

Pārājika #1: Sexual Activity

On this occasion there was a village named Kalanda not far from Vesāli. Sudinna Kalandaputta was there, the son of a wealthy merchant. Then Sudinna Kalandaputta, along with many companions, went to Vesāli with something to do. Furthermore, on this occasion, the Blessed One was seated, surrounded by a large assembly, teaching Dhamma. Sudinna Kalandaputta saw the Blessed One seated, surrounded by a large assembly, teaching Dhamma. After seeing this, it occurred to him, “What if I also were to listen to the Dhamma?” Then Sudinna Kalandaputta approached that assembly; after approaching, he sat to one side. When he was seated to one side, it occurred to him, “As I understand the Dhamma taught by the Blessed One, it is not easy for a person living a household life to engage in the completely perfect and completely pure holy life³⁸. What if, after cutting off my hair and beard and donning ocher robes, I were to go forth from the household life to homelessness³⁹?” Then that assembly – instructed, encouraged, energized, and enthused by the Blessed One's Dhamma talk – after rising from their seats, paying respects to and venerating the Blessed One, left.

Then Sudinna Kalandaputta, not long after the assembly's departure, approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. When he was seated to one side, Sudinna Kalandaputta said to the Blessed One, “Bhante, as I understand the Dhamma taught by the Blessed One, it is not easy for a person living a household life to engage in the completely perfect and completely pure holy life. Bhante, after cutting off my hair and beard and donning ocher robes, I wish to go forth from the household life to homelessness. May the Blessed One give me the going-forth.” “Sudinna, have you been permitted by your mother and father to go forth from the household life to homelessness?” “Bhante, I have not been permitted by my mother and father to go forth from the household life to homelessness.” “Sudinna, Truth-Attainers⁴⁰ do not give the going-forth to a son who is not permitted by his mother and father.” “Bhante, I will make it so that my mother and father will permit me to go forth from the household life to homelessness.”

Then Sudinna Kalandaputta, after finishing what he had to do in Vesāli, approached Kalanda Village and his mother and father. After approaching, he said to them, “Mom, Dad, as I understand the Dhamma taught by the Blessed One, it is not easy for a person living a household life to engage in the completely perfect and completely pure holy life. After cutting off my hair and beard and donning ocher robes, I wish to go forth from the household life to homelessness. Permit me to go forth from the household life to homelessness.” When this was said, Sudinna Kalandaputta's mother and father said to him, “Son Sudinna, you are our only child, beloved, pleasant, established in happiness, enveloped by happiness. Son Sudinna, you do not know any suffering. Even in the event of your death we would part from you unwillingly. Why would we permit one who is still living to go forth from the household life to homelessness?” A second time... A third time

³⁸ *Brahmacariya.*

³⁹ *Anagāriya.*

⁴⁰ *Tathāgata.*

as well, Sudinna Kalandaputta said to his mother and father, "Mom, Dad... Permit me to go forth from the household life to homelessness." A third time as well, Sudinna Kalandaputta's mother and father said to him, "Son Sudinna... Why would be permit one who is still living to go forth from the household life to homelessness?"

Then it occurred to Sudinna Kalandaputta, "My mother and father do not permit me to go forth from the household life to homelessness." He laid down right there on the bare ground, [saying] "Right here will be my death, or the going-forth." Then Sudinna Kalandaputta did not eat a meal. He did not eat [for] two meals... three meals... four... five... six... seven meals.

Then Sudinna Kalandaputta's mother and father said to him, "Son Sudinna... Why would be permit one who is still living to go forth from the household life to homelessness? Get up, son Sudinna, eat and drink and amuse yourself; while eating, drinking, amusing yourself, and enjoying sensuality, you may find higher satisfaction [by] making merit. We do not permit the going-forth from the household life to homelessness." When this was said, Sudinna Kalandaputta was silent. A second time... A third time as well, Sudinna Kalandaputta's mother and father said to him, "Son Sudinna... We do not permit the going-forth from the household life to homelessness." A third time as well, Sudinna Kalandaputta was silent.

Then Sudinna Kalandaputta's friends approached Sudinna Kalandaputta; after approaching him, they said, "Dear Sudinna, you are your mother and father's only child - beloved, pleasant, established in happiness, enveloped by happiness. Dear Sudinna, you do not know any suffering. Even in the event of your death your mother and father would part from you unwillingly. Why would they permit one who is still living to go forth from the household life to homelessness? Get up, dear Sudinna, eat and drink and amuse yourself; while eating, drinking, amusing yourself, and enjoying sensuality, you may find higher satisfaction [by] making merit. Your mother and father do not permit the going-forth from the household life to homelessness." When this was said, Sudinna Kalandaputta was silent. A second time... A third time as well, Sudinna Kalandaputta's friends said to him, "Dear Sudinna... Your mother and father do not permit the going-forth from the household life to homelessness." A third time as well, Sudinna Kalandaputta was silent.

Then Sudinna Kalandaputta's friends approached his mother and father; after approaching, they said, "[Sudinna's] Mom, Dad. This Sudinna laid down on the bare ground, [saying] 'Right here will be my death, or the going-forth.' If you do not permit Sudinna to go forth from the household life to homelessness, right there his death will come. However, if you will permit Sudinna to go forth from the household life to homelessness, you will [still] see him as a renunciate. If Sudinna does not find higher satisfaction with the going-forth from the household life to homelessness, what other destination will there be for him? He will come right back here. Permit Sudinna to go forth from the household life to homelessness." "Dears, we permit Sudinna to go forth from the household life to homelessness." Then Sudinna Kalandaputta's friends approached him; after approaching, they said to him, "Get up, dear Sudinna, you have

been permitted by your mother and father to go forth from the household life to homelessness.”

Then it occurred to Sudinna Kalandaputta, “Apparently I have been permitted by my mother and father to go forth from the household life to homelessness!” Excited, exultant, rubbing his limbs with his hands, he stood up. Then Sudinna Kalandaputta, after gathering strength for a few days, approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. When he was seated to one side, Sudinna Kalandaputta said to the Blessed One, “Bhante, I have been permitted by my mother and father to go forth from the household life to homelessness. May the Blessed One give me the going-forth.” Sudinna Kalandaputta gained the going-forth in the presence of the Blessed One, as well as full ordination. And furthermore, not long after his ordination, Venerable Sudinna undertook a set of ascetic practices; he was a forest-dweller, committed to going for alms, a wearer of discarded cloth, and he stopped at every house during alms-round. He lived near a certain village in Vajjī.

