭa offense. Standing where one sees: a Pācittiya offense. After leaving sight-range, one sees again and again: a Pācittiya offense.

⁵⁸⁷ *Lakkha*. This may be a wordplay, as *lakkha* can mean “mark” in the sense of physical characteristic (such as the number of wounds one received) or in the sense of target (such as the number of enemies one successfully hit).

⁵⁸⁸ *Sampahāra*. Lit. “striking together.”

One goes to see [it] one by one⁵⁸⁹: a Dukkaṭa offense.
Standing where one sees: a Dukkaṭa offense.
After leaving sight-range, one sees again and again: a Dukkaṭa offense.

Non-offense[s]: One sees [it] while standing in a monastery; after [an army] approaches the standing-place, sitting-place, or reclining-place of a monk, fighting is seen; one sees [it] while going the other way; after going when there is an appropriate condition, one sees; when there are misfortunes; for one who is crazy; and for the first offender.

⁵⁸⁹ Perhaps this means one squad at a time.

Pācittiya #51: Ingesting Alcohol

On this occasion the Buddha, the Blessed One, while traveling among the Cetiyaans, went towards Bhaddavatikā⁵⁹⁰. Ox-herders, cow-herders, farmers, and travelers saw the Blessed One coming from afar. After seeing the Blessed One, they said [to him], “Bhante, may the Blessed One not go to Ambatittha⁵⁹¹. Bhante, a dragon⁵⁹² lives at Ambatittha, in the hermitage of the matted-hair ascetic; it is a serpent with psychic powers and terrible venom. May he not harm the Blessed One.” When this was said the Blessed One was silent. A second time... a third time the ox-herders, cow-herders, farmers, and travelers said to the Blessed One, “Bhante, may the Blessed One not go to Ambatittha. Bhante, a dragon lives at Ambatittha, in the hermitage of the matted-hair ascetic; it is a serpent with psychic powers and terrible venom. May he not harm the Blessed One.” A third time the Blessed One was silent.

Then the Blessed One, traveling gradually, arrived at Bhaddavatikā. There the Blessed One dwelled at Bhaddavatikā. Then Venerable Sāgata approached the hermitage of the matted-hair ascetic at Ambatittha; after approaching, entering the fire-house, and preparing a grass mat, he sat cross-legged, his body upright, mindless established in the forefront. The dragon saw that Venerable Sāgata had entered. Seeing this, he was upset⁵⁹³ and emitted smoke. Venerable Sāgata also emitted smoke. Not tolerating deprecation, the dragon erupted in flame. Venerable Sāgata, after attaining the fire-element, also erupted in flame. Then Venerable Sāgata, after overpowering the dragon's fire with his [own] fire, approached Bhaddavatikā. Then the Blessed One, having dwelt at Bhaddavatikā as long as he wished, left on a journey to Kosambī. The lay disciples of Kosambī heard, “It seems that Sir Sāgata has fought with the dragon of Ambatittha.”

Then the Blessed One, traveling gradually, arrived at Kosambī. Then the lay disciples of Kosambī, after going out to the Blessed One, approached Venerable Sāgata; after approaching and paying respects to Venerable Sāgata, they sat to one side. Seated to one side, the lay disciples from Kosambī said to Venerable Sāgata, “Bhante, what is hard to get and pleasing to the gentleman; what [can we] prepare?” When this was said [some] group-of-six monks said to the lay disciples of Kosambī, “Sirs, there is a liquor called Kāpotikā; it is hard to get and pleasing to monks. You can prepare that.” Then the lay disciples of Kosambī prepared Kāpotikā liquor in house after house. After seeing that Venerable Sāgata had entered for alms, they said to Venerable Sāgata, “Bhante, let Sir Sāgata drink Kāpotikā liquor; Bhante, let Sir Sāgata drink Kāpotikā liquor.” Then Venerable Sāgata, while walking out from the city after drinking Kāpotikā liquor in house after house, fell down at the city gate.

⁵⁹⁰ Lit. “Lucky choice.”

⁵⁹¹ Lit. “Mango ford.”

⁵⁹² *Nāga*.

⁵⁹³ *Dummana*. Lit. “bad (*dur*) mind/heart (*manas*).” In other contexts this means “depressed” or “sorrowful”; here it appears to mean angry.

Then the Blessed One along with many monks saw Venerable Sāgata falling down at the city gate while walking out from the city. When he saw this he addressed the monks, “Monks, get Sāgata.” “Yes, Bhante,” those monks replied to the Blessed One; after taking Venerable Sāgata to the monastery, they set him down with his head towards the Blessed One. Then Venerable Sāgata turned around and slept with his feet towards the Blessed One. Then the Blessed One addressed the monks, “Monks, is it not so that previously Sāgata was respectful and courteous to the Blessed One?” “Yes, Bhante.” “Monks, is Sāgata currently respectful and courteous to the Blessed One?” “Definitely not, Bhante.⁵⁹⁴” “Monks, is it not Sāgata that fought with the dragon of Ambatittha?” “Yes, Bhante.” “Monks, is Sāgata currently capable of fighting with a dragon?” “Definitely not, Bhante.” “Monks, should one drink something that causes the loss of perception⁵⁹⁵?” “Definitely not, Bhante.” “It is inappropriate, monks; unsuitable, improper, not like a contemplative, not allowable, not to be done. How is it, monks, that Sāgata will drink alcohol! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“In drinking alcohol or liquor: a Pācittiya.”

Alcohol: Wheat-alcohol; barley-alcohol; rice-alcohol; that which is fermented; mixed with ingredients.

Liquor: Flower-spirits; fruit-spirits; honey-spirits; molasses-spirits; mixed with ingredients.

Drinks: One drinks even as much as the tip of a blade of grass: a Pācittiya offense.

Perceiving it as an intoxicant when it is an intoxicant, one drinks: a Pācittiya.

In doubt when it is an intoxicant, one drinks: a Pācittiya.

Perceiving it as not an intoxicant when it is an intoxicant, one drinks: a Pācittiya.

Perceiving it as an intoxicant when it is not an intoxicant: a Dukkaṭa offense.

In doubt when it is not an intoxicant: a Dukkaṭa offense.

Perceiving it as not an intoxicant when it is not an intoxicant: non-offense.

Non-offense[s]: One drinks that which is not an intoxicant but has the appearance, smell, [and/or] taste of an intoxicant; when it is cooked in a broth⁵⁹⁶; when it is cooked in meat; when it is cooked in oil; when it is myrobalan-sugar⁵⁹⁷; one drinks non-intoxicating *ariṭṭha*; for one who is crazy; and for the first offender.

⁵⁹⁴ *No h'etaṃ Bhante.*

⁵⁹⁵ This is a somewhat freeform rendering. A literal translation might read “Is that to be drunk which, after drinking, one is no longer perceptive?”

⁵⁹⁶ *Sūpa*. The resemblance of this word to the English word “soup” is striking.

⁵⁹⁷ *Āmalaka-phāṇita*.

Pācittiya #52: Tickling

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, group-of-six monks made group-of-seventeen monks laugh by tickling with their fingers. A monk, gasping and unable to breathe, died. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will make monks laugh by tickling with their fingers?" ... "Is it true that you, monks, made monks laugh by tickling with their fingers?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will make monks laugh by tickling with their fingers? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"In tickling with the fingers: a Pācittiya."

Tickling with the fingers: A fully ordained person intent on [inducing] laughter touches a fully ordained person body-to-body: a Pācittiya offense.

Perceiving a fully ordained person as fully ordained, one induces laughter by tickling with the fingers: a Pācittiya offense.

In doubt when it is a fully ordained person, one induces laughter...: a Pācittiya offense.

Perceiving a fully ordained person as unordained, one induces laughter...: a Pācittiya offense.

One touches something connected to the body with the body: a Dukkaṭa offense.

One touches the body with something connected to the body: a Dukkaṭa offense.

One touches something connected to the body with something connected to the body: a Dukkaṭa offense.

One touches the body by releasing⁵⁹⁸: a Dukkaṭa offense.

One touches something connected to the body by releasing: a Dukkaṭa offense.

One touches something released by releasing: a Dukkaṭa offense.

One touches an unordained person body-to-body: a Dukkaṭa offense.

One touches something connected to the body with the body: a Dukkaṭa offense.

One touches the body with something connected to the body: a Dukkaṭa offense.

One touches something connected to the body with something connected to the body: a Dukkaṭa offense.

One touches the body by releasing: a Dukkaṭa offense.

One touches something connected to the body by releasing: a Dukkaṭa offense.

One touches something released by releasing: a Dukkaṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭa offense.

In doubt about an unordained person: a Dukkaṭa offense.

⁵⁹⁸ Such as by dropping an object over the other person.

Perceiving an unordained person as unordained: a Dukkaṭa offense.

Non-offense[s]: Not intent on [inducing] laughter; one touches when there is something to be done; for one who is crazy; and for the first offender.

Pācittiya #53: Playing in Water

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, group-of-seventeen monks were playing in the water of the Aciravatī River. Furthermore, on this occasion, King Pasenadi of Kosala and Queen Mallikā had gone to the upper level of the palace. King Pasenadi of Kosala saw the group-of-seventeen monks playing in the water of the Aciravatī River. Seeing this, he said to Queen Mallikā, “Mallikā, these arahants play in the water.” “Great king, undoubtedly a rule has not been designated by the Blessed One. Or those monks know very little.” Then it occurred to King Pasenadi of Kosala, “By what expedient can I avoid reporting this to the Blessed One, and [yet] let the Blessed One know that these monks played in the water?” Then King Pasenadi of Kosala, after summoning the group-of-seventeen monks, gave them a large ball of sugar, [saying] “Bhante, give this sugar-ball to the Blessed One.” The group-of-seventeen monks took that sugar-ball and approached the Blessed One; after approaching, they said to the Blessed One, “Bhante, King Pasenadi of Kosala gives this sugar-ball to the Blessed One.” “But where, monks, did the king see you?” “At the Aciravatī River, Blessed one; [we were] playing in the water.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will play in water! This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“In playing in water: a Pācittiya.”

Playing in water: Intent on mirth, one dives into, emerges from, or floats in water over the ankle: a Pācittiya offense.

Perceiving it as playing in water when it is playing: a Pācittiya offense.

In doubt when it is playing in water: a Pācittiya offense.

Perceiving it as not playing in water when it is playing: a Pācittiya offense.

One plays in water below the ankle: a Dukkaṭa offense.

One plays in water on a boat: a Dukkaṭa offense.

One strikes water with hand, foot, stick, or stone: a Dukkaṭa offense.

One plays with water, porridge, milk, buttermilk, dye, urine, or mud in a vessel: a Dukkaṭa offense.

Perceiving it as playing in water when it is not playing: a Dukkaṭa offense.

In doubt when it is not playing in water: a Dukkaṭa offense.

Perceiving it as not playing in water when it is not playing: non-offense.

Non-offense[s]: Not intent on mirth; when there is something to be done, after entering water one dives, emerges, or floats; going across, one dives, emerges, or floats; when there are misfortunes; for one who is crazy; and for the first offender.

Pācittiya #54: Disrespect

On this occasion the Buddha, the Blessed One, was dwelling at Kosambī, in Ghosita's park. Furthermore, on this occasion, Venerable Channa engaged in misconduct. Monks said to him, "Venerable Channa, don't act like that. That is not allowed." Just because of that, he showed disrespect. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Channa will show disrespect?" ... "Is it true that you, Channa, showed disrespect?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will show disrespect? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"In disrespect: a Pācittiya."

Disrespect: Two [kinds of] disrespect - disrespect regarding a person and disrespect regarding the Dhamma.

Disrespect regarding a person: Speaking with a fully ordained person designated, [one says] "This is rejected, despised, or censured; the bidding of this [person] will not be done" one shows disrespect: a Pācittiya offense.

Disrespect regarding the Dhamma: Speaking with a fully ordained person designated, [one says] "This talk will become lost, it will be destroyed, or it will vanish," or one shows disrespect not wishing to train: a Pācittiya offense.

Perceiving a fully ordained person as fully ordained, one shows disrespect: a Pācittiya offense.

In doubt about a fully ordained person, one shows disrespect: a Pācittiya offense.

Perceiving a fully ordained person as unordained, one shows disrespect: a Pācittiya offense.

Speaking without a designation: "This is not helpful for self-effacement, shaking off [defilement], inspiration, diminution⁵⁹⁹, [or] arousing energy," one shows disrespect: a Dukkāṭa offense.

Speaking with an unordained person designated or without a designation: "This is not helpful for self-effacement...", one shows disrespect: a Dukkāṭa offense.

Perceiving an unordained person as fully ordained: a Dukkāṭa offense.

In doubt about an unordained person: a Dukkāṭa offense.

Perceiving an unordained person as unordained: a Dukkāṭa offense.

⁵⁹⁹ *Apacaya*. In the Canon this word usually carries the specific connotation of "diminution of harmful qualities."

Non-offense[s]: One says, "It was learned this way from the questioning of our teachers"; for one who is crazy; and for the first offender.

Pācittiya #55: Frightening Another Monk

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, [some] group-of-six monks frightened [some] group-of-seventeen monks. Terrified, they wept. Monks said to them, "Venerables, why do you weep?" "Venerables, these group-of-six monks frightened us." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will frighten monks?" ... "Is it true that you, monks, frightened monks?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will frighten monks? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk frightens a monk: a Pācittiya."

Any monk: ...

Monk: Another monk.

Frightens: A fully ordained person with the desire to frighten directs a sight, sound, smell, flavor, or touch at a fully ordained person. Whether he is afraid or not: a Pācittiya offense. One describes a wilderness with thieves, predators, or goblins.⁶⁰⁰ Whether he is afraid or not: a Pācittiya offense.

Perceiving a fully ordained person as fully ordained, one frightens: a Pācittiya offense.
In doubt about a fully ordained person, one frightens: a Pācittiya offense.
Perceiving a fully ordained person as unordained, one frightens: a Pācittiya offense.

With the desire to frighten, one directs a sight, sound, smell, flavor, or touch at an unordained person. Whether he is afraid or not: a Dukkaṭa offense. One describes a wilderness with thieves, predators, or goblins. Whether he is afraid or not: a Dukkaṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭa offense.
In doubt about an unordained person: a Dukkaṭa offense.
Perceiving an unordained person as unordained: a Dukkaṭa offense.

Non-offense[s]: With no desire to frighten, one directs a sight, sound, smell, flavor, or touch, or describes a wilderness with thieves, predators, or goblins; for one who is crazy; and for the first offender.

⁶⁰⁰ *Pisāca*. A certain variety of potentially malicious non-human entity occasionally mentioned in the Canon.

Pācittiya #56: Lighting a Fire for the Sake of Warmth

On this occasion the Buddha, the Blessed One, was dwelling among the Bhaggans, at Crocodile Hill⁶⁰¹, in the deer park at Bhesakaḷā Grove. Furthermore, on this occasion, when it was wintertime, monks lit a fire in a certain large [heap of] firewood in a hollow to warm themselves. A black snake, heated by the fire in that hollow, came out and attacked a monk. Monks ran here and there. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will warm themselves after lighting a fire?” ... “Is it true that you, monks, warmed yourselves after lighting a fire?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will warm yourselves after lighting a fire? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk, expecting to warm himself, lights a fire or has one lit: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks were sick. Monks who ask about the sick said to the sick monks, “Venerables, hopefully it is bearable, hopefully one can keep going?” “Venerables, previously we warmed ourselves after lighting a fire, and because of that there was comfort for us; now, however, [thinking] 'It is opposed by the Blessed One,' regretfully, we do not warm ourselves; because of that there is no comfort for us.” They reported this matter to the Blessed One... “Monks, I allow a sick monk to warm himself after lighting a fire or having one lit. And thus, monks, you may recite this training-rule:

“If any monk who is not sick, expecting to warm himself, lights a fire or has one lit: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks felt regret about [lighting] lanterns, torches, and saunas. They reported this matter to the Blessed One... “Monks, I allow [you] to light a fire or have one lit when there is a reason like that. And thus, monks you may recite this training-rule:

“If any monk who is not sick, expecting to warm himself, lights a fire or has one lit, except when there is an appropriate reason: a Pācittiya.”

Any monk: ...

Not sick: For whom there is comfort without a fire.

Sick: For whom there is no comfort without a fire.

⁶⁰¹ *Sumsumāragiri.*

Expecting to warm himself: Desiring heat.

Fire: This refers to flame.

Lights: One lights [it] oneself: a Pācittiya offense.

Has one lit: One commands another: a Pācittiya offense. Someone who is commanded once lights many [fires]: a Pācittiya offense.

Except when there is an appropriate reason: Having set aside an appropriate reason.

Perceiving [oneself] as not sick when [one] is not sick, expecting to warm oneself, one lights a fire or has one lit, except when there is an appropriate reason: a Pācittiya offense.
In doubt when [one] is not sick...: a Pācittiya offense.

Perceiving [oneself] as sick when [one] is not sick...: a Pācittiya offense.

One holds up a firebrand: a Dukkaṭa offense.

Perceiving [oneself] as not sick when [one] is sick: a Dukkaṭa offense.

In doubt when [one] is sick: a Dukkaṭa offense.

Perceiving [oneself] as sick when [one] is sick: non-offense.

Non-offense[s]: For one who is sick; one warms oneself at [a fire] made by another; one warms oneself at flameless coals; when it is a lantern, torch, or sauna; when there is an appropriate reason; when there is misfortune; for one who is crazy; and for the first offender.

Pācittiya #57: Excessive Bathing

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding-ground. Furthermore, on this occasion, monks were bathing at the hot springs. Furthermore, on this occasion, King Seniya Bimbisāra of Māgadha, [thinking] “I will wash [my] head,” after going to the hot springs, he waited to one side, [thinking] “[I will wait] while the gentlemen bathe.” The monks bathed until it was completely dark. Then King Seniya Bimbisāra of Māgadha, after bathing his head at an improper time, stayed outside the city as the city gate was closed. When it was early morning, he approached the Blessed One without his cosmetics applied; after approaching and paying respects to the Blessed One, he sat to one side. When King Seniya Bimbisāra of Māgadha was seated to one side, the Blessed One said to him, “Great king, why have you arrived in the early morning without your cosmetics applied?” Then King Seniya Bimbisāra of Māgadha reported this matter to the Blessed One. Then the Blessed One instructed, encouraged, energized, and gladdened King Seniya Bimbisāra of Māgadha with a Dhamma talk. Then King Seniya Bimbisāra of Māgadha - instructed, encouraged, energized, and gladdened by the Blessed One's Dhamma talk - having risen from his seat, after paying respects to and venerating the Blessed One, left. Then the Blessed One, on account of this issue, on account of this incident, convoked the community of monks and asked them, “Monks, is it true that even after seeing the king monks bathed without knowing moderation?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men, even after seeing the king, will bathe without knowing moderation? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk bathes within half a month [of his previous bath]: a Pācittiya.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, at a time of heat and fever, monks - regretfully - did not bathe. They slept with their bodies covered in sweat. Their robes and furniture were ruined. They reported this matter to the Blessed One... “Monks, I allow [you] to bathe within half a month during a time of heat and fever. And thus, monks, you may recite this training-rule:

“If any monk bathes within half a month [of his previous bath] except at the [proper] occasion: a Pācittiya. Here the occasion is this: [From when] a month and a half remains of the hot season, [until the end of] the first month of the rainy season, as these two and a half months are an occasion of heat and fever. This is the [proper] occasion here.”

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks were sick. Monks who ask about the sick said to the sick monks, “Venerables, hopefully it is bearable, hopefully one can keep going?” “Venerables,

previously we bathed within half a month, and because of that there was comfort for us; now, however, [thinking] 'It is opposed by the Blessed One,' regretfully, we do not bathe; because of that there is no comfort for us." They reported this matter to the Blessed One... "Monks, I allow a sick monk to bathe within half a month. And thus, monks, you may recite this training-rule:

"If any monk bathes within half a month [of his previous bath] except at the [proper] occasion: a Pācittiya. Here the occasion is this: [From when] a month and a half remains of the hot season, [until the end of] the first month of the rainy season, as these two and a half months are an occasion of heat and fever; [or] an occasion of illness. This is the [proper] occasion here."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, after performing new work, monks - regretfully - did not bathe. They slept with their bodies covered in sweat. Their robe[s] and furniture were ruined. They reported this matter to the Blessed One... "Monks, I allow [you] to bathe within half a month during a time of work. And thus, monks, you may recite this training-rule:

"If any monk bathes within half a month [of his previous bath] except at the [proper] occasion: a Pācittiya. Here the occasion is this: [From when] a month and a half remains of the hot season, [until the end of] the first month of the rainy season, as these two and a half months are an occasion of heat and fever; an occasion of illness; [or] an occasion of work. This is the [proper] occasion here."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, after traveling, monks - regretfully - did not bathe. They slept with their bodies covered in sweat. Their robe[s] and furniture were ruined. They reported this matter to the Blessed One... "Monks, I allow [you] to bathe within half a month during a time of traveling. And thus, monks, you may recite this training-rule:

"If any monk bathes within half a month [of his previous bath] except at the [proper] occasion: a Pācittiya. Here the occasion is this: [From when] a month and a half remains of the hot season, [until the end of] the first month of the rainy season, as these two and a half months are an occasion of heat and fever; an occasion of illness; an occasion of work; [or] an occasion of traveling. This is the [proper] occasion here."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, while making robes in the open air, many monks were beset by a dusty wind, and it rained a little bit. The monks - regretfully - did not bathe. They slept with muddy⁶⁰² bodies. Their robe[s] and furniture were ruined. They reported this matter

⁶⁰² *Kilinna*. This can mean either "wet" or "soiled," and the context supports both meanings.

to the Blessed One... “Monks, I allow [you] to bathe within half a month during a time of wind and rain. And thus, monks, you may recite this training-rule:

“If any monk bathes within half a month [of his previous bath] except at the [proper] occasion: a Pācittiya. Here the occasion is this: [From when] a month and a half remains of the hot season, [until the end of] the first month of the rainy season, as these two and a half months are an occasion of heat and fever; an occasion of illness; an occasion of work; an occasion of traveling; [or] an occasion of wind and rain. This is the [proper] occasion here.”

