

## Pācittiya #12: Evasive & Troublesome Speech

On this occasion the Buddha, the Blessed One, was dwelling at Kosambi, in Ghosita's Park. Furthermore, on this occasion, Venerable Channa, after engaging in misconduct, when called to account about the offenses in the midst of the Saṅgha, evaded one issue with another – “Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Channa, after engaging in misconduct, when called to account about the offenses in the midst of the Saṅgha, will evade one issue with another – ‘Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?’” ... “Is it true, Channa, that you, after engaging in misconduct, when called to account about the offenses in the midst of the Saṅgha, evaded one issue with another – ‘Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?’” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, after engaging in misconduct, when called to account about the offenses in the midst of the Saṅgha, will evade one issue with another – ‘Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?’ This is not, foolish man, for the faith of the faithless... having reprimanded... having given a Dhamma talk, he addressed the monks – “Therefore, monks, may the Saṅgha charge Channa Bhikkhu with evasive speech<sup>457</sup>. And thus, monks, [he] is to be charged: The Saṅgha is to be notified by an experienced, competent monk -

“Bhantes, may the Saṅgha hear me. Channa Bhikkhu, when called to account about offenses in the midst of the Saṅgha, evaded one issue with another. When the Saṅgha is ready, the Saṅgha may charge Channa Bhikkhu with evasive speech. This is the notification.

“Bhantes, may the Saṅgha hear me. Channa Bhikkhu, when called to account about offenses in the midst of the Saṅgha, evaded one issue with another. The Saṅgha charges Channa Bhikkhu with evasive speech. Any Venerable who approves of charging Channa Bhikkhu with evasive speech may be silent; whoever does not approve may speak.

“Channa Bhikkhu has been charged with evasive speech by the Saṅgha. The Saṅgha approves, therefore it is silent; thus do I hold it.”

Then the Blessed One, having reprimanded Venerable Channa in various ways for being difficult to put up with<sup>458</sup>... And thus, monks, you may recite this training rule:

**“In evasive speech: a Pācittiya.”**

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

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<sup>457</sup> *Aññavādaka*. Lit. “other-talking”.

<sup>458</sup> *Dubbharatā*. Lit. “hard to bear” or “a difficult burden”.

Furthermore, on this occasion, Venerable Channa, when called to account about offenses in the midst of the Saṅgha, thought: “[If I] evade one issue with another I will commit an offense” – troubled the Saṅgha by being silent. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Channa, when called to account about offenses in the midst of the Saṅgha, will trouble the Saṅgha by being silent?” ... “Is it true, Channa, that you, when called to account about offenses in the midst of the Saṅgha, troubled the Saṅgha by being silent?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, when called to account about offenses in the midst of the Saṅgha, will trouble the Saṅgha by being silent? This is not, foolish man, for the faith of the faithless... having reprimanded... having given a Dhamma talk, he addressed the monks – “Therefore, monks, may the Saṅgha charge Channa Bhikkhu with being troublesome. And thus, monks, [he] is to be charged: The Saṅgha is to be notified by an experienced, competent monk -

“Bhantes, may the Saṅgha hear me. Channa Bhikkhu, when called to account about offenses in the midst of the Saṅgha, troubles the Saṅgha by being silent. When the Saṅgha is ready, the Saṅgha may charge Channa Bhikkhu with being troublesome. This is the notification.

“Bhantes, may the Saṅgha hear me. Channa Bhikkhu, when called to account about offenses in the midst of the Saṅgha, troubles the Saṅgha by being silent. The Saṅgha charges Channa Bhikkhu with being troublesome. Any venerable who approves of charging Channa Bhikkhu with being troublesome may be silent; whoever does not approve may speak.

“Channa Bhikkhu has been charged with being troublesome by the Saṅgha. The Saṅgha approves, therefore it is silent; thus do I hold it.”

Then the Blessed One, having reprimanded Venerable Channa in various ways for being difficult to put up with... And thus, monks, you may recite this training rule:

**“In evasive speech and being troublesome: a Pācittiya.”**

**Evasive speech:** In the midst of the community, when called to account about a basis<sup>459</sup> or an offense, not wishing to talk about that, not wishing to reveal that, one evades one issue with another – “Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?” This is called “evasive speech”.

**Being troublesome:** In the midst of the community, when called to account about a basis or an offense, not wishing to talk about that, not wishing to reveal that, one troubles the Saṅgha by being silent. This is called “being troublesome”.

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<sup>459</sup> *Vatthu*. See Pc09 n6. Ie, an action that is the basis of an offense or misconduct of some kind.

When he has been brought forward in the midst of the Saṅgha and called to account about a basis or an offense, not wishing to talk about that, not wishing to reveal that, an evasive speaker evades one issue with another – “Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?”: a Dukkaṭa offense.

When he has been brought forward in the midst of the Saṅgha and called to account about a basis or an offense, not wishing to talk about that, not wishing to reveal that, a troublemaker troubles the Saṅgha by being silent: a Dukkaṭa offense.

When he has been charged in the midst of the Saṅgha and called to account about a basis or an offense, not wishing to talk about that, not wishing to reveal that, an evasive speaker evades one issue with another – “Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking?”: a Pācittiya offense.

When he has been charged in the midst of the Saṅgha and called to account about a basis or an offense, not wishing to talk about that, not wishing to reveal that, a troublemaker troubles the Saṅgha by being silent: a Pācittiya offense.

Perceiving a valid act<sup>460</sup> as a valid act, in evasive speech [or] being troublesome: a Pācittiya offense.

In doubt about a valid act, in evasive speech [or] being troublesome: a Pācittiya offense.

Perceiving a valid act as a non-valid act, in evasive speech [or] being troublesome: a Pācittiya offense.

Perceiving a non-valid act as a valid act: a Dukkaṭa offense.

In doubt about a non-valid act: a Dukkaṭa offense.

Perceiving a non-valid act as a non-valid act: a Dukkaṭa offense.<sup>461</sup>

**Non-offense[s]:** Not understanding, one asks [a question]; one who is sick does not talk; [thinking] “There will be arguing, dispute, contention, or controversy for the Saṅgha” one does not talk; [thinking] “There will be schism or dissension in the Saṅgha” one does not talk; [thinking] “The act will not be in line with Dhamma, performed dissentiously, or for one not deserving the act” one does not talk; for one who is crazy; for the first offender.

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<sup>460</sup> *Kamma*. This refers to the *saṅghakamma* – the formal act of the Saṅgha charging one with evasion/troublemaking.

<sup>461</sup> This appears to mean that evasive speech and/or troublemaking are still grounds for a Dukkaṭa offense even if the *saṅghakamma* is not properly performed. Note that the PTS edition of the canon, unlike the other editions, lists this as “non-offense”.