

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 ministration 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 ministration²⁰⁶ 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 ministration in the presence of a woman, [saying] ‘Sister, this is the highest ministration - 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, ministration 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 ministration 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 ministration 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 ministration 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 ministration 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 ministration 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 ministration 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 ministration 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."