

Pācittiya #5: Sharing a Sleeping-area with an Unordained Person

On this occasion the Buddha, the Blessed One, was dwelling at Āḷavī, at the Aggāḷava Shrine. Furthermore, on this occasion, lay disciples came to the park to hear the Dhamma. When they had spoken the Dhamma, the senior⁴¹¹ monks went to their own dwellings. The junior⁴¹² monks slept right there in the attendance-hall with the lay disciples – mindfulness forgotten, without clear comprehension, naked, mumbling⁴¹³, snoring. The lay disciples denounced, criticized, and castigated: “How is that the Auspicious Ones will sleep with mindfulness forgotten, without clear comprehension, naked, mumbling, snoring!” The monks heard of those lay disciples denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is that monks will use the same sleeping-area⁴¹⁴ with unordained people!” Then those monks, having reprimanded the junior monks in various ways, reported this matter to the Blessed One... “Is it true, monks, that monks used the same sleeping-area with unordained people?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men will use the same sleeping-area with unordained people! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk uses the same sleeping-area with an unordained person: a Pācittiya.”

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

Then the Blessed One, having dwelt at Āḷavī as long as he wished, left on a journey towards Kosambī. Traveling gradually, he arrived at Kosambī. There the Blessed One dwelled at Kosambī at Badarika Park. The monks said to Venerable Rāhula, “Venerable Rāhula, a training-rule has been designated by the Blessed One – ‘A sleeping-area is not to be shared with an unordained person’. Find a sleeping-area, Venerable Rāhula.” Then Venerable Rāhula, not obtaining a sleeping-area, slept in the latrine⁴¹⁵. Then the Blessed One, having arisen during the night near dawn, approached the latrine; having approached, he coughed⁴¹⁶. Venerable Rāhula also coughed. “Who is here?” “I, Blessed One; Rāhula.” “Rāhula, why are you seated here?” Then Venerable Rāhula 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 share a sleeping-area with an unordained person for two or three nights. And thus, monks, you may recite this training rule:

⁴¹¹ *Thera*. Generally used specifically for monks of 10 or more years, though occasionally used in the Canon to mean any well-learned, experienced, competent monk.

⁴¹² *Navaka*. Lit. “one who is new.” Generally used for monks of less than 5 years.

⁴¹³ *Vikūjamāna*. PED: “warbling, cooing”.

⁴¹⁴ *Seyya*.

⁴¹⁵ *Vaccakuṭi*. Lit. “excrement-hut”.

⁴¹⁶ *Ukkāsi*. This could also be rendered “cleared his throat”.

“If any monk uses the same sleeping-area with an unordained person for more than two or three nights: a Pācittiya.”

Any monk: ...

Unordained person: Having set aside monk, the remainder is called “unordained”.⁴¹⁷

More than two or three nights: Exceeding two or three nights.

With: Together.

Sleeping-area: Entirely roofed⁴¹⁸, entirely walled⁴¹⁹, mostly roofed, mostly walled.

Uses a sleeping-area: On the fourth day, when the sun has disappeared -
When an unordained person has lain down, a monk lies down: a Pācittiya offense.
When a monk has lain down, an unordained person lies down: a Pācittiya offense.
Or both lie down: a Pācittiya offense.
Having stood up, they lie down again: a Pācittiya offense.

Perceiving an unordained person as unordained, one uses the same sleeping-area for more than two or three nights: a Pācittiya offense.

In doubt about an unordained person, one uses the same sleeping-area...: a Pācittiya offense.

Perceiving an unordained person as ordained, one uses the same sleeping-area...: a Pācittiya offense.

Half-covered, half-walled: a Dukkaṭa offense.

Perceiving an ordained person as unordained: a Dukkaṭa offense.

In doubt about an unordained person: a Dukkaṭa offense.

Perceiving an ordained person as ordained: non-offense.

Non-offense[s]: One stays for two or three nights; one stays for less than two or three nights; after staying for two nights and leaving before dawn [at the end] of the third night, one stays again; entirely roofed, entirely unwalled; entirely walled, entirely unroofed; mostly unroofed, mostly unwalled; when an unordained person has lain down a monk sits; when a monk has lain down an unordained person sits; or both sit; for one who is crazy; for the first offender.

⁴¹⁷ Note that in this rule, unlike the previous ones, “ordained” includes only bhikkhus (and not bhikkhunīs).

⁴¹⁸ *Channa*. Lit. “covered”. I.e, it doesn't need to be a permanent roof; any covering (such as a tarp) would suffice.

⁴¹⁹ *Parichanna*. Lit. “wrapped around” or “enveloped”. Again, a temporary 'wall' would suffice.