Any monk: ...

Within half a month: Less than half a month.

Bathes: One bathes with powder or clay, for each action: a Dukkaṭa. When one has finished bathing: a Pācittiya offense.

Except at the [proper] occasion: Having set aside the [proper] occasion.

Occasion of heat: [When] a month and a half remains of the hot season.

Occasion of fever: The first month of the rainy season.

[Thinking] “These two and a half months are a time of heat and fever,” one may bathe.

Occasion of illness: For whom there is no comfort without bathing: [thinking] “An occasion of illness,” one may bathe.

Occasion of work: Even when the monk's residence⁶⁰³ has been swept: [thinking] “An occasion of work,” one may bathe.

Occasion of travel: [Thinking] “I will go half a *yojana*,” one may bathe. When going, one may bathe. When one has gone, one may bathe.

Occasion of wind and rain: When monks are beset by dusty wind, [or] two or three drops of water have fallen on their body: [thinking] “An occasion of wind and rain,” one may bathe.

Perceiving it as less than half a month when it is less, one bathes, except at the [proper] occasion: a Pācittiya offense.

In doubt when it is less than half a month, one bathes...: a Pācittiya offense.

Perceiving it as over half a month when it is less, one bathes...: a Pācittiya offense.

Perceiving it as less than half a month when it is over [half a month]: a Dukkaṭa offense.

In doubt when it is over half a month: a Dukkaṭa offense.

Perceiving it as over half a month when it is over: non-offense.

⁶⁰³ *Pariveṇa*.

Non-offense[s]: When it is the [proper] occasion; one bathes [when it has been] half a month; one bathes [when it has been] over half a month; one bathes when going across [a body of water]; in all outlying countries; when there is misfortune; for one who is crazy; and for the first offender.

Pācittiya #58: Using an Unmarked Robe

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, many monks and wanderers were on the highway going from Sāketa to Sāvatti. Thieves went out on the road and robbed them. Government agents⁶⁰⁴ went out from Sāvatti, seized those thieves along with their possessions, and sent a messenger to the monks, [saying] “May the Auspicious Ones come; each one may get his own robe after recognizing⁶⁰⁵ it.” The monks did not recognize [their robes]. They⁶⁰⁶ denounced, criticized, and castigated: “How is it that the Auspicious Ones can not⁶⁰⁷ recognize their own robes?” Monks heard of those people denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after convoking the monks and giving a Dhamma talk suitable to this [incident] and in accord with this [incident], addressed the monks: “Therefore, monks, I will designate a training-rule for ten reasons: for the excellence of the Saṅgha, for the comfort of the Saṅgha... for the stability of the true Dhamma, and for assisting the Vinaya. And thus, monks, you may recite this training rule:

“When a monk has obtained a new robe, one of three stains⁶⁰⁸ is to be applied - cyan⁶⁰⁹, mud-brown, or black. If a monk uses a robe to which one of the three stains has not been applied: a Pācittiya.”

New: This refers to [a robe on which] a suitable [mark] has not been made.

Robe: Any robe of the six [kinds of] robe.

One of three stains is to be applied: Even as much as the tip of a blade of grass may be applied.

Cyan: Two kinds of cyan: bronze⁶¹⁰-cyan, leaf-cyan.

Mud-brown: This refers to what is near water.

Black: Whatever is black.

If a monk uses a robe to which one of the three stains has not been applied: One uses a new robe without applying even as much as the tip of a blade of grass of one of the three stains: a Pācittiya offense.

⁶⁰⁴ *Rājabhāṭa*. Lit. “King's hirelings.”

⁶⁰⁵ *Sañjānāti*. A verb form of the word *saññā*.

⁶⁰⁶ Presumably the government agents.

⁶⁰⁷ Lit. “will not.”

⁶⁰⁸ *Dubbaṇṇakaraṇam*. Lit. “discoloration maker.”

⁶⁰⁹ *Nīla*. This usually means “blue,” however, the word analysis below appears to specify green. Possibly both colors are intended.

⁶¹⁰ *Kāṃsa*. This may refer to the greenish patina that appears on weathered copper.

Perceiving it as not applied when it has not been applied, one uses [the robe]: a Pācittiya offense.

In doubt when it has not been applied, one uses [the robe]: a Pācittiya offense.

Perceiving it as applied when it has not been applied, one uses [the robe]: a Pācittiya offense.

Perceiving it as not applied when it has been applied: a Dukkaṭa offense.

In doubt when it has been applied: a Dukkaṭa offense.

Perceiving it as applied when it has been applied: non-offense.

Non-offense[s]: One uses [it] after applying [a stain]; the suitable [mark] is destroyed; the space where the suitable [mark] was made has decayed; [cloth] without a suitable [mark] is sewn to [cloth] with a suitable [mark]; when a strip of cloth is bound along the seam; for one who is crazy; and for the first offender.

Pācittiya #59: Unauthorized Use of an Item Assigned⁶¹¹ to Another Monk

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son, after himself assigning a robe to his brother, [his] co-resident monk, used it when [the assignment] had not been rescinded. Then that monk reported this matter to the monks, “Venerables, this Venerable Upananda the Sakyan-son, after assigning a robe to me himself, used it when [the assignment] had not been rescinded.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Upananda the Sakyan-son, after assigning a robe to [another] monk himself, will use it when [the assignment] has not been rescinded?” ... “Is it true that you, Upananda, after assigning a robe to [another] monk yourself, used it when [the assignment] had not been rescinded?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, after assigning a robe to [another] monk yourself, will use it when [the assignment] has not been rescinded? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk, after himself assigning a robe to a monk, nun, female trainee, male novice, or female novice, uses it when [the assignment] has not been rescinded: a Pācittiya.”

Any monk: ...

To a monk: Another monk.

Nun: Ordained by both Saṅghas.

Female trainee: Training for two years in six Dhammas.

Male novice: He who has ten precepts.

Female novice: She who has ten precepts.

Himself: After assigning [it] himself.

Robe: Any robe of the six kinds of robe[-cloth], [even] the smallest that can be assigned.

Assigning in one's presence: “I assign this robe to you of such-name⁶¹².”

Assigning in another's presence: “I am willing to give this robe to you for the purpose of assigning.” They are to say, “Who is your friend or witness?” “Such-name and such-

⁶¹¹ *Vikappana*.

⁶¹² *Itthannāma*. The Pāli equivalent of “Insert name here.”

name.” They are to say, “I am willing to give [this] to them, it is their property, [to] use or discard or do what is appropriate.”

Has not been rescinded: One uses it when it has not been given by him/her, or not in trust of him/her: a Pācittiya offense.

Perceiving it as not rescinded when it has not been rescinded, one uses: a Pācittiya offense.

In doubt when it has not been rescinded, one uses: a Pācittiya offense.

Perceiving it as rescinded when it has not been rescinded, one uses: a Pācittiya offense.

One determines or discards [it]: a Dukkaṭa offense.

Perceiving it as not rescinded when it has been rescinded: a Dukkaṭa offense.

In doubt when it has been rescinded: a Dukkaṭa offense.

Perceiving it as rescinded when it has been rescinded: non-offense.

Non-offense[s]: (S)he gives it; one uses it in trust of him/her; for one who is crazy; for the first offender.

Pācittiya #60: Hiding Another Monk's Property

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-seventeen monks had set down their property⁶¹³. [Some] group-of-six monks hid the group-of-seventeen monks' bowl[s] and robe[s]⁶¹⁴. The group-of-seventeen monks said to the group-of-six monks, "Venerables, give us our bowl[s] and robe[s]." The group-of-six monks laughed; they⁶¹⁵ wept. [Other] monks said to them, "Venerables, why do you weep?" "Venerables, these group-of-six monks hid our bowl and robe." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will hide a monk's⁶¹⁶ bowl and robe?" ... "Is it true that you, monks, hid a monk's bowl and robe?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will hide a monk's bowl and robe? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk hides or causes to be hid a monk's bowl, robe, sitting-cloth, needle case, or belt, even when just expecting amusement: a Pācittiya."

Any monk: ...

Monk's: Of another monk.

Bowl: Two [kinds of] bowls - an iron bowl, a clay bowl.

Robe: Any robe of the six kinds of robe[-cloth], [even] the smallest that can be assigned.

Sitting cloth: This refers to [a cloth] with a border.

Needle case: With or without a needle.

Belt: Two [kinds of] belts - a strip of cloth [and] a "pig's end"⁶¹⁷.

Hides: One hides [it] oneself: a Pācittiya offense.

Causes to be hid: When another is commanded: a Pācittiya offense. Someone who is commanded once hides many [times]: a Pācittiya offense.

⁶¹³ *Parikkhāra*.

⁶¹⁴ Both "bowl" and "robe" are singular in the text, though context seems to imply that plural is intended.

⁶¹⁵ That is, the group-of-seventeen monks.

⁶¹⁶ "Monk" is plural in the origin story, although it is singular in the formulated rule given below. As this seems awkward in English it has been shifted to singular, to match the Pātimokkha rule.

⁶¹⁷ *Sūkarantaka*. This may be the name of a style of belt used in ancient India. As it appears only twice in the entire Canon, and only in this brief definition of the "two kinds of belts," further clarification is unlikely.

Even when just expecting amusement: Intending enjoyment.

Perceiving him as fully ordained when he is fully ordained, one hides or causes to be hid a bowl, robe, sitting-cloth, needle case, or belt, even when just expecting amusement: a Pācittiya offense.

In doubt when he is fully ordained...: a Pācittiya offense.

Perceiving him as not fully ordained when he is fully ordained...: a Pācittiya offense.

One hides other property, even when just expecting amusement: a Dukkaṭa offense.

One hides an unordained person's bowl, robe, or other property, even when just expecting amusement: a Dukkaṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭa offense.

In doubt about an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as unordained: a Dukkaṭa offense.

Non-offense[s]: Not intending amusement; one puts away a misplaced [item]; one puts [it] away, [thinking] “After giving a Dhamma-talk I will give [it back]”; for one who is crazy; and for the first offender.

Pācittiya #61: Intentionally Killing Living Beings

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin had a bow, and crows were displeasing to him. After shooting the crows and cutting off their heads, he mounted them on stakes in an orderly manner. Monks said, “Venerable, by whom were these crows killed?”⁶¹⁸ “By me, Venerables. Crows are displeasing to me.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Udāyin will intentionally kill a living being⁶¹⁹?” ... “Is it true that you, Udāyin, intentionally killed a living being?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will intentionally kill a living being? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk intentionally kills a living being: a Pācittiya.”

Any monk: ...

Intentionally: Knowing, perceiving, after considering⁶²⁰, after giving in, there is a transgression.

Living being: This refers to a living being that is an animal⁶²¹.

Kills: One cuts off [or] stops the life-faculty, one disrupts [its] continuity: a Pācittiya offense.

Perceiving a living being as a living being, one kills: a Pācittiya offense.

In doubt about a living being, one kills: a Dukkaṭa offense.

Perceiving a living being as not a living being, one kills: non-offense.

Perceiving something that is not a living being as a living being: a Dukkaṭa offense.

In doubt about something that is not a living being: a Dukkaṭa offense.

Perceiving something that is not a living being as not a living being: non-offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one not intending death; for one who is crazy; and for the first offender.

⁶¹⁸ *Jivitā voropesi*. Lit. “separated from life.”

⁶¹⁹ *Pāṇa*. Lit. “breather.”

⁶²⁰ *Cecca*. From “ceteti” - thinks, considers, plans, etc. The same verb-root for *cetanā*.

⁶²¹ *Tiracchānagata*. Lit. “gone horizontal.” Killing a human being is prohibited by Pārājika #3.

Pācittiya #62: Knowingly Using Water That Contains Living Beings

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks knowingly used water that contained living beings. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will knowingly use water that contains living beings?” ... “Is it true that you, monks, knowingly used water that contained living beings?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will knowingly use water that contains living beings? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk knowingly uses water that contains living beings: a Pācittiya.”

Any monk: ...

Knows: He knows [for] himself, or others report to him. Knowing “It contains living beings,” knowing “By this use they will die,” one uses [water]: a Pācittiya offense.

Perceiving it as containing living beings when it contains living beings, one uses: a Pācittiya offense.

In doubt when it contains living beings, one uses: a Dukkaṭa offense.

Perceiving it as not containing living beings when it contains living beings, one uses: non-offense.

Perceiving it as containing living beings when it does not contain living beings: a Dukkaṭa offense.

In doubt when it does not contain living beings: a Dukkaṭa offense.

Perceiving it as not containing living beings when it does not contain living beings: non-offense.

Non-offense[s]: One uses [water] not knowing “It contains living beings,” knowing “It does not contain living beings,” [or] knowing “By this use they will not die”; for one who is crazy; and for the first offender.

Pācittiya #63: Pressing For Further Action on a Settled Issue

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks knowingly pressed for further action⁶²² on an issue settled according to Dhamma, [saying] “The action was not done, it was wrongly done, it should be redone; it was not settled, it was wrongly settled, it should be resettled.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will knowingly press for further action on an issue settled according to Dhamma?” ... “Is it true that you, monks, knowingly pressed for further action on an issue settled according to Dhamma?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will knowingly press for further action on an issue settled according to Dhamma? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk knowingly presses for further action on an issue settled according to Dhamma: a Pācittiya.”

Any monk: ...

Knows: He knows [it] himself, or others report to him, or he reports.

According to Dhamma: It was done by the Dhamma, by the Vinaya, by the Teacher's instructions⁶²³ - that is called “according to Dhamma.”

Issue: Four [kinds of] issues - dispute-issue, admonition-issue, offense-issue, duty-issue.

Presses for further action: [Saying] “The action was not done, it was wrongly done, it should be redone; it was not settled, it was wrongly settled, it should be resettled,” one presses: a Pācittiya offense.

Perceiving it as a valid act when it is a valid act, one presses: a Pācittiya offense.

In doubt when it is a valid act, one presses: a Dukkaṭa offense.

Perceiving it as an invalid act when it is a valid act, one presses: non-offense.

Perceiving it as a valid act when it is an invalid act: a Dukkaṭa offense.

In doubt when it is an invalid act: a Dukkaṭa offense.

Perceiving it as an invalid act when it is an invalid act: non-offense.

Non-offense[s]: Knowing “The action was not done by Dhamma, or it was done factiously, or it was done for one not deserving it” one presses; for one who is crazy; for the first offender.

⁶²² *Punakamma*.

⁶²³ *Satthusāsana*. Lit. “teacher's teaching.”

Pācittiya #64: Concealing Another Monk's Depraved Offense

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son, after committing the offense of intentionally emitting semen, reported to his brother, his co-resident monk: "Venerable, I committed the offense of intentionally emitting semen. Don't report [this] to anyone." Furthermore, on this occasion, a certain monk, after committing the offense of intentionally emitting semen, asked⁶²⁴ the Saṅgha for probation for that offense. The Saṅgha gave him probation for that offense. He, being on probation, said to that monk⁶²⁵ when he saw him, "Venerable, after committing the offense of intentionally emitting semen, I asked the Saṅgha for probation for that offense. The Saṅgha gave me probation for that offense. I am on probation. Venerable, I am experiencing what is to be experienced. May the Venerable remember me."⁶²⁶

"What, Venerable? Anyone else who commits this offense [must] also act in this way?" "Yes, Venerable." "Venerable, Venerable Upananda the Sakyan-son, after committing the offense of intentionally emitting semen, reported to me, [and said] 'Don't report [this] to anyone.'" "What, Venerable? You concealed [this]?" "Yes, Venerable." Then that monk reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that a monk will knowingly conceal [another] monk's depraved offense?" ... "Is it true that you, monks, knowingly concealed [another] monk's depraved offense?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will knowingly conceal [another] monk's depraved offense? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk knowingly conceals a monk's depraved offense: a Pācittiya."

Any monk: ...

Monk's: Of another monk.

Knows: He knows [it] himself, or others report to him, or he reports.

Depraved offense: The four Pārājikā, and the thirteen Saṅghādisesā.

⁶²⁴ *Yāci*. Lit. "begged."

⁶²⁵ "That monk" appears to refer to Ven. Upananda's brother, mentioned above.

⁶²⁶ During each day that he is under probation, a monk is to report his offense and his probation to every monk in the monastery.

Conceals: [Thinking] “After knowing this they will reprove, compel⁶²⁷, scold, revile, and shame [him]; I will not report [this],” when the responsibility⁶²⁸ has been set down to this degree: a Pācittiya offense.

Perceiving it as a depraved offense when it is a depraved offense, one conceals: a Pācittiya offense.

In doubt when it is a depraved offense, one conceals: a Dukkaṭa offense.

Perceiving it as not a depraved offense when it is a depraved offense, one conceals: a Dukkaṭa offense.

When it is not a depraved offense, one conceals: a Dukkaṭa offense.

One conceals the misconduct, depraved or not depraved, of an unordained person: a Dukkaṭa offense.

Perceiving it as a depraved offense when it is not a depraved offense: a Dukkaṭa offense.

In doubt when it is not a depraved offense: a Dukkaṭa offense.

Perceiving it as not a depraved offense when it is not a depraved offense: a Dukkaṭa offense.

Non-offense[s]: [Thinking] “There will be quarreling, dispute, contention, or controversy for the Saṅgha,” one does not report; [thinking] “There will be schism or dissension in the Saṅgha,” one does not report; [thinking] “This will produce difficulty, harshness, an obstacle to life, an obstacle to the Holy Life,” one does not report; not seeing another suitable monk, one does not report; not desiring to conceal, one does not report; [thinking] “He will be known by his own action,” one does not report; for one who is crazy; for the first offender.

⁶²⁷ *Sāreti*. This can mean “remind,” “cause to move,” or “cause to crush.”

⁶²⁸ *Dhura*. This could also be “burden” or “charge.” As it stands, it may mean “the responsibility to report this offense.”

Pācittiya #65: Ordaining Someone Who Is Less Than Twenty Years Old

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding ground. Furthermore, on this occasion, [some] group-of-seventeen monks were friends with [some] boys in Rājagaha. The foremost of them was a boy named Upāli. Then it occurred to Upāli's mother and father, "By what expedient may Upāli live happily and not be troubled when our time comes?"⁶²⁹ Then it occurred to them, "If Upāli learns inscription, then when our time comes Upāli will live happily and not be troubled." Then it occurred to them, "If Upāli learns inscription, there will be pain for [his] fingers. If Upāli learns accounting, then when our time comes Upāli will live happily and not be troubled." Then it occurred to them, "If Upāli learns accounting, there will be pain for [his] chest. If Upāli learns form,⁶³⁰ then when our time comes Upāli will live happily and not be troubled." Then it occurred to them, "If Upāli learns form, then there will be pain for [his] eyes. These Sakyan-son contemplatives are habitually happy, [they] act happy, after eating good food they sleep on sheltered⁶³¹ beds. If Upāli were to go forth among the Sakyan-son contemplatives, then when our time comes Upāli will live happily and not be troubled."

The boy Upāli heard this conversation of his mother and father. Then the boy Upāli approached the [other] boys; after approaching, he said to them, "Come, gentlemen, we will go forth among the Sakyan-son contemplatives." "Sir, if you go forth, then we will also go forth." Then those boys, after approaching their parents one by one, said to them, "Allow me to go forth from the household life to homelessness." Then the parents of those boys, [thinking] "All these boys are of similar interest,⁶³² intent on wholesomeness⁶³³," they allowed [it]. After approaching the monks, they begged for the going-forth. The monks gave them the going-forth and full ordination. At night, as it neared dawn, they got up and wept, "Give us porridge, give us a meal, give us food." Monks said to them, "Venerables, wait until the night is over. If there is porridge, you will drink [it]. If there is a meal, you will eat it. If there is food, you will consume it. If there is no porridge, no meal, or no food, then after going for alms you will eat." While this was being said by the monks, the [new] monks kept weeping, "Give us porridge, give us a meal, give us food." They defecated and urinated⁶³⁴ on the furniture.

The Blessed One heard the sound of the boys after they rose at night as it neared dawn. After hearing this, he addressed Venerable Ānanda, "Ānanda, why is there the sound of boys?" Then Venerable Ānanda reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after convoking the community of monks, asked the monks, "Monks, is it true that monks knowingly ordained a person who was less than twenty years old?" "It is true, Blessed One." The Buddha, the

⁶²⁹ *Accayena*. A euphemism for death.

⁶³⁰ *Rūpa*. This may refer to visual art of some kind.

⁶³¹ *Nivāta*. Lit. "without wind."

⁶³² *Chanda*.

⁶³³ *Kalyāṇa*.

⁶³⁴ *Ūhadati* and *Ummihati*.

Blessed One, reprimanded... “How is it, monks, that these foolish men will knowingly ordain a person who is less than twenty years old? Monks, a person who is less than twenty years old is intolerant of cold; heat; hunger; thirst; contact with flies, mosquitoes, wind, [sun]burn, creeping things; [and] ill-spoken, unwanted courses of speech. They are not able to endure painful, sharp, rough, bitter, unpleasant, unpleasing, life-threatening bodily feelings that have arisen. Monks, a person [at least] twenty years old is tolerant of cold... feelings that have arisen. This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk knowingly ordains⁶³⁵ a person who is less than twenty years⁶³⁶ old, that person is not ordained, those monks are blameworthy, and in this there is a Pācittiya.”

Any monk: ...

