

Pācittiya

Pācittiya #1: Deliberate False Speech

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, Hatthaka the Sakyan-son was involved in a dispute. Conversing with [non-Buddhist] sectarians, he approved what he had denied, he denied what he had approved, he evaded one issue by [raising] another, he spoke deliberate lies, and he broke an agreement he had previously made. The sectarians denounced, criticized, and castigated: "How is it that Hatthaka the Sakyan-son, when conversing with us, will approve what he had denied, deny what he had approved, evade one issue by [raising] another, speak deliberate lies, and break an agreement he had previously made?"

The [other] monks heard of those sectarians denouncing, criticizing, and castigating. Then those monks approached Hatthaka the Sakyan-son; after approaching Hatthaka the Sakyan-son they said: "Is it true that you, Venerable Hatthaka, approved what you had denied, denied what you had approved, evaded one issue by [raising] another, spoke deliberate lies, and broke an agreement you had previously made?" "These sectarians, Venerables, are to be defeated by any means whatsoever – victory is absolutely not to be given to them." Those monks who were of few wishes, contented, modest, conscientious, desirous of training, denounced, criticized, and castigated: "How is it that Hatthaka the Sakyan-son, when conversing with sectarians, will approve what he had denied, deny what he had approved, evade one issue by [raising] another, speak deliberate lies, and break an agreement he had previously made?"

Then those monks, having reprimanded Hatthaka the Sakyan-son in various ways, reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having convoked the community of monks, questioned Hatthaka the Sakyan-son: "Is it true that you, Hatthaka, approved what you had denied, denied what you had approved, evaded one issue by [raising] another, spoke deliberate lies, and broke an agreement you had previously made?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded [him]: "[This is] inappropriate, foolish man; unsuitable, improper, not like a contemplative, not allowable, not to be done. How is it that you, foolish man, when conversing with sectarians, will approve what you had denied, deny what you had approved, evade one issue by [raising] another, speak deliberate lies, and break an agreement you had previously made? This is not, foolish man, for the faith of the faithless, or for the increase of the faithful. This, foolish man, is for the faithlessness of the faithless, and for the wavering of some of the faithful. And thus, monks, you may recite this training rule --

"In deliberate³⁸² false speech: a Pācittiya."

³⁸² *Sampajāna*. Clearly knowing, clearly comprehending.

Deliberate false speech: Devoted to deception – word, song, way of speaking, utterance, verbal behavior, intimation, the eight ignoble modes of speech – unseen: “it was seen by me”; unheard: “it was heard by me”; unsensed: “it was sensed by me”; uncognized: “it was cognized by me”; seen: “it was not seen by me”; heard: “it was not heard by me”; sensed: “it was not sensed by me”; cognized: “it was not cognized by me”.

Unseen: Not seen by the eye.

Unheard: Not heard by the ear.

Unsensed: Not smelled by the nose, not tasted by the tongue, not touched by the body.

Uncognized: Not cognized by the mind.

Seen: Seen by the eye.

Heard: Heard by the ear.

Sensed: Smelled by the nose, tasted by the tongue, touched by the body.

Cognized: Cognized by the mind.

By three factors, for the speaker of the deliberate lie “It was seen by me” regarding what was not seen, there is a Pācittiya offense – [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me.”

By four factors, for the speaker of the deliberate lie “It was seen by me” regarding what was not seen, there is a Pācittiya offense – [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint.

By five factors, for the speaker of the deliberate lie “It was seen by me” regarding what was not seen, there is a Pācittiya offense – [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance.

By six factors, for the speaker of the deliberate lie “It was seen by me” regarding what was not seen, there is a Pācittiya offense – [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance, [6] producing a false inclination.

By seven factors, for the speaker of the deliberate lie “It was seen by me” regarding what was not seen, there is a Pācittiya offense – [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance, [6] producing a false inclination, [7] producing a false condition.

By three factors, for the speaker of the deliberate lie “It was heard by me” regarding what was not heard... *{etc. for all seven factors, for all eight ignoble ways of speech}*

By seven factors, for the speaker of the deliberate lie “It was not cognized by me” regarding what was cognized, there is a Pācittiya offense - [1] beforehand, one thinks “I will speak falsely,” [2] when speaking, one thinks “I speak falsely,” [3] when one has spoken, one thinks “That was falsely spoken by me,” [4] producing a false viewpoint, [5] producing a false acceptance, [6] producing a false inclination, [7] producing a false condition.

By three factors, for the speaker of the deliberate lie “It was heard by me” regarding the seen... *{etc. for all seven factors}*... “It was sensed by me” regarding the seen... “It was cognized by me” regarding the seen, there is a Pācittiya offense... “It was heard and sensed by me” regarding the seen... “It was heard and cognized by me” regarding the seen... “It was heard, sensed, and cognized by me” regarding the seen, there is a Pācittiya offense... *{etc. for all combinations}*

By three factors, for the speaker of a deliberate lie, when doubtful about the seen, when the seen does not apply, when one does not remember the seen, one has forgotten the seen... *{etc. for heard, sensed, cognized, and combinations thereof}* there is a Pācittiya offense. By four factors... seven factors... *{etc.}*

Non-offense[s]: One speaks quickly³⁸³; one speaks hurriedly.

(One speaks quickly: One speaks without consideration.)

(One speaks hurriedly: Thinking “I will say this,” one says something different.)

For one who is insane; and for the first offender.

³⁸³ *Davā* - here rendered “quickly” - can also mean “playfully”. Thus this could refer either to joking, or to speaking too fast to know what one is saying. As the second factor - *ravā* - means “swiftly” or “hurriedly”, it may be redundant to translate both as referring to speed of speech, thus implying that *davā* could here be used in the sense of “playfully”.