On a [later] occasion, it was difficult to obtain alms in Vajjī. Food was scarce, crops were diseased and stubby⁴¹; it was not easy to get by with what could be gathered [or] with what was provided. Then it occurred to Venerable Sudinna, “Now it is difficult to obtain alms in Vajjī. Food is scarce, crops are diseased and stubby; it is not easy to get by on what can be gathered [or] with what is provided. Many are my relatives in Vesāli; they are rich and wealthy, they have a lot of property, abundant supplies of gold and silver, abundant possessions and provisions, abundant money and grain. What if I were to live close to my relatives? Because of me, my relatives will give gifts and make merit, the monks will acquire acquisitions, and I will not be troubled on account of food.” Then Venerable Sudinna, after tidying his dwelling-place and taking his bowl and robe, set out towards Vesāli. Eventually he reached Vesāli. There Venerable Sudinna lived in Vesāli, in the Great Grove, at the peaked-roof hall. Venerable Sudinna's relatives heard, “Apparently Sudinna Kalandaputta has arrived at Vesāli.” They offered sixty pots of rice as a meal-offering. Then Venerable Sudinna, after distributing those sixty pots of rice among the monks, dressing when it was morning, and taking his bowl and robe, entered Kalanda Village for alms. While going for alms in Kalanda Village, stopping at every house, he approached the dwelling of his own father.

On this occasion a female slave belonging to Venerable Sudinna's relatives wanted to throw away some stale porridge. Then Venerable Sudinna said to her, “Sister, if that is going to be thrown away, put it in my bowl here.” While she was putting the stale porridge in Venerable Sudinna's bowl, she recognized the characteristics of his hands, feet, and voice. Then that slave approached Venerable Sudinna's mother; after approaching, she said to Venerable Sudinna's mother, “Excuse me, Lady, you might know that the young gentleman Sudinna has arrived.” “Hey now, if you speak truthfully, then I release you from slavery.”

⁴¹ *Dvīhitikā setattikā salākāvuttā*. The precise definition of these terms is somewhat unclear. This translation follows Hinüber's analysis.

Furthermore, on this occasion, Venerable Sudinna was leaning against the base of a certain wall eating the stale porridge. Venerable Sudinna's father, while returning from work, saw Venerable Sudinna leaning against the base of that wall eating stale porridge. After seeing this, he approached Venerable Sudinna; after approaching, he said to Venerable Sudinna, "This is how it is, son Sudinna – you will eat stale porridge?? Son Sudinna, isn't one to go to one's own house?" "I went to your house, householder. This stale porridge is from there." Then Venerable Sudinna's father, after grabbing Venerable Sudinna's arm, said to him, "Come, son Sudinna, we will go home." Then Venerable Sudinna approached his own father's dwelling; after approaching, he sat on the designated seat. Then Venerable Sudinna's father said to him, "Eat, son Sudinna." "Enough, householder, my meal for today is finished." "Son Sudinna, consent to a meal for tomorrow." Venerable Sudinna consented by being silent. Then Venerable Sudinna rose from his seat and left.

Then Venerable Sudinna's mother, at the end of the night, had earth piled up with cow-dung and greenery, and she had two piles prepared – one [covered] with gold, one [covered] with silver.⁴² So large was that pile that a person standing on this side could not see a person standing on the other side; a person standing on the other side could not see a person standing on this side. After having the piles covered with a mat, a seat prepared in the middle, and encircling it with a curtain, they addressed Venerable Sudinna's former female companion, "Therefore, daughter-in-law, adorn yourself with whatever adornments [previously] made you beloved and pleasant for our son Sudinna." "Yes, Lady," Venerable Sudinna's former female companion replied to Venerable Sudinna's mother.

Then Venerable Sudinna, after dressing in the morning and taking his bowl and robe, approached the dwelling of his own father; after approaching, he sat on the designated seat. Then Venerable Sudinna's father approached Venerable Sudinna; after approaching and uncovering the piles, he said to Venerable Sudinna, "Son Sudinna, this is your mother's maternal wealth; the paternal [wealth] is another, and the ancestral [wealth] another. Son Sudinna, after returning to the low life⁴³, it is possible to use wealth and make merit." "Dad, I do not strive and I do not struggle. I live the holy life with great satisfaction." A second time... A third time as well, Venerable Sudinna's father said to Venerable Sudinna, "Son Sudinna... it is possible to use wealth and make merit. Come, son Sudinna, after returning to the low life, use wealth and make merit." "We may speak to that, householder, if you do not pressure [me]." "Speak, son Sudinna." "Therefore, householder, after having some large hemp bags made, filling them with [this] gold and silver, and carrying them out with carts, let them drop in the middle current of the Ganges. For what reason? So that, householder, whatever fear, consternation, hair-raising [experiences], and [over-]protectiveness⁴⁴ that might come from that source will not come to be." When this was said, Venerable Sudinna's father was displeased, [thinking] "How is it that [my] son Sudinna will speak like this?"

⁴² This appears to be stating that the gold and silver were merely an outside layer on piles composed mostly of organic matter, thus conveying the illusion of far greater wealth than is actually present.

⁴³ *Hināya āvattati*. Lit. "Go back to inferiority." This is an idiom for disrobing. It seems a bit strange that a householder would use such a derogatory term for lay life during an attempt to convince someone to return to it.

⁴⁴ *Ārakkha*. Lit. "watchfulness" or "protection." That is, the desire to watch over and protect one's wealth.

Then Venerable Sudinna's father addressed Venerable Sudinna's former female companion: "Well, daughter-in-law, you are beloved and pleasant. Perhaps you can converse with [my] son Sudinna." Then Venerable Sudinna's former female companion, after grasping Venerable Sudinna's feet, said to him, "What are they like, young sir, these nymphs for the sake of whom you live the holy life?" "I do not, sister, live the holy life for the sake of nymphs." Then it occurred to Venerable Sudinna's former female companion, "Starting today the young gentleman Sudinna assails me with the term 'Sister!'" She became distraught⁴⁵ right there.

