

Saṅghādisesa #9: Misleadingly Accusing a Monk of a Pārājika Offense

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at a the squirrel's feeding-ground. Furthermore, on this occasion, monks who were followers of Mettiya and Bhūmajaka, while descending from Vulture Peak Mountain, saw a male goat transgressing with a female goat. After seeing this, they said, "Come, Venerables, we will name this male goat 'Dabba Mallaputta.' We will name this female goat 'The nun Mettiya.' We will say this: 'Previously, Venerables, we called out Dabba Mallaputta in accordance with what [we] heard. Now, however, he was seen by us ourselves - transgressing with the nun Mettiya!'" They named that male goat "Dabba Mallaputta." They named that female goat "The nun Mettiya." They announced to the monks, "Previously, Venerables, we called out Dabba Mallaputta in accordance with what [we] heard. Now, however, he was seen by us ourselves - transgressing with the nun Mettiya!" The monks said, "Venerables, don't speak like that. Venerable Dabba Mallaputta would not act like that."

Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned Venerable Dabba Mallaputta: "Dabba, do you recall doing anything like what these monks said?" "Bhante, the Blessed One knows me as [I am]." A second time... a third time as well, the Blessed One said to Venerable Dabba Mallaputta: "Dabba, you do recall doing anything like what these monks said?" "Bhante, the Blessed One knows me as [I am]." "Dabba, it is not worthy [of you] to explain in this way. If it was done by you, say 'It was done'; if it was not done by you, say 'It was not done.'" "Bhante, from the time when I was seven years old, I am not aware of having engaged in sexual activity even in a dream, let alone when awake." Then the Blessed One addressed the monks, "Therefore, monks, investigate these monks." After saying this, the Blessed One rose from [his] seat and entered [his] dwelling.

Then those monks investigated the monks who were followers of Mettiya and Bhūmajaka. When they were being investigated by those monks, [the investigators] reported this matter to the monks: "So, Venerables, after taking up as a pretext some point that is pertinent to another issue, you accused Venerable Dabba Mallaputta of Pārājika?" "Yes, Venerables." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that the monks who are followers of Mettiya and Bhūmajaka, after taking up as a pretext some point that is pertinent to another issue, will accuse Venerable Dabba Mallaputta of Pārājika?" Then those monks, after reprimanding the monks who were followers of Mettiya and Bhūmajaka in many ways, reported this matter to the Blessed One... "Is it true that you, monks, after taking up as a pretext some point that is pertinent to another issue, accused Venerable Dabba Mallaputta of Pārājika?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, after taking up as a pretext some point that is pertinent to another issue, will accuse Venerable Dabba Mallaputta of Pārājika? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk - corrupt, malicious, upset - after taking up as a pretext some point that is pertinent to another issue, accuses a monk of Pārājika, [thinking] 'Perhaps I may cause him to fall from the Holy Life,' then whether he is cross-examined at a later occasion or not, if some point that is pertinent to another issue was taken up as a pretext and the monk is established in malice: a Saṅghādisesa.”

Any monk: ...

Monk: Another monk.

Corrupt, malicious: Angry, dissatisfied, indignant, of afflicted mind, callous.

Upset: One is upset because of that anger, that malice, that dissatisfaction, and that indignation.

That is pertinent to another issue: Pertinent to another offense or another issue.

How is an issue not pertinent to an issue?

A dispute-issue is not pertinent to an admonition-issue, offense-issue, [or] duty-issue. An admonition-issue is not pertinent to an offense-issue, offense-issue, [or] duty-issue. An offense-issue is not pertinent to a duty-issue, dispute-issue, [or] admonition-issue. A duty-issue is not pertinent to a dispute-issue, admonition-issue, [or] offense-issue. In this way, an issue is not pertinent to an issue.

How is an issue pertinent to an issue?

A dispute-issue is pertinent to a dispute-issue. An admonition-issue is pertinent to an admonition-issue. An offense-issue might be pertinent to a offense-issue, [or] it might be “pertaining to something else.”

How is an offense-issue not pertinent to an offense-issue?

The Pārājika offense “Sexual Activity” is not pertinent to the Pārājika offense “Taking What is Not Given,” the Pārājika offense “[Killing] a Human Being,” [and] the Pārājika offense “[Falsely Claiming] a Superior Human State.”

The Pārājika offense “Taking What is Not Given” is not pertinent to the Pārājika offense of “[Killing] a Human Being,” the Pārājika offense “[Falsely Claiming] a Superior Human State,” [and] the Pārājika offense “Sexual Activity.”

The Pārājika offense “[Killing] a Human Being” is not pertinent to the Pārājika offense of “[Falsely Claiming] a Superior Human State,” the Pārājika offense “Sexual Activity,” [and] the Pārājika offense “Taking What is Not Given.”

The Pārājika offense “[Falsely Claiming] a Superior Human State” is not pertinent to the Pārājika offense of “Sexual Activity,” the Pārājika offense “Taking What is Not Given,” [and] the Pārājika offense “[Killing] a Human Being.”

How is an offense-issue pertinent to an offense-issue?

The Pārājika offense “Sexual Activity” is pertinent to the Pārājika offense “Sexual Activity.” The Pārājika offense “Taking What is Not Given” is pertinent to the Pārājika offense “Taking What is Not Given.” The Pārājika offense “[Killing] a Human Being” is pertinent to the Pārājika offense “[Killing] a Human Being.” The Pārājika offense “[Falsely Claiming] a Superior Human State” is pertinent to the Pārājika offense “[Falsely Claiming] a Superior Human State.”

A duty-issue is pertinent to a duty-issue.

In this way, an issue is pertinent to an issue.

