

Aniyata

Aniyata #1: Sitting in a Private, Concealed Location With a Woman

On this occasion the Buddha, the Blessed One, was dwelling at Sāvattī, 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 girl from a family that was attending to Venerable Udāyin²⁸⁰ was given [for marriage] to a boy of a certain family. Then Venerable Udāyin, after dressing in the morning and taking his bowl and robe, approached that family; after approaching, he asked people, "Where is such-and-such?" They said, "Bhante, she was given to a boy of that family." That family was also attending to Venerable Udāyin. Then Venerable Udāyin approached that family; after approaching, he asked people, "Where is such-and-such?" They said, "Sir, she is sitting in the inner chamber." Then Venerable Udāyin approached that girl; after approaching, he sat one-on-one with that girl on a private, concealed seat that was suitable for the [sexual] act – engaged for a time in conversing, engaged for a time in speaking Dhamma.

Furthermore, on this occasion, Visākhā, Migāra's mother,²⁸¹ had many children and grandchildren; her children were healthy, her grandchildren were healthy, and she was considered to be very blessed. At sacrifices, festivals, and feasts, people fed Visākhā first. Then Visākhā went to that family, as she had been invited. Visākhā saw Venerable Udāyin sitting one-on-one with that girl on a private, concealed seat that was suitable for the [sexual] act. After seeing this, she said to Venerable Udāyin, "This, Bhante, is not suitable, it is not appropriate, that the gentleman sits one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act. Bhante, even if the gentleman has no need of that activity,²⁸² it may cause bad faith in people who are not confident²⁸³." When Venerable Udāyin was being spoken to in this way by Visākhā, he did not take heed. Then Visākhā left, and reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Udāyin will sit one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act?" Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One... "Is it true that you, Udāyin, sat one-on-one with a woman on a private, concealed seat that was suitable for the [sexual] act?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will sit one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

²⁸⁰ Lit. "Venerable Udāyin's attendant-family."

²⁸¹ Throughout the text she is called "Visākhā, Migāra's mother." In the rest of this translation, she is referred to simply as Visākhā.

²⁸² Presumably she is referring to sexual activity.

²⁸³ This probably means "not confident in the monk's purity," though it may also mean "not confident in the Buddha's dispensation."

“If any monk sits one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act, and a female lay devotee whose word can be trusted, after seeing him, speaks with regard to one of three phenomena - Pārājika, Saṅghādisesa, or Pācittiya - [and] the monk acknowledges having sat there, he is to be made to act [in accordance with] one of three phenomena - Pārājika, Saṅghādisesa, or Pācittiya; or the monk is to be made to act [in accordance] with that which the female lay devotee speaks of. This case is indeterminate²⁸⁴.”

Any monk: ...

Woman: A female human, not a spirit, not a ghost, not an animal; even a girl born that day, just so with an older one.

With: Together.

One-on-one: There is just a monk and a woman.

Private: Private for the eye, private for the ear.

Private for the eye: It is not possible to see an eye being winked or an eyebrow being raised or a head being lifted.

Private for the ear: It is not possible to hear natural speech.

Concealed: The seat is concealed by a wall, a panel, a hanging, a screen, a tree, a pillar, or a structure²⁸⁵, or by anything whatsoever.

Suitable for the act: It is possible to engage in sexual activity.

Sits: When a woman is seated, a monk sits close by or reclines close by. Or when a monk is seated a woman sits close by or reclines close by. Or both are seated, or both are reclining.

Whose word can be trusted: She has arrived at the fruit [of practice], she has made a breakthrough, she has understood the [Buddha's] teachings.²⁸⁶

²⁸⁴ *Aniyata*. That is, prior to further investigation, it has not been determined which category of offense the monk's behavior belongs to.

²⁸⁵ *Kotthaliyā*. This word appears only in this stock phrase and its meaning is conjectural. Alternate readings from other editions (*koṭṭhaliyā*, *kotthaliyakā*) offer no assistance.

²⁸⁶ Although this is not one of the standard descriptions of a stream-enterer, the word “fruit” (*phala*) is often used to denote a stage of enlightenment, and “breakthrough” (*abhisamaya*) is often used to indicate stream-entry. However, as the text does not explicitly state “stream-entry,” to conclude that this passage denotes stream-entry would be conjecture. It may instead simply refer to someone who has made some amount of progress in their Buddhist practice.

Female lay devotee: She has gone for refuge to the Buddha, to the Dhamma, [and] to the Saṅgha.

After seeing: Having seen.

She may speak with regard to one of three phenomena – Pārājika, Saṅghādisesa, or Pācittiya. [If] the monk acknowledges having sat there, he is to be made to act [in accordance with] one of three phenomena – Pārājika, Saṅghādisesa, or Pācittiya; or the monk is to be made to act [in accordance] with that which the female lay devotee speaks of.

If she says, “The gentleman was seen by me sitting [and] engaging in sexual activity with a woman,” and he acknowledges that, he is to be made to act [in accordance] with the offense²⁸⁷.

If she says, “The gentleman was seen by me sitting [and] engaging in sexual activity with a woman,” and if he says, “It is true that I was sitting, but I did not engage in sexual activity,” he is to be made to act [in accordance] with [the offense for] sitting²⁸⁸.

If she says, “The gentleman was seen by me sitting [and] engaging in sexual activity with a woman,” and if he says, “I was not sitting, I was reclining,” he is to be made to act [in accordance] with [the offense for] reclining²⁸⁹.

If she says, “The gentleman was seen by me sitting [and] engaging in sexual activity with a woman,” and if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me reclining [and] engaging in sexual activity with a woman,” and he acknowledges that, he is to be made to act [in accordance] with the offense... if he says, “It is true that I was reclining, but I did not engage in sexual activity,” he is to be made to act [in accordance] with [the offense for] reclining... if he says, “I was not reclining, I was sitting,” he is to be made to act [in accordance] with [the offense for] sitting... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me sitting [and] engaging in bodily contact with a woman,” and he acknowledges that, he is to be made to act [in accordance] with the offense²⁹⁰... if he says “It is true that I was sitting, but I did not engage in bodily contact,” he is to be made to act [in accordance] with [the offense for] sitting... if he says, “I was not

²⁸⁷ Pārājika #1.

²⁸⁸ Pācittiya #45.

²⁸⁹ Pācittiya #45.

²⁹⁰ Saṅghādisesa #2.

sitting, I was reclining,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me reclining [and] engaging in bodily contact with a woman,” and he acknowledges that, he is to made to act [in accordance] with the offense... if he says “It is true that I was reclining, but I did not engage in bodily contact,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not reclining, I was sitting,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not reclining, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me sitting one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act,” and he acknowledges that, he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not sitting, I was reclining,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me reclining one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act,” and he acknowledges that, he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not reclining, I was sitting,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not reclining, I was standing,” he is not to be made to do [anything].

Indeterminate: It has not been determined [whether] it is a Pārājika, a Saṅghādisesa, or a Pācittiya.

He acknowledges going, sitting, and the offense: he is to made to act [in accordance] with the offense.

He acknowledges going, does not acknowledge sitting, and acknowledges the offense: he is to made to act [in accordance] with the offense.

He acknowledges going and sitting, but does not acknowledge the offense: he is to made to act [in accordance] with [the offense for] sitting.

He acknowledges going, but does not acknowledge sitting or the offense: he is not to be made to do [anything].