

Pācittiya #28: Embarking on the Same Boat with a Nun by Prior Arrangement

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks embarked on the same boat with nuns by prior arrangement. People denounced, criticized, and castigated: "Just as we play in a boat with our wives, in the same way these Sakyan-son contemplatives play in a boat with nuns by prior arrangement!" Monks heard of those people – denouncing, criticizing, and castigating. Those monk who were of few wishes... "How is that group-of-six monks will embark on the same boat with nuns by prior arrangement?" ... "Is it true that you, monks, embarked on the same boat with nuns by prior arrangement?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is that you, foolish men, will embark on the same boat with nuns by prior arrangement? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk embarks on the same boat with a nun by prior arrangement, going up[river] or down[river]: a Pācittiya."

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

On a [later] occasion, many monks and many nuns were on the highway from Sāketa to Sāvatti. On the road there was a river to be crossed. Then those nuns said to the monks, "We also will cross with the gentlemen." "Sisters, it is not allowable to embark on a boat with a nun by prior arrangement; you cross first, or we will cross [first]." "Bhante, the gentlemen are the foremost people. Let the gentlemen cross first." As those nuns were crossing behind [the monks], thieves on the road robbed and defiled them. Then those nuns, having gone to Sāvatti, reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: "Monks, I allow [you] to embark on a boat with a nun by prior arrangement, for the purpose of crossing⁵¹⁰. And thus, monks, you may recite this training-rule:

"If any monk embarks on the same boat with a nun by prior arrangement, going up[river] or going down[river], except for the purpose of crossing: a Pācittiya."

Any monk: ...

Nun: Ordained by both communities.

With: Together.

⁵¹⁰ Ie, crossing over a body of water.

By prior arrangement: “We embark, Sister, we embark, Sir; we embark, Sir, we embark, Sister; today or tomorrow or another [day] we embark,” one arranges: a Dukkaṭa offense.

When a nun has embarked, a monk embarks: a Pācittiya offense.

When a monk has embarked, a nun embarks: a Pācittiya offense.

Or both embark [simultaneously]: a Pācittiya offense.

Going up[river]: Upstream.

Going down[river]: Downstream.

Except for the purpose of crossing: Having set aside crossing.

When villages are close together, between each village: a Pācittiya offense.

In a wilderness with no villages, each half-*yojana*: a Pācittiya offense.

Perceiving it as a prior arrangement when it is a prior arrangement, one embarks on the same boat, going up[river] or going down[river], except for the purpose of passing across: a Pācittiya offense.

In doubt about a prior arrangement, one embarks...: a Pācittiya offense.

Perceiving it as not a prior arrangement when it is a prior arrangement...: a Pācittiya offense.

The monk arranges, the nun does not arrange: a Dukkaṭa offense.

Perceiving it as a prior arrangement when it is not a prior arrangement: a Dukkaṭa offense.

In doubt about it when it is not a prior arrangement: a Dukkaṭa offense.

Perceiving it as not a prior arrangement when it is not a prior arrangement: non-offense.

Non-offense[s]: For the purpose of crossing; one embarks when one has not made a prior arrangement; the nun arranges, the monk does not arrange; they do not embark at the appointed place; when there is misfortune; for one who is crazy; for the first offender.