

## Pācittiya #66: Traveling With Thieves By Prior Arrangement

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain caravan wished to go south from Rājagaha. A certain monk said to those people, "I will also go with these gentlemen." "Bhante, we will circumvent the toll-house." "You understand,<sup>638</sup> sir." Agents heard "Apparently the caravan will circumvent the toll-house." They surrounded the road. Then those agents, after seizing and plundering the caravan, said to that monk, "Bhante, why did you knowingly go with a thief-caravan?" After restraining him, they let him go. Then that monk, after going to Sāvatti, reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that a monk will knowingly set out on the same highway with a thief-caravan by prior arrangement?" ... "Is it true that you, monk, knowingly set out on the same highway with a thief-caravan by prior arrangement?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will knowingly set out on the same highway with a thief-caravan by prior arrangement? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

**"If any monk sets out on the same highway with a thief-caravan by prior arrangement, even just between villages: a Pācittiya."**

**Any monk:** ...

**Knows:** He knows [it] himself, or others report to him, or he reports.

**Thief-caravan:** Bandits who have or have not performed a [criminal] act; or they go to steal from the king<sup>639</sup>; or they circumvent customs.

**With:** Together.

**By prior arrangement:** "We will go, Sir, we will go, Bhante; we will go, Bhante, we will go, Sir; today or tomorrow or another [day] we will go" one arranges: a Dukkaṭṭa offense.

**Even just between villages:** When villages are close together, between each village: a Pācittiya offense. In a wilderness with no villages, for each half-*yojana*: a Pācittiya offense.

Perceiving it as a thief-caravan when it is a thief-caravan, one sets out on the same highway by prior arrangement, even just between villages: a Pācittiya offense.

<sup>638</sup> *Pajānātha*. It seems peculiar in this context that this verb is in the second person. It may indicate a question - "Do you understand what you're doing?" or a statement - "You know what you're doing."

<sup>639</sup> It is unclear why this is listed as a separate item when it apparently would fit under "bandits who have not performed a criminal act." The inclusion of an "or" clause for each of the four items precludes taking it as an adverbial phrase for the following item. Perhaps stealing from the king was seen as serious enough to warrant specific mention.

In doubt when it is a thief-caravan...: a Dukkaṭa offense.

Perceiving it as not a thief-caravan when it is a thief-caravan...: non-offense.

The monk arranges, the [caravan] people do not arrange: a Dukkaṭa offense.

Perceiving it as a thief-caravan when it is not a thief-caravan: a Dukkaṭa offense.

In doubt when it is not a thief-caravan: a Dukkaṭa offense.

Perceiving it as not a thief-caravan when it is not a thief-caravan: non-offense.

**Non-offense[s]:** One goes when one has not made a prior arrangement; the [caravan] people arrange, the monk does not arrange; they do not go at the appointed place; when there is misfortune; for one who is crazy; for the first offender.