

Pārājika #2: Grand Theft

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, at Vulture Peak Mountain. Furthermore, on this occasion, many monks who were acquaintances and friends, after making grass huts on the slope of Isigili⁷⁶, went there for the Rains⁷⁷. Also, Venerable Dhaniya, the potter's son⁷⁸, after making a grass hut on the slope of Isigili, went there for the Rains. Then those monks, when they emerged from the Rains at the end of the three months, broke down their grass huts, put away the grass and wood, and left on a journey in the countryside. Venerable Dhaniya, however, lived the Rains, the cold season, and the hot season⁷⁹ right there. Then when Venerable Dhaniya had entered the village for alms, grass-gatherers and wood-gatherers broke down his grass hut, took the grass and wood, and left. A second time as well, Venerable Dhaniya collected grass and wood and built a grass hut. A second time as well, when Venerable Dhaniya had entered the village for alms, grass-gatherers and wood-gatherers broke down his grass hut, took the grass and wood, and left. A third time as well... took the grass and wood, and left.

Then it occurred to Venerable Dhaniya, “For the third time, when I had entered the village for alms, grass-gatherers and wood-gatherers broke down my grass hut, took the grass and wood, and left. However, I am well-trained and not deficient in my own teacher's pottery-work, and accomplished in that craft. What if, after kneading mud myself, I were to build a hut made entirely of clay?” Then Venerable Dhaniya, after kneading mud himself and building a hut made entirely of clay, gathered grass, wood, and cow-dung, and baked that hut. That hut was lovely, attractive, pleasing; it was blood-red, just like Indra's guardian⁸⁰. Just like the sound of a bell was the sound of that hut.

Then the Blessed One, while descending from Vulture Peak Mountain with many monks, saw that hut – lovely, attractive, pleasing, blood-red. After seeing this, he addressed the monks: “Monks, what is that lovely, attractive, pleasing, blood-red thing, just like Indra's guardian?” Then those monks reported this matter to the Blessed One. The Buddha, the Blessed One, reprimanded: “Monks, this is improper for that foolish man; inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it, monks, that the foolish man will build a hut made entirely of clay? Monks, shouldn't this foolish man have compassion, mercy, and non-cruelty for living beings? Go, monks, break down that hut. Don't let the latest generation bring about destruction of living beings. And, monks, a hut made entirely of clay is not to be built. If anyone builds [one]: a Dukkaṭa offense.” “Yes, Bhante,” those monks replied to the Blessed One. They approached that hut; after approaching, they broke it down. Then Venerable Dhaniya said to those monks, “Venerables, why do you break down my hut?” “Venerable, the Blessed One makes us

⁷⁶ Lit. “Swallower of sages.” See MN116.

⁷⁷ *Vassa*. An annual three-month retreat period mandated for monks and nuns, during India's four-month rainy season. With some exceptions, a monastic stays in one monastery during this time.

⁷⁸ This identifier is repeated throughout the text. For the sake of brevity, it is omitted after this point.

⁷⁹ That is, the whole year.

⁸⁰ *Indagopaka*. PED gives this as a kind of beetle (apparently a blood-red kind); however there is nothing in the texts to support that rendering, and thus this term has been translated literally. Indra is a high-ranking deva, more commonly known in Buddhist texts by the name Sakka.

break it down.” “Break it down, Venerables, if the Dhamma-Master makes you break it down.”

Then it occurred to Venerable Dhaniya, “For the third time, when I had entered the village for alms, grass-gatherers and wood-gatherers broke down my grass hut, took the grass and wood, and left. Also, the hut made entirely of clay that I built was ordered to be broken down by the Blessed One. There is an acquaintance of mine who is a clerk at a lumber-yard. What if, after asking the lumber-yard clerk for lumber, I were to build a hut from lumber?” Then Venerable Dhaniya approached the lumber-yard clerk; after approaching, he said to him, “For the third time, sir, when I had entered the village for alms, grass-gatherers and wood-gatherers broke down my grass hut, took the grass and wood, and left. Also, the hut made entirely of clay that I built was ordered to be broken down by the Blessed One. Sir, give me lumber. I wish to build a hut from lumber.” “Bhante, there is no lumber that I can give to the gentleman. Bhante, there is lumber appropriated for the king, designated for city-repairs, set aside for the sake of emergencies. If the king causes [me] to give that lumber, you may take it, Bhante.” “Sir, it has been given [to me] by the king.” Then it occurred to the lumber-yard clerk, “These Sakyan-son contemplatives are in accordance with Dhamma, peaceful, divine, truthful, virtuous, characteristically wholesome. The king has great faith in them as well. It is not appropriate to make ungiven what has been given.” Then the lumber-yard clerk said to Venerable Dhaniya, “Take it, Bhante.” Then Venerable Dhaniya, after having that lumber cut into planks, had it carried off with wagons, and made a hut from lumber.

Then the brahmin Vassakāra, the Magadhan prime minister, while overseeing work in Rājagaha, approached the lumber-yard clerk; after approaching, he said to him, “I say! There is lumber which was appropriated for the king, designated for city-repairs, set aside for the sake of emergencies! Where is that lumber?” “Master, that lumber was given by the king to Sir Dhaniya.” Then the brahmin Vassakāra was displeased, [thinking] “How is it that the king will give the lumber which was appropriated for the king, designated for city-repairs, set aside for the sake of emergencies, to Dhaniya?” Then the brahmin Vassakāra approached King Seniya Bimbisāra of Magadha; after approaching, he said to him, “Is it true, King, that the lumber which was appropriated for the king, designated for city-repairs, set aside for the sake of emergencies, was given to Dhaniya?” “Who said that?” “The lumber-yard clerk, King.” “Therefore, Brahmin, arrest the lumber-yard clerk.” Then the brahmin Vassakāra arrested the lumber-yard clerk in restraints. Venerable Dhaniya saw the lumber-yard clerk being led out in restraints. After seeing this, he said to him, “Sir, why are you being led out in restraints?” “Bhante, this is the obligation for that lumber.” “Go, Sir, I will come too.” “Come, Bhante, before I am flogged.”

Then Venerable Dhaniya approached the dwelling of King Seniya Bimbisāra of Magadha; after approaching, he sat on the designated seat. Then King Seniya Bimbisāra of Magadha approached Venerable Dhaniya; after approaching and paying respects to Venerable Dhaniya, he sat to one side. When he was seated to one side, King Seniya Bimbisāra of Magadha said to Venerable Dhaniya, “Is it true, Bhante, that the lumber which was appropriated for the king, designated for city-repairs, set aside for the sake of

emergencies, was given by me to the gentleman?" "Yes, Great King." "Bhante, we kings have many duties, many things to do. After giving we do not remember. Come then, Bhante, remind me." "Do you remember, Great King, when you were newly coronated, this kind of statement was spoken: 'Grass, wood, and water are given to contemplatives and priests; let them make use of it?'" "I remember, Bhante. There are, Bhante, contemplatives and priests who are modest, conscientious, desirous of training. For them regret arises even [when taking] small amounts. My speech was for them, in reference to unclaimed [supplies] in the forest. But you, Bhante, think to take ungiven lumber using that pretext! Why should one like me flog, restrain, or exile a contemplative or priest living in [my] kingdom? Go, Bhante, you are freed on account of your hair⁸¹. Don't do something like this ever again."