Then Venerable Sudinna said to his father, "Householder, if there is food to be given, give it. Don't harass me." "Eat, son Sudinna." Then Venerable Sudinna's mother and father served and satisfied Venerable Sudinna using their own hands with a variety of excellent foods. Then, when Venerable Sudinna had finished his meal and had washed his bowl and hand, his mother said to him, "Son Sudinna, this family is rich and wealthy, with a lot of property, abundant supplies of gold and silver, abundant possessions and provisions, abundant money and grain. Son Sudinna, after returning to the low life, it is possible to use wealth and make merit. Come, son Sudinna, after returning to the low life, use wealth and make merit." "Mom, I do not strive and I do not struggle. I live the holy life with great satisfaction." A second time... A third time as well, Venerable Sudinna's mother said to him, "Son Sudinna, this family is rich and wealthy, with a lot of property, abundant supplies of gold and silver, abundant possessions and provisions, abundant money and grain. Therefore, son Sudinna, give us offspring - don't let the Licchavīs carry off our sonless wealth." "That, Mom, it is possible for me to do." "Son Sudinna, where do you now dwell?" "In the Great Grove, Mom." Then Venerable Sudinna rose from his seat and left.

Then Venerable Sudinna's mother addressed his former female companion, "Therefore, daughter-in-law, when you are in season, when your flower has arisen,⁴⁶ then report [it] to me." "Yes, Lady," Venerable Sudinna's former female companion replied to his mother. Then, not long after, Venerable Sudinna's former female companion was in season and her flower arose. Then she said to Venerable Sudinna's mother, "I am in season, Lady; my flower has arisen." "Therefore, daughter-in-law, with whatever adornments you were beloved and pleasant for our son Sudinna, adorn [yourself] with those." "Yes, Lady," Venerable Sudinna's former female companion replied to his mother. Then Venerable Sudinna's mother, bringing his former female companion, approached where Venerable Sudinna was in the Great Grove; after approaching, she said to him, "Son Sudinna, this family is rich and wealthy, with a lot of property, abundant supplies of gold and silver, abundant possessions and provisions, abundant money and grain. Son Sudinna, after returning to the low life, it is possible to use wealth and make merit. Come, son Sudinna, after returning to the low life, use wealth and make merit." "Mom, I do not strive and I do not struggle. I live the holy life with great satisfaction." A second time... A third time as

⁴⁵ *Mucchitā*. In the Canon this usually has the meaning "obsessed" or "infatuated." While it is occasionally used in contexts where "fainting" may be an accurate translation, it would seem a bit excessive in this case.

⁴⁶ That is, when she is fertile.

well, Venerable Sudinna's mother said to him, "Son Sudinna, this family is rich and wealthy, with a lot of property, abundant supplies of gold and silver, abundant possessions and provisions, abundant money and grain. Therefore, son Sudinna, give us offspring - don't let the Licchavīs carry off our sonless wealth." "Mom, that is possible for me to do." After taking his former female companion by the arm and going deep into the Great Grove - since there was no training-rule designated and he did not see the danger - he engaged in sexual activity three times with his former female companion. Because of that she became pregnant. The earth devas proclaimed, "Oh, free from trouble was the community of monks, free from danger! Trouble has been produced by Sudinna Kalandaputta, danger has been produced." After hearing the sound of the earth devas, the devas of the Four Great Kings proclaimed... the devas of the Thirty-three proclaimed... the Yāma devas... the Contented devas... the devas who delight in creating... the devas who exercise power over the creations of others... the devas of divine form proclaimed, "Oh, free from trouble was the community of monks, free from danger! Trouble has been produced by Sudinna Kalandaputta, danger has been produced." Thus in a moment, a flash, the report rose up the Brahma-world.

Then when Venerable Sudinna's former female companion's pregnancy came to maturity, she gave birth to a son. Then Venerable Sudinna's friends gave the name "Bījaka"⁴⁷ to that boy. To Venerable Sudinna's former female companion they gave the name "Bijakamātā." To Venerable Sudinna they gave the name "Bijakapitā." On a later occasion, after going forth from the household life to homelessness, they both became arahants.

Then Venerable Sudinna was regretful and remorseful, [thinking] "Oh, this is a loss for me, this is not a gain for me! Oh, this is bad fortune for me, this is not good fortune for me! I who after going forth in this well-expounded Dhamma-Vinaya was not able to live a perfect and pure holy life for the extent of this life." On account of that regret and remorse he was haggard, coarse, unsightly, very pale, his veins protruding from his body, melancholy, dull-minded, dejected, depressed, remorseful, overcome with grief.

Then Venerable Sudinna's fellow monks said to him, "Previously, Venerable Sudinna, you were attractive, plump, your complexion clear, the color of your skin bright; now, however, you are haggard, coarse, unsightly, very pale, his veins protruding from his body, melancholy, dull-minded, dejected, depressed, remorseful, overcome with grief. Perhaps, Venerable Sudinna, you are living the holy life without much satisfaction?" "Venerable, I am not living the holy life without much satisfaction. There is an evil deed that was done by me. I engaged in sexual activity with my former female companion. Venerable, because of that I am regretful and remorseful, [thinking] 'Oh, this is a loss for me, this is not a gain for me! Oh, this is bad fortune for me, this is not good fortune for me! I who after going forth in this well-expounded Dhamma-Vinaya was not able to live a perfect and pure holy life for the extent of this life.'" "Venerable Sudinna, that is sufficient for your regret, sufficient for [your] remorse; that, after going forth in this well-expounded

⁴⁷ The name means "Offspring." This is the same word used by Sudinna's parents when they asked him to produce a child.

