

## Pācittiya #85: Entering a Village at the Wrong Time

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks, after entering a village at the wrong time<sup>683</sup> and sitting in an assembly-hall, engaged in various kinds of animal talk<sup>684</sup> – such as talk of kings, bandits, ministers, armies, dangers, battles, food, drink, clothing, beds, garlands, fragrances, relatives, vehicles, villages, towns, cities, countries, women, heroes, streets, wells, ghosts, [and] diversity; speculation about the world and the ocean; and talk of what does or does not exist. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives, after entering a village at the wrong time and sitting in an assembly-hall, will engage in various kinds of animal talk – such as talk of kings, bandits... and talk of what does or does not exist – just like sensualistic laypeople!”

Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks, after entering a village at the wrong time and sitting in an assembly-hall, will engage in various kinds of animal talk – such as talk of kings, bandits... and talk of what does or does not exist?” ... “Is it true that you, monks, after entering a village at the wrong time and sitting in an assembly-hall, engaged in various kinds of animal talk – such as talk of kings, bandits... and talk of what does or does not exist?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, after entering a village at the wrong time and sitting in an assembly-hall, will engage in various kinds of animal talk – such as talk of kings, bandits... and talk of what does or does not exist? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**“If any monk enters a village at the wrong time: a Pācittiya.”**

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

On a [later] occasion, many monks were in the countryside among the Kosalans while going to Sāvatti. They approached a certain village in the evening. After seeing those monks, people said to them, “Enter, Bhante.” Then those monks, [thinking] “Entering a village at the wrong time is opposed by the Blessed One,” regretfully, did not enter. Thieves robbed the monks. Then those monks, after going to Sāvatti, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow you to enter a village at the wrong time after asking an available<sup>685</sup> monk. And thus, monks, you may recite this training-rule:

<sup>683</sup> *Vikāla*. Between noon and the following dawn.

<sup>684</sup> *Tiracchānakathā*.

<sup>685</sup> *Santaṃ*. Lit. “existing.”

**“If any monk enters a village at the wrong time without asking an available monk first: a Pācittiya.”**

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

On a [later] occasion, a certain monk was bitten by a snake. A certain [other] monk, [thinking] “I will bring fire,” went to a village. Then that monk, [thinking] “Entering a village at the wrong time is opposed by the Blessed One,” regretfully, did not enter... they reported this matter to the Blessed One. Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow you to enter a village at the wrong time without asking an available monk first when there is something suitably urgent to be done. And thus, monks, you may recite this training-rule:

**“If any monk enters a village at the wrong time without asking an available monk first, except when there is something suitably urgent to be done: a Pācittiya.”**

**Any monk:** ...

**Available:** It is possible to enter after asking a monk.

**Not available:** It is not possible to enter after asking a monk.

**Wrong time:** [From] when midday has passed until dawn is rising.

**Enters a village:** For one stepping over the boundary of an enclosed village: a Pācittiya offense. For one entering the vicinity of an unenclosed village: a Pācittiya offense.

**Except when there is something suitably urgent to be done:** Having set aside something suitably urgent to be done.

Perceiving it as the wrong time when it is the wrong time, one enters a village without asking an available monk first, except when there is something suitably urgent to be done: a Pācittiya offense.

In doubt when it is the wrong time...: a Pācittiya offense.

Perceiving it as the [right] time when it is the wrong time...: a Pācittiya offense.

Perceiving it as the wrong time when it is the right time: a Dukkaṭa offense.

In doubt when it is the right time: a Dukkaṭa offense.

Perceiving it as the [right] time when it is the [right] time: non-offense.

**Non-offense[s]:** When there is something suitably urgent to be done; one enters after asking an available monk first; when there is no monk available, one enters without asking first; one goes between monasteries; one goes to the nuns' residence; one goes to a sectarian's sleeping-place; one goes while walking back; there is a road through a village; when there is misfortune; for one who is crazy; for the first offender.