

Pācittiya #42: Dismissing One's Companion to Engage in Misbehavior

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son said to his brother's cohabitant monk, "Come, Venerable, we will enter the village for alms." Although he had not gotten anyone to give [alms] to him, he dismissed [that monk]: "Go, Venerable; I am not comfortable conversing or sitting with you. I am comfortable conversing and sitting alone." Then that monk, when it was approaching [noon-]time, was not able to go for alms; when walking back, he was not able to make it to the food-distribution; he had no meal⁵⁶⁸. Then that monk, after going to the monastery, reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son, [after saying] to a monk 'Come, Venerable, we will enter the village for alms,' will dismiss [that monk] even though he had not gotten anyone to give [alms] to him?" ... "Is it true that you, Upananda, [after saying] to a monk 'Come, Venerable, we will enter the village for alms,' dismissed [that monk] even though he had not gotten anyone to give [alms] to him?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, [after saying] to a monk 'Come, Venerable, we will enter the village for alms,' will dismiss [that monk] even though he had not gotten anyone to give [alms] to him? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk, [after saying] to a monk 'Come, Venerable, we will enter the village or town for alms,' dismisses [that monk] whether or not he has gotten anyone to give [alms] to him, [saying] 'Go, Venerable; I am not comfortable conversing or sitting with you. I am comfortable conversing and sitting alone,' having done it for just that reason and no other: a Pācittiya."

Any monk: ...

Monk: Another monk.

Come, Venerable, a village or a town: Also a village, a town, [or] a city, [as well as] just a village and a town.

Has gotten anyone to give [alms] to him: Has had porridge, rice, consumables, or edibles given.

Has not gotten anyone to give [alms] to him: Has not had anything given.

Dismisses: Desiring to laugh with, play with, sit alone with, or engage in misconduct with a woman, one says: "Go, Venerable; I am not comfortable conversing or sitting with you. I am comfortable conversing and sitting alone," one dismisses: a Dukkaṭa offense. As he is

⁵⁶⁸ Chinnabhatto ahosi. Lit. "[His] meal was cut off."

leaving [one's] range of vision or range of hearing: a Dukkaṭa offense. When he has left: a Pācittiya offense.

Having done it for just that reason and no other: There was no other reason whatsoever to dismiss [him].

Perceiving him as fully ordained when he is fully ordained, one dismisses [him]: a Pācittiya offense.

In doubt when he is fully ordained...: a Pācittiya offense.

Perceiving him as not fully ordained when he is fully ordained...: a Pācittiya offense.

One gives an unlucky message⁵⁶⁹: a Dukkaṭa offense.

One dismisses someone who is not fully ordained: a Dukkaṭa offense.

One gives an unlucky message: a Dukkaṭa offense.

Perceiving someone who is not fully ordained as fully ordained: a Dukkaṭa offense.

In doubt about someone who is not fully ordained: a Dukkaṭa offense.

Perceiving someone who is not fully ordained as not fully ordained: a Dukkaṭa offense.

Non-offense[s]: One dismisses [him], [thinking] “Both together will not be able to get enough [alms]”; one dismisses [him], [thinking] “After seeing expensive goods he will give rise to greed”; one dismisses, [thinking] “After seeing women he will give rise to discontent”; one dismisses, [saying] “Take porridge, rice, consumables, or edibles to one who is sick, or to one left behind, or to the dwelling's guard”; one does not desire to engage in misconduct; one dismisses when there is something to be done; for one who is crazy; and for the first offender.

⁵⁶⁹ *Kalisāsanam āropeti*. This is the only instance of this expression in the Pāli canon. This is a literal rendition, following the standard usage of its component pieces. One might stretch it to mean “distressing message” or “bad message,” though this is wandering somewhat from the usual meaning of *kali* (unlucky). An alternative is to take *sāsana* in its more common meaning of “teaching” – thus, giving a “bad teaching” in an attempt to drive off one's companion.