

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 *Sāyaṇīya*. 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.