People denounced, criticized, and castigated: "These Sakyan-son contemplatives are shameless, unvirtuous liars. Yet they claim to be in accordance with Dhamma, peaceful, divine, truthful, virtuous, characteristically wholesome! They don't have the aspects of a contemplative, they don't have the aspects of a priest. Their contemplative-aspect has been lost, their priest-aspect has been lost. Where is their contemplative-aspect, where is their priest-aspect? Their contemplative-aspect has left, their priest-aspect has left. They even deceive the king - what about other people?" Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes - content, modest, conscientious, [and] desirous of training - denounced, criticized, and castigated: "How is it that Venerable Dhaniya will take the king's lumber when it was not given?" Then those monks, after reprimanding Venerable Dhaniya in various ways, reported this matter to the Blessed One. Then the Blessed One, on account of this incident, on account of this precedent, after assembling the community of monks, questioned Venerable Dhaniya: "Is it true that you, Dhaniya, took the king's lumber when it was not given?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded [him], "This is improper, foolish man; inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it that you, foolish man, will take the king's lumber when it was not given? This is not, foolish man, for the faith of the faithless or for the increase of the faithful. Rather, foolish man, this is for the faithlessness of the faithless, and it causes alteration in some of the faithful."

Furthermore, on this occasion, a certain former magistrate-minister who had gone forth among the monks was seated not far from the Blessed One. Then the Blessed One said to that monk, "Monk, on account of how much does King Seniya Bimbisāra of Magadha, after seizing a thief, flog, restrain, or exile him?" "With a *pāda*⁸², Blessed One, or with [something] worth a *pāda*." On this occasion in Rājagaha a *pāda* was worth five *māsaka*. Then the Blessed One, after reprimanding Venerable Dhaniya in many ways... "And thus, monks, you may recite this training-rule:

"If, in a manner considered to be theft, any monk takes something that has not been given, when in the case of such stealing kings might arrest a thief and flog,

⁸¹ As a primary external characteristic of a monk is his shaven head, this might be a way of saying "You are freed because you are a monk."

⁸² A unit of money. Its approximate worth in modern terms is uncertain.

restrain, or exile him, [saying] 'You are a bandit, a fool, a madman, a thief,' the monk taking something of that sort which has not been given is also Pārājika, he is unaffiliated."

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

On a [later] occasion, [some] group-of-six monks, after going to a [place where] laundry was spread and taking down⁸³ the launderer's goods, took them to the monastery and distributed them. The [other] monks said, "You have a lot of merit, Venerables. Many robes have arisen for you." "Where is our merit from, Venerable? [Just] now, after going to a [place where] laundry was spread, we took down the launderer's goods." "Venerables, wasn't a training-rule designated by the Blessed One? Venerables, why did you steal⁸⁴ the launderer's goods?" "It is true, Venerable, that a training-rule was designated by the Blessed One. And that was in reference to village[s], not the wilderness." "Venerables, isn't this just like that? This is improper, Venerables; inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it that you, Venerables, will steal a launderer's goods? This is not, Venerables, for the faith of the faithless... alteration in some of the faithful." Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... "Is it true that you, monks, after going to a [place where] laundry was spread, stole the launderer's goods?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded [them]: "This is improper... not to be done. How is it that you, foolish men, will steal a launderer's goods? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If, in a manner considered to be theft, any monk takes from a village or wilderness something that has not been given, when in the case of such stealing kings might arrest a thief and flog, restrain, or exile him, [saying] 'You are a bandit, a fool, a madman, a thief,' the monk taking something of that sort which has not been given is also Pārājika, he is unaffiliated."

Any monk: ...

Village: One small building is a village, two small buildings... three... four small buildings is also a village, with people... without people⁸⁵... enclosed... unenclosed... an established cattle-rest... a caravan that has settled down for more than four months is also called a village.

Vicinity of a village: For an enclosed village: the distance an average man standing at the threshold [of the enclosure] can throw a stone. For an unenclosed village: the distance an average man standing in the vicinity of a house can throw a stone.

⁸³ *Avaharati*. Lit. "takes down." This also has the idiomatic meaning of "steals."

⁸⁴ *Avaharati*. From this point onwards it is translated by its idiomatic meaning.

⁸⁵ *Amanussa*. Usually translated "non-human," referring to beings that are spirits, devas, etc. This may be the intended meaning here - a village inhabited by non-human beings.

Wilderness: After setting aside village[s] and the vicinity of village[s], the remainder is called “wilderness.”

Not given: Whatever is not given, not relinquished, not abandoned; protected, guarded, owned⁸⁶, received by another [person]. That is called “not given.”

Considered to be theft: The intention of theft⁸⁷, the intention of stealing.

Takes: Takes, carries, takes down, disrupts [its] position, makes [it] fall from [its] place, passes a specified [time]⁸⁸.

In the case of such [stealing]: A *pāda*, worth a *pāda*, or in excess of a *pāda*.

Kings: King of the land, king of a district, governor of an area, an intermediary bureaucrat, a magistrate, a minister, or those who command the enactment of maiming [or] execution.

Bandit: One who takes five *māsaka*, in excess of five *māsaka*, or the equivalent, when it has not been given, in a manner considered to be theft.

Flog: One strikes with a hand, a foot, a whip, a cane, a half-rod, or by cutting.

Restrain: One restrains him with a binding of ropes, fetters, or chains; or by restriction to a house, city, village, or town; or one has him guarded by a man.

Exile: One exiles him from a village, town, city, province, or country,

“You are a bandit, a fool, a madman, a thief:” This is verbal abuse.

Of that sort: A *pāda*, worth a *pāda*, or in excess of a *pāda*.

Taking: Taking, carrying, taking down, disrupting [its] position, making [it] fall from [its] place, passing a specified [time].

Also: This refers to the preceding [rule].

He is Pārājika: Just as a yellow leaf released from the branch is incapable of becoming green, in the same way, after taking a *pāda*, [something] worth a *pāda*, or in excess of a *pāda*, which has not been given, in a manner considered to be theft, a monk is not a contemplative, not a son of the Sakyan. Therefore it is said, “He is Pārājika.”

Unaffiliated: When there is one action, one recitation, the same training – this is called “affiliated.” This is not with him. Therefore it is said, “[He is] unaffiliated.”

⁸⁶ *Mamāyita*. Denominative from *mama* (“mine”). A more literal rendering could be “thought of as ‘mine.’”

⁸⁷ *Theyyacitta*. Lit. “theft-mind.”

⁸⁸ See below, in the paragraph marked “An action by specification,” for clarification on this last phrase.

[Table of contents:] In the earth, on the ground, in the sky, in the open air, in water, on a boat, in a vehicle, in a [carried] load, in a park, in a dwelling, in a field, on land, in a village, in a wilderness, water, tooth-wood, a forest tree, being transported, deposited nearby, a toll-house, a living being, a footless being, a biped, a quadruped, a multiped, a seeker, a safe-keeper, arranged theft, an action by specification, an action when indicated.

