

## Saṅghādisesa #13: Corrupting Families

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, the residents at Kīṭāgiri<sup>266</sup>, followers of Assaji and Punabbasu, were shameless and evil monks. They engaged in misconduct of this sort: they planted flower gardens and caused them to be planted; they watered them and caused them to be watered; they picked them and caused them to be picked; they tied them [together] and caused them to be tied [together]; they made single-strand garlands and caused them to be made; they made double-strand garlands and caused them to be made; they made [flower-]clusters and caused them to be made; they made fluffed<sup>267</sup> [arrangements] and caused them to be made; they made wreaths and caused them to be made; they made head-adornments and caused them to be made; they made [flower arrangements] for covering the chest and caused them to be made. They ate from the same dish, drank from the same cup, sat on the same seat, shared the same bed, shared the same blanket, shared the same cloak, [and] shared the same blanket and cloak with family<sup>268</sup> women, family daughters, family girls, family daughters-in-law, and family female slaves. They ate at the wrong time; they drank alcohol; they wore garlands, perfumes, and cosmetics; they danced; they sang; they played musical instruments; they directed<sup>269</sup>. They danced while a woman was dancing; they sang while a woman was dancing; they played musical instruments while a woman was dancing; they directed while a woman was dancing. They danced... sang... played musical instruments... directed while a woman was singing. They danced... sang... played musical instruments... directed while a woman was playing a musical instrument. They danced... sang... played musical instruments... directed while a woman was directing. They played "Eight-step,"<sup>270</sup> they played "Ten-step," they played "Space," they played "Surround the Road," they played "Presence," they played "Dice-board," they played "Sticks," they played "Sliver-hand." They played with dice... with strips of leaves... with toys... with acrobatics... with pinwheels... with toy weights... with toy chariots... with toy bows... with letter-games... with mind-reading... with defect-mimicry. They trained in elephant[-riding]... in horse[-riding]... in chariot[-riding]... in archery... in swordplay. They ran in front of elephants... in front of horses... in front of chariots. They sprinted, cheered, clapped their hands, wrestled, and boxed. After spreading their outer robe in the middle of a stage, they said to a female dancer, "Sister, dance here," they raised their eyebrows,<sup>271</sup> they engaged in various kinds of misconduct.

<sup>266</sup> Lit. "Insect Hill."

<sup>267</sup> *Vidhūti*. Lit. "shaken."

<sup>268</sup> *Kula*.

<sup>269</sup> *Lāseti*. Lit. "causes to dance, play, [or] make sound."

<sup>270</sup> What ensues appears to be a list of the names of various games played at the time of the Buddha. Exactly what these games were and whether they bore any similarity to modern games is a matter of conjecture.

<sup>271</sup> *Nalāṭikaṃ denti*. Lit. "Gave a forehead-sign." The only other context *nalāṭika* appears in is a story of a man wrinkling his forehead (MN18). Thus in this context it may refer to raising one's eyebrows, as this is an act that wrinkles one's forehead and which might be done while watching a dancer.

Furthermore, on this occasion, a certain monk who had spent the Rains among the Kāsīs, while going to Sāvattthi to see the Blessed One, arrived at Kīṭāgiri. Then that monk, after dressing in the morning and taking his bowl and robe, entered Kīṭāgiri for alms; perfect in [all] postures, his eyes cast down, with inspiring [conduct] when advancing and retreating, when looking forward and looking away, when contracting and extending [his limbs]. After seeing that monk, people said, “Who is this feeble weakling, this idiotic moron, this conceited snob?<sup>272</sup> Who will give alms to this one when he comes near? For us, the gentlemen who are followers of Assaji and Punabbasu are gentle, congenial, of pleasant conversation, forerunners in smiling, proclaimers of ‘Come, welcome!’, unconceited, open-faced, the first to speak. Alms should be given to them.”

A certain lay devotee saw that monk going for alms in Kīṭāgiri. After seeing [him], he approached that monk; after approaching and paying respects, he said to that monk, “Bhante, perhaps almsfood was obtained?” “Sir, almsfood was not obtained.” “Come, Bhante, we will go to [my] house.” Then the lay devotee, after leading that monk to [his] house and feeding him, said, “Bhante, where will the gentleman go?” “Sir, I will go to Sāvattthi, to see the Blessed One.” “Therefore, Bhante, bow with your head at the feet of the Blessed One, and say with my words, ‘Bhante, the [monastic] residence at Kīṭāgiri is corrupt. The residents at Kīṭāgiri, followers of Assaji and Punabbasu, are shameless and evil monks. They engage in misconduct of this sort: they plant flower gardens... they engage in various kinds of misconduct. Bhante, those people who previously were faithful and confident [in the Buddha] are now faithless and unconfident. Also, those who previously practiced generosity<sup>273</sup> towards the Saṅgha have now cut off [their offerings]. Well-behaved monks leave, evil monks stay. It would be excellent, Bhante, if the Blessed One was to send monks to Kīṭāgiri; in this way he might [re-]establish the [monastic] residence in Kīṭāgiri.”

