

## Aniyata #2: Sitting in a Private Location With 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, [thinking] "It is opposed by the Blessed One to sit one-on-one with a woman on a private, concealed seat that is suitable for the [sexual] act," sat one-on-one with that same girl<sup>291</sup> on a private seat - engaged for a time in conversing, engaged for a time in speaking Dhamma. A second time as well, Visākhā, Migāra's mother, went to that family, as she had been invited. Visākhā saw Venerable Udāyin sitting one-on-one with that same girl on a private seat. After seeing this, she said to Venerable Udāyin, "This, Bhante, is not suitable, it is not appropriate, that the gentleman sits one-on-one with a woman on a private seat. Bhante, even if the gentleman has no need of that activity, it may cause bad faith in people who are not confident." When Venerable Udāyin was being spoken to in this way by Visākhā, he did not take heed. Then Visākhā left, and reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Udāyin will sit one-on-one with a woman on a private seat?" Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One... "Is it true that you, Udāyin, sat one-on-one with a woman on a private seat?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will sit one-on-one with a woman on a private seat? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**"However, there may be a seat that is not concealed and is not suitable for the [sexual] act, but it is suitable for speaking to a woman using depraved words. If any monk sits one-on-one with a woman on a private seat of that kind, and a female lay devotee whose word can be trusted, after seeing him, speaks with regard to one of two phenomena - Saṅghādisesa or Pācittiya - and the monk acknowledges having sat there, he is to be made to act [in accordance with] one of two phenomena - Saṅghādisesa or Pācittiya; or the monk is to be made to act [in accordance] with that which the female lay devotee speaks of. This case is also indeterminate."**

**However, there may be a seat that is not concealed:** It is not concealed by a wall, a panel, a hanging, a screen, a tree, a pillar, or a structure, or by anything whatsoever.

**Not suitable for the act:** It is not possible to engage in sexual activity.

**But it is suitable for speaking to a woman using depraved words:** It is possible to speak to a woman using depraved words.

**Any monk: ...**

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<sup>291</sup> Presumably the girl he sat with in the previous rule.

**A seat of that kind:** A seat like that.

**Woman:** A female human, not a spirit, not a ghost, not an animal; even a girl born that day, just so with an older one.

**With:** Together.

**One-on-one:** There is just a monk and a woman.

**Private:** Private for the eye, private for the ear.

**Private for the eye:** It is not possible to see an eye being winked or an eyebrow being raised or a head being lifted.

**Private for the ear:** It is not possible to hear natural speech.

**Sits:** When a woman is seated, a monk sits close by or reclines close by. Or when a monk is seated a woman sits close by or reclines close by. Or both are seated, or both are reclining.

**Whose word can be trusted:** She has arrived at the fruit [of practice], she has made a breakthrough, she has understood the [Buddha's] teachings.

**Female lay devotee:** She has gone for refuge to the Buddha, to the Dhamma, [and] to the Saṅgha.

**After seeing:** Having seen.

She may speak with regard to one of two phenomena – Saṅghādisesa or Pācittiya. [If] the monk acknowledges having sat there, he is to be made to act [in accordance with] one of two phenomena – Saṅghādisesa, or Pācittiya; or the monk is to be made to act [in accordance] with that which the female lay devotee speaks of.

If she says, “The gentleman was seen by me sitting [and] engaging in bodily contact with a woman,” and he acknowledges that, he is to be made to act [in accordance] with the offense... if he says “It is true that I was sitting, but I did not engage in bodily contact,” he is to be made to act [in accordance] with [the offense for] sitting... if he says, “I was not sitting, I was reclining,” he is to be made to act [in accordance] with [the offense for] reclining... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me reclining [and] engaging in bodily contact with a woman,” and he acknowledges that, he is to be made to act [in accordance] with the offense... if he says “It is true that I was reclining, but I did not engage in bodily contact,” he is to be made to act [in accordance] with [the offense for] reclining... if he says, “I was not

reclining, I was sitting,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not reclining, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was heard by me sitting [and] speaking to a woman using depraved words,” and he acknowledges that, he is to made to act [in accordance] with the offense<sup>292</sup>... if he says “It is true that I was sitting, but I did not speak to a woman using depraved words,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not sitting, I was reclining,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was heard by me reclining [and] speaking to a woman using depraved words,” and he acknowledges that, he is to made to act [in accordance] with the offense... if he says “It is true that I was reclining, but I did not speak to a woman using depraved words,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not reclining, I was sitting,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not reclining, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me sitting one-on-one with a woman in private,” and he acknowledges that, he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not sitting, I was reclining,” he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not sitting, I was standing,” he is not to be made to do [anything].

If she says, “The gentleman was seen by me reclining one-on-one with a woman in private,” and he acknowledges that, he is to made to act [in accordance] with [the offense for] reclining... if he says, “I was not reclining, I was sitting,” he is to made to act [in accordance] with [the offense for] sitting... if he says, “I was not reclining, I was standing,” he is not to be made to do [anything].

**Also:** This refers to the previous [rule].

**Indeterminate:** It has not been determined [whether] it is a Saṅghādisesa or a Pācittiya.

He acknowledges going, sitting, and the offense: he is to made to act [in accordance] with the offense.

He acknowledges going, does not acknowledge sitting, and acknowledges the offense: he is to made to act [in accordance] with the offense.

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<sup>292</sup> Saṅghādisesa #3.

He acknowledges going and sitting, but does not acknowledge the offense: he is to made to act [in accordance] with [the offense for] sitting.

He acknowledges going, but does not acknowledge sitting or the offense: he is not to be made to do [anything].

[Questioning]

Venerables, the two indeterminate cases have been recited.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.