In the earth: There is property which has been placed in the earth, buried and concealed. [Thinking] “I will steal property that is in the earth,” with the intention of theft, one searches for a partner, shovel, or basket, or one goes [there]: a Dukkaṭa offense. One cuts wood or vines that have grown there: a Dukkaṭa offense. One digs, arranges, or removes dirt there: a Dukkaṭa offense. One touches the container: a Dukkaṭa offense. One makes it move⁸⁹ from its place: a Pārājika offense. After making one's own container enter, one touches [property] worth five or more *māsaka* with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it enter one's own container, or one separates off a fistful: a Pārājika offense. One touches property that is strung together, a chain, necklace, waistband, cloak, or wrapping with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. After grasping the end of it, one lifts it up: a Thullaccaya offense. One draws it out as it rubs [against its place]: a Thullaccaya offense. When one makes even as much as the tip of a hair emerge from the container's mouth: a Pārājika offense. In a single undertaking, one drinks ghee, oil, honey, or molasses worth five or more *māsaka* with the intention of theft: a Pārājika offense. One breaks, cuts, burns, or makes [it] unusable right there⁹⁰: a Dukkaṭa offense.

On the ground: There is property which has been placed on the ground. [Thinking] “I will steal property that is on the ground,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

In the sky: There is property which is in the sky. A peacock, pigeon⁹¹, partridge, or quail; or a cloak, hat, raw gold, or worked gold that splits off and falls. [Thinking] “I will steal property that is in the sky,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One interrupts [its] movement: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

In the open air: There is property which is in the open air. It is hung on a bed, chair, a rack for robes, a rope for [hanging] robes, a peg in the wall, an ivory [hook], or a tree; even just on a bowl stand. [Thinking] “I will steal property that is in the open air,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

⁸⁹ *Cāveti*. Lit. “causes to fall.”

⁹⁰ That is, without moving it from its place.

⁹¹ *Kapiñjara*. This word appears nowhere else in the Canon. This rendering is conjectural.

In water: There is property which has been placed in water. [Thinking] “I will steal property that is in water,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One plunges into or emerges from [the water]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. There [may be] something that grew there – a blue lotus, a red lotus, a white lotus, a lotus stalk, a fish, or a turtle – that is worth five *māsaka* or in excess of five *māsaka*. One touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Boat: By means of which one crosses over [water]. **On a boat:** There is property which is on a boat. [Thinking] “I will steal property that is on a boat,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] “I will steal the boat,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One detaches its mooring: a Dukkaṭa offense. After detaching its mooring, one touches it: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it shift upriver, downriver, or across, even as much as the tip of a hair: a Pārājika offense.

Vehicle: A litter, carriage, wagon, [or] chariot. **In a vehicle:** There is property which has been placed in a vehicle⁹². [Thinking] “I will steal property that is in a vehicle,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] “I will steal the vehicle,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

A [carried] load: A load on the head, the shoulder, [or] the waist; or it hangs. With the intention of theft, one touches a load on a head: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it go down to the shoulder: a Pārājika offense. With the intention of theft, one touches a load on a shoulder: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it go down to the waist: a Pārājika offense. With the intention of theft, one touches a load on the waist: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One grasps it with a hand: a Pārājika offense. With the intention of theft, one sets down a load in a hand onto the ground: a Pārājika offense. With the intention of theft, one takes it up from the ground: a Pārājika offense.

Park: A flower-park [or] a fruit-park. **In a park:** There is property which has been placed in a park in [one of] four places – in the earth, on the ground, in the sky, in the open air. [Thinking] “I will steal property which is in a park,” with the intention of theft,

⁹² “Vehicle” here is in the locative case, which can be rendered with a variety of location-oriented terms, such as in, on, at, etc. Thus this can also mean “on a vehicle,” “at a vehicle,” and so on.

one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. There [may be] something that grew there – a root, a bark, a leaf, a flower, or a fruit – that is worth five *māsaka* or in excess of five *māsaka*. One touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. One [attempts to] take possession of the park: a Dukkaṭa offense. One causes doubt to arise in the owner: a Thullaccaya offense. [Thinking] “It will not be mine,” the owner abandons ownership⁹³: a Pārājika offense. Pursuing the issue, the owner is defeated: a Pārājika offense. Pursuing the issue, he defeats [the monk]: a Thullaccaya offense.

In a dwelling: There is property which has been placed in a dwelling in [one of] four places – in the earth, on the ground, in the sky, in the open air. [Thinking] “I will steal property which is in a dwelling,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. One [attempts to] take possession of the dwelling: a Dukkaṭa offense. Doubt arises for the owner: a Thullaccaya offense. [Thinking] “It will not be mine,” the owner abandons ownership: a Pārājika offense. Pursuing the issue, the owner is defeated: a Pārājika offense. Pursuing the issue, he defeats [the monk]: a Thullaccaya offense.

Field: Where grain or vegetable[s] grow. **In a field:** There is property which has been placed in a field in [one of] four places – in the earth, on the ground, in the sky, in the open air. [Thinking] “I will steal property which is in a field,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. There [may be] something that grew there – grain or vegetable[s] – that is worth five *māsaka* or in excess of five *māsaka*. One touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. One [attempts to] take possession of the field: a Dukkaṭa offense. One causes doubt to arise for the owner: a Thullaccaya offense. [Thinking] “It will not be mine,” the owner abandons ownership: a Pārājika offense. Pursuing the issue, the owner is defeated: a Pārājika offense. Pursuing the issue, he defeats [the monk]: a Thullaccaya offense.

Land: Park-land or dwelling-land. **On land:** There is property which has been placed on land in [one of] four places – in the earth, on the ground, in the sky, in the open air. [Thinking] “I will steal property which is on land,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. One [attempts to] take possession of the land: a Dukkaṭa offense. One causes doubt to arise for the owner: a Thullaccaya offense. [Thinking] “It will not be mine,” the owner abandons ownership: a Pārājika offense. Pursuing the issue, the owner is defeated: a Pārājika offense. Pursuing the issue, he defeats [the monk]: a Thullaccaya offense. One causes the [boundary] post, rope, fence, or wall to be moved: a Dukkaṭa offense. When

⁹³ *Dhuram nikkhipati*. Lit. “Puts down the responsibility.”

one undertaking has not concluded: a Thullaccaya offense. When that undertaking has concluded: a Pārājika offense.

In a village: There is property which has been placed in a village in [one of] four places – in the earth, on the ground, in the sky, in the open air. [Thinking] “I will steal property which is in a village,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Wilderness: A wilderness which has been claimed by people. **In a wilderness:** There is property which has been placed in a wilderness in [one of] four places – in the earth, on the ground, in the sky, in the open air. [Thinking] “I will steal property which is in a wilderness,” with the intention of theft, one seeks a partner or goes [there]: a Dukkaṭa offense. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. There [may be] something that grew there – wood, vines, or grass – that is worth five *māsaka* or in excess of five *māsaka*. One touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Water: It is isolated in a container, or it is in a pond or a lake. With the intention of theft, one touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. After making an amount worth five *māsaka* or in excess of five *māsaka* enter one's own container, one touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it isolated in one's own container: a Pārājika offense. One breaks an embankment: a Dukkaṭa offense. After breaking an embankment, one makes water worth five *māsaka* or in excess of five *māsaka* go out: a Pārājika offense. One makes water worth more than one *māsaka* and less than five *māsaka* go out: a Thullaccaya offense. One makes water worth one *māsaka* or less than one *māsaka* go out: a Dukkaṭa offense.