Dhamma-Vinaya you were⁴⁸ unable to live a perfect and pure holy life for the extent of this life. Venerable, didn't the Blessed One teach the Dhamma in many ways for the sake of dispassion, not for the sake of passion? For the sake of unbinding, not for the sake of bondage? For the sake of non-clinging, not for the sake of clinging? And here, Venerable, when the Dhamma was taught for the sake of dispassion, you set your mind on passion; when the Dhamma was taught for the sake of unbinding, you set your mind on bondage; when the Dhamma was taught for the sake of non-clinging, you set your mind on clinging. Venerable, didn't the Blessed One teach the Dhamma in many ways for the dissipation of passion, for the subduing of pride⁴⁹, for the removal of thirst, for the elimination of adherence, for the severing of cyclic existence, for the destruction of craving, for dispassion, for cessation, for Nibbāna? Venerable, didn't the Blessed One in many ways expound the abandoning of sensuality, the complete knowing of sensual perceptions, the removal of sensual thirst, the elimination of sensual thoughts, the calming of sensual fever? This is not, Venerable, for the faith of the faithless, or for the increase of the faithful. Rather, Venerable, this is for the faithlessness of the faithless, and it causes alteration in some of the faithful.

Then those monks, after reprimanding Venerable Sudinna in many ways, reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after assembling the community of monks, questioned Venerable Sudinna: "Is it true that you, Sudinna, engaged in sexual activity with your former female companion?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded [him]: "Foolish man, this is improper, inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it that you, foolish man, after going forth in this well-expounded Dhamma-Vinaya, will be unable to live a perfect and pure holy life for the extent of this life? Foolish man, hasn't the Dhamma been taught by me in many ways for the sake of dispassion... the calming of sensual fever? Foolish man, it would be better for you if your genitalia were placed in the mouth of a poisonous snake with deadly venom, yet not in a woman's genitalia. Foolish man, it would be better for you if your genitalia were placed in the mouth of a black snake, yet not in a woman's genitalia. Foolish man, it would be better for you if your genitalia were placed in a burning, blazing, glowing charcoal pit, and not in a woman's genitalia. For what reason? On account of that, foolish man, death might come, or death-like pain; however, from that condition you might not rearise in a wayward state, a bad destiny, downfall, hell. On account of this, foolish man, you might rearise in a wayward state, a bad destiny, downfall, hell. Foolish man, what you engaged⁵⁰ in there was not [in line with] the true Dhamma; it was the behavior of village[-people], the behavior of outcasts, corrupt, unclean, secretive, the attainment⁵¹ of couples. You, foolish man, are the first performer, the forerunner, of many unskillful things. This is not, foolish man, for the faith of the faithless, or for the increase of the faithful. Rather, foolish man, this is for the faithlessness of the faithless, and it causes alteration in some of the faithful."

⁴⁸ This is actually in the future tense in the text (ie, "you will be"); however, the context seems to indicate use of the past tense in translation.

⁴⁹ *Mada-nimmadana*. This can also mean "the removal of intoxication."

⁵⁰ In the text this verb is in the future tense. However, in English prose such a statement would be written using the past tense, and it is rendered here accordingly.

⁵¹ *Samāpatti*. This same word is used for spiritual attainments, such as deep concentration.

Then the Blessed One, after reprimanding Venerable Sudinna in many ways, spoke in dispraise of being difficult to put up with, difficult to support, having extensive wishes, discontent, [overly] social, and lazy. He spoke in praise of being easy to put up with, easy to support, having minimal wishes, content, self-effacing, austere, amiable, reducing [defilement], and arousing energy. After giving a Dhamma talk to the monks that was relevant and appropriate, he addressed the monks: “Therefore, monks, I will designate a training-rule for the monks on account of ten reasons: for the excellence of the Saṅgha, for the comfort of the Saṅgha, for the restraint of shameless people, for the comfortable abiding of well-behaved monks, for restraining existent taints⁵², for preventing taints in the future, for the faith of the faithless, for the increase of the faithful, for the stability of the true Dhamma, and for assisting the Vinaya. And thus, monks, you may recite this training-rule:

“If any monk engages in sexual activity: he is Pārājika⁵³, he is unaffiliated⁵⁴.”

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

On a [later] occasion a certain monk was dwelling at Vesāli in the Great Grove. After taming a female monkey with food, he engaged in sexual activity with her. Then that monk, after dressing in the morning and taking his bowl and robe, entered Vesāli for alms. Furthermore, on this occasion, many monks, while wandering around visiting the [monastic] dwellings, approached that monk's residence. The monkey saw those monks coming from afar. After seeing then, she approached those monks; after approaching them, she shook her hips and tail in front of them, proffered her hips, and made an indication. Then it occurred to those monks, “Undoubtedly this monk engages in sexual activity with this monkey.” They hid to one side. Then that monk, after going for alms in Vesāli, walked back, bringing almsfood.

Then the monkey approached that monk. Then that monk, after eating part of the almsfood, gave part of it to the monkey. Then the monkey, after eating the almsfood, proffered her hips for that monk. Then that monk engaged in sexual activity with the monkey. Then the [other] monks said to that monk, “Venerable, wasn't a training-rule designated by the Blessed One? Why do you, Venerable, engage in sexual activity with a monkey?” “It is true, Venerable, that a training-rule was designated by the Blessed One; and that was for a human woman, not for an animal.” “Venerable, isn't this just like that? Venerable, this is improper, inappropriate, unsuitable, not befitting a contemplative, not allowed, not to be done. How is it that you, Venerable, after going forth in this well-expounded Dhamma-Vinaya, will be unable to live a perfect and pure holy life for the extent of this life? Venerable, didn't the Blessed One teach the Dhamma in many ways for

⁵² *Āsava*. Four *āsavas* are listed in the texts: sensuality {*kāma*}, existence {*bhava*}, [false] perspectives {*diṭṭhi*}, and ignorance {*avijjā*}. The word *āsava* itself is translated in a wide variety of ways (such as influx, outflow, intoxicant, effluent, defilement, fermentation, etc.).

⁵³ Excluded, disqualified, expelled, etc. For an extended analysis of this word, see Ñāṇatusita p.55.

⁵⁴ *Asaṃvāsa*. Lit. “not co-habitant.”

the sake of dispassion... the calming of sensual fever? This is not, Venerable, for the faith of the faithless, or for the increase of the faithful. Rather, Venerable, this is for the faithlessness of the faithless, and it causes alteration in some of the faithful.”