“Yes, sir,” the monk replied to that lay devotee, and departed for Sāvattthi. Eventually he approached Sāvattthi, Jeta's Grove, Anāthapiṇḍika's park, where the Blessed One was; after approaching and paying respects to the Blessed One, he sat to one side. The custom was for the Buddha, the Blessed One, to exchange greetings with visiting monks. Then the Blessed One said to that monk, “Monk, can you endure? Can you get by?<sup>274</sup> Have you arrived with little exhaustion from the journey? Where did you come from, monk?” “I can endure, Blessed One; I can get by, Blessed One. And, Bhante, I have arrived with little exhaustion from the journey. Here, Bhante, I spent the Rains among the Kāsīs, and while coming to Sāvattthi to see the Blessed One I arrived at Kīṭāgiri. Then, Bhante, after dressing in the morning and taking my bowl and robe, I entered Kīṭāgiri for alms. Bhante, a certain lay devotee saw me going for alms in Kīṭāgiri. After seeing [me], he approached me; after approaching and paying respects to me, he said, ‘Bhante, perhaps almsfood was obtained?... in this way he might [re-]establish the [monastic] residence in Kīṭāgiri.’ Blessed One, I came from there.”

<sup>272</sup> *Abalabalo mandamando bhākuṭikabhākuṭiko*. Lit. “weak weakling, moronic moron, snobbish snob.”

<sup>273</sup> *Dāna-patha*. Lit. “The path of giving.”

<sup>274</sup> *Kacci khamanīyaṃ? Kacci yāpanīyaṃ?* A standard greeting. Lit. “Perhaps it is endurable? Perhaps it is [sufficient] to keep one going?”

Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned the monks: “Is it true, monks, that the residents at Kīṭāgiri, followers of Assaji and Punabbasu, are shameless and evil monks that engage in misconduct of this sort: they plant flower gardens... they engage in various kinds of misconduct, and that those people who previously were faithful and confident [in the Buddha] are now faithless and unconfident? And that those who previously practiced generosity towards the Saṅgha have now cut off [their offerings]? That well-behaved monks leave and evil monks stay?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men will engage in misconduct of this sort: they plant flower gardens... engage in various kinds of misconduct? This is not, monks, for the faith of the faithless...” After reprimanding and giving a Dhamma-talk, he addressed Sāriputta and Moggallāna: “Go, Sāriputta. After going to Kīṭāgiri, perform an act of banishment from Kīṭāgiri for the monks who are followers of Assaji and Punabbasu. These are your co-residents<sup>275</sup>.”

“Bhante, how do we perform an act of banishment from Kīṭāgiri for the monks who are followers of Assaji and Punabbasu? Those monks are fierce and harsh.” “Therefore, Sāriputta, go with many monks.” “Yes, Bhante,” Sāriputta and Moggallāna replied to the Blessed One. “And in this way, monks, it is to be done. First the monks who are followers of Assaji and Punabbasu are to be admonished. After they are admonished, they are to be reminded. After they are reminded, the offense is to be mentioned. After the offense is mentioned, the Saṅgha is to be notified by an experienced, competent monk:

‘Bhantes, may the Saṅgha hear me. These monks, followers of Assaji and Punabbasu, are family-corrupters of evil conduct. Their evil conduct is seen and heard about, and the families that have been corrupted by them are seen and heard about. When the Saṅgha is ready, the Saṅgha may perform an act of banishment from Kīṭāgiri for the monks who are followers of Assaji and Punabbasu, [saying] “The monks who are followers of Assaji and Punabbasu are not to live in Kīṭāgiri.” This is the notification.

‘Bhantes, may the Saṅgha hear me. These monks, followers of Assaji and Punabbasu, are family-corrupters of evil conduct. Their evil conduct is seen and heard about, and the families that have been corrupted by them are seen and heard about. The Saṅgha performs an act of banishment from Kīṭāgiri for the monks who are followers of Assaji and Punabbasu, [saying] “The monks who are followers of Assaji and Punabbasu are not to live in Kīṭāgiri.” Any Venerable who approves of this – performing an act of banishment from Kīṭāgiri for the monks who are followers of Assaji and Punabbasu, [saying] “The monks who are followers of Assaji and Punabbasu are not to live in Kīṭāgiri” – may be silent; anyone who does not approve may speak.