Knows: He knows [it] himself, or others report to him, or he reports.

Less than twenty years old: Not reached twenty years.

[Thinking] “I will ordain,” one seeks a group, a teacher⁶³⁷, a bowl, or a robe, or one selects an [ordination] territory: a Dukkaṭa offense. With the notification: a Dukkaṭa. With the two proclamations: [two] Dukkaṭas. When the proclamations are finished: a Pācittiya offense for the preceptor, a Dukkaṭa offense for the group and for the teacher.

Perceiving him as less than twenty years old when he is less than twenty years old, one ordains: a Pācittiya offense.

In doubt when he is less than twenty years old...: a Dukkaṭa offense.

Perceiving him as fully twenty years old when he is less than twenty years old...: non-offense.

Perceiving him as less than twenty years old when he is fully twenty years old: a Dukkaṭa offense.

In doubt when he is fully twenty years old: a Dukkaṭa offense.

Perceiving him as fully twenty years old when he is fully twenty years old: non-offense.

Non-offense[s]: Perceiving him as fully twenty years old when he is less than twenty years old, one ordains; perceiving him as fully twenty years old when he is fully twenty years old, one ordains; for one who is crazy; and for the first offender.

⁶³⁵ *Upasampādeti*. Thus this rule refers specifically to full ordination, not to novice ordination (*pabbajjā*).

⁶³⁶ *Vassa*. Lit. “Rainy [season].” This is different from the word for a full solar year (*saṃvacchara*). Thus a person who has lived through twenty *Vassa* seasons would appear to still qualify, even though they might be several months short of twenty solar years (*saṃvaccharā*).

⁶³⁷ *Ācariya*. A teacher for the newly ordained monk.

Pācittiya #66: Traveling With Thieves By Prior Arrangement

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain caravan wished to go south from Rājagaha. A certain monk said to those people, "I will also go with these gentlemen." "Bhante, we will circumvent the toll-house." "You understand,⁶³⁸ sir." Agents heard "Apparently the caravan will circumvent the toll-house." They surrounded the road. Then those agents, after seizing and plundering the caravan, said to that monk, "Bhante, why did you knowingly go with a thief-caravan?" After restraining him, they let him go. Then that monk, after going to Sāvatti, reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that a monk will knowingly set out on the same highway with a thief-caravan by prior arrangement?" ... "Is it true that you, monk, knowingly set out on the same highway with a thief-caravan by prior arrangement?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will knowingly set out on the same highway with a thief-caravan by prior arrangement? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk sets out on the same highway with a thief-caravan by prior arrangement, even just between villages: a Pācittiya."

Any monk: ...

Knows: He knows [it] himself, or others report to him, or he reports.

Thief-caravan: Bandits who have or have not performed a [criminal] act; or they go to steal from the king⁶³⁹; or they circumvent customs.

With: Together.

By prior arrangement: "We will go, Sir, we will go, Bhante; we will go, Bhante, we will go, Sir; today or tomorrow or another [day] we will go" one arranges: a Dukkaṭa offense.

Even just between villages: When villages are close together, between each village: a Pācittiya offense. In a wilderness with no villages, for each half-*yojana*: a Pācittiya offense.

Perceiving it as a thief-caravan when it is a thief-caravan, one sets out on the same highway by prior arrangement, even just between villages: a Pācittiya offense.

⁶³⁸ *Pajānātha*. It seems peculiar in this context that this verb is in the second person. It may indicate a question - "Do you understand what you're doing?" or a statement - "You know what you're doing."

⁶³⁹ It is unclear why this is listed as a separate item when it apparently would fit under "bandits who have not performed a criminal act." The inclusion of an "or" clause for each of the four items precludes taking it as an adverbial phrase for the following item. Perhaps stealing from the king was seen as serious enough to warrant specific mention.

In doubt when it is a thief-caravan...: a Dukkaṭa offense.

Perceiving it as not a thief-caravan when it is a thief-caravan...: non-offense.

The monk arranges, the [caravan] people do not arrange: a Dukkaṭa offense.

Perceiving it as a thief-caravan when it is not a thief-caravan: a Dukkaṭa offense.

In doubt when it is not a thief-caravan: a Dukkaṭa offense.

Perceiving it as not a thief-caravan when it is not a thief-caravan: non-offense.

Non-offense[s]: One goes when one has not made a prior arrangement; the [caravan] people arrange, the monk does not arrange; they do not go at the appointed place; when there is misfortune; for one who is crazy; for the first offender.

Pācittiya #67: Traveling With a Woman By Prior Arrangement

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain monk was in the countryside among the Kosalans. While going to Sāvatti, he walked past the gate of a certain village. A particular woman, after fighting with her husband and leaving the village, saw that monk and said to him, “Bhante, where will the gentleman go?” “Sister, I will go to Sāvatti.” “I will go with the gentleman.” “You may come, sister.” Then that woman's husband, after leaving the village, asked [some] people, “Gentlemen, did you see a woman of this appearance?” “Sir, she went with a renunciate.” Then that man, after chasing, grabbing, and beating that monk, let him go. Then that monk sat fuming at the root of a certain tree. Then the woman said to the man, “Sir, this monk did not make me go. Rather, I went with the monk. The monk didn't do it. Go apologize to him.”⁶⁴⁰ Then that man apologized to the monk. Then that monk, after going to Sāvatti, reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that a monk will set out on the same highway with a woman by prior arrangement?” ... “Is it true that you, monk, set out on the same highway with a woman by prior arrangement?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will set out on the same highway with a woman by prior arrangement? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk sets out on the same highway with a woman by prior arrangement, even just between villages: a Pācittiya.”

Any monk: ...

Woman: A female human, not a spirit, not a ghost, not an animal; competent to know well-spoken and ill-spoken, depraved and not-depraved.

With: Together.

By prior arrangement: “We will go, Sister, we will go, Sir; we will go, Sir, we will go, Sister; today or tomorrow or another day we will go,” one arranges: a Dukkaṭa offense.

Even just between villages: When villages are close together, between each village: a Pācittiya offense. In a wilderness with no villages, for each half-*yojana*: a Pācittiya offense.

Perceiving it as a woman when it is a woman, one sets out on the same highway by prior arrangement, even just between villages: a Pācittiya offense.

In doubt when it is a woman...: a Pācittiya offense.

Perceiving it as not a woman when it is a woman...: a Pācittiya offense.

⁶⁴⁰ *Naṃ khamāpehi*. Lit. “Make him forgive [you].”

The monk arranges, the woman does not arrange: a Dukkaṭa offense.

One sets out on the same highway by prior arrangement, even just between villages, with a female spirit, ghost, *paṇḍaka*, or an animal in the form of a human woman: a Dukkaṭa offense.

Perceiving it as a woman when it is not a woman: a Dukkaṭa offense.

In doubt when it is not a woman: a Dukkaṭa offense.

Perceiving it as not a woman when it is not a woman: non-offense.

Non-offense[s]: One goes when one has not made a prior arrangement; the woman arranges, the monk does not arrange; they do not go at the appointed place; when there is misfortune; for one who is crazy; for the first offender.

Pācittiya #68: Slandering the Teachings of the Buddha

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, an evil perspective⁶⁴¹ of this sort had arisen for a monk named Ariṭṭha, a former vulture-trapper: "As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions⁶⁴² by the Blessed One, when engaged in, are not able⁶⁴³ to obstruct." Many monks heard, "Apparently an evil perspective of this sort has arisen for a monk named Ariṭṭha, a former vulture-trapper: 'As I understand... not able to obstruct.'" Then those monks approached Ariṭṭha the former vulture-trapper and said to him, "Is it true, Venerable Ariṭṭha, that an evil perspective of this sort has arisen for you - 'As I understand... not able to obstruct'?" "Venerable, certainly that is how I understand the Dhamma taught by the Blessed One - those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct."

"Venerable Ariṭṭha, don't say that. Don't slander the Blessed One. Slandering the Blessed One is not good. The Blessed One would not say that. Venerable Ariṭṭha, in many ways those things which are obstructions are spoken of by the Blessed One as obstructions. And, furthermore, when engaged in they are able to obstruct. Sensuality is spoken of by the Blessed One as [providing] little gratification, much suffering, [and] much anguish; the disadvantage here is greater. Sensuality is spoken of by the Blessed One with the simile of a skeleton... a piece of meat... a grass torch... a pit of coals... a dream... a loan... a tree-fruit... a slaughterhouse... an edged pike... a snake's head, [providing] much suffering [and] much anguish; the disadvantage here is greater."

When Ariṭṭha Bhikkhu, the former vulture-trapper, was being spoken to by those monks, he obstinately clung to that same evil perspective, declaring "Venerable, certainly that is how I understand the Dhamma taught by the Blessed One - those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct." And when those monks were not able to separate Ariṭṭha Bhikkhu, the former vulture-trapper, from that evil perspective, then those monks approached the Blessed One; after approaching the Blessed One they reported this matter to him. Then the Blessed One, on account of this matter, on account of this incident, after convoking the community of monks, questioned Ariṭṭha Bhikkhu, the former vulture-trapper: "Is it true, Ariṭṭha, that an evil perspective of this sort has arisen for you - 'As I understand... not able to obstruct'?" "Bhante, certainly that is how I understand the Dhamma taught by the Blessed One - those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct."

"Foolish man, for what⁶⁴⁴ [reason] did you understand Dhamma taught by me in that way? Foolish man, of those things which are obstructions, have I not spoken in many ways [of

⁶⁴¹ *Diṭṭhigata*.

⁶⁴² *Antarāyikā*.

⁶⁴³ *Nālam*. Lit. "not sufficient," "not enough."

⁶⁴⁴ *Kassa*. This could also be "for whom."

them] as obstructions? Sensuality is spoken of by me as [providing] little gratification, much suffering, [and] much anguish; the disadvantage here is greater. Sensuality is spoken of by me with the simile of a skeleton... a piece of meat... a grass torch... a pit of coals... a dream... a loan... a tree-fruit... a slaughterhouse... an edged pike... a snake's head, [providing] much suffering [and] much anguish; the disadvantage here is greater. And then you, foolish man, with yourself wrongly held, slander us; you dig⁶⁴⁵ yourself [deeper], you accumulate much demerit. Foolish man, this will be for your long-lasting detriment and suffering. This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk says, 'As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct,' that monk is to be spoken to by the monks in this way: 'Venerable, don't say that. Don't slander the Blessed One. Slandering the Blessed One is not good. The Blessed One would not say that. Venerable, in many ways those things which are obstructions are spoken of by the Blessed One as obstructions. And, furthermore, when engaged in they are able to obstruct.' As that monk is being spoken to by the monks in this way, if he holds on to that same [assertion], that monk is to be admonished by the monks up to a third time for the relinquishment of that [assertion]. When admonished up to the third time, if he relinquishes that [assertion] that is skillful⁶⁴⁶. If he does not relinquish [that assertion]: a Pācittiya.

Any monk: ...

Says: “As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct.”

That monk: The monk who speaks thus.

By the monks: By other monks.

This is to be said by those who see [and] those who hear: “Venerable, don't say that. Don't slander the Blessed One. Slandering the Blessed One is not good. The Blessed One would not say that. Venerable, in many ways those things which are obstructions are spoken of by the Blessed One as obstructions. And, furthermore, when engaged in they are able to obstruct.” A second time as well it is to be said. A third time as well it is to be said. If he relinquishes, that is skillful. If he does not relinquish: a Dukkaṭa offense. After hearing they do not speak:⁶⁴⁷ a Dukkaṭa offense.

⁶⁴⁵ *Khaṇasi*. One might also render this “you dig yourself [up]” – that is, “you uproot yourself.”

⁶⁴⁶ *Kusala*.

⁶⁴⁷ This appears to refer to monks who hear a monk proclaiming the proscribed perspective but do not speak against it.

After taking that monk to the midst of the Saṅgha, this is to be said: “Venerable, don't say that. Don't slander the Blessed One. Slandering the Blessed One is not good. The Blessed One would not say that. Venerable, in many ways those things which are obstructions are spoken of by the Blessed One as obstructions. And, furthermore, when engaged in they are able to obstruct.” A second time it is to be said. A third time it is to be said. If he relinquishes, that is skillful. If he does not relinquish: a Dukkaṭa offense. The monk is to be admonished. And thus, monks, [he] is to be admonished: The Saṅgha is to be notified by an experienced, competent monk:

“Bhantes, may the Saṅgha hear me. An evil perspective of this sort has arisen for the monk named such-and-such: 'As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct.' He does not relinquish that view⁶⁴⁸. When the Saṅgha is ready, the Saṅgha may admonish the monk named such-and-such to bring about the relinquishing of that view. This is the notification.

“Bhantes, may the Saṅgha hear me. An evil perspective of this sort has arisen for the monk named such-and-such: 'As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct.' He does not relinquish that view. The Saṅgha admonishes the monk named such-and-such to bring about the relinquishing of that view. Any Venerable who approves of admonishing the monk named such-and-such to bring about the relinquishing of that view may be silent; whoever does not approve may speak.

“A second time I speak of this matter... A third time I speak of this matter. Bhantes, may the Saṅgha hear me. An evil perspective of this sort has arisen for the monk named such-and-such: 'As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct.' He does not relinquish that view. The Saṅgha admonishes the monk named such-and-such to bring about the relinquishing of that view. Any Venerable who approves of admonishing the monk named such-and-such to bring about the relinquishing of that view may be silent; whoever does not approve may speak.

“the monk named such-and-such has been admonished by the Saṅgha to bring about the relinquishing of that view. The Saṅgha approves, therefore it is silent; thus do I hold it.”

With the notification: a Dukkaṭa. With the two proclamations: [two] Dukkaṭas. When the proclamations are finished: a Pācittiya offense.

Perceiving it as a valid act when it is a valid act, one does not relinquish: a Pācittiya offense.

In doubt when it is a valid act...: a Pācittiya offense.

Perceiving it as not a valid act when it is a valid act...: a Pācittiya offense.

Perceiving it as a valid act when it is not a valid act: a Dukkaṭa offense.

⁶⁴⁸ *Ditṭhi*.

In doubt when it is not a valid act: a Dukkaṭa offense.

Perceiving it as not a valid act when it is not a valid act: a Dukkaṭa offense.

Non-offense[s]: For one who is not admonished; for one who relinquishes; for one who is crazy.

Pācittiya #69: Consorting with a Suspended Monk

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks knowingly ate, lived, and shared a sleeping-area with a monk speaking like Ariṭṭha⁶⁴⁹ - one who had not acted in accordance with Dhamma [and] had not relinquished that view. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will knowingly eat, live, and share a sleeping-area with a monk speaking like Ariṭṭha - one who has not acted in accordance with Dhamma [and] has not relinquished that view?" ... "Is it true that you, monks, knowingly ate, lived, and shared a sleeping-area with a monk speaking like Ariṭṭha - one who had not acted in accordance with Dhamma [and] had not relinquished that view?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will knowingly ate, lived, and shared a sleeping-area with a monk speaking like Ariṭṭha - one who had not acted in accordance with Dhamma [and] had not relinquished that view? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk knowingly eats, lives, or shares a sleeping-area with a monk speaking like that [Ariṭṭha] - one who has not acted in accordance with Dhamma [and] has not relinquished that view: a Pācittiya."

Any monk: ...

Knows: He knows [it] himself, or others report to him, or he reports.

Speaking like that: "As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct," one speaking like this.

One who has not acted in accordance with Dhamma: Suspended, not reinstated.

With one who has not relinquished that view: With one who has not relinquished this view.

Eats with: Two kinds of enjoying⁶⁵⁰ together - enjoying food together and enjoying Dhamma together.

Enjoying food together: One gives or receives food: a Pācittiya offense.

Enjoying Dhamma together: One recites or causes to recite.
One recites or causes to recite by word - for each word: a Pācittiya offense.

⁶⁴⁹ See previous rule. The phrasing of this sentence makes it unclear whether the group-of-six monks consorted with Ariṭṭha himself or with another monk professing a similar viewpoint.

⁶⁵⁰ The verb-root used here (*bhuñj*) can mean either "eats" or "enjoys."

One recites or causes to recite by syllable – for each syllable: a Pācittiya offense.

Lives with: One performs the *Uposatha*, *Pavāraṇa*, or any other act of the Saṅgha with a suspended person: a Pācittiya offense.

Shares a sleeping-area with: Under one roof, a monk reclines when a suspended [monk] is reclining: a Pācittiya offense. When a monk is reclining, a suspended [monk] reclines: a Pācittiya offense. Or both recline [simultaneously]: a Pācittiya offense. After rising up, they recline again: a Pācittiya offense.

Perceiving him as suspended when he is suspended, one eats, lives, or shares a sleeping-area: a Pācittiya offense.

In doubt when he is suspended...: a Dukkaṭa offense.

Perceiving him as not suspended when he is suspended...: non-offense.

Perceiving him as suspended when he is not suspended: a Dukkaṭa offense.

In doubt when he is not suspended: a Dukkaṭa offense.

Perceiving him as not suspended when he is not suspended: non-offense.

Non-offense[s]: One knows “Not suspended”; one knows “Suspended [and] reinstated”; one knows “Suspended [and he has] relinquished that view”; for one who is crazy; for the first offender.

Pācittiya #70: Consorting with an Expelled Novice

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, an evil perspective of this sort had arisen for the novice Kaṇṭaka⁶⁵¹: “As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct.” Many monks heard...

{From this point the rule replicates Pācittiya #68, with “the novice Kaṇṭaka” replacing Ariṭṭha's name, all the way down to just before the Buddha formulates the rule.}

...After giving a Dhamma talk, he announced to the monks, “Therefore, monks, the Saṅgha is to expel the novice Kaṇṭaka. And thus, monks, he is to be expelled: ‘From today onward, Venerable Kaṇṭaka, the Blessed One is not to be referred to as a teacher by you. And what other novices get, [such as] sharing a sleeping-area with a monk for two or three nights, that is not for you. Move along. Get lost.’” Then the Saṅgha expelled the novice Kaṇṭaka.

Furthermore, on this occasion, [some] group-of-six monks knowingly cajoled, received service from, ate with, and shared a sleeping-area with the expelled novice Kaṇṭaka. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will knowingly cajole, receive service from, eat with, and share a sleeping-area with the expelled novice Kaṇṭaka?” ... “Is it true that you, monks, knowingly cajoled, received service from, ate with, and shared a sleeping-area with the expelled novice Kaṇṭaka?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will knowingly cajole, receive service from, eat with, and share a sleeping-area with the expelled novice Kaṇṭaka? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If a novice says, ‘As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct,’ that novice is to be spoken to by the monks in this way: ‘Venerable Novice, don't say that. Don't slander the Blessed One. Slandering the Blessed One is not good. The Blessed One would not say that. Venerable Novice, in many ways those things which are obstructions are spoken of by the Blessed One as obstructions. And, furthermore, when engaged in they are able to obstruct.’ As that novice is being spoken to by the monks in this way, if he holds on to that same [assertion], he is to be spoken to by the monks in this way: ‘From today onward, Venerable Novice, the Blessed One is not to be referred to as a teacher by you. And what other novices get, [such as] sharing a sleeping-area with a monk for two or three nights, that is not for you. Move along. Get lost.’ If any monk knowingly cajoles, receives service from, eats with, or shares a sleeping-area with a novice who has been expelled in this way: a Pācittiya.”

⁶⁵¹ His name means “Thorn.” Whether this was his actual name or an appellation on account of his behavior is unclear.

Novice: This refers to a *sāmaṇera*⁶⁵².

Says: “As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct.”

That novice: The novice who speaks thus.

By the monks: By other monks.

Those who see, those who hear - by them it is to be said: “Venerable Novice, don't say that. Don't slander the Blessed One. Slandering the Blessed One is not good. The Blessed One would not say that. Venerable Novice, in many ways those things which are obstructions are spoken of by the Blessed One as obstructions. And, furthermore, when engaged in they are able to obstruct.” A second time it is to be said... A third time it is to be said... If he relinquishes, that is skillful. If he does not relinquish, that novice is to be spoken to by the monks in this way: “From today onward, Venerable Novice, the Blessed One is not to be referred to as a teacher by you. And what other novices get, [such as] sharing a sleeping-area with a monk for two or three nights, that is not for you. Move along. Get lost.”

Any monk: ...

Knows: He knows [it] himself, or others report to him, or he reports.

Expelled in this way: Expelled thus.

Novice: This refers to a *sāmaṇera*.

Cajoles: [Thinking] “I will give him a bowl, robe, exposition, or interrogation,” one cajoles: a Pācittiya offense.

Receives service from: One consents to [receiving] his soap-powder, clay, tooth-wood, or mouth[-washing] water: a Pācittiya offense.

Eats with: Two kinds of enjoying together - enjoying food together and enjoying Dhamma together.

Enjoying food together: One gives or receives food: a Pācittiya offense.

Enjoying Dhamma together: One recites or causes to recite.
One recites or causes to recite by word - for each word: a Pācittiya offense.
One recites or causes to recite by syllable - for each syllable: a Pācittiya offense.

⁶⁵² Lit. “Junior contemplative {*samaṇa*}.”

Shares a sleeping-area with: Under one roof, a monk reclines when an expelled novice is reclining: a Pācittiya offense. When a monk is reclining, an expelled novice reclines: a Pācittiya offense. Or both recline [simultaneously]: a Pācittiya offense. After rising up, they recline again: a Pācittiya offense.

Perceiving him as expelled when he is expelled, one cajoles, receives service from, eats with, or shares a sleeping-area with [him]: a Pācittiya offense.

In doubt when he is expelled...: a Dukkaṭa offense.

Perceiving him as not expelled when he is expelled...: non-offense.

Perceiving him as expelled when he is not expelled: a Dukkaṭa offense.