Then those monks, after reprimanding that monk in many ways, reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after assembling the community of monks, questioned that monk: “Is it true that you, monk, engaged in sexual activity with a female monkey?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded [him]: “Foolish man, this is improper... Foolish man, hasn't the Dhamma been taught by me in many ways for the sake of dispassion... Foolish man, it would be better for you if your genitalia were placed in the mouth of a poisonous snake with deadly venom, yet not in a female monkey's genitalia... Foolish man, what you engaged in there was not [in line with] the true Dhamma; it was the behavior of village[-people], the behavior of outcasts, corrupt, unclean, secretive, the attainment of couples. This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk engages in sexual activity, even with a female animal: he is Pārājika, he is unaffiliated.”

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

On a [later] occasion, many monks from Vesāli, sons of Vajjīs, ate as much as they wished, slept as much as they wished, and bathed as much as they wished. After eating, sleeping, and bathing as much as they wished and directing their attention unwisely, they engaged in sexual activity when they had not disavowed the training and had not declared [their] weakness. At a later time, when they were touched by disaster regarding their relatives, their wealth, and their health, they approached Venerable Ānanda and said, “Bhante Ānanda, we did not reproach the Buddha, the Dhamma, or the Saṅgha. We reproached ourselves, Bhante Ānanda, we reproached no others. We were unlucky, we had little merit, we who after going forth in this well-expounded Dhamma-Vinaya were unable to live a perfect and pure holy life for the extent of this life. Bhante Ānanda, if we were now to receive the going-forth in the Blessed One's presence, if we were to receive full ordination, then now we could live insightfully, committed to developing skillful states day after day, states that lead to enlightenment. It would be good, Bhante Ānanda, for you to report this matter to the Blessed One.” “Thus it is, Sir,” Venerable Ānanda replied to the Vesālin sons of Vajjīs. He approached the Blessed One; after approaching, he reported this matter.

“It is impossible, Ānanda, there is no chance that one may lift up a designated Pārājika training-rule on account of a Vajjī, the son of a Vajjī, or of a disciple.”

Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, if someone engages in sexual activity when he has not disavowed the training and has not declared [his] weakness,

when he has returned he is not to be given full ordination. However, monks, if someone engages in sexual activity when he has disavowed the training and has declared [his] weakness, when he has returned he is to be given full ordination. And thus, monks, you may recite this training-rule:

“If any monk who has undertaken the lifestyle and training of the monks, when he has not disavowed the training and has not declared [his] weakness, engages in sexual activity, even with a female animal: he is Pārājika, he is unaffiliated.”

Any: Whosoever is engaged like that, of that nature, called that, of that lineage, of that habit, who lives like that, of that conduct; senior, junior, or of middle[-rank]. This is what is referred to as “any.”

Monk: An “alms-mendicant” monk; a “relies on going for alms” monk; a “rag-wearer” monk; a monk by convention; a monk by acknowledgement; a “Come, monk”⁵⁵ monk; a “fully ordained by going to the three refuges”⁵⁶ monk; an auspicious monk; an essence-monk; a trainee monk; a monk beyond training; a “fully ordained by a unified Saṅgha using an unshakable action that is worthy to stand with the notification as the fourth [statement]”⁵⁷ monk. A monk who is fully ordained by a unified Saṅgha using an unshakable action that is worthy to stand with the notification as the fourth [statement]: in this case, this is what is meant by “monk.”

Training: Three [kinds of] training – the training in advanced virtue, the training in advanced thought, the training in advanced discernment. The training in advanced virtue: in this case, this is what is meant by “training.”

Lifestyle: Whatever training-rule has been designated by the Blessed One, that is called “lifestyle.” One trains in that, therefore this is what is referred to as “undertaken the lifestyle.”

When he has not disavowed the training and has not declared [his] weakness: Monks, there is a declaration of weakness where the training is not disavowed; and there is a declaration of weakness where the training is disavowed.

And what, monks, is a declaration of weakness where the training is not disavowed? Here, monks, a monk is full of longing and lacks much satisfaction [in the holy life]. Desiring to fall from the contemplative life; repelled, ashamed, and disgusted by a monk's existence; aspiring to a layman's existence; aspiring to a lay devotee's existence; aspiring to a monastery attendant's existence; aspiring to a novice's existence; aspiring to a [non-Buddhist] sectarian's existence; aspiring to a [non-Buddhist] sectarian devotee's

⁵⁵ “*Ehi bhikkhu.*” When the Buddha personally ordained someone he often did so simply by saying this phrase to the candidate.

⁵⁶ In the early days of the Saṅgha, ordination was simply a matter of verbally taking refuge in Buddha, Dhamma, and Saṅgha.

⁵⁷ This verbose descriptor refers to the final version of the ordination ceremony that eventually developed.

existence; aspiring to a non-contemplative's existence; aspiring to a non-Sakyan-son's existence: he says or indicates, "What if I were to disavow the Buddha?" This, monks, is a declaration of weakness where the training is not disavowed.

Or, full of longing... he says or indicates, "What if I were to disavow the Dhamma?" "...the Saṅgha?" "...the training?" "...the Vinaya?" "...the Pātimokkha?" "...the exposition?" "...[my] preceptor?" "...[my] teacher?" "...[my] co-resident?" "...[my] apprentice?" "...someone equivalent to [my] preceptor?" "...someone equivalent to [my] teacher?" "...my companions in the holy life?" "What if I were to become a layman?" "...a [lay] devotee?" "...a monastery attendant?" "...a novice?" "...a [non-Buddhist] sectarian?" "...a [non-Buddhist] sectarian devotee?" "...a non-contemplative?" "...a non-Sakyan-son?" This, monks, is also a declaration of weakness where the training is not disavowed.

Or, full of longing... he says or indicates, "When may I disavow the Buddha?"

Or... "Perhaps I will disavow the Buddha..."

Or... "All right, I might disavow the Buddha..."

Or... "The Buddha might be disavowed by me..."

This, monks, is also a declaration of weakness where the training is not disavowed.

Or, full of longing... he says or indicates, "I remember my mother." "...father." "...brother." "...sister." "...son." "...daughter." "...wife." "...relatives." "...friends." "...village." "...town." "...city." "...field." "...land." "...unwrought gold." "...wrought gold." "...a craft." "...I remember previously laughing, talking, playing." This, monks, is also a declaration of weakness where the training is not disavowed.