‘A second time as well I speak of this matter... a third time as well I speak of this matter. Bhantes, may the Saṅgha hear me... anyone who does not approve may speak.

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<sup>275</sup> *Saddhivihārika*. In this context the meaning may be closer to “student,” as the story appears to indicate that Sāriputta was not living at Kīṭāgiri at the time of this incident.

'An act of banishment from Kīṭāgiri has been performed for the monks who are followers of Assaji and Punabbasu, [saying] "The monks who are followers of Assaji and Punabbasu are not to live in Kīṭāgiri." The Saṅgha approves, therefore it is silent; thus do I hold it.'

Then the community of monks, headed by Sāriputta and Moggallāna, after going to Kīṭāgiri, performed an act of banishment from Kīṭāgiri for the monks who were followers of Assaji and Punabbasu, [saying] "The monks who are followers of Assaji and Punabbasu are not to live in Kīṭāgiri." When the act of banishment had been done by the Saṅgha, they did not behave accordingly, they did not humble themselves, they did not absolve themselves, they did not get the [other] monks to forgive them; they insulted and reviled [the other monks]; they disgraced them [by saying they were] biased due to interest<sup>276</sup>, aversion, delusion, and fear; they left; they went astray<sup>277</sup>. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that the monks who are followers of Assaji and Punabbasu, when an act of banishment has been done by the Saṅgha, will not behave accordingly... and will go astray?" Then those monks, after reprimanding the monks who were followers of Assaji and Punabbasu in many ways, reported this matter to the Blessed One... "Is it true, monks, that monks who were followers of Assaji and Punabbasu, when an act of banishment had been done by the Saṅgha, did not behave accordingly... and went astray?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "And thus, monks, you may recite this training-rule:

**"[There may be] a monk who depends on a certain village or town [who] is a family-corrupter of evil conduct. His evil conduct is seen and heard about, and the families that have been corrupted by him are seen and heard about. That monk is to be spoken to by the [other] monks in this way: 'The Venerable is a family-corrupter of evil conduct. The Venerable's evil conduct is seen and heard about, and the families that have been corrupted by the Venerable are seen and heard about. May the Venerable depart from this residence. Enough of your residing here.' And when that monk is being spoken to in this way by the [other] monks, he may say to the monks, 'The monks are biased due to interest, aversion, delusion, and fear; for this kind of offense, they expel some and do not expel others.' [If he does,] that monk is to be spoken to by the [other] monks in this way: 'The Venerable should not say that. The monks are not biased due to interest, aversion, delusion, or fear. The Venerable is a family-corrupter of evil conduct. The Venerable's evil conduct is seen and heard about, and the families that have been corrupted by the Venerable are seen and heard about. May the Venerable depart from this residence. Enough of your residing here.' And when that monk is being spoken to in this way by the [other] monks, if he holds on to that same [position], that monk is to be admonished by the [other] monks up to a third time for the relinquishment of that [position]. When admonished up to the third time, if he relinquishes that [position] that is skillful. If he does not relinquish [that position]: a Saṅghādisesa."**

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<sup>276</sup> Chanda.

<sup>277</sup> Vibbhamati. This can refer to either engaging in misconduct or to disrobing.

**A monk who, on a certain village or town:** Village, town, and city are just [called] village and town.

**Depends:** They are reliant on that place for robes, almsfood, sleeping and sitting places, supports for illness, and medicinal supplies.

**Family:** Four [kinds of] families – *khattiya*-family, brahmin-family, *vessa*-family, *sudda*-family.<sup>278</sup>

**Family-corrupter:** He corrupts families using [gifts of] a flower, fruit, soap, clay, tooth-wood, bamboo, medicine, or a foot-messenger<sup>279</sup>.

**Evil conduct:** He plants a flower-garden or causes it to be planted; he waters it or causes it to be watered; he picks [the flowers] or causes them to be picked; he ties them [together] or causes them to be tied [together].

**Seen and heard about:** Those who are present see; those who are absent hear.

**The families that have been corrupted by him:** Before they were faithful, because of that [monk] they are faithless; after being confident, they are unconfident.