Tooth-wood: Cut or uncut. With the intention of theft, one touches [tooth-wood] worth five *māsaka* or in excess of five *māsaka*: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Forest tree: A tree which has been claimed and used by people. With the intention of theft, one cuts: a Dukkaṭa for each strike. When one strike is left⁹⁴: a Thullaccaya offense. When that strike has been done: a Pārājika offense.

Being transported: Another's property being transported. With the intention of theft, one touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] “I will lead the transporter which has the property by the foot,” one makes the first foot move: a Thullaccaya offense. One makes the second foot move: a Pārājika offense. [Thinking] “I will grab fallen property,” one makes it fall: a Dukkaṭa offense. One touches fallen property worth five

⁹⁴ *Ekam pahāram anāgate*. Lit. “There is one strike in the future.” This probably means “When it will only take one more strike to finish cutting down the tree.”

māsaka or in excess of five *māsaka* with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Deposited nearby: Property placed down nearby. Being told, “Give me my property,” one says, “I will not get [it]”: a Dukkaṭa offense. One causes doubt to arise for the owner: a Thullaccaya offense. [Thinking] “He will not give [it] to me,” the owner abandons ownership: a Pārājika offense. Pursuing the issue, the owner is defeated: a Pārājika offense. Pursuing the issue, he defeats [the monk]: a Thullaccaya offense.

Toll-house: Arranged by the king at a mountain-pass, river-crossing, or village entrance: “Here they may take a toll from one who has entered.” After entering there, one touches property of value to the king worth five *māsaka* or in excess of five *māsaka* with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes the first foot move past the toll-house: a Thullaccaya offense. One makes the second foot move past: a Pārājika offense. Standing within the toll-house, one makes it fall outside the toll-house: a Pārājika offense. One evades the toll-house: a Dukkaṭa offense.

Living being: This refers to a living human being. One touches [it] with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] “I will lead it by the foot,” one makes the first foot move: a Thullaccaya offense. One makes the second foot move: a Pārājika offense.

Footless being: A snake [or] fish. One touches one worth five *māsaka* or in excess of five *māsaka* with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Biped: Humans [or] similar beings⁹⁵. One touches [it] with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] “I will lead it by the foot,” one makes the first foot move: a Thullaccaya offense. One makes the second foot move: a Pārājika offense.

Quadruped: Elephants, horses, camels, oxen, donkeys, cattle. One touches [it] with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense. [Thinking] “I will lead it by the foot,” one makes the first foot move: a Thullaccaya offense. One makes the second foot move: a Thullaccaya offense. One makes the third foot move: a Thullaccaya offense. One makes the fourth foot move: a Pārājika offense.

Multiplexed: Scorpions, centipedes, caterpillars. One touches one worth five *māsaka* or in excess of five *māsaka* with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

⁹⁵ *Pakkhajātā*.

[Thinking] “I will lead it by the foot,” for each foot: a Thullaccaya offense. One makes the last foot move: a Pārājika offense.

Seeker: After seeing property, one describes it, [saying] “Steal the property called such-and-such”: a Dukkaṭa offense. He steals that property: a Pārājika offense for both of them.

Safe-keeper: When guarding property that has been brought that is worth five *māsaka* or in excess of five *māsaka*, one touches it with the intention of theft: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

Arranged theft: After many people arrange it, one person steals the property: a Pārājika offense for all of them.

An action by specification: One makes a specification, [saying] “Before the meal, after the meal, at night, or during the day; at that specified [time] steal that property”: a Dukkaṭa offense. He steals that property at the specified [time]: a Pārājika offense for both of them. He steals that property before or after the specified [time]: no offense for the originator, a Pārājika offense for the stealer.

An action when indicated: One designates an indication, [saying] “I will wink my eye, I will lift my eyebrow, or I will nod my head; at that indication, steal that property”: a Dukkaṭa offense. He steals that property when indicated: a Pārājika offense for both of them. He steals that property before or after the indication: no offense for the originator, a Pārājika offense for the stealer.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. Thinking [it is] that, he steals that: a Pārājika for both of them.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. Thinking [it is] that, he steals something else: no offense for the originator, a Pārājika offense for the stealer.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. Thinking [it is] something else, he steals that: a Pārājika for both of them.

A monk commands a monk, “Steal the property called such-and-such”: a Dukkaṭa offense. Thinking [it is] something else, he steals something else: no offense for the originator, a Pārājika offense for the stealer.

A monk commands a monk, “Tell such-and-such, ‘May such-and-such say to such-and-such – let such-and-such steal the property called such-and-such’”:⁹⁶ a Dukkaṭa offense. He tells

⁹⁶ As the text refers to each person in the chain of command as *itthannāma* (lit. “name here,” rendered here as “such-and-such”), it difficult to ascertain exactly how many people are involved in this example.

the next person: a Dukkaṭa offense. The stealer accepts: a Thullaccaya offense for the originator. He steals that property: a Pārājika offense for all of them.

A monk commands a monk, "Tell such-and-such, 'May such-and-such say to such-and-such – let such-and-such steal the property called such-and-such': a Dukkaṭa offense. He tells someone else: a Dukkaṭa offense. The stealer accepts: a Dukkaṭa offense. He steals that property: no offense for the originator, a Pārājika offense for the commander and for the stealer.

A monk commands a monk, "Steal the property called such-and-such": a Dukkaṭa offense. After going, he comes back, [and says] "I am not able to steal that property." He commands again, "When you are able, then steal that property": a Dukkaṭa offense. He steals that property: a Pārājika offense for both of them.

A monk commands a monk, "Steal the property called such-and-such": a Dukkaṭa offense. After commanding, he is remorseful, but does not make [him] hear "Don't steal." He steals that property: a Pārājika offense for both of them.

A monk commands a monk, "Steal the property called such-and-such": a Dukkaṭa offense. After commanding, he is remorseful, and makes [him] hear "Don't steal." [Saying] "I was commanded by you," he steals that property: no offense for the originator, a Pārājika offense for the stealer.

A monk commands a monk, "Steal the property called such-and-such": a Dukkaṭa offense. After commanding, he is remorseful, and makes [him] hear "Don't steal." [Saying] "Very well," he desists: no offense for both of them.

By means of five factors there is a Pārājika offense for one taking that which has not been given: it is claimed by another, one perceives it as claimed by another, it is valuable property, it is five *māsaka* or in excess of five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

By means of five factors there is a Thullaccaya offense for one taking that which has not been given: it is claimed by another, one perceives it as claimed by another, it is low-value property, it is in excess of one *māsaka* and⁹⁷ less than five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Thullaccaya offense.

By means of five factors there is a Dukkaṭa offense for one taking that which has not been given: it is claimed by another, one perceives it as claimed by another, it is low-value property, it is one *māsaka* or less than one *māsaka*, and the intention of theft is present.

⁹⁷ While the text states "or" (*vā*), the context seems to require "and" (*ca*). This may be a textual error cause by the visual similarity between the two words in Siṃhala-script.

One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Dukkaṭa offense.

By means of six factors there is a Pārājika offense for one taking that which has not been given: one does not perceive it as one's own, it was not taken on trust, it was not [taken] temporarily, it is valuable property, it is five *māsaka* or in excess of five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Thullaccaya offense. One makes it move from its place: a Pārājika offense.