Or... "I have a mother, she needs to be supported by me." "...I have a father, he needs to be supported by me." "...brother..." "...sister..." "...son..." "...daughter..." "...wife..." "...relatives..." "I have friends, they need to be supported by me."

This, monks, is also a declaration of weakness where the training is not disavowed.

Or... "I have a mother, she will be supported by me." "...father..." "...brother..." "...sister..." "...son..." "...daughter..." "...wife..." "...relatives..." "...friends..."

This, monks, is also a declaration of weakness where the training is not disavowed.

Or... "I have a village, by means of that I will make a living..." "I have a town..." "...a field..." "...land..." "...unwrought gold..." "...wrought gold..." "...a craft..."

This, monks, is also a declaration of weakness where the training is not disavowed.

Or... "This is difficult to do." "This is not easy to do." "This mode of conduct is difficult." "This mode of conduct is not easy." "I do not strive." "I do not struggle." "I do not enjoy [this]." "I do not strongly enjoy [this]."

This, monks, is also a declaration of weakness where the training is not disavowed.

And what, monks, is a declaration of weakness where the training is disavowed? Here, monks, a monk is full of longing... he says or indicates, "I disavow the Buddha."

This, monks, is a declaration of weakness where the training is disavowed.

Or.. "I disavow the Dhamma." "...the Saṅgha." "...the training." "...the Vinaya." "...the Pātimokkha." "...the exposition." "...[my] preceptor." "...my teacher." "...[my] co-resident." "...[my] apprentice." "...someone equivalent to [my] preceptor." "...someone equivalent to [my] teacher." "...my companions in the holy life."

This, monks, is also a declaration of weakness where the training is disavowed.

Or.. "Remember me as a layman." "...a [lay] devotee." "...a monastery attendant." "...a novice." "...a [non-Buddhist] sectarian." "...a [non-Buddhist] sectarian devotee." "...a non-contemplative." "...a non-Sakyan-son."

This, monks, is also a declaration of weakness where the training is disavowed.

Or.. "That's enough of the Buddha for me..."⁵⁸

Or.. "What is there for me with the Buddha?..."

Or.. "I have no interest in the Buddha..."⁵⁹

Or.. "I am freed of the Buddha..."

This, monks, is also a declaration of weakness where the training is disavowed.

Or with whatever other epithets there are for the Buddha... for a non-Sakyan-son, one says or indicates by those attributes, or by those characteristics, or by those indications. This, monks, is also a declaration of weakness where the training is disavowed.

And how, monks, is the training not disavowed? Here, monks, by whatever attributes, characteristics, or indications by which the training is disavowed, a crazy person disavows the training: the training is not disavowed.

One disavows the training in the presence of a crazy person: ...not disavowed.

A deranged⁶⁰ person disavows the training: ...not disavowed.

One disavows the training in the presence of a deranged person: ...not disavowed.

A person tormented by pain disavows the training: ...not disavowed.

One disavows the training in the presence of a person tormented by pain: ...not disavowed.

One disavows the training in the presence of a deva: ...not disavowed.

One disavows the training in the presence of an animal: ...not disavowed.

One disavows the training using Ariyan [speech]⁶¹ in the presence of a foreigner and he does not understand: ...not disavowed.

One disavows the training using foreign [speech] in the presence of an Ariyan and he does not understand: ...not disavowed.

One disavows the training using Ariyan [speech] in the presence of an Ariyan and he does not understand: ...not disavowed.

One disavows the training using foreign [speech] in the presence of a foreigner and he does not understand: ...not disavowed.

One disavows the training as a joke: ...not disavowed.

⁵⁸ *Alaṃ me Buddhena.* Lit. "Enough for me with the Buddha."

⁵⁹ *Na mam' attho Buddhena.* One could also render this "There is no benefit for me with the Buddha."

⁶⁰ The text does not differentiate between *ummattaka* (crazy) and *khittacitta* (deranged).

⁶¹ *Ariyaka.* This may be a reference to the common language(s) used in northern India at the time.

One disavows the training [when speaking] hurriedly: ...not disavowed.
 One makes it heard when one wishes to not be heard: ...not disavowed.
 One does not make it heard when one wishes to be heard: ...not disavowed.
 One makes it heard to a person lacking intellect: ...not disavowed.
 One does not make it heard to a person possessing intellect: ...not disavowed.
 One does not make it heard at all: ...not disavowed.
 This, monks, is when the training is not disavowed.

Sexual activity: That which is not [in line with] the true Dhamma, the behavior of village[-people], the behavior of outcasts, corrupt, unclean, secretive, the attainment of couples.

Engages: Characteristic with characteristic, genitalia with genitalia, one causes to enter even to the extent of a mustard seed – this called “engages.”

Even with a female animal: After engaging in sexual activity with an animal woman one is not a contemplative, not a Sakyan-son; no less so a human woman. Therefore it is said, “Even with a female animal.”

He is Pārājika: Just as a person whose head has been cut off cannot live with that head reattached, in the same way a monk, after engaging in sexual activity, is not a contemplative, not a Sakyan-son. There it is said, “He is Pārājika.”

Unaffiliated: When there is one action, one recitation, the same training – this is called “affiliated.”⁶²

Three [kinds of] women – human woman, non-human woman, animal woman.
 Three [kinds of] hermaphrodites – human hermaphrodite, non-human hermaphrodite, animal hermaphrodite.
 Three [kinds of] neuters⁶³ – human neuter, non-human neuter, animal neuter.

For one engaging in sexual activity with a human woman in [any of] three paths, there is a Pārājika offense: the anus,⁶⁴ the vagina,⁶⁵ [or] the mouth.

⁶² *Samvāsa*. Lit. “co-habitation.” “One action” and “one recitation” here refer to formal Saṅgha procedures that are performed by every monk living within a particular monastery. In the Buddha's time *saṃvāsa* referred only to those monks or nuns that live together within a single locale. In modern times it is often used in a much broader sense, possibly encompassing dozens or even hundreds of different monasteries; however, this has no basis in the Canon.

⁶³ *Paṇḍaka*. A person not classifiable as male, female, or hermaphrodite. As people with male genitalia, female genitalia, and both male and female genitalia are already mentioned, it follows that this refers to people with neither male nor female genitalia, such as a person born neuter or possibly a eunuch.