**Seen and heard about:** Those who are present see; those who are absent hear.

**That monk:** The monk who is a family-corrupter.

**By the monks:** By other monks. This is to be said by those who see [and] those who hear: “The Venerable is a family-corrupter of evil conduct. The Venerable's evil conduct is seen and heard about, and the families that have been corrupted by the Venerable are seen and heard about. May the Venerable depart from this residence. Enough of your residing here.” And when that monk is being spoken to in this way by the [other] monks, he may say to the monks, “The monks are biased due to interest, aversion, delusion, and fear; for this kind of offense, they expel some and do not expel others.”

**That monk:** The monk who has done this act.

**By the monks:** By other monks. This is to be said by those who see [and] those who hear: “The Venerable should not say that. The monks are not biased due to interest, aversion, delusion, or fear. The Venerable is a family-corrupter of evil conduct. The Venerable's evil conduct is seen and heard about, and the families that have been corrupted by the Venerable are seen and heard about. May the Venerable depart from this residence. Enough of your residing here.” A second as well it is to be said. A third time as well it is to be said. If he relinquishes, that is skillful; if he does not relinquish: a

<sup>278</sup> These are the four castes in ancient India, given in the order according to Buddhism (in Brahmanism, brahmins are placed before *khattiyas*).

<sup>279</sup> This may mean that the monk himself delivers messages for the family, or it may mean that he provides messengers for them.

Dukkaṭa offense. After hearing, they do not speak: a Dukkaṭa offense. After taking that monk to the midst of the Saṅgha, this is to be said: “The Venerable should not say that... Enough of your residing here.” A second time as well it is to be said. A third time as well it is to be said. If he relinquishes, that is skillful; if he does not relinquish: a Dukkaṭa offense. The monk is to be admonished. And thus, monks, [he] is to be admonished: the Saṅgha is to be notified by an experienced, competent monk -

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, when an act of banishment had been done by the Saṅgha, disgraced [the other monks by saying they were] biased due to interest, aversion, delusion, and fear. He does not relinquish that point. When the Saṅgha is ready, the Saṅgha may admonish the monk named such-and-such to bring about the relinquishing of that view. This is the notification.

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, when an act of banishment had been done by the Saṅgha, disgraced [the other monks by saying they were] biased due to interest, aversion, delusion, and fear. He does not relinquish that point. The Saṅgha admonishes the monk named such-and-such to bring about the relinquishing of that point. Any Venerable who approves of admonishing the monk named such-and-such to bring about the relinquishing of that point may be silent; whoever does not approve may speak.

“A second time as well I speak of this matter...

“A third time as well I speak of this matter. Bhantes, may the Saṅgha hear me. This monk, named such-and-such, when an act of banishment had been done by the Saṅgha, disgraced [the other monks by saying they were] biased due to interest, aversion, delusion, and fear. He does not relinquish that point. The Saṅgha admonishes the monk named such-and-such to bring about the relinquishing of that point. Any Venerable who approves of admonishing the monk named such-and-such to bring about the relinquishing of that point may be silent; whoever does not approve may speak.

“The monk named such-and-such has been admonished by the Saṅgha to bring about the relinquishing of that point. The Saṅgha approves, therefore it is silent; thus do I hold it.”

With the notification: a Dukkaṭa. With the two proclamations: [two] Thullaccayas. When the proclamations are finished: a Saṅghādisesa offense. For one who commits [this] Saṅghādisesa, the Dukkaṭa with the notification and the Thullaccayas with the two proclamations subside.

### **Saṅghādisesa: ...**

Perceiving it as a valid act when it is a valid act, one does not relinquish: a Saṅghādisesa offense.

In doubt when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as not a valid act when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as a valid act when it is not a valid act: a Dukkaṭa offense.  
In doubt when it is not a valid act: a Dukkaṭa offense.  
Perceiving it as not a valid act when it is not a valid act: a Dukkaṭa offense.

**Non-offense[s]:** For one who is not admonished; for one who relinquishes; for one who is crazy; for the first offender.

[Questioning]

Venerables, the thirteen cases [causing] Saṅghādisesa have been recited. Nine are immediately offenses, four are [offenses] on the third [admonishment]. After committing one or another of these [offenses], for however many days the monk knowingly concealed it, a period of probation is to be observed by that monk, [even if] not desired. When the probation is complete, a further six-day period of penance is to be practiced by that monk. When the monk has completed penance, that monk is to be restored [to normal status] at a place where there is a group of twenty monks. If a community of monks composed of even one less than twenty restores that monk, the monk is not restored, and the [other] monks are blameworthy; this is what is proper here.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.