By means of six factors there is a Thullaccaya offense for one taking that which has not been given: one does not perceive it as one's own, it was not taken on trust, it was not [taken] temporarily, it is low-value property, it is in excess of one *māsaka* or less than five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Thullaccaya offense.

By means of six factors there is a Dukkaṭa offense for one taking that which has not been given: one does not perceive it as one's own, it was not taken on trust, it was not [taken] temporarily, it is low-value property, it is one *māsaka* or less than one *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Dukkaṭa offense.

By means of five factors there is a Dukkaṭa offense for one taking that which has not been given: it is not claimed by another, one perceives it as claimed by another, it is valuable property, it is five *māsaka* or in excess of five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Dukkaṭa offense.

By means of five factors there is a Dukkaṭa offense for one taking that which has not been given: it is not claimed by another, one perceives it as claimed by another, it is low-value property, it is in excess of one *māsaka* or less than five *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Dukkaṭa offense.

By means of five factors there is a Dukkaṭa offense for one taking that which has not been given: it is not claimed by another, one perceives it as claimed by another, it is low-value property, it is one *māsaka* or less than one *māsaka*, and the intention of theft is present. One touches [it]: a Dukkaṭa offense. One makes it quiver: a Dukkaṭa offense. One makes it move from its place: a Dukkaṭa offense.

Non-offense[s]: Perceiving it as one's own; it is taken on trust; it is [taken] temporarily; it is claimed by a ghost; it is claimed by an animal; perceiving it as discarded; for one who is crazy; [and] for the first offender.

On this occasion [some] group-of-six monks, after going to a [place where] laundry was spread, stole the launderer's goods. They were regretful, [thinking] "A training-rule has been designated by the Blessed One. Perhaps we have committed a Pārājika offense." They reported this matter to the Blessed One. "Monks, you have committed a Pārājika offense."

On this occasion a certain monk, after going to a [place where] laundry was spread and seeing an expensive cloth, gave rise to the intention of theft. He was regretful, [thinking] "A training-rule has been designated by the Blessed One. Perhaps I have committed a Pārājika offense." He reported this matter to the Blessed One. "Monk, there is no offense in the arising of a mind state."

On this occasion a certain monk, after going to a [place where] laundry was spread and seeing an expensive cloth, touched it with the intention of theft. He was regretful... "Monk, this is not a Pārājika offense. This is a Dukkaṭa offense."

On this occasion a certain monk, after going to a [place where] laundry was spread and seeing an expensive cloth, made it quiver with the intention of theft. He was regretful... "Monk, this is not a Pārājika offense. This is a Thullaccaya offense."

On this occasion a certain monk, after going to a [place where] laundry was spread and seeing an expensive cloth, made it move from its place with the intention of theft. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain alms-going monk, after seeing an expensive upper covering, gave rise to the intention of theft... touched it... made it quiver... made it move from its place with the intention of theft. He was regretful... "Monk, you have committed a Pārājika offense."⁹⁸

On this occasion a certain monk, after seeing property during the day, made [note of] its characteristic[s], [thinking] "I will steal it at night." Thinking it was that, he stole that... thinking it was that, he stole something else... thinking it was something else, he stole that... thinking it was something else, he stole something else. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk, after seeing property during the day, made [note of] its characteristic[s], [thinking] "I will steal it at night." Thinking it was that, he stole his own property. He was regretful... "Monk, this is not a Pārājika offense. This is a Dukkaṭa offense."

On this occasion a certain monk with the intention of theft touched another's property that was being carried as a load on [someone's] head... made it quiver... made it go down to the shoulder... touched [property] that was being carried as a load on [someone's]

⁹⁸ This passage is abbreviated in the original text in the same way that it is here. However, it should be noted that, as indicated in the prior section, touching the object to be stolen is a Dukkaṭa, making it quiver is a Thullaccaya, and moving it is a Pārājika.

shoulder... made it quiver... made it go down to the hip... touched [property] that was being carried as a load on [someone's] hip... made it quiver... grasped it with a hand... set down a load in a hand onto the ground... took it up from the ground. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk, after spreading out a robe in the open air, entered [his] dwelling. A certain monk, [thinking] "May this robe not be lost," put it away. After coming out, he asked that monk, "Venerable, who took away my robe?" He said, "It was taken away⁹⁹ by me." "You¹⁰⁰ took that. You are not a contemplative." He was regretful... "What was your mind state., monk?" "It was an idiom¹⁰¹, Blessed One." "Monk, there is no offense in an idiom."

On this occasion a certain monk, after setting a robe down on a chair... a sitting-cloth on a chair... a bowl under a chair, entered [his] dwelling. A certain monk, [thinking] "May this bowl not be lost," put it away. After coming out, he asked that monk, "Venerable, who took away my bowl?" He said, "It was taken away by me." "You took that. You are not a contemplative." He was regretful... "What was your mind state., monk?" "It was an idiom, Blessed One." "Monk, there is no offense in an idiom."

On this occasion a certain nun, after spreading a robe on a fence, entered [her] dwelling. A certain nun, [thinking] "May this robe not be lost," put it away. After coming out, she asked that nun, "Lady, who took away my robe?" She said, "It was taken away by me." "You took that. You are not a contemplative." She was regretful. That nun reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One... "Monks, there is no offense in an idiom."

On this occasion a certain monk, after seeing a cloak that had been taken up by a whirlwind, grasped it, [thinking] "I will give it to its owners." Its owners accused that monk, "You are not a contemplative." He was regretful... "What was your mind state., monk?" "I did not have the intention of theft, Blessed One." "Monk, there is no offense when there is no intention of theft."

On this occasion a certain monk, after seeing a head-dress that had been taken up by a whirlwind, [thinking] "The owners already saw,"¹⁰² grasped it with the intention of theft. Its owners accused that monk, "You are not a contemplative." He was regretful... "Monk, you have committed a Pārājika offense."

⁹⁹ *Avahata*. The past participle of *avaharati*. As noted above, this has the literal meaning of "take down" or "take away," and is often used idiomatically to mean "steal." This story illustrates a case where this distinction became relevant.

¹⁰⁰ This pronoun is actually in the third person in the text. ("He took that, you are not a contemplative.") In keeping with standard English usage it has been shifted to second person, to match the other pronoun.

¹⁰¹ *Niruttipatha*. *Nirutti* (verbal expression) + *patha* (way, manner). A "way of speaking."

¹⁰² *Pure sāmikā passanti*. Although the verb *passanti* is present tense, since *pure* is an indeclinable adverb that means "before" or "previously," it would appear that the past tense is indicated.

On this occasion a certain monk, after going to a cemetery, took a discarded item from an unbroken¹⁰³ body. A ghost was living in that body. Then the ghost said to that monk, “Bhante, don't take my cloak.” The monk left without taking [heed]¹⁰⁴. Then that body, after rising up, followed closely behind that monk. Then that monk, after entering [his] dwelling, closed the door. Then that body fell down right there. He was regretful... “Monk, there is no Pārājika offense. Monks, a discarded item is not to be taken from an unbroken body. If one takes it: a Dukkaṭṭa offense.”

