

Saṅghādisesa #3: Speaking Obscenely to a Woman

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 Udāyin was living in a forest. His dwelling was exquisitely formed, attractive, and pleasing. Furthermore, on this occasion, many women came to the monastery to look at the dwellings. Then those woman approached Venerable Udāyin; after approaching, they said to Venerable Udāyin, “Bhante, we wish to look at the gentleman's dwelling.” Then Venerable Udāyin, after having those women look at the dwelling, praised, condemned, begged, implored, asked, questioned, explained, instructed, and insulted in reference to those women's anuses and vaginas. Those woman who were sly, corrupt, and unconscientious laughed, cajoled, mocked, and joked with Venerable Udāyin. However, those women who were conscientious left and complained to the monks, “Bhante, this is not suitable, it is not appropriate. We would not wish to be spoken to in this way even by our husbands; why then by Sir Udāyin?” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Udāyin will speak to a woman using depraved words!” Then those monks, after reprimanding Venerable Udāyin in many ways... “Is it true that you, Udāyin, spoke to a woman using depraved words?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “And thus, monks, you may recite this training-rule:

“If any monk, beset by a perverted mentality, speaks to a woman using depraved words, as a young man [speaks] to a young woman in reference to sexuality: a Saṅghādisesa.”

Any monk: ...

Beset: Lustful, full of longing, the mind is bound.

Perverted: An impassioned mind is perverted. A corrupt mind is also perverted. A deluded mind is also perverted. However, in this case, “perverted” is intended to mean “impassioned mind.”

Woman: A human woman, not a spirit or ghost, not an animal. Even a girl born that day, no less so an older one.

Depraved words: Words connected with the anus, the vagina, [or] sexual activity.

Speaks: This refers to transgression.

As a young man [speaks] to a young woman: A boy to a girl, a youth to a maiden, a male sensualist to a female sensualist.

In reference to sexuality: Connected to sexual activity.

Saṅghādisesa: ...

In reference to the two paths¹⁹⁸, one praises, condemns, begs, implores, asks, questions, explains, instructs, or insults.

Praises: One extols, glorifies, [or] commends in reference to the two paths.

Condemns: One scolds, censures, or reproaches in reference to the two paths.

Begs: “Give to me, you are worthy to give to me.”

Implores: “When will your mother be reconciled? When will your father be reconciled? When will your deities be reconciled? When will there be a good time, a good opportunity, a good moment? When will I get sexual activity with you?”

Asks: “How do you give to your husband? How do you give to [your] lover?”

Questions: “Apparently you give to your husband in this way. Apparently you give to [your] lover in this way.”

Explains: One who is asked says, “Give in this way. By giving in this way [you] will be beloved and pleasant for your husband.”

Instructs: One who is not asked says, “Give in this way. By giving in this way [you] will be beloved and pleasant for your husband.”

Insults: “You have no sexual characteristics. Your sexual characteristics are limited. You are bloodless. You bleed constantly. You are always on the rag. You are dripping. You are leaking.¹⁹⁹ You are a feminine *paṇḍaka*. You look like a man. You are broken.²⁰⁰ You are a hermaphrodite.”

There is a woman and a lustful monk perceiving [her] as a woman. He praises, condemns, begs, implores, asks, questions, explains, instructs, or insults in reference to that woman's anus [or] vagina: a Saṅghādisesa offense...²⁰¹

There are two women and a lustful monk perceiving both women as women. He praises... or insults in reference to both women's anuses [or] vaginas: two Saṅghādisesa offenses...

¹⁹⁸ *Magga*. This refers to the anus (*vacca-magga*) and vagina (*passāva-magga*).

¹⁹⁹ *Sikharaṇī*. This term appears only twice in the Canon, and only in this context. It may be related to the word *kharaṇam*, which Childers gives as “flowing” or “dripping.”

²⁰⁰ *Sambhinna*. This might be an idiom for a person who has been neutered.

²⁰¹ This elision occurs in the text. It is unclear what is being left out.

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He praises... or insults in reference to both of their anuses [or] vaginas: a Dukkaṭa offense along with a Saṅghādisesa...

There is a woman and a lustful monk perceiving [her] as a woman. Setting aside that woman's anus and vagina, he praises... or insults in reference to [somewhere] below the collarbone and above the knees: a Thullaccaya offense...