After taking up as a pretext some point: Ten [kinds of] pretext – birth-pretext, name-pretext, clan-pretext, characteristic-pretext, offense-pretext, bowl-pretext, robe-pretext, preceptor-pretext, teacher-pretext, sitting-and-sleeping-place-pretext.

Birth-pretext: A *khattiya* is seen committing a Pārājika. If, after seeing another *khattiya*, one reproves him, [saying] “The *khattiya* was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

A brahmin... *vessa*... *sudda* is seen committing a Pārājika. If, after seeing another *sudda*, one reproves him, [saying] “The *sudda* was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Name-pretext: A [person named] Buddharakkhita... Dhammarakkhita... Saṅgharakkhita is seen committing a Pārājika. If, after seeing another [person named] Saṅgharakkhita, one reproves him, [saying] “Saṅgharakkhita was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Clan-pretext: A [member of the clan] Gotama... Moggallāna... Kaccāyana... Vāsiṭṭha is seen committing a Pārājika. If, after seeing another [member of the clan] Vāsiṭṭha, one reproves him, [saying] “[The member of the clan] Vāsiṭṭha was seen by me! You

committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Characteristic-pretext: A tall... short... dark... pale [person] is seen committing a Pārājika. If, after seeing another pale [person], one reproves him, [saying] “The pale [person] was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Offense-pretext: A [person] is seen committing a light offense. If one reproves him with a [charge of] Pārājika, [saying] “You are not a contemplative...”: an offense for the statement, a Saṅghādisesa for the statement.

Bowl-pretext: A [person] holding a metal bowl... a cloth[-wrapped] bowl... a clay²⁴¹ bowl is seen committing a Pārājika. If, after seeing another [person] holding a clay bowl, one reproves him, [saying] “The [person] holding a clay bowl was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Robe-pretext: A [person with a] cast-off robe... wearing a robe from a householder is seen committing a Pārājika. If, after seeing another [person] wearing a robe from a householder, one reproves him, [saying] “The [person] wearing a robe from a householder was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Preceptor-pretext: A co-resident of such-and-such is seen committing a Pārājika. If, after seeing another co-resident of such-and-such, one reproves him, [saying] “The co-resident of such-and-such was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Teacher-pretext: An apprentice of such-and-such is seen committing a Pārājika. If, after seeing another apprentice of such-and-such, one reproves him, [saying] “The apprentice of such-and-such was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Sitting-and-sleeping-place-pretext: A resident of the sleeping and sitting place [called] such-and-such is seen committing a Pārājika. If, after seeing another resident of that place, one reproves him, [saying] “The resident of the sleeping and sitting place [called] such-and-such was seen by me! You committed a Pārājika offense...”: an offense for the statement, a Saṅghādisesa for the statement.

Pārājika: One of the four.

Accuses: Reproves or causes [another] to reprove.

²⁴¹ *Sumbhaka*. This word appears only as an adjective for a bowl, and only in one other place in the Canon. In both contexts it is indicated to be different from a *loha* (metal) bowl. As the two kinds of bowls allowed for a monk are metal and clay, it thus follows that *sumbhaka* refers to a clay bowl.

Perhaps I may cause him to fall from the Holy Life: “I may cause [him] to fall from existence as a monk, I may cause [him] to fall [away] from the characteristics of a contemplative, I may cause [him] to fall [away] from virtuous practices, I may cause [him] to fall [away] from the qualities of austerity.”

At a later occasion: Whenever the accusation [happened] – when that moment, that time, that instant has passed.

Cross-examined: Whatever the accusation was based on, one is cross-examined about that basis.

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

Issue: Four [kinds of] issues – dispute-issue, admonition-issue, offense-issue, duty-issue.

Some point was taken up as a pretext:

The monk is established in malice: “It was spoken emptily by me, it was spoken falsely by me, it was spoken untruthfully by me, it was spoken without knowing by me.”

Saṅghādisesa: ...

A monk is seen committing a Saṅghādisesa, and one views it as a Saṅghādisesa when it is a Saṅghādisesa. If one reproves him with [a charge of] Pārājika, [saying] “You are not a contemplative...” – thus it is pertinent to another issue and a pretext was taken up: an offense for the statement, a Saṅghādisesa for the statement.

A monk is seen committing a Saṅghādisesa, and one views it as a Thullaccaya... Pācittiya... Pāṭidesanīya... Dukkaṭa... Dubbhāsita when it is a Saṅghādisesa. If one reproves him with [a charge of] Pārājika, [saying] “You are not a contemplative...” – thus it is pertinent to another issue and a pretext was taken up: an offense for the statement, a Saṅghādisesa for the statement.

A monk is seen committing a Thullaccaya, and one views it as a Thullaccaya... Pācittiya... Pāṭidesanīya... Dukkaṭa... Dubbhāsita... Saṅghādisesa when it is a Thullaccaya. If one reproves him with [a charge of] Pārājika, [saying] “You are not a contemplative...” – thus it is pertinent to another issue and a pretext was taken up: an offense for the statement, a Saṅghādisesa for the statement.

A monk is seen committing a Pācittiya... Pāṭidesanīya... Dukkaṭa... Dubbhāsita, and one views it as a Saṅghādisesa... Thullaccaya... Pācittiya... Pāṭidesanīya... Dukkaṭa when it is a Dubbhāsita. If one reproves him with [a charge of] Pārājika, [saying] “You are not a contemplative...” – thus it is pertinent to another issue and a pretext was taken up: an offense for the statement, a Saṅghādisesa for the statement.

Non-offense[s]: One reproves or causes [another] to reprove according to how one perceives; for one who is crazy; for the first offender.