⁶⁴ *Vacca-magga*. Lit. “excrement-path.”

⁶⁵ *Passāva-magga*. Lit. “urine-path.”

For one engaging in sexual activity with a non-human woman... animal woman... human hermaphrodite... non-human hermaphrodite... animal hermaphrodite in [any of] three paths, there is a Pārājika offense: the anus, the vagina, [or] the mouth.

For one engaging in sexual activity with a human neuter... non-human neuter... animal neuter... human man... non-human man... animal man in [either of] two paths, there is a Pārājika offense: the anus [or] the mouth.

When the intention to engage is present, for a monk causing his genitalia to enter the anus of a human woman: a Pārājika offense.

When the intention to engage is present, for a monk causing his genitalia to enter the vagina of a human woman: a Pārājika offense.

When the intention to engage is present, for a monk causing his genitalia to enter the mouth of a human woman: a Pārājika offense.

When the intention to engage is present, for a monk causing his genitalia to enter the anus of a non-human woman... animal woman... human hermaphrodite... non-human hermaphrodite... animal hermaphrodite... human neuter... non-human neuter... animal neuter... human man... non-human man... animal man: a Pārājika offense.⁶⁶

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her anus. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense.

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her anus. If he does not consent when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense.

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her anus. If he does not consent when it is entering, does not consent when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense.

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her anus. If he does not consent when it is entering, does not consent when it has entered, does not consent when it remains, [and] consents when it is withdrawing: a Pārājika offense.

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her anus. If he does not consent when it is entering, does not consent when it has entered, does not consent when it remains, [and] does not consent when it is withdrawing: non-offense.

⁶⁶ This passage is abbreviated in this manner in the Pāli text. Presumably it is to be understood as applying to the three “paths” for those with female genitalia, and the two “paths” for those without.

An enemy monk, after bringing a human woman into the presence of a monk, makes her sit on his genitalia with her vagina... with her mouth. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a human woman who is waking up... sleeping... intoxicated... crazy... negligent... dead [and] not decomposed⁶⁷... dead [and] not mostly decomposed...: a Pārājika offense. After bringing a human woman who is dead [and] mostly decomposed into the presence of a monk, he makes her sit on his genitalia with her anus... vagina... mouth. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a non-human woman...animal woman... human hermaphrodite... non-human hermaphrodite... animal hermaphrodite into the presence of a monk, makes it sit on his genitalia with its anus... vagina... mouth. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a non-human woman...animal woman... human hermaphrodite... non-human hermaphrodite... animal hermaphrodite who is waking up... sleeping... intoxicated... crazy... negligent... dead [and] not decomposed... dead [and] not mostly decomposed...: a Pārājika offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a human neuter... non-human neuter... animal neuter into the presence of a monk, makes it sit on his genitalia with its anus... mouth. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a human neuter... non-human neuter... animal neuter who is waking up... sleeping... intoxicated... crazy... negligent... dead [and] not decomposed... dead [and] not mostly decomposed...: a Pārājika offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a human man... non-human man... animal man into the presence of a monk, makes it sit on his genitalia with its anus... mouth. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a human man... non-human man... animal man who is waking up... sleeping... intoxicated... crazy... negligent... dead [and] not decomposed...

⁶⁷ *Khāyita*. Lit. “chewed.” In ancient India corpses were often left exposed rather than buried or cremated, and were prone to being devoured by scavengers. Thus the literal meaning may be intended.

dead [and] not mostly decomposed...: a Pārājika offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a human woman... animal hermaphrodite... makes it sit on his genitalia with its anus... vagina... mouth, covered to uncovered, uncovered to covered, covered to covered, [or] uncovered to uncovered. If he consents...: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a human woman... animal hermaphrodite... waking... dead [and] not mostly decomposed... covered to uncovered, uncovered to covered, covered to covered, [or] uncovered to uncovered. If he consents...: a Pārājika offense... if he does not consent: non-offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a human neuter... animal man into the presence of a monk, makes it sit on his genitalia with its anus... mouth, covered to uncovered, uncovered to covered, covered to covered, [or] uncovered to uncovered. If he consents when it is entering, consents when it has entered, consents when it remains, [and] consents when it is withdrawing: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a human neuter... animal man who is waking up... sleeping... intoxicated... crazy... negligent... dead [and] not mostly decomposed... dead [and] not mostly decomposed... covered to uncovered, uncovered to covered, covered to covered, [or] uncovered to uncovered. If he consents...: a Pārājika offense... if he does not consent: non-offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy monk, after bringing a monk into the presence of a human woman, makes him sit on her anus... vagina... mouth with his genitalia... covered to uncovered, uncovered to covered, covered to covered, [or] uncovered to uncovered. If he consents...: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a monk into the presence of a non-human woman... animal man... if he consents: a Pārājika offense... if he does not consent: non-offense.

An enemy monk, after bringing a monk into the presence of a human woman... animal man who is sleeping... dead [and] not mostly decomposed... if he consents: a Pārājika offense... if he does not consent: non-offense. Dead [and] mostly decomposed... if he consents: a Thullaccaya offense... if he does not consent: non-offense.

An enemy king... enemy bandit... enemy rogue... enemy *uppalagandha*⁶⁸... {as above}

⁶⁸ Or possibly *Uppalagandha* (Lotus-scent). It is unclear what this idiom refers to, and it appears nowhere else in the Canon.

One makes a path enter a path: a Pārājika offense. One makes a non-path enter a path: a Pārājika offense. One makes a path enter a non-path: a Pārājika offense. One makes a non-path enter a non-path: a Thullaccaya offense.⁶⁹

A monk commits depravity on a sleeping monk; when he is awake, he consents: both are to be expelled. When he is awake, he does not consent: The corrupter is to be expelled. A monk commits depravity on a sleeping novice; when he is awake, he consents: both are to be expelled. When he is awake, he does not consent: The corrupter is to be expelled. A novice commits depravity on a sleeping monk; when he is awake, he consents: both are to be expelled. When he is awake, he does not consent: The corrupter is to be expelled. A novice commits depravity on a sleeping novice; when he is awake, he consents: both are to be expelled. When he is awake, he does not consent: The corrupter is to be expelled.