There are two women and a lustful monk perceiving both women as women. Setting aside both women's anuses and vaginas, he praises... or insults in reference to [somewhere] below the collarbone and above the knees: two Thullaccaya offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. Setting aside both of their anuses and vaginas, he praises... or insults in reference to [somewhere] below the collarbone and above the knees: a Dukkaṭa offense along with a Thullaccaya...

There is a woman and a lustful monk perceiving [her] as a woman. He praises... or insults in reference to [somewhere] above that woman's collarbone or below [her] knees: a Dukkaṭa offense...

There are two women and a lustful monk perceiving both women as women. He praises... or insults in reference to [somewhere] above both women's collarbones or below [their] knees: two Dukkaṭa offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He praises... or insults in reference to [somewhere] above both of their collarbones or below [their] knees: two Dukkaṭa offenses...

There is a woman and a lustful monk perceiving [her] as a woman. He praises... or insults in reference to something connected with that woman's body: a Dukkaṭa offense...

There are two women and a lustful monk perceiving both women as women. He praises... or insults in reference to something connected with both women's bodies: two Dukkaṭa offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He praises... or insults in reference to something connected with both of their bodies: two Dukkaṭa offenses...

Non-offense[s]: For one devoted to benefit; for one devoted to Dhamma; for one devoted to teaching; for one who is crazy; for the first offender.

On this occasion a certain woman was wrapped in a newly dyed blanket. A certain lustful monk said to that woman, "That is your blood²⁰², sister." She did not understand. "Yes, sir, it is a newly dyed blanket." He was regretful, [thinking] "A training-rule has been designated by the Blessed One. Perhaps I have committed a Saṅghādisesa offense?" He reported this matter to the Blessed One. "Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense."

On this occasion a certain woman was wrapped in a rough blanket. A certain lustful monk said to that woman, "That is your coarse hair, sister." She did not understand. "Yes, sir, it is a rough blanket." He was regretful... "Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense."

On this occasion a certain woman was wrapped in a newly woven blanket. A certain lustful monk said to that woman, "That is your dense hair, sister." She did not understand. "Yes, sir, it is a newly woven blanket." He was regretful... "Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense."

On this occasion a certain woman was wrapped in a rough blanket. A certain lustful monk said to that woman, "That is your rough hair, sister." She did not understand. "Yes, sir, it is a rough blanket." He was regretful... "Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense."

On this occasion a certain woman was wrapped in a cloak. A certain lustful monk said to that woman, "That is your long hair, sister." She did not understand. "Yes, sir, it is a cloak." He was regretful... "Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense."

On this occasion a certain woman came after having a field sown. A certain lustful monk said to that woman, "You have had it sown, sister." She did not understand. "Yes, sir, and it was not protested." He was regretful... "Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense."

On this occasion a certain lustful monk, after seeing a female wanderer [coming from] the other direction, said to her, "Sister, does [your] orifice sink down²⁰³?" She did not understand. "Yes, monk, and you will make use of it." He was regretful... "Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense."

On this occasion a certain lustful monk said to a certain woman, "You have faith, sister. Perhaps you could give to me what you give to your husband." "What, Bhante?" "Sexual activity." He was regretful... "Monk, you have committed a Saṅghādisesa offense."

²⁰² *Lohitaṃ te*. The translation given here is literal. As *lohitaṃ* is also used to mean the color of blood (ie, "blood-red"), one could also interpret the statement to mean "That blood-red [object] is yours" - as the woman did in this situation.

²⁰³ *Kacci maggo saṃsīdati*. *Magga* can mean either a path, or any of the three orifices (vagina, mouth, and anus). *Saṃsīdati* can also mean "comes to an end." Thus the monk's question was interpreted by the female wanderer to mean "Does the path comes to an end?"

On this occasion a certain lustful monk said to a certain woman, “You have faith, sister. Perhaps you could give me the highest gift.” “What is the highest gift, Bhante?” “Sexual activity.” He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain woman was working. A certain lustful monk said to that woman, “Stand, sister, I will do the work... sit down, sister, I will do the work... lie down, sister, I will do the work.” She did not understand. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”