

## 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 Rains<sup>143</sup> 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 stubby<sup>144</sup>; 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

<sup>143</sup> *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.

<sup>144</sup> *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, plump<sup>145</sup>, 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 pale<sup>146</sup>, 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-butcher's 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 dying 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:

<sup>145</sup> *Pīṇindriya*. Lit. “swollen faculties”.

<sup>146</sup> *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 property<sup>147</sup> [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 copper<sup>148</sup> 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,<sup>149</sup> 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.”<sup>150</sup>

“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.

<sup>147</sup> *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.

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

<sup>149</sup> *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.

<sup>150</sup> 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-necks<sup>151</sup>, 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.”**

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<sup>151</sup> *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:** Jhāna<sup>152</sup>, 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<sup>153</sup>.

**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.<sup>154</sup>

**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,<sup>155</sup> 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."

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<sup>152</sup> 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.

<sup>153</sup> *Suññāgāre abhirati*. This is defined below as referring again to Jhāna.

<sup>154</sup> *Tisso vijjā*. More commonly known by the abbreviated term *tevijjā*.

<sup>155</sup> *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.<sup>156</sup>

**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.

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<sup>156</sup> *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.<sup>157</sup>

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.<sup>158</sup>

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

<sup>157</sup> *Vinidhāya diṭṭhiṃ*. Lit. “misplacing a viewpoint.”

<sup>158</sup> *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.<sup>159</sup> For one who does not recognize: a Thullaccaya offense.<sup>160</sup>

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.

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

<sup>160</sup> 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 knowledge<sup>161</sup> 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.”

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<sup>161</sup> *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 fetters<sup>162</sup> 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 telepathic<sup>163</sup> 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.”

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

<sup>163</sup> *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 disciples<sup>164</sup> 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 energy<sup>165</sup> 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 one<sup>166</sup>.” 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 person<sup>167</sup>.” 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.”

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

<sup>165</sup> *Vīriya*.

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

<sup>167</sup> *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 taints<sup>168</sup> 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.”

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<sup>168</sup> *Āsava*. Influx, outflux, effluent, pollutant, intoxicant, etc. The three *āsavas* usually identified in the Canon are ignorance, becoming, and sensuality; viewpoint[s] (*diṭṭhi*) 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 distress<sup>169</sup>. 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..."

<sup>169</sup> *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 Hārīka<sup>170</sup>, 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 Tapodā<sup>171</sup> [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

<sup>170</sup> 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.

<sup>171</sup> 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 imperturbable<sup>172</sup> 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.<sup>173</sup> Monks, Sobhita spoke truthfully. Monks, there is no offense for Sobhita.”

[Questioning]<sup>174</sup>

<sup>172</sup> *Āneñja*.

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

<sup>174</sup> 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 affiliation<sup>175</sup> 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.

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