On this occasion a certain monk, when robe[s] were being distributed for the community, with the intention of theft caused a ticket¹⁰⁵ to be shifted and took a robe. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion Venerable Ānanda was at the sauna. He dressed himself in a certain monk's lower robe, thinking it was his own. Then that monk said to Venerable Ānanda, “Venerable Ānanda, why did you dress yourself with my robe?” “I perceived it as mine, Venerable.” They reported this matter to the Blessed One. “Monks, there is no offense for one who perceives it as his own.”

On this occasion several monks who were ascending Vulture Peak Mountain, after seeing the remains of a lion's meal, cooked and ate it. They were regretful... “Monks, there is no offense in the remains of a lion's meal.”

On this occasion several monks who were ascending Vulture Peak Mountain, after seeing the remains of a tiger's meal... panther's meal... hyena's meal... wolf's meal, cooked and ate it. They were regretful... “Monks, there is no offense in something claimed by an animal.”

On this occasion a certain monk, when rice was being distributed for the community, [said] “Give a portion for someone else,” and took it without basis¹⁰⁶. He was regretful... “Monk, this is not a Pārājika offense. This is a Pācittiya offense for deliberate false speech.”

On this occasion a certain monk, when consumables... cakes... sugar-cane... fruit was being distributed for the community, [said] “Give a portion for someone else,” and took it without basis. He was regretful... “Monk, this is not a Pārājika offense. This is a Pācittiya offense for deliberate false speech.”

On this occasion, when it was difficult to obtain alms, a certain monk entered a porridge-house and took a bowlful of rice with the intention of theft. He was regretful... “Monk, you have committed a Pārājika offense.”

¹⁰³ *Abhinna*. Lit. “not broken.” The usual expression for “non-decomposed” is *akhāyita*.

¹⁰⁴ *Anādiyanta*. Literally “not taking,” it can also have the idiomatic meaning “not taking heed.” Thus it is unclear whether the monk left without taking the cloak, or took the cloak and left without paying attention to the ghost's request. The story seems to imply the latter, but does not preclude the former.

¹⁰⁵ *Kusa*. This usually refers to a kind of grass. Monks may have used blades of grass as markers for a means of distributing supplies, as per “drawing straws” or a similar method.

¹⁰⁶ That is, without a basis for his claim that the food was for another person.

On this occasion, when it was difficult to obtain alms, a certain monk entered a steak-house and took a bowlful of meat... a cake-house and took a bowlful of cakes... of *sakkhali*... of *modaka*¹⁰⁷ with the intention of theft. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk, after seeing [some] equipment during the day, made [note of] its characteristic[s], [thinking] "I will steal it at night." Thinking it was that, he stole that... thinking it was that, he stole something else... thinking it was something else, he stole that... thinking it was something else, he stole something else. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk, after seeing [some] equipment during the day, made [note of] its characteristic[s], [thinking] "I will steal it at night." Thinking it was that, he stole his own property. He was regretful... "Monk, this is not a Pārājika offense. This is a Dukkaṭa offense."

On this occasion a certain monk, after seeing a pouch on a chair, [thought] "[By] taking [that] from here I will be Pārājika," after making it shift with his own chair, took it. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk stole a robe that was on a robe-pole. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk, after stealing a robe in a dwelling, [thought] "[By] walking out from here I will be Pārājika." He did not walk out of the dwelling... "Monks, [whether] the foolish man walks out or not, this is a Pārājika offense."

On this occasion two monks were companions. One monk entered a village for alms. When food was being distributed for the community, the second monk took a share for his companion. Trusting in his [approval], he ate [it]. After finding out, he¹⁰⁸ accused that [monk], "You are not a contemplative." He was regretful... "What was your intention, monk?" "I was taking it on trust, Blessed One." "Monk, there is no offense in taking on trust."

On this occasion many monks were making robes. When food was being distributed for the community, after bring back provisions for all of them, they put them down nearby. A certain monk ate a certain [other] monk's provision, thinking it was his own. After finding out, he accused that [monk], "You are not a contemplative." He was regretful... "What was your intention, monk?" "I perceived it as mine, Blessed One." "Monk, there is no offense for one who perceives it as his own."

¹⁰⁷ These two terms (*sakkhali* and *modaka*) are of uncertain meaning. PED defines both as "sweetmeat."

¹⁰⁸ Presumably the first monk is intended here. In the Canon pronouns are often used without clear indication of who they refer to, leaving the reader to identify the intended person by context.

On this occasion many monks were making robes. When food was being distributed for the community, a certain monk brought back provisions with a certain [other] monk's bowl and put it down nearby. The monk who owned that bowl ate, thinking it was his own. After finding out, he accused that [monk], "You are not a contemplative." He was regretful... "Monk, there is no offense for one who perceives it as his own."

On this occasion mango-thieves, after felling a mango-tree, took the property¹⁰⁹ and left. The owners pursued the thieves. The thieves, after seeing the owners, dropped the property and ran. Perceiving it as discarded, monks had it offered and ate it. The owners accused those monks, "You are not contemplatives." They were regretful... "What were your intentions, monks?" "We perceived it as discarded, Blessed One." "Monks, there is no offense for one who perceives it as discarded."

On this occasion apple-thieves... breadfruit-thieves... jackfruit-thieves... palmfruit-thieves... sugarcane-thieves... *timbaru*¹¹⁰-thieves, after gathering *timbaru*[-fruit], took the property and left. The owners pursued the thieves. The thieves, after seeing the owners, dropped the property and ran. Perceiving it as discarded, monks had it offered and ate it. The owners accused those monks, "You are not contemplatives." They were regretful... "What were your intentions, monks?" "We perceived it as discarded, Blessed One." "Monks, there is no offense for one who perceives it as discarded."

On this occasion mango-thieves, after felling a mango-tree, took the property and left. The owners pursued the thieves. The thieves, after seeing the owners, dropped the property and ran. Monks, [thinking] "The previous owners are understanding," ate with the intention of theft. The owners accused those monks, "You are not contemplatives." They were regretful... "Monks, you have committed Pārājika offenses."

On this occasion apple-thieves... breadfruit-thieves... jackfruit-thieves... palmfruit-thieves... sugarcane-thieves... *timbaru*-thieves, after gathering *timbaru*[-fruit], took the property and left. The owners pursued the thieves. The thieves, after seeing the owners, dropped the property and ran. Monks, [thinking] "The previous owners are understanding," ate with the intention of theft. The owners accused those monks, "You are not contemplatives." They were regretful... "Monks, you have committed Pārājika offenses."

On this occasion a certain monk took a mango for the community¹¹¹ with the intention of theft... an apple... breadfruit... jackfruit... palmfruit... sugarcane... *timbaru*[-fruit] for the community with intention of theft. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk, after going to a flower-garden, took picked flowers worth five *māsaka* with the intention of theft. He was regretful... "Monk, you have committed a Pārājika offense."

¹⁰⁹ Presumably the mangoes.

¹¹⁰ Probably a variety of fruit, due to its context. Its exact identity is unknown.

¹¹¹ *Saṅghassa*. This can mean either "for the community" or "belonging to the community."