In doubt when he is not expelled: a Dukkaṭa offense.

Perceiving him as not expelled when he is not expelled: non-offense.

Non-offense[s]: One knows “Not expelled”; one knows “He has relinquished that view”; for one who is crazy; for the first offender.

Pācittiya #71: Refusing to Follow a Rule

On this occasion the Buddha, the Blessed One, was dwelling at Kosambī, in Ghosita's park. Furthermore, on this occasion, Venerable Channa engaged in misconduct. Monks said, "Venerable Channa, don't act like that. That is not allowed." He said, "Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Channa, when spoken to by monks in accordance with Dhamma, will say 'Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya'?" ... "Is it true that you, Channa, when spoken to by monks in accordance with Dhamma, said 'Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya'?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, when spoken to by monks in accordance with Dhamma, will say 'Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya'? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk, when spoken to by monks in accordance with Dhamma, says 'Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya': a Pācittiya. Monks, [the Vinaya] is to be found out, asked about, and inquired into by a monk in training. This is [what is] proper here."

Any monk: ...

By monks: By other monks.

In accordance with Dhamma: Any training-rule that has been designated by the Blessed One is called "in accordance with Dhamma." When spoken to in line with that, if one says "Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya; a wise, intelligent, and well-educated⁶⁵³ Dhamma-speaker": a Pācittiya offense.

Perceiving a fully ordained person as fully ordained, one says that: a Pācittiya offense.

In doubt about a fully ordained person, one says that: a Pācittiya offense.

Perceiving an unordained person as fully ordained, one says that: a Pācittiya offense.

When spoken to in line with that which has not been designated, one says "This is not helpful for self-effacement, for the purpose of shaking off [defilements], for inspiring confidence, for diminution [of defilements], nor for arousing energy," [or] one says "Venerable, I will not train in that training-rule until I question another monk who is

⁶⁵³ *Bahussuta*. Lit "Heard much." This usually refers to being very familiar with the Suttas - i.e., someone who has heard a lot of Suttas.

competent and knows the Vinaya; a wise, intelligent, and well-educated Dhamma-speaker”: a Dukkaṭa offense.

When spoken to by an unordained person in line with that which has or has not been designated, one says “This is not helpful for self-effacement, for the purpose of shaking off [defilements], for inspiring confidence, for diminution [of defilements], nor for arousing energy,” [or] one says “Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya; a wise, intelligent, and well-educated Dhamma-speaker”: a Dukkaṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭa offense.

In doubt about an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as unordained: a Dukkaṭa offense.

By one in training: By one desiring to train.

To be found out: To be known.

To be asked about: “Bhante, how is this? Or what is the meaning of this?”

To be inquired into: To be considered, to be examined.

This is [what is] proper here: This is in accordance with Dhamma here.

Non-offenses[s]: One says “I will know, I will train”; for one who is crazy; for the first offender.

Pācittiya #72: Defaming the Vinaya

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, in many ways the Blessed One was speaking to the monks about the Vinaya, in praise of the Vinaya, in praise of learning⁶⁵⁴ the Vinaya, repeatedly referring to and speaking in praise of Venerable Upāli⁶⁵⁵. It occurred to the monks, "In many ways the Blessed One speaks about the Vinaya, in praise of the Vinaya, in praise of mastery of the Vinaya, repeatedly referring to and speaking in praise of Venerable Upāli. Come, Venerables, we will learn Vinaya in Venerable Upāli's presence." And many senior, junior, and middle-rank monks learned Vinaya in Venerable Upāli's presence.

Then it occurred to the group-of-six monks, "Venerables, now many senior, junior, and middle-rank monks learn Vinaya in Venerable Upāli's presence. If they become knowledgeable in Vinaya, then with whatever they wish, whenever they wish, as much as they wish, they will draw us out and pull us along. Come, Venerables, we will defame the Vinaya." Then the group-of-six monks repeatedly approached monks and said, "What is it with the recitations of these minor little training-rules? They only lead to regret, irritation, and confusion."⁶⁵⁶ Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will defame the Vinaya?" ... "Is it true that you, monks, defamed the Vinaya?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will defame the Vinaya? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"During the Pātimokkha recitation, if any monk says, 'What is it with the recitations of these minor little training-rules? They only lead to regret, irritation, and confusion,' in defaming the training-rules: a Pācittiya."

Any monk: ...

During the Pātimokkha recitation: Reciting, causing to recite, or studying.

Says: "What is it with the recitations of these minor little training-rules? They only lead to regret, irritation, and confusion." "For those who learn this there is regret, irritation, and confusion. For those who do not learn this there is no regret, no irritation, and no confusion. Not reciting this is best. Not taking this up is best. Not learning this is best. Not remembering this is best. May the Vinaya disappear, or may these monks not become knowledgeable," one defames the Vinaya to a fully ordained person: a Pācittiya offense.

Perceiving a fully ordained person as fully ordained, one defames the Vinaya: a Pācittiya offense.

⁶⁵⁴ *Pariyatti*.

⁶⁵⁵ The foremost Vinaya expert at the time of the Buddha.

⁶⁵⁶ *Vilekhana*. Lit. "scratching." This may be similar to the idiom "head-scratching."

In doubt about a fully ordained person...: a Pācittiya offense.
Perceiving a fully ordained person as unordained...: a Pācittiya offense.

One defames another Dhamma: a Dukkaṭa offense.
One defames the Vinaya or another Dhamma to an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭa offense.
In doubt about an unordained person: a Dukkaṭa offense.
Perceiving an unordained person as unordained: a Dukkaṭa offense.

Non-offenses[s]: Not desiring to defame, one says “Come, learn the Discourses, the Verses, or the higher Dhamma; afterwards you will learn the Vinaya”; for one who is crazy; and for the first offender.

Pācittiya #73: Falsely Claiming Ignorance of the Pātimokkha

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks, after engaging in misconduct, [thinking] “Let them believe 'It was committed by one who didn't know,'” when the Pātimokkha was being recited, said, “Just now we know - apparently this Dhamma also comes in the text, is included in the text, [and] its recitation comes on the fortnight.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks, when the Pātimokkha is being recited, will say 'Just now we know - apparently this Dhamma also comes in the text, is included in the text, [and] its recitation comes on the fortnight'?” ... “Is it true that you, monks, when the Pātimokkha was being recited, said, 'Just now we know - apparently this Dhamma also comes in the text, is included in the text, [and] its recitation comes on the fortnight'?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, when the Pātimokkha is being recited, will say 'Just now we know - apparently this Dhamma also comes in the text, is included in the text, [and] its recitation comes on the fortnight'? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk, when the Pātimokkha is being recited on the fortnight, says, 'Just now I know - apparently this Dhamma also comes in the text, is included in the text, [and] its recitation comes on the fortnight,' and if other monks know that this monk has previously sat with the monk[s] when the Pātimokkha was being recited [at least] two or three times, if not more, then there is no release on account of ignorance for that monk, and whatever offense had been committed is to be dealt with according to Dhamma, and furthermore he is to be charged with deception⁶⁵⁷: 'Venerable, it is not a gain for you, it is bad fortune for you, that when the Pātimokkha was being recited you did not give it importance and carefully pay attention.' In deceiving⁶⁵⁸ [like] this: a Pācittiya.”

Any monk: ...

Fortnight: On the Uposatha.

When the Pātimokkha is being recited: When [someone] is reciting.

Says: After engaging in misconduct, [thinking] “Let them believe 'It was committed by one who didn't know,'” when the Pātimokkha is being recited, one says, “Just now I know - apparently this Dhamma also comes in the text, is included in the text, [and] its recitation comes on the fortnight”: a Dukkaṭa offense.

⁶⁵⁷ *Moha*. Usually this refers to the self-deception that all non-enlightened beings engage in; however, in this particular context it appears to refer to deceiving others - namely, attempting to make them believe that one does not know the Pātimokkha well enough to be held accountable to it.

⁶⁵⁸ *Mohanaka*. A present-participle (-ing) form of *moha*.

If other monks know that the monk who is desiring to deceive has previously sat with the monk[s] when the Pātimokkha was being recited [at least] two or three times, if not more, then there is no release on account of ignorance for that monk, and whatever offense had been committed is to be dealt with according to Dhamma, and furthermore he is to be charged with deception. And thus, monks, he is to be charged: The Saṅgha is to be notified by an experienced, competent monk:

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, when the Pātimokkha was being recited, did not give it importance and carefully pay attention. When the Saṅgha is ready, the Saṅgha may charge the monk named such-and-such with deception. This is the notification.

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, when the Pātimokkha was being recited, did not give it importance and carefully pay attention. The Saṅgha charges the monk named such-and-such with deception. Any Venerable who approves of charging the monk named such-and-such with deception may be silent; whoever does not approve may speak.

“The monk named such-and-such has been charged by the Saṅgha with deception. The Saṅgha approves, therefore it is silent; thus do I hold it.”

One deceives when one has not been charged: a Dukkaṭa offense.

One deceives when one has been charged: a Pācittiya offense.

Perceiving it as a valid act when it is a valid act: a Pācittiya offense.

In doubt when it is a valid act: a Pācittiya offense.

Perceiving it as an invalid act when it is a valid act: a Pācittiya offense.

Perceiving it as a valid act when it is an invalid act: a Dukkaṭa offense.

In doubt when it is an invalid act: a Dukkaṭa offense.

Perceiving an invalid act as an invalid act: a Dukkaṭa offense.

Non-offense[s]: One has not heard it in detail; one has heard it in detail less than two or three times; for one not desiring to deceive; for one who is crazy; for the first offender.

Pācittiya #74: Angrily Striking Another Monk

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks, resentful and discontented, physically assaulted [some] group-of-seventeen monks. They wept. Monks said, "Venerables, why do you weep?" "Venerable, these group-of-six monks, resentful and discontented, physically assaulted us." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks, resentful and discontented, will physically assault monks?" ... "Is it true that you, monks, resentful and discontented, physically assaulted monks?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, resentful and discontented, will physically assault monks? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk, resentful and discontented, physically assaults a monk: a Pācittiya."

Any monk: ...

To a monk: To another monk.

Resentful and discontented: Indignant, of afflicted mind, callous.

Physically assaults: One physically assaults with the body, with something connected to the body, or by releasing, even with just a lotus leaf: a Pācittiya offense.

Perceiving a fully ordained person as fully ordained, resentful and discontented, one physically assaults: a Pācittiya offense.

In doubt about a fully ordained person...: a Pācittiya offense.

Perceiving a fully ordained person as unordained...: a Pācittiya offense.

Resentful and discontented, one physically assaults an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭa offense.

In doubt about an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as unordained: a Dukkaṭa offense.

Non-offenses[s]: One physically assaults when oppressed by anything⁶⁵⁹ [or] intent on freedom; for one who is crazy; for the first offender.

⁶⁵⁹ *Kenaci*. This could also read "by anyone."

Pācittiya #75: Physically Threatening Another Monk

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks, resentful and discontented, threateningly raised [their] hands to [some] group-of-seventeen monks. They wept. Monks said, “Venerables, why do you weep?” “Venerable, these group-of-six monks, resentful and discontented, threateningly raised [their] hands to us.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks, resentful and discontented, will threateningly raise [their] hands to monks?” ... “Is it true that you, monks, resentful and discontented, threateningly raised [your] hands to monks?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, resentful and discontented, will threateningly raise [your] hands to monks? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk, resentful and discontented, threateningly raises [his] hand to a monk: a Pācittiya.”

Any monk: ...

To a monk: To another monk.

Resentful and discontented: Indignant, of afflicted mind, callous.

Threateningly raises a hand: One lifts up [part of] the body or something connected with the body, even just a lotus leaf: a Pācittiya offense.

Perceiving a fully ordained person as fully ordained, resentful and discontented, one threateningly raises a hand: a Pācittiya offense.

In doubt about a fully ordained person...: a Pācittiya offense.

Perceiving a fully ordained person as unordained...: a Pācittiya offense.

Resentful and discontented, one threateningly raises a hand to an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭa offense.

In doubt about an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as unordained: a Dukkaṭa offense.

Non-offenses[s]: One threateningly raises a hand when oppressed by anything [or] intent on freedom; for one who is crazy; for the first offender.

Pācittiya #76: Falsely Accusing Another Monk of a Saṅghādisesa Offense

On this occasion the Buddha, the Blessed One, was dwelling at Sāvattī, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks baselessly accused a monk of a Saṅghādisesa. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will baselessly accuse a monk of a Saṅghādisesa?" ... "Is it true that you, monks, baselessly accused a monk of a Saṅghādisesa?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will baselessly accuse a monk of a Saṅghādisesa? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk baselessly accuses a monk of a Saṅghādisesa: a Pācittiya."

Any monk: ...

A monk: Another monk.

Baseless: Not seen, not heard, not suspected.

Saṅghādisesa: One of the thirteen.

Accuses: One reproves or causes to reprove: a Pācittiya offense.

Perceiving a fully ordained person as fully ordained, one baselessly accuses of a Saṅghādisesa: a Pācittiya offense.

In doubt about a fully ordained person...: a Pācittiya offense.

Perceiving a fully ordained person as unordained...: a Pācittiya offense.

One accuses of flawed conduct or flawed perspective: a Dukkaṭṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭṭa offense.

In doubt about an unordained person: a Dukkaṭṭa offense.

Perceiving an unordained person as unordained: a Dukkaṭṭa offense.

Non-offenses[s]: One reproves in line with what one perceives; for one who is crazy; for the first offender.

Pācittiya #77: Intentionally Inducing Regret in Another Monk

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks intentionally induced regret⁶⁶⁰ in [some] group-of-seventeen monks [by saying] “Venerable, a training-rule has been designated by the Blessed One - ‘A person less than twenty years old is not to be ordained.’ And you were ordained when less than twenty years old. Perhaps you are not ordained.” They wept. Monks said, “Venerables, why do you weep?” “Venerable, these group-of-six monks intentionally induced regret in us.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will intentionally induce regret in monks?” ... “Is it true that you, monks, resentful and discontented, intentionally induced regret in monks?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will intentionally induce regret in monks? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk intentionally induces regret in a monk, [thinking] ‘For this moment he will have discomfort,’ after doing it for just this reason and no other: a Pācittiya.”

Any monk: ...

In a monk: In another monk.

Intentionally: Knowing, perceiving, after considering, after giving in, there is a transgression.

Induces regret: One produces regret [by saying] “I think you were ordained when less than twenty years old, I think you ate at the wrong time, I think you drank alcohol, I think you sat in private with a woman:”⁶⁶¹ A Pācittiya offense.

After doing it for just this reason and no other: There is no other reason whatsoever to induce regret.

Perceiving a fully ordained person as fully ordained, one induces regret: a Pācittiya offense.

In doubt about a fully ordained person...: a Pācittiya offense.

Perceiving a fully ordained person as unordained...: a Pācittiya offense.

One induces regret in an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭa offense.

In doubt about an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as unordained: a Dukkaṭa offense.

⁶⁶⁰ *Kukkucca*. In this context the meaning may be closer to “anxiety” or “worry.”

⁶⁶¹ These is probably meant to be just a few examples, rather than an exhaustive list.

Non-offenses[s]: Not desiring to induce regret, one says “I think you were ordained when less than twenty years old, I think you ate at the wrong time, I think you drank alcohol, I think you sat in private with a woman. Come, find out, don't let there be regret for you later”; for one who is crazy; for the first offender.

Pācittiya #78: Eavesdropping

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks were arguing with well-behaved monks. The well-behaved monks said, “Venerable, these group-of-six monks are shameless. It is not possible to argue with them.” The group-of-six monks said, “Venerables, why do you disgrace us with the term 'shameless'?” “Where did you hear this, Venerable?” “We were eavesdropping on the Venerables.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will eavesdrop on monks who are argumentative, disputatious, and quarrelsome?” ... “Is it true that you, monks, eavesdropped on monks who are argumentative, disputatious, and quarrelsome?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will eavesdrop on monks who are argumentative, disputatious, and quarrelsome? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk eavesdrops on monks who are argumentative, disputatious, and quarrelsome, [thinking] 'I will listen to what they say,' after doing it for just this reason and no other: a Pācittiya.”

Any monk: ...

On monks: On other monks.

Argumentative, disputatious, and quarrelsome: Involved in an issue⁶⁶².

Eavesdrops: [Thinking] “After listening to them, I will reprove, remind, counter-reprove, counter-remind him; I will make him ashamed,” one goes: a Dukkaṭa offense. Staying where one hears: a Pācittiya offense. When going after [them], one moves quickly, [thinking] “I will listen”: a Dukkaṭa offense. Staying where one hears: a Pācittiya offense. When going before [them], one stays behind, [thinking] “I will listen”: a Dukkaṭa offense. Staying where one hears: a Pācittiya offense. After going to a place where conversing monks stand, sit, or recline, one is to cough⁶⁶³, one is to make [them] aware; if one does not cough or make them aware: a Pācittiya offense.

After doing it for just this reason and no other: There is no other reason whatsoever to eavesdrop.

Perceiving a fully ordained person as fully ordained, one eavesdrops: a Pācittiya offense.

In doubt about a fully ordained person...: a Pācittiya offense.

Perceiving a fully ordained person as unordained...: a Pācittiya offense.

⁶⁶² *Adhikaraṇa*. This refers to legal issues pertaining to monastic life, such as accusations or offenses.

⁶⁶³ *Ukkāsati*. This is sometimes translated “clear one's throat.” Throughout the Canon this is commonly used as a polite way to wordlessly announce one's presence, such as when approaching a monk's dwelling or an occupied restroom.

One eavesdrops on an unordained person: a Dukkaṭa offense.
Perceiving an unordained person as fully ordained: a Dukkaṭa offense.
In doubt about an unordained person: a Dukkaṭa offense.
Perceiving an unordained person as unordained: a Dukkaṭa offense.

Non-offenses[s]: One goes, [thinking] “After listening to them, I will desist, refrain, become tranquil, and liberate myself”; for one who is crazy; for the first offender.

Pācittiya #79: Criticizing a Legitimate Act of the Saṅgha After Consenting To It

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks, after engaging in misconduct, when the [disciplinary] action was being performed, rejected it for each one. Furthermore, on this occasion, the Saṅgha was seated together with some kind of business. The group-of-six monks were making robe[s]; they gave the consent of one⁶⁶⁴. Then the Saṅgha, [thinking] “Venerables, this group-of-six monk has come alone; come, we will perform a [disciplinary] action against him,” performed a [disciplinary] action against that one. Then that monk approached the [other] group-of-six monks. The group-of-six monks said to that monk, “Venerable, what did the Saṅgha do?” “Venerable, the Saṅgha performed a [disciplinary] action against me.” “Venerable, we did not give consent for this purpose: 'it will perform a [disciplinary] action against you.' If we had known it would perform a [disciplinary] action against you, we would not have given our consent.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks, after giving consent for a legitimate action, will later on engage in criticizing?” ... “Is it true that you, monks, after giving consent for a legitimate action, later on engaged in criticizing?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, after giving consent for a legitimate action, will later on engage in criticizing? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk, after giving consent for a legitimate action, later on engages in criticizing: a Pācittiya.”

Any monk: ...

Legitimate action: Action by permission⁶⁶⁵; action by notification; action with notification as the second; [or] action with notification as the fourth; done in line with Dhamma, Vinaya, [and] the Teacher's instructions: that is called a legitimate action. After giving consent, one criticizes: a Pācittiya offense.

Perceiving a valid act as valid, after giving consent, one criticizes: a Pācittiya offense.
In doubt about a valid act...: a Dukkāṭa offense.
Perceiving a valid act as invalid...: non-offense.

Perceiving an invalid act as valid: a Dukkāṭa offense.
In doubt about a valid act: a Dukkāṭa offense.
Perceiving an invalid act as invalid: non-offense.

⁶⁶⁴ That is, they sent one monk to represent the whole group.

⁶⁶⁵ *Apalokana-kamma*.

Non-offense[s]: Knowing, “The action was not done in line with Dhamma, or it was done factiously, or it was done for someone who did not deserve it,” one criticizes; for one who is crazy; for the first offender.

Pācittiya #80: Leaving the Assembly During an Act of the Saṅgha

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, the Saṅgha was seated together with some kind of business. The group-of-six monks, as they were making robes, sent the consent of one. Then the Saṅgha, [thinking] “I will perform the action we are seated together for,” established the notification. Then that monk, [thinking] “They perform an action like this one-by-one. For whom will you⁶⁶⁶ perform the action?” Without giving consent, he rose from his seat and left. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that a monk, when a decision is being discussed in the Saṅgha, will rise from his seat and leave without giving consent?” ... “Is it true that you, monk, when a decision is being discussed in the Saṅgha, rose from your seat and left without giving consent?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, when a decision was being discussed in the Saṅgha, will rise from your seat and leave without giving consent? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

“When a decision is being discussed in the Saṅgha, if any monk rises from his seat and leaves without giving consent: a Pācittiya.”

Any monk: ...

When a decision is being discussed in the Saṅgha: A basis⁶⁶⁷ is announced but not decided upon, or a notification is established, or a proclamation is unfinished.

Rises from his seat and leaves without giving consent: [Thinking] “How may this action be unstable [and] the group not act?” one goes: a Dukkaṭa offense. When leaving arm's-reach of the assembly: a Dukkaṭa offense. When one has left: a Pācittiya offense.

Perceiving a valid act as valid, one rises from one's seat and leaves without giving consent: a Pācittiya offense.

In doubt about a valid act...: a Dukkaṭa offense.

Perceiving a valid act as invalid...: non-offense.

Perceiving an invalid act as valid: a Dukkaṭa offense.

In doubt about an invalid act: a Dukkaṭa offense.

Perceiving an invalid act as invalid: non-offense.

