

## **Pācittiya #16: Encroaching on a Previously Arriven Monk in a Community Dwelling**

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, [some] group-of-six monks reserved high-quality sleeping places; senior monks made them leave. Then the group-of-six monks thought, “By what means might we live out the Rains right here?” Then the group-of-six monks used sleeping places that encroached on the senior monks, [thinking] “Whoever is crowded will leave.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is that group-of-six monks will use sleeping places that encroach on senior monks!” Then those monks, having reprimanded the group-of-six monks in various ways, reported this matter to the Blessed One... “Is it true that you, monks, used sleeping places that encroached on senior monks?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will use sleeping places that encroach on senior monks! This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

**“If any monk knowingly uses a sleeping place in a communal dwelling that encroaches on a previously arriven monk, [thinking] ‘Whoever is crowded will leave’, for just this reason and no other: a Pācittiya.”**

**Any monk:** ...

**Communal:** Given [or] left behind for the community.

**Knows:** One knows “Old”<sup>473</sup>, or one knows “Sick”, or one knows “Given by the community”.

**Encroaches:** Goes next to<sup>474</sup>.

**Uses a sleeping place:** For one who is entering or leaving – one prepares a sleeping place or has one prepared in the vicinity of a bed or a seat: a Dukkaṭṭa offense. One sits or lies down: a Pācittiya offense.

**For just this reason and no other:** There is no other reason whatsoever to use a sleeping place that encroaches.

Perceiving a communal [area] as communal, one uses a sleeping place that encroaches: a Pācittiya offense.

In doubt about a communal [area], one uses a sleeping place that encroaches: a Pācittiya offense.

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<sup>473</sup> “Old” and “sick” here appear to be adjectives referring to the previously arriven monk.

<sup>474</sup> *Anupavisati*. While usually translated “enters”, the etymology of the word indicates “stays next to,” which appears to be closer to the intended meaning.

Perceiving a communal [area] as personal, one uses a sleeping place that encroaches: a Pācittiya offense.

For one who is entering or leaving – one prepares a sleeping place or has one prepared not in the vicinity of a bed or a seat: a Dukkaṭa offense. One sits or lies down: a Dukkaṭa offense.

One prepares a sleeping place or has one prepared in the vicinity of a dwelling, an attendance-hall, an awning, a tree-root, or the open air: a Dukkaṭa offense. One sits or lies down: a Dukkaṭa offense.

Perceiving a personal [area] as communal: a Dukkaṭa offense.

In doubt about a personal [area]: a Dukkaṭa offense.

Perceiving a personal [area] as personal, belonging to another: a Dukkaṭa offense.

A personal [area] belonging to oneself: non-offense.

**Non-offense[s]:** One enters when sick; one enters when oppressed by cold or heat; in case of misfortune; for one who is crazy; for the first offender.