On this occasion a certain monk, after going to a flower-garden and picking flowers worth five *māsaka*, took them with the intention of theft. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, when going to a village, said to a certain [other] monk, “Venerable, I [will] avoid your attendant-family¹¹² which was mentioned.” After going, he caused [them] to bring one cloak, [and] used it himself. After finding out, he accused that [monk], “You are not a contemplative.” He was regretful... “Monk, this is not a Pārājika offense. Monks, one is not to say ‘I [will] avoid what was mentioned.’ If anyone says [that]: a Dukkaṭa offense.”¹¹³

On this occasion a certain monk went to a village. A certain [other] monk said to that monk, “Venerable, avoid my attendant-family which was mentioned.” After going, he caused [them] to bring a pair of cloaks. He used one himself, and gave one to the [other] monk. After finding out, he accused that [monk], “You are not a contemplative.” He was regretful... “Monk, this is not a Pārājika offense. Monks, one is not to say ‘Avoid what was mentioned.’ If anyone who says [that]: a Dukkaṭa offense.”

On this occasion a certain monk, when going to a village, said to a certain [other] monk, “Venerable, I [will] avoid your attendant-family which was mentioned.” And he also said, “Avoid what was mentioned.” After going, he caused [them] to give a quantity¹¹⁴ of ghee, a measure of sugar, a bucket of rice, and used them himself. After finding out, he accused that [monk], “You are not a contemplative.” He was regretful... “Monk, this is not a Pārājika offense. Monks, one is not to say ‘I [will] avoid what was mentioned,’ and one is not to say ‘Avoid what was mentioned.’ If anyone says [that]: a Dukkaṭa offense.”

On this occasion a certain man carrying an expensive jewel was on a traveling-road with a certain monk. Then that man, after seeing a toll-house, put the jewel in the pouch of that monk, who did not know¹¹⁵. After passing the toll-house, he took [it back]. He was regretful... “What was your intention, monk?” “I did not know, Blessed One.” “Monk, there is no offense for one who does not know.”

On this occasion a certain man carrying an expensive jewel was on a traveling-road with a certain monk. Then that man, after seeing a toll-house, pretended to be sick and gave his property to that monk. Then that man, after passing the toll-house, said to that monk, “Bhante, give me my property; I am not unhealthy.” “Sir, why did you act like that?” Then the man reported this matter to that monk. He was regretful... “What was your intention, monk?” “I did not know, Blessed One.” “Monk, there is no offense for one who does not know.”

¹¹² *Upatṭhāka-kula*. This probably means the family that attends to his needs – robes, food, medicine, etc.

¹¹³ The offence here may be for making a promise which one intends to break. It may instead be a case of mincing words with deceitful intent, as the verb “avoid” (*vajjemi*) is technically in the present tense. In either case it does not qualify as a full-fledged lie, which would be a Pācittiya offence.

¹¹⁴ *Āḷhaka*. A liquid measure of uncertain quantity.

¹¹⁵ That is, did not know the jewel was in his pouch.

On this occasion a certain monk was on a traveling-road with a caravan. A certain man, after cajoling that monk with food and seeing a toll-house, gave an expensive jewel to that monk, [saying] “Bhante, make this jewel pass the toll-house.” Then that monk made that jewel pass the toll-house. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, out of compassion, freed a pig that was caught in a trap. He was regretful... “What was your intention, monk?” “I was intent on compassion, Blessed One.” “Monk, there is no offense for one who is intent on compassion.”

On this occasion a certain monk, [thinking] “The previous owners are understanding,” with the intention of theft, freed a pig that was caught in a trap. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, out of compassion, freed a deer... a fish that was caught in a trap. He was regretful... “What was your intention, monk?” “I was intent on compassion, Blessed One.” “Monk, there is no offense for one who is intent on compassion.”

On this occasion a certain monk, [thinking] “The previous owners are understanding,” with the intention of theft, freed a deer... a fish that was caught in a trap. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after seeing property in a vehicle, [thinking] “[By] taking it from here I will be Pārājika,” after walking past it and making it move onward, took it. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk took a piece of meat that had been lifted up by a hawk, [thinking] “I will give [it] to the owners.” The owners accused that monk, “You are not a contemplative.” He was regretful... “Monk, there is no offense when there is no intention of theft.”

On this occasion a certain monk, with the intention of theft, took a piece of meat that had been lifted up by a hawk, [thinking] “The previous owners are understanding.” The owners accused that monk, “You are not a contemplative.” He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion [some] people bound a raft and set it floating in the Aciravatī river. The bonds broke, and the timber was scattered. Perceiving it as discarded, monks pulled it out. The owners accused those monks, “You are not contemplatives.” They were regretful... “Monks, there is no offense for one who perceives it as discarded.”

On this occasion [some] people bound a raft and set it floating in the Aciravatī river. The bonds broke, and the timber was scattered. [Thinking] “The previous owners are understanding,” monks pulled it out with the intention of theft. The owners accused those

monks, "You are not contemplatives." They were regretful... "Monks, you have committed Pārājika offenses."

On this occasion a certain cow-herder, after hanging [his] cloak on a tree, went to excrete. Perceiving it as discarded, a certain monk took it. Then that cow-herder accused the monk, "You are not a contemplative." He was regretful... "Monk, there is no offense for one who perceives it as discarded."

On this occasion a cloak released from a washerman's hand stuck to the leg of a certain monk who was crossing the river. [Thinking] "I will give it to the owners," the monk took it. The owners accused the monk, "You are not a contemplative." He was regretful... "Monk, there is no offense when there is no intention of theft."

On this occasion a cloak released from a washerman's hand stuck to the leg of a certain monk who was crossing the river. [Thinking] "The previous owners are understanding," the monk took it with the intention of theft. The owners accused the monk, "You are not a contemplative." He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk, after seeing a pot of ghee, used it bit by bit. He was regretful... "Monk, this is not a Pārājika offense. This is a Dukkaṭa offense."

On this occasion many monks went after making an arrangement, "We will steal property." One [of them] stole property. They said to him, "We are not Pārājika. [Only] he who stole is Pārājika." They reported this matter to the Blessed One... "Monks, you have committed Pārājika offenses."

On this occasion many monks, after making an arrangement and stealing property, distributed it. When it was being distributed by them, the provision for each individual was not fully five *māsaka*. They said, "We are not Pārājika." They reported this matter to the Blessed One... "Monks, you have committed Pārājika offenses."

On this occasion a certain monk at Sāvatti, when it was difficult to obtain alms, with the intention of theft stole a handful of rice that belonged to a shopkeeper. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion a certain monk at Sāvatti, when it was difficult to obtain alms, with the intention of theft stole a handful of mung... handful of beans... handful of sesame seeds that belonged to a shopkeeper. He was regretful... "Monk, you have committed a Pārājika offense."

On this occasion at Sāvatti in the Blind Grove, bandits killed a cow, ate its flesh, prepared the remainder, and left. Perceiving it as discarded, monks had it offered and ate. The bandits accused those monks, "You are not contemplatives." They were regretful... "Monks, there is no offense for one who perceives it as discarded."

On this occasion at Sāvatti in the Blind Grove, bandits killed a pig... “Monks, there is no offense for one who perceives it as discarded.”

On this occasion a certain monk, after going to a grass-field, with the intention of theft stole cut grass worth five *māsaka*. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after going to a grass-field and cutting grass worth five *māsaka*, took it with the intention of theft. He was regretful... “Monk, you have committed a Pārājika offense.”