Non-offenses[s]: [Thinking] “There will be arguing, dispute, contention, or controversy for the Saṅgha” one goes; [thinking] “There will be schism or dissension in the Saṅgha” one goes; [thinking] “The act will not be in line with Dhamma, performed dissentiously, or for one not deserving the act” one goes; one goes when sick; one goes with something to

⁶⁶⁶ This switch from third person to second person is present in the text.

⁶⁶⁷ *Vatthu*. That is, the incident about which the Saṅgha is to decide.

do for the sick; one goes when overcome by [the need to release] excrement or urine; for one who is crazy; for the first offender.

Pācittiya #81: Accusing the Saṅgha of Favoritism in Distributing Robes

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding ground. Furthermore, on this occasion, Venerable Dabba Mallaputta was assigning sleeping-places and sitting-places for the Saṅgha and allotting meals. And the Venerable had a weak robe. Furthermore, on this occasion, one robe arose for the Saṅgha. Then the Saṅgha gave that robe to Venerable Dabba Mallaputta. [Some] group-of-six monks denounced, criticized, and castigated: “The monks allocate communal gains based on favoritism.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks, after a robe is given by a unanimous Saṅgha, will later on engage in criticizing?” ... “Is it true that you, monks, after a robe was given by a unanimous Saṅgha, later on engaged in criticizing?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, after a robe is given by a unanimous Saṅgha, will later on engage in criticizing? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk, after a robe is given by a unanimous Saṅgha, later on engages in criticizing, [saying] 'The monks allocate communal gains based on favoritism': a Pācittiya.”

Any monk: ...

Unanimous: The Saṅgha is of the same affiliation⁶⁶⁸ and in the same district⁶⁶⁹.

Robe: Any of the six [kinds of] robe[-cloth], even the smallest suitable for assigning.

After it is given: After it is given by oneself.

Based on favoritism: Based on friendship, acquaintance, devotion, having the same preceptor, [or] having the same teacher.

Communal: Given or left behind for the Saṅgha.

Gains: Robes, almsfood, sleeping-place, sitting-place, supplies for the sick, [or] medicinal equipment; even just a lump of powder, a tooth-stick, [or] a loose thread.

Later on engages in criticizing: When a robe has been given to a fully ordained person appointed by the Saṅgha as a lodging-assigner, meal-allotter, porridge-distributor, fruit-distributor, food-distributor, trifle-distributor, one criticizes: a Pācittiya offense.

⁶⁶⁸ *Samvāsa.*

⁶⁶⁹ *Sīma.*

Perceiving a valid act as valid, when a robe has been given, one criticizes: a Pācittiya offense.

In doubt about a valid act...: a Pācittiya offense.

Perceiving a valid act as invalid...: a Pācittiya offense.

When other property has been given, one criticizes: a Dukkaṭa offense.

When a robe or other property has been given to a fully ordained person not appointed by the Saṅgha as a lodging-assigner... trifle-distributor, one criticizes: a Dukkaṭa offense.

When a robe or other property has been given to an unordained person appointed or not appointed by the Saṅgha as a lodging-assigner... trifle-distributor, one criticizes: a Dukkaṭa offense.

Perceiving an invalid act as valid: a Dukkaṭa offense.

In doubt about an invalid act: a Dukkaṭa offense.

Perceiving an invalid act as invalid: non-offense.

Non-offenses[s]: When [they were] acting from a condition of desire, aversion, delusion, [or] fear, [thinking] “What benefit will be gained by this gift if it goes to waste and is not rightly presented?” one criticizes; for one who is crazy; for the first offender.

Pācittiya #82: Diverting Communal Gains

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a meal with a robe was prepared for the Saṅgha by a certain guild in Sāvatti, [thinking] “After feeding [them], we will clothe them with a robe.” Then [some] group-of-six monks approached that guild; after approaching, they said to that guild, “Sirs, give these robes to those monks.” “Bhante, we will not give [them]. We have prepared food with robe[s] for the Saṅgha during the Rains.” “Sirs, many are the Saṅgha's benefactors, many are the Saṅgha's meals. These [monks] depend on you; they live here looking to you. If you will not give to them, then who now will give to them? Sirs, give these robes to those monks.” Then that guild, pressured by the group-of-six monks, after giving the prepared robe to the group-of-six monks, served the Saṅgha with a meal. Those monks who knew a meal with a robe had been prepared did not know it had been given to the group-of-six monks. They said, “Sirs, present the Saṅgha's robe.” “There isn't one, Bhante. The group-of-six gentlemen allocated the robe that had been prepared to the group-of-six gentlemen.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will knowingly allocate [previously] allocated communal gains to an individual?” ... “Is it true that you, monks, knowingly allocated [previously] allocated communal gains to an individual?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will knowingly allocate [previously] allocated communal gains to an individual? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk knowingly allocates [previously] allocated communal gains to an individual: a Pācittiya.”

Any monk: ...

Knows: He knows [it] himself, or others report to him, or he reports.

Communal: Given or left behind for the Saṅgha.

Gains: Robes, almsfood, sleeping-place, sitting-place, supplies for the sick, [or] medicinal equipment; even just a lump of powder, a tooth-stick, [or] a loose thread.

[Previously] allocated: [Thinking] “I will give, I will act” speech is produced [and] one allocates that [item] to an individual: a Pācittiya offense.

Perceiving it as allocated when it is allocated, one allocates to an individual: a Pācittiya offense.

In doubt when it is allocated...: a Dukkaṭa offense.

Perceiving it as not allocated when it is allocated...: non-offense.

When it is allocated to a Saṅgha, one allocates it to another Saṅgha or to a shrine⁶⁷⁰: a Dukkaṭa offense.

When it is allocated to a shrine, one allocates it to another shrine or to a Saṅgha: a Dukkaṭa offense.

When it is allocated to an individual, one allocates it to another individual or to a Saṅgha or to a shrine: a Dukkaṭa offense.

Perceiving it as allocated when it is not allocated: a Dukkaṭa offense.

In doubt when it is not allocated: a Dukkaṭa offense.

Perceiving it as not allocated when it is not allocated: non-offense.

Non-offense[s]: When being asked, “Where do we give?” one says “Where someone worthy of your gift may make use of it, or where it will be used for repairs, or where it will last a long time, or wherever your mind is confident: give there”; for one who is crazy; for the first offender.

⁶⁷⁰ *Cetiya*.

Pācittiya #83: Intruding on the King and Queen in their Sleeping-Chamber

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, King Pasenadi of Kosala commanded the gardener, "Go, I say, and purify the garden! We will go to the garden." "Yes, Deva,"⁶⁷¹ the gardener replied to King Pasenadi of Kosala. While purifying the garden, he saw the Blessed One seated at the root of a certain tree. After seeing this, he approached King Pasenadi of Kosala; after approaching King Pasenadi of Kosala, he said, "Deva, the garden is pure. However, the Blessed One is seated there." "May it be so, I say! We will visit⁶⁷² the Blessed One." Then King Pasenadi of Kosala, after going to the garden, approached the Blessed One. Furthermore, on this occasion, a certain devout layman was seated [there], visiting the Blessed One. King Pasenadi of Kosala saw that devout layman seated [there], visiting the Blessed One. After seeing this, he was frightened and stood [still]. Then it occurred to King Pasenadi of Kosala, "This person is not likely to be evil, as he is visiting the Blessed One." He approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. Then that devout layman, out of respect for the Blessed One, did not pay respects to King Pasenadi of Kosala and did not rise up [for him]. Then King Pasenadi of Kosala was discontented, [thinking] "How is that this person will not pay respects or rise up when I arrive?" Then the Blessed One, after becoming aware of King Pasenadi of Kosala's discontent, said to King Pasenadi of Kosala, "Great King, this devout layman is very learned, a master of the scriptures⁶⁷³, free from passion for sensuality." Then it occurred to King Pasenadi of Kosala, "This person is not likely to be inferior, as the Blessed One speaks in praise of him." He said to that devout layman, "Devout One, you may speak whenever there is benefit." "Very good, Deva." Then the Blessed One instructed, encouraged, energized, and gladdened King Pasenadi of Kosala with a Dhamma talk. Then King Pasenadi of Kosala - instructed, encouraged, energized, and gladdened by the Blessed One's Dhamma talk - rose from his seat, paid respects to and venerated the Blessed One, and left.

On a [later] occasion King Pasenadi of Kosala had gone to the upper chamber of the palace. King Pasenadi of Kosala saw that devout layman going about in a chariot, with an umbrella in hand. After seeing this and having [him] summoned, he said, "Devout One, apparently you are very learned, a master of the scriptures. It would be good, Devout One, if you would speak Dhamma to my harem." "Deva, what I know is on account of the Gentleman⁶⁷⁴. Only the Gentleman will speak Dhamma to the Deva's harem." Then King Pasenadi of Kosala, [thinking] "This devout layman speaks truthfully," approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. Seated to one side, King Pasenadi of Kosala said to the Blessed One, "Bhante, it would be good to let the Blessed One command one monk to speak Dhamma to my harem." Then the Blessed One instructed, encouraged... King Pasenadi of Kosala... he left.

⁶⁷¹ At the time of the Buddha, kings and queens were commonly addressed as divinity - *deva* and *devī*.

⁶⁷² *Payirupāsati*. Lit. "sit close around."

⁶⁷³ *Āgatāgama*.

⁶⁷⁴ *Ayyo*. This probably refers to the Buddha, although he is almost never referred to by this term.

Then the Blessed One addressed Venerable Ānanda, “Therefore, Ānanda, speak Dhamma to the king's harem.” “Yes, Bhante,” Venerable Ānanda replied to the Blessed One. After entering at an appropriate time, he spoke Dhamma to the king's harem. Then Venerable Ānanda, after dressing in the morning and taking his bowl and robe, approached King Pasenadi of Kosala's dwelling.

Furthermore, on this occasion King Pasenadi of Kosala and Queen Mallikā⁶⁷⁵ were in bed together. Queen Mallikā saw Venerable Ānanda coming from afar. After seeing this she quickly got up; her smooth saffron garment fell off. Then Venerable Ānanda, after turning back from that, went to the park and reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Ānanda will enter the king's inner chamber without being announced first?” ... “Is it true that you, Ānanda, entered the king's inner chamber without being announced first?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, Ānanda, will enter the king's inner chamber without being announced first? This is not, Ānanda, for the faith of the faithless...” After giving a Dhamma talk, he addressed the monks:

“Monks, these are ten disadvantages in entering a king's inner chamber. Which ten?

“[1] Here, monks, the king is seated with the queen, and there a monk enters. Either the queen smiles after seeing the monk, or the monk smiles after seeing the queen. Then it occurs to the king, 'Surely they have done it or will do it.' This, monks, is the first disadvantage in entering a king's inner chamber.

“[2] And [this is] yet another, monks: Kings have many duties and many things to do. After going to a certain woman he does not remember. She becomes pregnant from that. Then it occurs to the king, 'No one else enters here except the renunciate. This may be the renunciate's deed.' This, monks, is the second disadvantage in entering a king's inner chamber.

“[3] And [this is] yet another, monks: In the king's inner chamber a certain jewel is lost. Then it occurs to the king, 'No one else enters here except the renunciate. This may be the renunciate's deed.' This, monks, is the third disadvantage in entering a king's inner chamber.

“[4] And [this is] yet another, monks: Secret conversations from the king's inner chamber are disseminated outside. Then it occurs to the king, 'No one else enters here except the renunciate. This may be the renunciate's deed.' This, monks, is the fourth disadvantage in entering a king's inner chamber.

“[5] And [this is] yet another, monks: In the king's inner chamber a son may long for [his] father or a father may long for [his] son⁶⁷⁶. It occurs to them, 'No one else enters here

⁶⁷⁵ Her name means “Jasmine.”

⁶⁷⁶ This may be referring to physical or emotional separation.

except the renunciate. This may be the renunciate's deed.' This, monks, is the fifth disadvantage in entering a king's inner chamber.

“[6] And [this is] yet another, monks: The king puts someone [or something] deserving a low place in a high place. It occurs to those for whom this is displeasing, 'The king has socialized with the renunciate. This may be the renunciate's deed.' This, monks, is the sixth disadvantage in entering a king's inner chamber.

“[7] And [this is] yet another, monks: The king puts someone [or something] deserving a high place in a low place. It occurs to those for whom this is displeasing, 'The king has socialized with the renunciate. This may be the renunciate's deed.' This, monks, is the seventh disadvantage in entering a king's inner chamber.

“[8] And [this is] yet another, monks: The king sends out an army at a bad time. It occurs to those for whom this is displeasing, 'The king has socialized with the renunciate. This may be the renunciate's deed.' This, monks, is the eighth disadvantage in entering a king's inner chamber.

“[9] And [this is] yet another, monks: After sending out an army at a [good] time, the king has them turn back while they are on the road. It occurs to those for whom this is displeasing, 'The king has socialized with the renunciate. This may be the renunciate's deed.' This, monks, is the ninth disadvantage in entering a king's inner chamber.

“[10] And [this is] yet another, monks: The king's royal palace is crowded with elephants, horses, and chariots; there are exciting sights, sounds, fragrances, flavors, and physical sensations which are not suitable for a renunciate. This, monks, is the tenth disadvantage in entering a king's inner chamber.

“Monks, these are the ten disadvantages in entering a king's inner chamber.” Then the Blessed One, after reprimanding Venerable Ānanda... “And thus, monks, you may recite this training-rule:

“If any monk walks over a consecrated aristocrat king's threshold when the king has not departed and the [queen-]treasure has not withdrawn without being announced first: a Pācittiya.”

Any monk: ...

Aristocrat⁶⁷⁷: He is well-born in both ways, maternal and paternal, of pure descent as far as the seventh grandfather, not disturbed or broken⁶⁷⁸ in genealogy.

Consecrated: He has been consecrated with an aristocratic consecration.

⁶⁷⁷ *Khattiya*.

⁶⁷⁸ *Anupakuṭṭha*. This term appears nowhere else in the Canon. Its translation is thus conjectural, and is based on the possible variant reading *anupakuṭṭa*.

When the king has not departed: The king has not departed from the sleeping-chamber.

When the [queen-]treasure has not withdrawn: When the queen has not departed from the sleeping-chamber, or both have not departed from the sleeping-chamber.

Without being announced first: After not speaking first.

Threshold: This refers to the threshold of the sleeping-chamber.

Sleeping-chamber: Wherever a king's sleeping-place is designated, even just a tent made of hemp-cloth.

Walks over the threshold: The first foot steps over the threshold: a Dukkaṭa offense. The second foot steps over: a Pācittiya offense.

Perceiving one as unannounced when one has been unannounced, one walks over the threshold: a Pācittiya offense.

In doubt when one has been unannounced...: a Pācittiya offense.

Perceiving one as announced when one is unannounced...: a Pācittiya offense.

Perceiving one as unannounced when one has been announced: a Dukkaṭa offense.

In doubt when one has been announced: a Dukkaṭa offense.

Perceiving one as announced when one has been announced: non-offense.

Non-offense[s]: When announced; [the king] is not an aristocrat; he has not been consecrated with an aristocratic consecration; the king has departed from the sleeping-chamber; the queen has departed from the sleeping chamber, or both have departed; when it is not a sleeping-chamber; for one who is crazy; for the first offender.

Pācittiya #84: Picking Up Valuable Objects

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain monk was bathing in the Aciravatī River. After setting a bag of five hundred [coins] on dry land, a certain brahmin also bathed in the Aciravatī River. Having forgotten [the bag], he left. Then that monk, [thinking] “This is that brahmin's bag; may it not be lost here,” picked it up. Then that brahmin, after remembering [the bag] and running quickly back, said to that monk, “Sir, perhaps you saw a bag?” [Saying] “Here, Brahmin,” he gave [it back]. Then it occurred to that brahmin, “By what expedient may I avoid giving a reward to this monk?” [He said,] “Sir, it was not five hundred, I had a thousand!” After restraining [that monk], he let him go. Then that monk, after going to the monastery, reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that a monk will pick up a valuable object⁶⁷⁹?” ... “Is it true that you, monk, picked up a valuable object?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will pick up a valuable object? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk picks up or causes to be picked up an object that is valuable or considered valuable: a Pācittiya.”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion there was a festival at Sāvatti. Made up with adornments, people went to the park. Visākhā, Migāra's mother⁶⁸⁰, also made up with adornments, [thinking] “I will go the park,” left the village. [Thinking] “What will I do after going to the park? Why don't I visit the Blessed One?” After taking off her jewelry and wrapping it in an upper garment, she gave it to a slave, [saying] “Hey you, take this bundle.” Then Visākhā approached the Blessed One; after approaching and paying respects to the Blessed One, she sat to one side. When she was seated to one side, the Blessed One instructed, encouraged, energized, and gladdened Visākhā with a Dhamma talk. When Visākhā had been instructed, encouraged, energized, and gladdened by the Blessed One's Dhamma talk, she rose from her seat, paid respects to and venerated the Blessed One, and left. Then that slave, forgetting the bundle, [also] left. After seeing it, monks reported this matter to the Blessed One. “Therefore, monks, after picking it up, set it aside.” Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow [you] to set aside an object that is valuable or considered valuable after picking it up in a monastery, [thinking] ‘Whoever this belongs to will take it away.’” And thus, monks, you may recite this training-rule:

⁶⁷⁹ *Ratana*. Lit. “gem” or “jewel.”

⁶⁸⁰ In the text the identifier “Migāra's mother” is included every time Visākhā's name is mentioned. This repetition has been omitted beyond this point.

“If any monk picks up or causes to be picked up an object that is valuable or considered valuable, except in a monastery: a Pācittiya.”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion there was a work-camp⁶⁸¹ belonging to the householder Anāthapiṇḍika in the countryside among the Kāsis. An apprentice was ordered by the housemaster, “If the Auspicious Ones come you may prepare a meal.” Furthermore, on this occasion, many monks were traveling on a journey in the countryside among the Kāsis; they approached the householder Anāthapiṇḍika's work-camp. That man saw the monks coming from afar. After seeing them, he approached those monks; after approaching and paying respects to the monks, he said, “Bhante, let the gentlemen consent to a meal for tomorrow from the housemaster.” The monks consented with silence. Then at the end of the night, after preparing a variety of excellent food, that man announced the time [of the meal], took off his signet-ring, and served the monks with a meal, [saying] “After eating, the gentlemen may go; I will go to work,” and, forgetting the signet-ring, he left. Monks, after seeing [it], [thought] “If we go, this signet-ring will be lost.” They sat down right there. Then that man, returning from work, saw those monks and said, “Bhante, why are the gentlemen sitting right here?” Then those monks, after reporting this matter to that man, went to Sāvatti and reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow [you] to set aside an object that is valuable or considered valuable after picking it up in a monastery or a residence, [thinking] ‘Whoever this belongs to will take it away.’” And thus, monks, you may recite this training-rule:

“If any monk picks up or causes to be picked up an object that is valuable or considered valuable, except in a monastery or a residence: a Pācittiya. Furthermore, after picking up or causing to be picked up an object that is valuable or considered valuable, it is to be set aside by [that] monk, [thinking] ‘Whoever this belongs to will take it away.’ This is the proper [course] here.”

Any monk: ...

Valuable object: Pearl, gem, beryl, conch shell, quartz, coral, silver, gold, ruby, cat's-eye.

An object considered valuable: Whatever is profitable and enjoyable for people is called “considered valuable.”

Except in a monastery or a residence: Having set aside in a monastery [and] in a residence.

In a monastery: For an enclosed monastery, inside the monastery; for an unenclosed [monastery], in the vicinity.

⁶⁸¹ *Kammantaḡāma*. Lit. “working village.”

In a residence: For an enclosed residence, inside the residence; for an unenclosed [residence], in the vicinity.

Picks up: One picks it up oneself: a Pācittiya offense.

Causes to be picked up: One causes another to pick it up: a Pācittiya offense.

Furthermore, after picking up or causing to be picked up an object that is valuable or considered valuable, it is to be set aside by [that] monk, [thinking] 'Whoever this belongs to will take it away': After memorizing⁶⁸² its appearance or characteristic[s] and setting it aside, one is to announce, “May he who has lost property come.” If he comes there, he is to be told, “Sir, what is your property like?” If he succeeds [at describing] its appearance or characteristic[s], it is to be given [to him]. If he does not succeed, he is to be told “May you find it, Sir.” When leaving from a residence, if there are suitable monks there, then after depositing it in their hands one may leave. If there are no suitable monks there, but there are suitable householders there, then after depositing it in their hands one may leave.

This is the proper [course] here: This is in accordance with Dhamma here.

Non-offense[s]: After picking up or causing to be picked up an object that is valuable or considered valuable in a monastery or a residence, one sets it aside, [thinking] “Whoever this belongs to will take it away”; one takes on trust an object that is considered valuable; one takes [an object] temporarily; for one who perceives it as discarded; for one who is crazy; for the first offender.

⁶⁸² *Saññāṇam katvā*. An unusual idiom. Lit. “after preparing a recognition.”

Pācittiya #85: Entering a Village at the Wrong Time

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks, after entering a village at the wrong time⁶⁸³ and sitting in an assembly-hall, engaged in various kinds of animal talk⁶⁸⁴ – such as talk of kings, bandits, ministers, armies, dangers, battles, food, drink, clothing, beds, garlands, fragrances, relatives, vehicles, villages, towns, cities, countries, women, heroes, streets, wells, ghosts, [and] diversity; speculation about the world and the ocean; and talk of what does or does not exist. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives, after entering a village at the wrong time and sitting in an assembly-hall, will engage in various kinds of animal talk – such as talk of kings, bandits... and talk of what does or does not exist – just like sensualistic laypeople!”

Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks, after entering a village at the wrong time and sitting in an assembly-hall, will engage in various kinds of animal talk – such as talk of kings, bandits... and talk of what does or does not exist?” ... “Is it true that you, monks, after entering a village at the wrong time and sitting in an assembly-hall, engaged in various kinds of animal talk – such as talk of kings, bandits... and talk of what does or does not exist?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, after entering a village at the wrong time and sitting in an assembly-hall, will engage in various kinds of animal talk – such as talk of kings, bandits... and talk of what does or does not exist? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk enters a village at the wrong time: a Pācittiya.”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion, many monks were in the countryside among the Kosalans while going to Sāvatti. They approached a certain village in the evening. After seeing those monks, people said to them, “Enter, Bhante.” Then those monks, [thinking] “Entering a village at the wrong time is opposed by the Blessed One,” regretfully, did not enter. Thieves robbed the monks. Then those monks, after going to Sāvatti, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow you to enter a village at the wrong time after asking an available⁶⁸⁵ monk. And thus, monks, you may recite this training-rule:

⁶⁸³ *Vikāla*. Between noon and the following dawn.

⁶⁸⁴ *Tiracchānakathā*.

⁶⁸⁵ *Santaṃ*. Lit. “existing.”

“If any monk enters a village at the wrong time without asking an available monk first: a Pācittiya.”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion, a certain monk was bitten by a snake. A certain [other] monk, [thinking] “I will bring fire,” went to a village. Then that monk, [thinking] “Entering a village at the wrong time is opposed by the Blessed One,” regretfully, did not enter.. they reported this matter to the Blessed One. Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow you to enter a village at the wrong time without asking an available monk first when there is something suitably urgent to be done. And thus, monks, you may recite this training-rule:

“If any monk enters a village at the wrong time without asking an available monk first, except when there is something suitably urgent to be done: a Pācittiya.”

Any monk: ...

Available: It is possible to enter after asking a monk.

Not available: It is not possible to enter after asking a monk.

Wrong time: [From] when midday has passed until dawn is rising.

Enters a village: For one stepping over the boundary of an enclosed village: a Pācittiya offense. For one entering the vicinity of an unenclosed village: a Pācittiya offense.

Except when there is something suitably urgent to be done: Having set aside something suitably urgent to be done.

Perceiving it as the wrong time when it is the wrong time, one enters a village without asking an available monk first, except when there is something suitably urgent to be done: a Pācittiya offense.

In doubt when it is the wrong time...: a Pācittiya offense.

Perceiving it as the [right] time when it is the wrong time...: a Pācittiya offense.

Perceiving it as the wrong time when it is the right time: a Dukkaṭa offense.

In doubt when it is the right time: a Dukkaṭa offense.

Perceiving it as the [right] time when it is the [right] time: non-offense.

Non-offense[s]: When there is something suitably urgent to be done; one enters after asking an available monk first; when there is no monk available, one enters without asking first; one goes between monasteries; one goes to the nuns' residence; one goes to a sectarian's sleeping-place; one goes while walking back; there is a road through a village; when there is misfortune; for one who is crazy; for the first offender.

Pācittiya #86: Making an Ivory Needle-case

On this occasion the Buddha, the Blessed One, was dwelling among the Sakyans, at Kapilavatthu, in the banyan park. Furthermore, on this occasion, the monks were invited by a certain ivory-worker: “Any gentleman who needs a needle-case, I [will provide] with a needle-case.” Furthermore, on this occasion, many monks indicated [a need for] a needle-case. Those who had small needle-cases indicated [a need for] large needle-cases. Those who had large needle-cases indicated [a need for] small needle-cases. Then that ivory-worker, as he was making many needle-cases for monks, was not able to make other property for sale; he could not keep himself going; his children and wife were deprived. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will indicate many needle-cases without knowing the [right] amount? As he is making many needle-cases for them, he is not able to make other property for sale, he cannot keep himself going, [and] his children and wife are deprived.” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will indicate many needle-cases without knowing the [right] amount?” ... “Is it true that you, monks, indicated many needle-cases without knowing the [right] amount?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will indicate many needle-cases without knowing the [right] amount? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk causes a needle-case to be made out of bone, ivory, or horn: a Pācittiya that requires breaking [the needle-case].”

Any monk: ...

Bone: Any kind of bone.

Ivory: This refers to elephant-tusk⁶⁸⁶.

Horn: Any kind of horn.

Causes to be made: For the act of making or causing to be made: a Dukkaṭa. When it has been obtained: after breaking it, a Pācittiya is to be acknowledged.

Unfinished by oneself, completed by oneself: a Pācittiya offense.

Unfinished by oneself, completed by another: a Pācittiya offense.

Unfinished by another, completed by oneself: a Pācittiya offense.

Unfinished by another, completed by another: a Pācittiya offense.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.

After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

⁶⁸⁶ *Hatthidanta*. Lit. “elephant-tooth.”

Non-offense[s]: A block; a tinderbox; a buckle; an ointment-pot; an ointment-applicator; a tool-handle; a water-wiper; for one who is crazy; for the first offender.

Pācittiya #87: Making an Oversized Bed or Seat

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son was sleeping on a lofty bed. Then the Blessed One, while visiting sleeping-places and sitting-places along with a large number of monks, approached Venerable Upananda the Sakyan-son's residence. Venerable Upananda the Sakyan-son saw the Blessed One coming from afar. After seeing the Blessed One, he said, “Bhante, may the Blessed One come to me, may he see my sleeping-place.” Then the Blessed One, after turning back from that, addressed the monks: “Monks, a foolish man can be known from his abode⁶⁸⁷.” Then the Blessed One, after reprimanding Venerable Upananda the Sakyan-son in various ways... “And thus, monks, you may recite this training-rule:

“A new bed or seat being made by a monk is to be made eight finger-breadths [tall], using the Sugata-fingerbreadth⁶⁸⁸, except for [above] the base of the frame. For one who exceeds that: a Pācittiya that requires cutting [it to the allowed size].”

New: This refers to when construction is undertaken.

Bed: Four [kinds of] beds: long; slatted; with carved feet;⁶⁸⁹ with detachable feet.

Seat: Four [kinds of] seats: long; slatted; with carved feet; with detachable feet.

Being made: Making or causing to make.

It is to be made eight finger-breadths [tall], using the Sugata-fingerbreadth, except for [above] the bottom edge of the frame: Having set aside the base of the frame, for the act of making or causing to be made in excess of that: a Dukkaṭa. When it has been obtained: after cutting it, a Pācittiya is to be acknowledged.

Unfinished by oneself, completed by oneself: a Pācittiya offense.
Unfinished by oneself, completed by another: a Pācittiya offense.
Unfinished by another, completed by oneself: a Pācittiya offense.
Unfinished by another, completed by another: a Pācittiya offense.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.
After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

⁶⁸⁷ *Āsaya*. This can also mean “inclination” or “aspiration.”

⁶⁸⁸ The Sugata measures, used in this rule and the following rules, are never specifically defined in the Canon. As the Buddha was referred to as “Sugata,” one common belief is that they referred to the dimensions of the Buddha's body; thus a “Sugata-fingerbreadth” is the width of one of the Buddha's fingers. For an analysis of some of the controversies around this issue see BMC1 Appendix.

⁶⁸⁹ *Masāraka, bundikābaddha, kuḷīrapādaka*. These first three terms are of uncertain meaning.

Non-offense[s]: One makes it the [allowed] size; one makes it smaller; after obtaining [an item] made by another in excess of the [allowed] size, one uses it after cutting it [to the allowed size]; for one who is crazy; for the first offender.

Pācittiya #88: Making a Bed or Seat Covered in Cotton

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks were causing beds and chairs to be made that were covered with cotton. People who were visiting the monastery, after seeing this, denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will cause beds and chairs to be made that are covered with cotton – just like sensualistic laypeople!” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will cause beds and chairs to be made that are covered with cotton?” ... “Is it true that you, monks, caused beds and chairs to be made that were covered with cotton?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will cause beds and chairs to be made that are covered with cotton? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk causes a bed or chair to be made that is covered with cotton: a Pācittiya that requires tearing off [the cotton].”

Any monk: ...

Bed: Four [kinds of] beds: long; slatted; with carved feet;⁶⁹⁰ with detachable feet.

Seat: Four [kinds of] seats: long; slatted; with carved feet; with detachable feet.

Cotton: Three [kinds of] cotton: tree-cotton, vine-cotton, grass-cotton.

Causes to be made: For the act of making or causing to be made: a Dukkaṭa. When it has been obtained: after tearing off [the cotton], a Pācittiya is to be acknowledged.

Unfinished by oneself, completed by oneself: a Pācittiya offense.

Unfinished by oneself, completed by another: a Pācittiya offense.

Unfinished by another, completed by oneself: a Pācittiya offense.

Unfinished by another, completed by another: a Pācittiya offense.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.

After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

Non-offense[s]: A bandage; a belt; a shoulder-strap; a bowl-bag; a water-strainer; one makes a pillow⁶⁹¹; after obtaining [an item] made by another, one uses it after tearing off [the cotton]; for one who is crazy; for the first offender.

⁶⁹⁰ *Masāraka, bundikābaddha, kuḷīrapādaka.* These first three terms are of uncertain meaning.

⁶⁹¹ *Bimbohanam.*

Pācittiya #89: Making an Oversized Sitting-Cloth

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a sitting-cloth had been allowed for monks by the Blessed One. [Some] group-of-six monks, [thinking] “A sitting-cloth is allowed by the Blessed One,” kept oversized⁶⁹² sitting-cloths. They hung down both the front and back of beds and seats. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will keep oversized sitting-cloths?” ... “Is it true that you, monks, kept oversized sitting-cloths?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will keep oversized sitting-cloths? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“A sitting-cloth being made by a monk is to be made the [right] size. Here the [right] size is this: Two spans long, one-and-a-half spans wide, using the sugata-span. For one who exceeds that: a Pācittiya that requires cutting [it to the allowed size].”

And thus this training-rule was designated for the monks by the Blessed One.

There was a [later] occasion [involving] Venerable Udāyin, who had a large body. After placing [his] sitting-cloth in front of the Blessed One, he stretched it out on all sides and sat. Then the Blessed One said to Venerable Udāyin, “Udāyin, why do you stretch out [your] sitting-cloth on all sides, like an old sword-sheath?”⁶⁹³ “Bhante, it is because the sitting-cloth allowed for monks by the Blessed One is too small.” Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow a border one span [wide] for a sitting-cloth. And thus, monks, you may recite this training-rule:

“A sitting-cloth being made by a monk is to be made the [right] size. Here the [right] size is this: Two spans long, one-and-a-half spans wide, with a border one span [wide], using the Sugata-span. For one who exceeds that: a Pācittiya that requires cutting [it to the allowed size].”

Sitting cloth: This refers to [a cloth] with a border.

Being made: One making it or causing it to be made is to have it made the [right] size. Here the [right] size is this: Two spans long, one-and-a-half spans wide, with a border one span [wide], using the Sugata-span. After exceeding that, for the act of making or causing to make: a Dukkāṭa. When it has been obtained: after cutting it, a Pācittiya is to be acknowledged.

Unfinished by oneself, completed by oneself: a Pācittiya offense.

⁶⁹² *Appamāṇika*. Usually rendered “immeasurable,” “boundless,” or “infinite.”

⁶⁹³ *Asikoṭṭha*. Perhaps sword-sheaths at the time were commonly made from flexible or elastic materials.

Unfinished by oneself, completed by another: a Pācittiya offense.
Unfinished by another, completed by oneself: a Pācittiya offense.
Unfinished by another, completed by another: a Pācittiya offense.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.
After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

Non-offense[s]: One makes it the [allowed] size; one makes it smaller; after obtaining [an item] made by another in excess of the [allowed] size, one uses it after cutting it [to the allowed size]; one makes a canopy, ground-sheet, screen, mattress, or pillow; for one who is crazy; for the first offender.

Pācittiya #90: Making an Oversized Bandage

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a rash-covering cloth⁶⁹⁴ had been allowed for monks by the Blessed One. [Some] group-of-six monks, [thinking] “A rash-covering cloth is allowed by the Blessed One,” wore oversized rash-covering cloths. They wandered about with the cloths dragging [on the ground] in front and behind them. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will wear oversized rash-covering cloths?” ... “Is it true that you, monks, wore oversized rash-covering cloths?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will wear oversized rash-covering cloths? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“A rash-covering cloth being made by a monk is to be made the [right] size. Here the [right] size is this: Four spans long, two spans wide, using the Sugata-span. For one who exceeds that: a Pācittiya that requires cutting [it to the allowed size].”

Rash-covering cloth: For the purpose of covering an affliction below the navel and above the knees, [such as a] rash, boil, discharge, or large scab.

Being made: One making it or causing it to be made is to have it made the [right] size. Here the [right] size is this: Four spans long, two spans wide, using the Sugata-span. After exceeding that, for the act of making or causing to make: a Dukkaṭa. When it has been obtained: after cutting it, a Pācittiya is to be acknowledged.

Unfinished by oneself, completed by oneself: a Pācittiya offense.
Unfinished by oneself, completed by another: a Pācittiya offense.
Unfinished by another, completed by oneself: a Pācittiya offense.
Unfinished by another, completed by another: a Pācittiya offense.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.
After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

Non-offense[s]: One makes it the [allowed] size; one makes it smaller; after obtaining [an item] made by another in excess of the [allowed] size, one uses it after cutting it [to the allowed size]; one makes a canopy, ground-sheet, screen, mattress, or pillow; for one who is crazy; for the first offender.

⁶⁹⁴ *Kaṇḍuppaṭicchādim*. Lit. “itch-cover.”

Pācittiya #91: Making an Oversized Rain-cloth

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a rain-cloth⁶⁹⁵ had been allowed for monks by the Blessed One. [Some] group-of-six monks, [thinking] “A rain-cloth is allowed by the Blessed One,” wore oversized rain-cloths. They wandered about with the cloths dragging [on the ground] in front and behind them. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will wear oversized rain-cloths?” ... “Is it true that you, monks, wore oversized rain-cloths?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will wear oversized rain-cloths? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“A rain-cloth being made by a monk is to be made the [right] size. Here the [right] size is this: Six spans long, two-and-a-half spans wide, using the Sugata-span. For one who exceeds that: a Pācittiya that requires cutting [it to the allowed size].”

Rain-cloth: For the four months of the rainy season.

Being made: One making it or causing it to be made is to have it made the [right] size. Here the [right] size is this: Six spans long, two-and-a-half spans wide, using the Sugata-span. After exceeding that, for the act of making or causing to make: a Dukkaṭa. When it has been obtained: after cutting it, a Pācittiya is to be acknowledged.

Unfinished by oneself, completed by oneself: a Pācittiya offense.
Unfinished by oneself, completed by another: a Pācittiya offense.
Unfinished by another, completed by oneself: a Pācittiya offense.
Unfinished by another, completed by another: a Pācittiya offense.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.
After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

Non-offense[s]: One makes it the [allowed] size; one makes it smaller; after obtaining [an item] made by another in excess of the [allowed] size, one uses it after cutting it [to the allowed size]; one makes a canopy, ground-sheet, screen, mattress, or pillow; for one who is crazy; for the first offender.

⁶⁹⁵ *Vassikasāṭṭikā*. This was allowed so that monks could bathe in the rain wearing a “rain-cloth” rather than nothing at all.

Pācittiya #92: Making an Oversized Robe

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Nanda, the Blessed One's cousin⁶⁹⁶, was shapely, attractive, pleasant, and four finger-breadths shorter than the Blessed One. He wore a robe the size of the Sugata's robe. Senior monks saw Venerable Nanda coming from afar. After seeing him, [thinking] “The Blessed One comes,” they rose from their seats. When they realized who had arrived, they denounced, criticized, and castigated: “How is it that Venerable Nanda will wear a robe the size of the Sugata's robe?” ... “Is it true that you, Nanda, wore a robe the size of the Sugata's robe?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, Nanda, will wear a robe the size of the Sugata's robe? This is not, Nanda, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk causes a robe to be made the size of the Sugata's robe or larger: a Pācittiya that requires cutting [it to the allowed size]. Here this is the size of the Sugata's robe for the Sugata: Nine spans long, six spans wide, using the Sugata-span. This is the size of the Sugata's robe for the Sugata.”

Any monk: ...

The size of the Sugata's robe: Nine spans long, six spans wide, using the Sugata-span.

Causes to be made: For the act of making or causing to make: a Dukkaṭa. When it has been obtained: after cutting it, a Pācittiya is to be acknowledged.

Unfinished by oneself, completed by oneself: a Pācittiya offense.
Unfinished by oneself, completed by another: a Pācittiya offense.
Unfinished by another, completed by oneself: a Pācittiya offense.
Unfinished by another, completed by another: a Pācittiya offense.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.
After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

Non-offense[s]: One makes it smaller; after obtaining [a robe] made by another, one uses it after cutting it [to the allowed size]; one makes a canopy, ground-sheet, screen, mattress, or pillow; for one who is crazy; for the first offender.

⁶⁹⁶ *Mātucchāputta*. Lit. “Son of [his] mother's sister.”

[Questioning]

Venerables, the ninety-two cases [requiring] confession have been recited.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.

Pāṭidesaniya

Pāṭidesaniya #1: Eating Food Received from a Nun

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain nun went for alms in Sāvatti. When it was time to walk back, she saw a certain monk. She said, "Come, Sir, receive alms." [Saying] "Very good, Sister," he took all [of her food]. When [noon-]time approached she was not able to go for alms, and was deprived of a meal. Then that nun, on a second day... on a third day as well, went for alms in Sāvatti. When it was time to walk back, she saw that monk, and said, "Come, Sir, receive alms." [Saying] "Very good, Sister," he took all [of her food]. When [noon-]time approached she was not able to go for alms, and was deprived of a meal. Then on the fourth day, that nun was shaking as she walked along the road. A wealthy householder coming the other direction in a chariot said to that nun, "Go away, Lady." Turning aside, she fell down right there. The wealthy householder asked that nun for forgiveness: "Forgive me, Lady, I made you fall." "Householder, you did not make me fall. Rather it is just that I am weak." "Lady, why are you weak?" Then that nun reported this matter to the wealthy householder. The wealthy householder, after leading that nun to [his] house and feeding her, denounced, criticized, and castigated: "How is it that the Auspicious Ones will receive food⁶⁹⁷ from a nun's hand? Acquisition is difficult for women."

Monks heard of that wealthy householder - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that a monk will take food from a nun's hand?" ... "Is it true that you, monks, received food from a nun's hand?" "It is true, Blessed One." "A relative of yours, monk, or a non-relative?" "A non-relative, Blessed One." "Foolish man! A non-relative does not know what is suitable or unsuitable, good or bad, for a non-relative. How is it that you, foolish man, will receive food from a nun's hand? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk consumes or eats a consumable or edible after receiving it from the hand of an unrelated nun who has entered among houses⁶⁹⁸, it is to be acknowledged by that monk: 'Venerable, I have performed a blameworthy and inappropriate act that is to be acknowledged. I acknowledge it.'"

Any monk: ...

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

⁶⁹⁷ *Āmisa*. Lit. "meat."

⁶⁹⁸ *Antaraghara*. This can mean either "within a house" or "between houses." In this case it appears that both are relevant.

Nun: Ordained by both Saṅghas.

Among houses: A street, an alley, a crossroads, a house.

Consumable: Five [kinds of] food – setting aside night-time, seven-day, and life-time items, the rest is called “consumable.”

Edible: Five [kinds of] food – grain, *kummāsa*, roasted grain-meal, fish, meat.

[Thinking] “I will consume, I will eat” one receives: a Dukkaṭa offense. For each ingestion: a Pāṭidesanīya offense.

Perceiving her as unrelated when she is unrelated, one consumes or eats a consumable or edible after receiving it from the hand of an unrelated nun who has entered among houses: a Pāṭidesanīya offense.

In doubt when she is unrelated...: a Pāṭidesanīya offense.

Perceiving her as related when she is unrelated...: a Pāṭidesanīya offense.

One receives a night-time, seven-day, [or] life-time item for the sake of food: a Dukkaṭa offense.

For each ingestion: a Dukkaṭa offense.

One receives a consumable or edible from the hand of a one-side-ordained nun, [thinking] “I will consume, I will eat”: a Dukkaṭa offense.

For each ingestion: a Dukkaṭa offense.

Perceiving her as unrelated when she is related: a Dukkaṭa offense.

In doubt when she is related: a Dukkaṭa offense.

Perceiving her as related when she is related: non-offense.

Non-offense[s]: From a relative; she causes to give, she does not give; she gives by depositing it nearby; within a monastery; at a nun's residence; at a sectarian's residence; while walking back; she gives after taking [the food] out of the village; she gives a night-time, seven-day, [or] life-time item, [saying/thinking] “Eat this when there is a reason”; from a female trainee; from a female novice; for one who is crazy; for the first offender.

Pāṭidesaniya #2: Eating a Meal Directed by a Nun

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding-ground. Furthermore, on this occasion, [some] monks ate by invitation among [lay] families. Group-of-six nuns were standing [there], directing [food] to group-of-six monks: “Give soup here, give rice here.” The group-of-six monks ate as much as they needed. Other monks did not eat as they considered appropriate. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will not prevent nuns from directing [food distribution]?” ... “Is it true that you, monks, did not prevent nuns from directing [food distribution]?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will not prevent nuns from directing [food distribution]? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“When monks eat by invitation among [lay] families, if a nun is standing there directing [food distribution], [saying] 'Give soup here, give rice here,' that nun is to be dismissed by the monks, [saying] 'Sister, leave while the monks eat.' If not even one monk speaks in response to that nun to dismiss her, [saying] 'Sister, leave while the monks eat,' it is to be acknowledged by those monks: 'Venerable, we have performed a blameworthy and inappropriate act that is to be acknowledged. We acknowledge it.'”

When monks eat by invitation among [lay] families: Four [kinds of] families – *khattiya* family, *brahmin* family, *vessa* family, *sudda* family.

Eat by invitation: One eats when invited to a meal [consisting of] any of the five kinds of edibles.

Nun: Ordained by both Saṅghas.

Directing: Based on friendship, acquaintance, devotion, having the same preceptor, [or] having the same teacher, [she says] “Give soup here, give rice here.” This is called “directing.”

By those monks: By the monks who are eating.

That nun: The nun who is directing.

That nun is to be dismissed by the monks, [saying] “Sister, leave while the monks eat.” When she has not been dismissed by even one monk, one receives [food], [thinking] “I will consume, I will eat”: a Dukkaṭa offense. For each ingestion: a Pāṭidesaniya offense.

Perceiving her as fully ordained when she is fully ordained, one does not prevent her from directing: a Pāṭidesaniya offense.

In doubt when she is fully ordained...: a Pāṭidesaniya offense.

Perceiving her as unordained when she is fully ordained...: a Pāṭidesanīya offense.

One does not prevent a one-side-ordained nun from directing: a Dukkaṭa offense.

Perceiving her as fully ordained when she is unordained: a Dukkaṭa offense.

In doubt when she is unordained: a Dukkaṭa offense.

Perceiving her as unordained when she is unordained: non-offense.

Non-offense[s]: She causes food to be given to herself, she does not give; she gives food to others, she does not cause to give; what was not given she causes to be given; where [food] was not given she causes it to be given; she causes [food] to be given equally to everyone; a female trainee directs; a female novice directs; having set aside the five [kinds of] edibles everything else is a non-offense; for one who is crazy; for the first offender.

Pāṭidesaniya #3: Receiving Food From Overly Generous Lay Supporters

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain family in Sāvatti was pious⁶⁹⁹ in both ways. Its faith increased and its wealth decreased. Before their meal, all the food that had come to that family was first offered to monks; sometimes they were left with nothing to eat. People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will receive without knowing the [right] amount? After giving to them, these [people] are left with nothing to eat!" Monks heard of those people - denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: "Monks, when faith increases and wealth decreases for a family, I allow [you] to give a trainee⁷⁰⁰-designation to such a family, using an action with the notification as the second [statement]. And thus, monks, it is to be given: The Saṅgha is to be notified by an experienced, competent monk -

"Bhantes, may the Saṅgha hear me. For the family named such-and-such, faith increases and wealth decreases. When the Saṅgha is ready, the Saṅgha may give a trainee-designation to the Such-name Family. This is the notification.

"Bhantes, may the Saṅgha hear me. For the family named such-and-such, faith increases and wealth decreases. The Saṅgha gives a 'trainee-designation' to the Such-name Family. Any Venerable who approves of giving a trainee-designation to the Such-name Family may be silent; whoever does not approve may speak.

"A trainee-designation has been given to the family named such-and-such by the Saṅgha. The Saṅgha approves, therefore it is silent; thus do I hold it."

And thus, monks, you may recite this training rule:

"There are families which are considered trainees. If any monk consumes or eats a consumable or edible after receiving it with his own hand among such families, it is to be acknowledged by that monk: 'Venerable, I have performed a blameworthy and inappropriate act that is to be acknowledged. I acknowledge it.'"

And thus this training-rule was designated for the monks by the Blessed One.

⁶⁹⁹ *Pasanna*. This has two primary meanings - faithful/confident, and peaceful/joyous. Perhaps "in both ways" here means that both meanings are intended.

⁷⁰⁰ *Sekha* (or *sekkha*). While it is a popular belief that this word refers only to beings who have attained some degree of enlightenment, contexts such as this indicate that the word has a broader range of meaning.

On a [later] occasion there was a festival at Sāvatti. People fed monks after inviting them. That family also invited monks. The monks, regretfully, did not consent, [thinking] “It is opposed by the Blessed One to consume or eat a consumable or edible after receiving it with one's own hand among families designated as trainees.” They denounced, criticized, and castigated: “What is it about our way of life that the gentlemen do not receive from us?” Monks heard of those people – denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, when [you] have been invited, I allow [you] to consume or eat a consumable or edible after receiving it with your own hand from a family designated as trainees. And thus, monks, you may recite this training rule:

“There are families which are considered trainees. If any monk who has not been invited consumes or eats a consumable or edible after receiving it with his own hand among such families, it is to be acknowledged by that monk: ‘Venerable, I have performed a blameworthy and inappropriate act that is to be acknowledged. I acknowledge it.’”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion a certain monk was a frequent visitor of that family. Then that monk, after dressing in the morning and taking his bowl and robe, approached that family; after approaching, he sat on the designated seat. Furthermore, on this occasion, the monk was sick. Then those people said to that monk, “Eat, Bhante.” Then that monk, [thinking] “It is opposed by the Blessed One for one who has not been invited to consume or eat a consumable or edible after receiving it with one's own hand among families designated as trainees,” regretfully, did not accept. He was not able to go alms and was deprived of a meal. Then that monk, after going to the monastery, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow a sick monk to consume or eat a consumable or edible after receiving it with his own hand from a family designated as trainees. And thus, monks, you may recite this training rule:

“There are families which are considered trainees. If any monk who has not been invited and who is not sick consumes or eats a consumable or edible after receiving it with his own hand among such families, it is to be acknowledged by that monk: ‘Venerable, I have performed a blameworthy and inappropriate act that is to be acknowledged. I acknowledge it.’”

There are families which are considered trainees: A family for whom faith increases and wealth decreases [may be] considered trainees. For a family of this sort, a trainee-designation may be given by an action with the notification as the second [statement].

Any monk: ...

Among such families: Among the sort of families that are considered trainees.

Not invited: [A monk] has not been invited for today or tomorrow; [or] when he is entering the vicinity of a house, [a layperson] invites him - this is called "not invited."

Invited: [A monk] has been invited for today or tomorrow; [or] when he is not entering the vicinity of a house, [a layperson] invites him - this is called "invited."

Not sick: He is able to go for alms.

Sick: He is not able to go for alms.

Consumable: Five [kinds of] food - setting aside night-time, seven-day, and life-time items, the rest is called "consumable."

Edible: Five [kinds of] food - grain, *kummāsa*, roasted grain-meal, fish, meat.

When not invited and not sick, [thinking] "I will consume, I will eat," one receives [food]: a Dukkaṭa offense. For each ingestion: a Pāṭidesanīya offense.

Perceiving it as a [family with a] trainee-designation when it is a [family with a] trainee-designation, one who has not been invited and who is not sick consumes or eats a consumable or edible after receiving it with one's own hand: a Pāṭidesanīya offense. In doubt when it is a [family with a] trainee-designation...: a Pāṭidesanīya offense. Perceiving it as not a [family with a] trainee-designation when it is a [family with a] trainee-designation...: a Pāṭidesanīya offense.

One receives a night-time, seven-day, [or] life-time item for the sake of food: a Dukkaṭa offense.

For each ingestion: a Dukkaṭa offense.

Perceiving it as a [family with a] trainee-designation when it is not a [family with a] trainee-designation: a Dukkaṭa offense.

In doubt when it is not a [family with a] trainee-designation: a Dukkaṭa offense.

Perceiving it as not a [family with a] trainee-designation when it is not a [family with a] trainee-designation: non-offense.

Non-offense[s]: For one who has been invited; for one who is sick; one eats leftovers from an invited person or a sick person; alms of another are designated there; they give after taking it out of the house; a constant supply of food; a meal by ticket; on the fortnight; on the lunar observance day; on the first day of the fortnight; [a layperson] gives a night-time, seven-day, [or] life-time item, [saying] "Use [this] when there is a reason"; for one who is crazy; for the first offender.

Pāṭidesaniya #4: Receiving Food In a Dangerous Forest

On this occasion the Buddha, the Blessed One, was dwelling among the Sakyans, at Kapilavatthu, in the banyan park. Furthermore, on this occasion, [some] slaves of the Sakyans⁷⁰¹ were unrestrained. [Some] Sakyan women wished to prepare a meal at the [monastic] residences in the forest. The Sakyan slaves heard, “Apparently [some] Sakyan women wish to prepare a meal at the [monastic] residences in the forest.” They surrounded the road. The Sakyan women went towards the forest residences, bringing a variety of excellent food. The Sakyan slaves ambushed, robbed, and defiled the Sakyan women. The Sakyans attacked those thieves; after seizing them and their property, they denounced, criticized, and castigated: “How is it that the Auspicious Ones will not report that there are thieves living at the monastery?” Monks heard of those Sakyans - denouncing, criticizing, castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of the issue, on account of this incident, after giving a Dhamma talk, addressed the monks: “Therefore, monks, I will designate a training-rule for ten reasons: for the excellence of the Saṅgha... And thus, monks, you may recite this training rule:

“There are forest residences which are considered suspicious and dangerous. If any monk consumes or eats a consumable or edible after receiving it with his own hand within a monastery with residences of that sort without having previously made it known [as dangerous], it is to be acknowledged by that monk: ‘Venerable, I have performed a blameworthy and inappropriate act that is to be acknowledged. I acknowledge it.’”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion a certain monk at the forest residences was sick. People went to the forest residence, bringing consumables and edibles. Then those people said to that monk, “Eat, Bhante.” Then that monk, [thinking] “It is opposed by the Blessed One to consume or eat a consumable or edible after receiving it with one's own hand at forest residences,” regretfully, did not accept. He was not able to go for alms and was deprived of a meal. Then that monk reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of the issue, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow a sick monk to consume or eat a consumable or edible after receiving it with his own hand at a forest residence without having previously made it known [as dangerous]. And thus, monks, you may recite this training rule:

“There are forest residences which are considered suspicious and dangerous. If any monk who is not sick consumes or eats a consumable or edible after receiving it with his own hand in a monastery with residences of that sort without having previously made it known [as dangerous], it is to be acknowledged by that

⁷⁰¹ It is unclear whether the slaves were Sakyan, their owners were Sakyan, or both.

monk: 'Venerable, I have performed a blameworthy and inappropriate act that is to be acknowledged. I acknowledge it.'"

There are forest residences: It is called a "forest residence" when it is at least five hundred bow[-lengths distant from a village].⁷⁰²

Suspicious: At that monastery, the living-place, eating-place, standing-place, sitting-place, [or] reclining-place of bandits is seen.

Dangerous: People are seen to have been killed, robbed, [or] beaten by bandits at that monastery or in the vicinity of that monastery.

Any monk: ...

Residences of that sort: Residences like that.

Not made known: Made known for five⁷⁰³ is called "not made known." Made known except for the monastery and the monastery's vicinity is called "not made known."

Made known: After any woman or man comes to the monastery or the vicinity of the monastery, [saying] "Bhante, we will bring food for Such-name." If it is suspicious, one is to explain, "It is suspicious." If it is dangerous, one is to explain, "It is dangerous." If [that person] says "May it be so, Bhante, we will bring [anyway]," the thieves are to be told, "People are serving [us] here. Stand aside." When it is made known with regard to porridge, the ingredient[s] for that is brought: this is called "made known." When it is made known with regard to a meal, the ingredient[s] for that is brought: this is called "made known." When it is made known with regard to a consumable, the ingredient[s] for that is brought: this is called "made known." When it is made known with regard to a family, a person in that family brings consumable[s] or edible[s]: this is called "made known." When it is made known with regard to a village, a person in that village brings consumable[s] or edible[s]: this is called "made known." When it is made known with regard to a guild, a person in that guild brings consumable[s] or edible[s]: this is called "made known."

Consumable: Five [kinds of] food - setting aside night-time, seven-day, and life-time items, the rest is called "consumable."

Edible: Five [kinds of] food - grain, *kummāsa*, roasted grain-meal, fish, meat.

In a monastery: For an enclosed monastery, inside the monastery; for an unenclosed [monastery], in the vicinity.

Not sick: He is able to go for alms.

⁷⁰² This extended insertion is inferential.

⁷⁰³ *Pañcannaṃ paṭisaṃviditaṃ*. It is unclear what this refers to. It may be a reference to the "five hundred bow[-lengths]" mentioned above.

Sick: He is not able to go for alms.

When it has not been made known and one is not sick, [thinking] “I will consume, I will eat,” one receives [food]: a Dukkaṭa offense. For each ingestion: a Pāṭidesaniya offense.

Perceiving it as not made known when it is not made known, one consumes or eats a consumable or edible after receiving it with one's own hand in a monastery: a Pāṭidesaniya offense.

In doubt when it is not made known...: a Pāṭidesaniya offense.

Perceiving it as made known when it is not made known...: a Pāṭidesaniya offense.

One receives a night-time, seven-day, [or] life-time item for the sake of food: a Dukkaṭa offense.

For each ingestion: a Dukkaṭa offense.

Perceiving it as not made known when it is made known: a Dukkaṭa offense.

In doubt when it is made known: a Dukkaṭa offense.

Perceiving it as made known when it is made known: non-offense.

Non-offense[s]: When it is made known; for one who is sick; one eats the leftovers from when it was made known or of one who is sick; after receiving outside the monastery, one eats inside the monastery; one eats a root, bark, leaf, flower, or fruit that grew there; one uses a night-time, seven-day, [or] life-time item when there is a reason; for one who is crazy; for the first offender.

[Questioning]

Venerables, the four cases [requiring] acknowledgement have been recited.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.

Sekhiya

Sekhiya #1

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks wore⁷⁰⁴ [their lower robes] hanging down in the front and back. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will wear [their lower robes] hanging down in the front and back, just like sensualistic laypeople?” Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will wear [their lower robes] hanging down in the front and back?” Then those monks, after reprimanding the group-of-six monks in various ways, reported this matter to the Blessed One. Then the Blessed One, account of this matter, on account of this incident, after assembling the community of monks, questioned the group-of-six monks: “Is it true that you, monks, wore [your lower robes] hanging down in the front and back?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will wear [your lower robes] hanging down in the front and back? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“I will wear [the lower robe] even all around: this training is to be done.”

[The lower robe] is to be worn even all around, with it covering the naval and the knees. If anyone wears [the lower robe] hanging down in the front or back out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #2

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks wrapped⁷⁰⁵ [their upper robes] hanging down in the front and back...

“I will wrap [the upper robe] even all around: this training is to be done.”

[The upper robe] is to be worn even all around, after making both edges even. If anyone wears [the upper robe] hanging down in the front or back out of disrespect: a Dukkaṭa offense.

⁷⁰⁴ *Nivāseti.*

⁷⁰⁵ *Pārupeti.*

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #3

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses after uncovering their bodies...

“I will go among houses well-covered: this training is to be done.”

One is to go among houses with [one's body] well-covered. If anyone goes among houses after uncovering their body out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #4

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses after uncovering their bodies...

“I will sit among houses well-covered: this training is to be done.”

One is to sit among houses with [one's body] well-covered. If anyone sits among houses after uncovering their body out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; for one who has gone to one's residence; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #5

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses playing with their hands and feet⁷⁰⁶...

“I will go among houses well-restrained: this training is to be done.”

One is to go among houses well-restrained. If anyone goes among houses playing with their hands and feet out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; for one who is crazy; for the first offender.

Sekhiya #6

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses playing with their hands and feet...

“I will sit among houses well-restrained: this training is to be done.”

One is to sit among houses well-restrained. If anyone sits among houses playing with their hands and feet out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; for one who is crazy; for the first offender.

Sekhiya #7

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses looking here and there...

“I will go among houses with eyes cast down: this training is to be done.”

One is to go among houses with eyes cast down, looking a yoke-length [ahead]. If anyone goes among houses looking here and there out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

⁷⁰⁶ *Haṭṭhampi pādampi kīlāpentā*. Lit. “making [their] hands and feet play.”

Sekhiya #8

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses looking here and there...

“I will sit among houses with eyes cast down: this training is to be done.”

One is to sit among houses with eyes cast down, looking a yoke-length [ahead]. If anyone sits among houses looking here and there out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #9

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses with [their robes] lifted up⁷⁰⁷...

“I will not go among houses with [my robes] lifted up: this training is to be done.”

One is not to go among houses with [one's robes] lifted up. If anyone goes among houses after lifting up [their robes] on one side or on both sides out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #10

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses with [their robes] lifted up...

⁷⁰⁷ There is nothing in the text to indicate what is being lifted up; thus this rule may not be about robes at all.

“I will not sit among houses with [my robes] lifted up: this training is to be done.”

One is not to sit among houses with [one's robes] lifted up. If anyone sits among houses after lifting up [their robes] on one side or on both sides out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; for one who has gone to one's residence; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #11

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses laughing loudly..

“I will not go among houses laughing loudly: this training is to be done.”

One is not to go among houses laughing loudly. If anyone goes among houses laughing loudly out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is something to be laughed at, one smiles; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #12

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses laughing loudly..

“I will not sit among houses laughing loudly: this training is to be done.”

One is not to sit among houses laughing loudly. If anyone sits among houses laughing loudly out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is something to be laughed at, one smiles; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #13

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses making a lot of loud noise...

“I will go among houses quietly⁷⁰⁸: this training is to be done.”

One is to go among houses quietly. If anyone goes among houses making a lot of loud noise out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #14

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses making a lot of loud noise...

“I will sit among houses quietly: this training is to be done.”

One is to sit among houses quietly. If anyone sits among houses making a lot of loud noise out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #15

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses swaying and drooping their bodies...

“I will not go among houses swaying [my] body: this training is to be done.”

One is not to go among houses swaying [one's] body. If anyone goes among houses swaying their body out of disrespect: a Dukkaṭa offense.

⁷⁰⁸ *Appasaddo*. Lit. “little noise.”

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #16

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses swaying and drooping their bodies...

“I will not sit among houses swaying [my] body: this training is to be done.”

One is not to sit among houses swaying [one's] body. If anyone sits among houses swaying their body out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; for one who has gone to one's residence; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #17

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses swaying and drooping their arms...

“I will not go among houses swaying [my] arms: this training is to be done.”

One is not to go among houses swaying [one's] arms. If anyone goes among houses swaying their arms out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #18

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses swaying and drooping their arms...

“I will not sit among houses swaying [my] arms: this training is to be done.”

One is not to sit among houses swaying [one's] arms. If anyone sits among houses swaying their arms out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; for one who has gone to one's residence; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #19

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses swaying and drooping their heads...

“I will not go among houses swaying [my] head: this training is to be done.”

One is not to go among houses swaying [one's] head. If anyone goes among houses swaying their head out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #20

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses swaying and drooping their heads...

“I will not sit among houses swaying [my] head: this training is to be done.”

One is not to sit among houses swaying [one's] head. If anyone sits among houses swaying their head out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; for one who has gone to one's residence; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #21

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses propped [up]⁷⁰⁹...

“I will not go among houses propped [up]: this training is to be done.”

One is not to go among houses propped [up]. If anyone goes among houses propped [up] out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #22

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses propped [up]...

“I will not sit among houses propped [up]: this training is to be done.”

One is not to sit among houses propped [up]. If anyone sits among houses propped [up] out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; for one who has gone to one's residence; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #23

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses after clothing their heads...

“I will not go among houses veiled: this training is to be done.”

⁷⁰⁹ *Khambhakata*. Lit. “with a prop made.” While this is sometimes believed to refer specifically to propping one's hand against one's hip, there is nothing in the text to indicate such a narrow range of meaning.

One is not to go among houses veiled. If anyone goes among houses veiled out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #24

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses after wrapping their heads...

“I will not sit among houses veiled: this training is to be done.”

One is not to sit among houses veiled. If anyone sits among houses veiled out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; for one who has gone to one's residence; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #25

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks went among houses crouching...

“I will not go among houses crouching: this training is to be done.”

One is not to go among houses crouching. If anyone goes among houses crouching out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #26

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks sat among houses with [knees] clasped...

“I will not sit among houses with [knees] clasped: this training is to be done.”

One is not to sit among houses with [knees] clasped. If anyone sits among houses with [one's knees] clasped with [one's] hands or with [one's knees] clasped with cloth out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; for one who has gone to one's residence; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #27

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks received almsfood unappreciatively, as if they wanted to throw it away...

“I will receive almsfood appreciatively: this training is to be done.”

One is to receive almsfood appreciatively. If anyone receives almsfood unappreciatively out of disrespect, as if one wants to throw it away: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #28

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks received almsfood looking here and there, they did not know when they were scattering [food] or going too far...

“I will receive almsfood percipient of the bowl: this training is to be done.”

One is to receive almsfood percipient of the bowl. If anyone receives almsfood looking here and there out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #29

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks, when receiving almsfood, received a lot of curry...

“I will receive almsfood with a proportionate amount of curry: this training is to be done.”

Curry: Two [kinds of] curry: lentil-curry, bean-curry. One is to receive almsfood with a proportionate amount of curry - [the amount that] can be carried in [one] hand. If anyone receives a lot of curry out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; taste by taste; for one who has been invited by relatives; for the sake of another; by means of one's own wealth; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #30

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks made a heap when they received almsfood...

“I will receive almsfood level with the [bowl-]rim: this training is to be done.”

One is to receive almsfood level with the [bowl-]rim. If anyone makes a heap when receiving almsfood out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #31

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate almsfood unappreciatively, as if they did not want to eat...

“I will eat almsfood appreciatively: this training is to be done.”

One is to eat almsfood appreciatively. If anyone eats almsfood unappreciatively out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #32

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate almsfood looking here and there, they did not know when they were scattering [food] or going too far...

“I will eat almsfood percipient of the bowl: this training is to be done.”

One is to eat almsfood percipient of the bowl. If anyone eats almsfood looking here and there out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #33

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate almsfood after touching⁷¹⁰ it here and there...

“I will eat almsfood uninterruptedly: this training is to be done.”