On this occasion visiting¹¹⁶ monks, after distributing mango[s] belonging to the community, ate [them]. The resident monks accused those monks, “You are not contemplatives.” They were regretful... “What were your intentions, monks?” “We [thought] it was meant to be used, Blessed One.” “Monks, there is no offense when it is meant to be used.”

On this occasion visiting monks, after distributing apples... breadfruit... jackfruit... palmfruit... sugarcane... *timbaru*[-fruit]... “Monks, there is no offense when it is meant to be used.”

On this occasion mango-guardians gave mango-fruit to the monks. [Thinking] “The lords¹¹⁷ are to guard these, not give them,” the monks regretfully did not receive [them]. They reported this matter to the Blessed One. “Monks, there is no offense in a guardian's gift.”

On this occasion apple-guardians... breadfruit-guardians... jackfruit-guardians... palmfruit-guardians... sugarcane-guardians... *timbaru*[-fruit]-guardians... “Monks, there is no offense in a guardian's gift.”

On this occasion a certain monk, after borrowing wood belonging to the community, used it to shore up the wall of his own dwelling. [Other] monks accused that monk, “You are not a contemplative.” He was regretful... “What was your intention, monk?” “I [took it] temporarily, Blessed One.” “Monk, there is no offense in [taking] temporarily.”

On this occasion a certain monk, with the intention of theft, stole water belonging to the community... clay belonging to the community... bundled grass belonging to the community... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, with the intention of theft, burned bundled grass belonging to the community. He was regretful... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

¹¹⁶ *Āgantuka*. Lit. “one who has arrived.”

¹¹⁷ *Issara*. This is a very lofty term, often used to refer to high deities. It is extremely unusual for it to be used in reference to ordinary people.

On this occasion a certain monk, with the intention of theft, stole a bed belonging to the community... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, with the intention of theft, stole a chair... mattress... pillow... door-panel... window... roof-bracket belonging to the community... “Monk, you have committed a Pārājika offense.”

On this occasion [some] monks had use of a dwelling belonging to a certain lay devotee, and used [its] furniture elsewhere.¹¹⁸ Then that lay devotee denounced, criticized, and castigated: “How is it that the Auspicious Ones will use it elsewhere?” They reported this matter to the Blessed One. “Monks, one is not to use it elsewhere. If anyone uses [it elsewhere]: a Dukkaṭa offense.”

On this occasion [some] monks were hesitant to bring [seats] to the Uposatha-hall¹¹⁹ and the assembly-hall. They sat on the ground. Their limbs and robes became dirty. They reported this matter to the Blessed One. “Monks, I allow [you] to bring [them] temporarily.”

On this occasion at Campā, a nun who was an apprentice of Thullanandā Bhikkhunī, after going to Thullanandā Bhikkhunī's attendant family, [said] “The lady wishes to drink triple-spiced porridge.” After causing them to cook it and taking it away, she used it herself. After finding out, she¹²⁰ accused her, “You are not a contemplative.” She was regretful... “Monks, this is not a Pārājika offense. This is a Pācittiya offense for deliberate false speech.”

On this occasion at Rājagaha, a nun who was an apprentice of Thullanandā Bhikkhunī, after going to Thullanandā Bhikkhunī's attendant family, [said] “The lady wishes to eat a honeyball.” After causing them to cook it and taking it away, she ate it herself... “Monks, this is not a Pārājika offense. This is a Pācittiya offense for deliberate false speech.”

On this occasion at Vesāli, there was a householder who was an attendant of Venerable Ajjuka. He had two boys – a son and a nephew. Then that householder said to Venerable Ajjuka, “Bhante, give this opportunity¹²¹ to whichever of these two boys has faith and confidence.” Furthermore, on this occasion, that householder's nephew had faith and confidence. Then Venerable Ajjuka gave this opportunity to that boy. With this inheritance, he settled his family property and began giving. Then that householder's son said to Venerable Ānanda, “Bhante Ānanda, who inherits from a father – a son or a nephew?” “Sir, a son inherits from a father.” “Bhante, this gentleman, Ajjuka, gave our inheritance to a companion of ours.” “Sir, Venerable Ajjuka is not a contemplative.” Then Venerable Ajjuka said to Venerable Ānanda, “Venerable Ānanda, give me judgement.”

¹¹⁸ This appears to mean that they were offered use of the layperson's house, and took the furniture out of the house and used the furniture somewhere else.

¹¹⁹ The Uposatha is a day of heightened religious observance, coinciding with the lunar quarters. The Uposatha-hall is a place where monks gather on such a day to discuss the teachings, engage in communal business, and/or recite the monastic training-rules.

¹²⁰ Presumably Thullanandā Bhikkhunī.

¹²¹ *Okāsa*. Based on subsequent events, this appears to refer to distribution of the householder's wealth.

Furthermore, on this occasion, Venerable Upāli was at Venerable Ajjuka's side. Then Venerable Upāli said to Venerable Ānanda, "Venerable Ānanda, when someone is told by an owner, 'Give this opportunity to such-and-such,' if he gives it to that person, what [offense] does he commit?" "Bhante, he does not commit any [offense], even to the measure of a Dukkata." "Venerable, this Venerable Ajjuka was told by the owner, 'Give this opportunity to such-and-such,' and he gave it to that person. Venerable, there is no offense for Venerable Ajjuka."

On this occasion at Vārāṇasi, Venerable Pilindavaccha's attendant-family was overrun by bandits. Two boys were led away. Then Venerable Pilindavaccha, after bringing those boys back using psychic power, set them on the terrace. After seeing those boys, people said, "This is a manifestation of the gentleman Pilindavaccha's psychic power." They gained great faith in Venerable Pilindavaccha. Monks denounced, criticized, and castigated: "How is it that Venerable Pilindavaccha will bring back boys led away by bandits?" They reported this matter to the Blessed One. "Monks, there is no offense for one who has psychic powers, in the scope of psychic power."

On this occasion two monks were companions, [named] Paṇḍuka and Kapila. One lived in a village, one lived at Kosambī. Then when one monk was going from the village to Kosambī, while crossing a river, a gob of fat released from the hand of a pig-butcher stuck to [his] foot. [Thinking] "I will give to the owners," that monk took it. The owners accused that monk, "You are not a contemplative." A female cow-herder, after seeing him drawn out, said, "Come, Bhante, engage in sexual activity." [Thinking] "My condition is that I am not a contemplative," after engaging in sexual activity with her and going to Kosambī, he reported this matter to the monks. The monks reported this matter to the Blessed One. "Monks, there is no Pārājika offense for taking what was not given. There is a Pārājika offense involving sexual activity."

On this occasion at Sāgala, Venerable Daḥhika's co-resident monk was oppressed by a lack of delight. After stealing a shopkeeper's head-dress, he said to Venerable Daḥhika, "Bhante, I am not a contemplative. I will disrobe¹²²." "Venerable, what did you do?" He reported this matter to him. After having the [item] brought forth, he had its worth evaluated. It was evaluated as not being worth five *māsaka*. "Venerable, there is no Pārājika offense." He gave a Dhamma-talk. That monk greatly enjoyed it.

¹²² *Vibbhamati*. Lit. "go astray."