One is to eat almsfood uninterruptedly. If anyone eats almsfood after touching it here and there out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; one touches it when giving it to another; one touches it when filling a container for another; when it is a special treat⁷¹¹; when there is misfortune; for one who is crazy; for the first offender.

⁷¹⁰ *Omasati*. An alternate reading - *omaddati* - can mean “pushing” or “pressing.” Either way it appears to refer to poking at one's food rather than eating continuously. The use of the absolute tense - “after touching” seems out of place here.

⁷¹¹ *Uttaribhaṅga*.

Sekhiya #34

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks, when eating almsfood, ate a lot of curry...

“I will eat almsfood with a proportionate amount of curry: this training is to be done.”

Curry: Two [kinds of] curry: lentil-curry, bean-curry. One is to eat almsfood with a proportionate amount of curry - [the amount that] can be carried in [one] hand. If anyone eats a lot of curry out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; taste by taste; for one who has been invited by relatives; for the sake of another; by means of one's own wealth; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #35

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate almsfood after pressing it into a little heap...

“I will not eat almsfood after pressing it into a little heap: this training is to be done.”

One is not to eat almsfood after pressing it into a little heap. If anyone eats almsfood after pressing it into a little heap out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is a little bit left, one eats it after collecting it and pressing it together; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #36

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks concealed curry and condiment with rice, out of a desire [to get] more...

“I will not conceal curry or condiment with rice out of a desire [to get] more: this training is to be done.”

One is not to conceal curry or condiment with rice out of a desire [to get] more. If anyone conceals curry or condiment with rice out of a desire [to get] more out of disrespect: a Dukkata offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; the patrons give after concealing; not out of a desire [to get] more; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #37

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate after indicating curry and rice for their own benefit. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will eat after indicating curry and rice for their own benefit? For whom is a nice thing not pleasing?” Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will eat after indicating curry and rice for their own benefit?” ... “Is it true that you, monks, ate after indicating curry and rice for your own benefit?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will eat after indicating curry and rice for your own benefit? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“I will not eat after indicating curry or rice for my own benefit: this training is to be done.”

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion [some] monks were sick. Monks who inquire after the sick said to the sick monks, “Venerable, perhaps it is bearable, perhaps one can keep going?” “Venerable, previously we ate curry and rice after indicating it for our own benefit, and because of that there was comfort for us. Now, however, [thinking] 'It is opposed by the Blessed One,' regretfully, we do not indicate; and because of that there is no comfort for us.” They reported this matter to the Blessed One... “Monks, I allow a sick monk to indicate curry and rice for his own benefit. And thus, monks, you may recite this training-rule:

“When not sick, I will not eat after indicating curry or rice for my own benefit: this training is to be done.”

When not sick, one is not to eat after indicating curry or rice for one's own benefit. If anyone who is not sick eats after indicating curry or rice for their own benefit out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; for one who has been invited by relatives; for the sake of another; by means of one's own wealth; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #38

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks looked at another's bowl seeking [a reason] to find fault...

“I will not look at another's bowl seeking [a reason] to find fault: this training is to be done.”

One is not to look at another's bowl seeking [a reason] to find fault. If anyone looks at another's bowl seeking [a reason] to find fault out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; [thinking] “I will give” or “I will cause to give” one looks; for one who is not seeking a reason to complain; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #39

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks made large mouthful[s]...

“I will not make an excessively large mouthful: this training is to be done.”

One is not to make an excessively large mouthful. If anyone makes an excessively large mouthful out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when it is a solid food; when it is any kind of fruit; when it is a special treat; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #40

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks made oblong morsel[s]...

“I will make well-rounded morsels: this training is to be done.”

One is to make a well-rounded morsel. If anyone makes an oblong morsel out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when it is a solid food; when it is any kind of fruit; when it is a special treat; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #41

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks opened their mouth when a mouthful [of food] had not been brought to it...

“I will not open my mouth when a mouthful [of food] has not been brought to it: this training is to be done.”

One is not to open one's mouth when a mouthful [of food] has not been brought to it. If anyone opens their mouth when a mouthful [of food] has not been brought to it out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #42

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks pressed their entire hand against their mouth⁷¹² while eating...

“I will not press my entire hand against my mouth while eating: this training is to be done.”

⁷¹² “Mouth” is in the locative case in the Pāli text, which indicates location of activity and affords a wide range of possible renderings: at, on, in, around, about, etc. Due to the extreme physical difficulties involved in placing one's entire hand *inside* one's mouth, most likely the locative case here indicates one of the other meanings, such as “on” or “against.”

One is not to press one's entire hand against one's mouth while eating. If anyone presses their entire hand against their mouth while eating out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #43

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks spoke with their mouths full of food...

“I will not speak with my mouth full of food: this training is to be done.”

One is not to speak with one's mouth full of food. If anyone speaks with one's mouth full of food out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #44

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate tossing up lumps of food...

“I will not eat tossing up lumps of food: this training is to be done.”

One is not to eat tossing up lumps of food. If anyone eats tossing up lumps of food out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when it is a solid food; when it is any kind of fruit; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #45

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate biting off mouthfuls...

“I will not eat biting off mouthfuls: this training is to be done.”

One is not to eat biting off mouthfuls. If anyone eats biting off mouthfuls out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when it is a solid food; when it is any kind of fruit; when it is a special treat; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #46

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate puffing out [their cheeks]...

“I will not eat puffing out [my cheeks]: this training is to be done.”

One is not to eat puffing out one's cheeks. If anyone eats puffing out their cheeks out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when it is any kind of fruit; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #47

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate shaking [food] off their hands...

“I will not eat shaking [food] off my hand: this training is to be done.”

One is not to eat shaking [food] off one's hand. If anyone eats shaking [food] off their hand out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when discarding rubbish one shakes [it] off one's hand; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #48

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate scattering rice...

“I will not eat scattering rice: this training is to be done.”

One is not to eat scattering rice. If anyone eats scattering rice out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when discarding rubbish, rice is [also] discarded; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #49

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate sticking out their tongues...

“I will not eat sticking out my tongue: this training is to be done.”

One is not to eat sticking out one's tongue. If anyone eats sticking out the tongue out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when discarding rubbish rice is [also] discarded; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #50

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate smacking their lips⁷¹³...

“I will not eat smacking my lips: this training is to be done.”

⁷¹³ *Capucapukāraka*. Lit. “Making a *capucapu* [sound].” *Capucapu* is onomatopoeic. Exactly what mastication activities generate a noise like “capu-capu” is left to the reader's investigation; “smacking one's lips” is merely one example.

One is not to eat smacking one's lips. If anyone eats smacking their lips out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #51

On this occasion the Buddha, the Blessed One, was dwelling at Kosambi, in Ghosita's park. Furthermore, on this occasion, a certain brahmin had prepared a milk-drink for the Saṅgha. Monks made a slurping sound⁷¹⁴ while drinking milk. A certain monk who used to be a dancer said, "I think this Saṅgha has become cooled." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that a monk will make a joke about the Saṅgha?" ... "Is it true that you, monk, made a joke about the Saṅgha?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will make a joke about the Saṅgha? This is not, foolish man, for the faith of the faithless... Monks, one is not to make a joke about the Buddha, Dhamma, or Saṅgha. If anyone makes one: a Dukkaṭa offense." Then the Blessed One, after reprimanding that monk in various ways... "And thus, monks, you may recite this training rule:

"I will not eat making a slurping sound: this training is to be done."

One is not to eat making a slurping sound. If anyone eats making a slurping sound out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #52

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate licking their hands...

"I will not eat licking my hands: this training is to be done."

One is not to eat licking one's hands. If anyone eats licking their hands out of disrespect: a Dukkaṭa offense.

⁷¹⁴ *Surusurukāraka*. As above.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #53

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate licking their bowls...

“I will not eat licking⁷¹⁵ my bowl: this training is to be done.”

One is not to eat licking one's bowl. If anyone eats licking their bowl out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when a little bit remains, after collecting it, one eats it after licking it up; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #54

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate licking their lips...

“I will not eat licking my lips: this training is to be done.”

One is not to eat licking one's lips. If anyone eats licking their lips out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #55

⁷¹⁵ *Nillehakam*. Lit. “licking” (*lehakam*) “down” (*nir*). *Lehakam* is from the verb *lihati*, which means “licks.” It does not mean “scrape.” The confusion between these words may be due to the phonetic similarity between *lihati* and *likhati* (“scratches”); however, the two words come from different roots and have no apparent etymological connection

On this occasion the Buddha, the Blessed One, was dwelling among the Bhaggans, at Crocodile Hill⁷¹⁶, in the deer park at Bhesakaḷā Grove. Furthermore, on this occasion, monks at the Red Lotus Palace received a carafe with food-covered hands. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will receive a carafe with food-covered hands, just like sensualistic laypeople?” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will receive a carafe with food-covered hands?” ... “Is it true that you, monks, received a carafe with food-covered hands?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will receive a carafe with food-covered hands? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“I will not receive a carafe with a food-covered hand: this training is to be done.”

One is not to receive a carafe with a food-covered hand. If anyone receives a carafe with a food-covered hand out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; [thinking] “I will wash it” or “I will cause it to be washed” one receives; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #56

On this occasion the Buddha, the Blessed One, was dwelling among the Bhaggans, at Crocodile Hill, in the deer park at Bhesakaḷā Grove. Furthermore, on this occasion, monks at the Red Lotus Palace discarded bowl-washing [water] which contained rice inside the house⁷¹⁷...

“I will not discard bowl-washing [water] which contains rice inside a house: this training is to be done.”

One is not to discard bowl-washing [water] which contains rice inside a house. If anyone discards bowl-washing [water] which contains rice inside a house out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; one discards it after removing it, after breaking it up, [by pouring it] into a [waste-]receptacle,

⁷¹⁶ *Sumsumāragiri.*

⁷¹⁷ *Antaraghare.* Usually translated as “among houses,” as in previous rules it appears to apply regardless of whether one is inside or outside of a building. However, the non-offense clause for this rule, “after taking it outside,” appears to indicate that in this case *antara* means more specifically “inside” or “within.”

or after taking it outside; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #57

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma to a person holding an umbrella. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will teach Dhamma to a person holding an umbrella?" ... "Is it true that you, monks, taught Dhamma to a person holding an umbrella?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will teach Dhamma to a person holding an umbrella? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"I will not teach Dhamma to a person holding an umbrella: this training is to be done."

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion some monks were hesitant to teach Dhamma to a sick person holding an umbrella. People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will not teach Dhamma to a sick person holding an umbrella?" Monks heard of those people - denouncing, criticizing, and castigating. Then they reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, addressed the monks: "Monks, I allow [you] to teach Dhamma to a sick person holding an umbrella. And thus, monks, you may recite this training-rule:

"I will not teach Dhamma to a person holding an umbrella who is not sick: this training is to be done."

Umbrella: Three [kinds of] umbrellas - a white umbrella, an umbrella made of rushes, a leaf-umbrella; bound in a circle, bound with slips of wood.

Dhamma: Spoken by the Buddha, by a disciple [of the Buddha], by a sage, [or] by a deva; connected with benefit, connected with Dhamma.

Teaches: One teaches by word - for each word: a Dukkaṭa offense. One teaches by syllable - for each syllable: a Dukkaṭa offense.

One is not to teach Dhamma to a person holding an umbrella who is not sick. If anyone teaches Dhamma to a person holding an umbrella who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #58

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma to a person holding a rod...

“I will not teach Dhamma to a person holding a rod who is not sick: this training is to be done.”

Rod: A rod is four hand[-spans] of an average person [in length]⁷¹⁸. Higher than that is not a rod, lower than that is not a rod.

One is not to teach Dhamma to a person holding a rod who is not sick. If anyone teaches Dhamma to a person holding a rod who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #59

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma to a person holding a blade...

“I will not teach Dhamma to a person holding a blade who is not sick: this training is to be done.”

Blade: A cutting⁷¹⁹-edge on one side [or] on both sides.

One is not to teach Dhamma to a person holding a blade who is not sick. If anyone teaches Dhamma to a person holding a rod who is not sick out of disrespect: a Dukkaṭa offense.

⁷¹⁸ *Majjhimassa purisassa catuhattho*. Lit. “Four hand[-spans] of a middle[-sized] person.” Assuming an average person's handspan to be 20cm, this would equal approximately 80cm. It is difficult to find any way to translate this as “two meters,” the measurement given in BMC, without substantially rewriting the sentence found in the text.

⁷¹⁹ *Paharaṇa*. Lit. “striking.”

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #60

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma to a person holding a weapon...

“I will not teach Dhamma to a person holding a weapon who is not sick: this training is to be done.”

Weapon: A bow or crossbow.

One is not to teach Dhamma to a person holding a weapon who is not sick. If anyone teaches Dhamma to a person holding a weapon who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #61

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma to a person wearing shoes...

“I will not teach Dhamma to a person wearing shoes who is not sick: this training is to be done.”

One is not to teach Dhamma to a person wearing shoes who is not sick. If anyone teaches Dhamma to a person wearing shoes who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #62

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma to a person wearing sandals...

“I will not teach Dhamma to a person wearing sandals who is not sick: this training is to be done.”

One is not to teach Dhamma to a person wearing sandals who is not sick. If anyone teaches Dhamma to a person wearing sandals who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #63

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma to a person in a vehicle...

“I will not teach Dhamma to a person in a vehicle who is not sick: this training is to be done.”

One is not to teach Dhamma to a person in a vehicle who is not sick. If anyone teaches Dhamma to a person in a vehicle who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #64

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma to a reclining person...

“I will not teach Dhamma to a reclining person who is not sick: this training is to be done.”

One is not to teach Dhamma to a reclining person who is not sick. If anyone teaches Dhamma to a reclining person who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #65

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma to a person sitting with their [knees] clasped...

“I will not teach Dhamma to a person sitting with their [knees] clasped who is not sick: this training is to be done.”

One is not to teach Dhamma to a person sitting with their [knees] clasped who is not sick. If anyone teaches Dhamma to a person sitting with their [knees] clasped who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #66

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma to a person with their head wrapped...

“I will not teach Dhamma to a person with their head wrapped who is not sick: this training is to be done.”

With their head wrapped: It is wrapped after causing the scalp⁷²⁰ to not be visible.

One is not to teach Dhamma to a person with their head wrapped who is not sick. If anyone teaches Dhamma to a person with their head wrapped who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; one teaches after causing the scalp to be revealed; when there is misfortune; for one who is crazy; for the first offender.

⁷²⁰ *Kesanta*. Lit. “hair-end.” An unusual idiom, appearing nowhere else in the Canon.

Sekhiya #67

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma to a person with their head veiled...

“I will not teach Dhamma to a person with their head veiled who is not sick: this training is to be done.”

With their head veiled: This refers to when they are clothed along with their head.⁷²¹

One is not to teach Dhamma to a person with their head covered who is not sick. If anyone teaches Dhamma to a person with their head covered who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; one teaches after causing the head to be revealed; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #68

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma while sitting on the ground to a person seated on a platform⁷²²...

“I will not teach Dhamma while sitting on the ground to a person seated on a platform who is not sick: this training is to be done.”

One is not to teach Dhamma while sitting on the ground to a person seated on a platform who is not sick. If anyone teaches Dhamma while sitting on the ground to a person seated on a platform who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #69

⁷²¹ The difference between this rule and the previous rule appears to be that in #66, a piece of cloth is wrapped only around the wearer's head; in #67, the same piece of cloth covers both head and body.

⁷²² *Āsana*. Lit. “sitting[-place].”

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma while sitting on a low seat to a person seated on a high seat... The Buddha, the Blessed One, reprimanded... After giving a Dhamma talk, he addressed the monks:

“Monks, in a previous time, the wife of a certain low-class man in Vārāṇasi was pregnant. Then, monks, she said to her husband, 'I am pregnant, young sir! I wish to eat a mango.' 'There is no mango, it is not the time for a mango.' 'If I do not get [one] I will die!' Furthermore, on that occasion, the king had a mango tree that was constantly in fruit. Then, monks, that low-class man approached that mango tree; after approaching and climbing that mango tree, he sat in hiding. Then, monks, the king approached that mango tree along with his brahmin prime minister; after approaching and sitting on a high seat, he learned a doctrine⁷²³. Then, monks, it occurred to that low-class man, 'How discordant with Dhamma this king is, since he will learn a religious teaching while sitting on a high seat. And this brahmin is also discordant with Dhamma, since while sitting on a low seat he will teach doctrine to someone on a high seat. And I am discordant with Dhamma, I who steal the king's mango on account of a woman's performance. All of this was done incorrectly!⁷²⁴ He fell down right there.

“Both do not understand the meaning, both do not see the Dhamma;
He who teaches doctrine, and he who learns [in a manner] discordant with Dhamma.
They have eaten rice and porridge sprinkled with pure meat;
Therefore I do not continue [to teach] Dhamma, the Dhamma glorified by noble ones;
Shame on the gain of wealth and the gain of fame, Brahmin!
Behavior which is in line with downfall⁷²⁵, or conduct that is discordant with Dhamma.
Go forth, Great Brahma, others are cooking for [your] hand;
Don't act discordant with Dhamma, like a broken stone jar.”

“Monks, then, also, it was displeasing to me to teach doctrine while sitting on a low seat to a person seated on a high seat. For what reason would it not be displeasing now to teach Dhamma while sitting on a low seat to a person seated on a high seat? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“I will not teach Dhamma while sitting on a low seat to a person seated on a high seat who is not sick: this training is to be done.”

One is not to teach Dhamma while sitting on a low seat to a person seated on a high seat who is not sick. If anyone teaches Dhamma while sitting on a low seat to a person seated on a high seat who is not sick out of disrespect: a Dukkāṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

⁷²³ *Manta*. In the Pāli canon this term has a broader meaning than its counterpart (*mantra*) does in current parlance, and can indicate advice or counsel as well as religious teachings or supernatural invocations.

⁷²⁴ *Sabbamidaṃ carimam̐ kataṃ*. A peculiar idiom. Lit. “All this was done last.”

⁷²⁵ *Vinipāta*. One of the epithets of hell in Buddhist cosmology.

Sekhiya #70

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma while standing to a person who was seated...

“I will not teach Dhamma while standing to a person who is seated who is not sick: this training is to be done.”

The Dhamma is not to be taught by a person who is standing to a person who is seated who is not sick. If anyone teaches Dhamma while standing to a person who is seated who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #71

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma while following to a person walking ahead [of them]...

“I will not teach Dhamma while following to a person who is walking ahead [of me]: this training is to be done.”

The Dhamma is not to be taught by a person who is following to a person who is walking ahead who is not sick. If anyone teaches Dhamma while following to a person who is walking ahead who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #72

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks taught Dhamma while not walking on a path to a person walking on a path...

“I will not teach Dhamma while not walking on a path to a person who is walking on a path: this training is to be done.”

The Dhamma is not to be taught by a person who is not walking on a path to a person who is walking on a path who is not sick. If anyone teaches Dhamma while not walking on a path to a person who is walking on a path who is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #73

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks excreted and urinated while standing...

“I will not excrete or urinate while standing when I am not sick: this training is to be done.”

One is not to excrete or urinate while standing when one is not sick. If anyone excretes or urinates while standing when one is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #74

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks excreted, urinated, and spat on crops...

“I will not excrete, urinate, or spit on crops when I am not sick: this training is to be done.”

One is not to excrete, urinate, or spit on crops when one is not sick. If anyone excretes, urinates, or spits on crops when one is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when it is done in [an area with] few crops, it spreads to crops; when there is misfortune; for one who is crazy; for the first offender.

Sekhiya #75

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks excreted, urinated, and spat in water..

“I will not excrete, urinate, or spit in water when I am not sick: this training is to be done.”

One is not to excrete, urinate, or spit in water when one is not sick. If anyone excretes, urinates, or spits in water when one is not sick out of disrespect: a Dukkaṭa offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is sick; when it is done on dry land, it spreads to water; when there is misfortune; for one who is crazy; for the first offender.

[Questioning]

Venerables, the seventy-five cases of training have been recited.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.

Settling of Issues

For the appeasement and settling of issues that have arisen:⁷²⁶

- 1) A verdict⁷²⁷ in the presence of [the accused] may be given.
- 2) A verdict [based on] memory may be given.
- 3) A verdict [based on] the absence of confusion may be given.
- 4) One may be made to act in accordance with what was acknowledged.
- 5) According to majority [vote].
- 6) Exacerbation of penalties.⁷²⁸
- 7) Covering [the issues as if] with grass.

[Questioning]

Venerables, the seven cases of [procedures for] settling issues have been recited.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.

Venerables, the introduction has been recited.

The four cases [causing] Pārājika have been recited.

The thirteen cases [causing] Saṅghādisesa have been recited.

The two indeterminate cases have been recited.

The thirty cases [requiring] relinquishment and confession have been recited.

The ninety-two cases [requiring] confession have been recited.

The four cases [requiring] acknowledgement have been recited.

The seventy-five cases of training have been recited.

The seven cases of [procedures for] settling issues have been recited.

This much comes in the scripture of the Blessed One, is included in the scripture, and comes at the fortnightly recitation. It is to be trained in here by everyone, using the [same] path, rejoicing together, and without disputing.

⁷²⁶ These seven procedures for dealing with issues are called *Adhikaraṇa-samathā*. Unlike the rest of the Pātimokkha rules, there is no analysis given here in the Mahā-Vibhaṅga. The analysis of these rules can be found in the Cūlavagga Samathakkhandha.

⁷²⁷ *Vinaya*. Here this word is used in its sense of “removal” - that is, removal of the issue by resolving it.

⁷²⁸ *Tassa-pāpiyyasikā*. Lit. “[Making it] worse for him.”