Non-offense[s]: For one not knowing; for one not consenting; for one who is crazy; for one who is deranged; for one tormented by pain; for the first offender.

On this occasion a certain monk engaged in sexual activity with a female monkey. He was regretful, [thinking] “A training-rule was designated by the Blessed One. Have I committed a Pārājika offense?” He reported this matter to the Blessed One. “Monk, you have committed a Pārājika offense.”

On this occasion many monks from Vesāli, sons of Vajjīs, engaged in sexual activity when they had not disavowed the training and had not declared [their] weakness. They were regretful, [thinking] “A training-rule was designated by the Blessed One. Have we committed a Pārājika offense?” They reported this matter to the Blessed One. “Monks, you have committed a Pārājika offense.”

On this occasion it occurred to a certain monk, “In this way there will be no offense for me.” He engaged in sexual activity with a layman's genitalia... “Monk, you have committed a Pārājika offense.”

On this occasion it occurred to a certain monk, “In this way there will be no offense for me.” After becoming naked, he engaged in sexual activity... “Monk, you have committed a Pārājika offense.”

On this occasion it occurred to a certain monk, “In this way there will be no offense for me.” After dressing in grass clothing... bark clothing... wooden clothing... a hair blanket... a horse-hair blanket... owl feathers... antelope⁷⁰ hide, he engaged in sexual activity... “Monk, you have committed a Pārājika offense.”

⁶⁹ Based on the definition of “Engages” given earlier in the rule, this would appear to mean: genitalia with genitalia; mouth/anus with genitalia; genitalia with mouth/anus; mouth/anus with mouth/anus.

⁷⁰ *Ajina* PED translates this “antelope,” CPPD as “cheetah.” It may also be “goat” (from *ajā*).

On this occasion a certain alms-going monk, became impassioned after seeing a girl reclining on a bench, and entered her genitalia with a thumb. She made [the most of] the time⁷¹... “Monk, this is not a Pārājika offense. This is a Saṅghādisesa offense.”

On this occasion a certain young man was enamored with the nun Uppalavaṇṇā. Then, after the nun Uppalavaṇṇā entered the village for alms, that young man hid in [her] hut. When the nun Uppalavaṇṇā returned from almsround, washed her feet, and entered the hut, she sat on the bed. Then that young man grabbed the nun Uppalavaṇṇā and defiled her. The nun Uppalavaṇṇā reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One. “There is no offense, monks, as she was not consenting.”

On this occasion, female genitalia appeared on a certain monk. They reported this matter to the Blessed One. “Monks, I allow [her] to join the nuns, with the same preceptor and the same seniority⁷². Whatever are offenses for the monks as well as for the nuns, those offenses can be cleared in the presence of the nuns. Whatever are offenses for the monks but not for the nuns, those offenses are non-offenses.”

On this occasion, male genitalia appeared on a certain nun. They reported this matter to the Blessed One. “Monks, I allow [him] to join the monks, with the same preceptor and the same seniority. Whatever are offenses for the nuns as well as for the monks, those offenses can be cleared in the presence of the monks. Whatever are offenses for the nuns but not for the monks, those offenses are non-offenses.”

On this occasion it occurred to a certain monk, “In this way there will be no offense for me.” He engaged in sexual activity with his mother... daughter... sister... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk engaged in sexual activity with his former female companion... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk had a flexible back. Oppressed by a lack of higher satisfaction, he took up his own genitalia with his mouth... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk [had genitalia that] hung down. Oppressed by a lack of higher satisfaction, he made his own genitalia enter his own anus... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk saw a dead body. On that body there was a wound bordering on its genitalia. [Thinking] “In this way there will be no offense for me,” after

⁷¹ *Kālam akāsi*. Lit. “did time.” While this is usually an idiom for death, that seems a bit extreme in this case. It seems more likely that this refers to her reaction to the monk's conduct.

⁷² *Tāṇiyeṇa vassāni*. Lit. “Those very Vassas.” This appears to mean that if a monk of 10 years' seniority becomes a woman, then she is automatically a nun of 10 years' seniority.

making [his] genitalia enter the wound, he took it out by the genitalia⁷³... “Monk, you have committed a Pārājika offense.”

On this occasion a certain impassioned monk touched the [sexual] characteristic of a plaster image with his genitalia... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion a certain impassioned monk touched the [sexual] characteristic of a wooden doll with a his genitalia... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion a monk named Sundara, a renunciate, was going on the street from Rājagaha. A certain woman [said], “Bhante, wait a moment, I will bow to [you].” She, while bowing to [him], lifted up [his] lower robe and took up [his] genitalia with [her] mouth... “Did you consent, monk?” “I did not consent, Blessed One.” “There is no offense, monk, as [you] were not consenting.”

On this occasion a certain woman, after seeing a monk, said, “Come, Bhante, engage in sexual activity.” “Enough, sister, that is not allowed.” “Come, Bhante, I will put forth effort. Don't you put forth effort. In this way there will be no offense for you.” The monk acted accordingly... “Monk, you have committed a Pārājika offense.”

On this occasion a certain woman, after seeing a monk, said, “Come, Bhante, engage in sexual activity.” “Enough, sister, that is not allowed.” “Come, Bhante, you put forth effort. I will not put forth effort. In this way there will be no offense for you.” The monk acted accordingly... “Monk, you have committed a Pārājika offense.”

On this occasion a certain woman, after seeing a monk, said, “Come, Bhante, engage in sexual activity.” “Enough, sister, that is not allowed.” “Come, Bhante, after rubbing inside, release outside. In this way there will be no offense for you.” The monk acted accordingly... “Monk, you have committed a Pārājika offense.”

On this occasion a certain woman, after seeing a monk, said, “Come, Bhante, engage in sexual activity.” “Enough, sister, that is not allowed.” “Come, Bhante, after rubbing outside, release inside. In this way there will be no offense for you.” The monk acted accordingly... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after going to a cemetery, saw a non-decomposed corpse and engaged in sexual activity with it... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after going to a cemetery, saw a mostly non-decomposed corpse and engaged in sexual activity with it... “Monk, you have committed a Pārājika offense.”

⁷³ The grammar of this sentence offers no hint as to *whose* genitalia is meant here – the monk's or the corpse's. The lack of the clause “his own,” which appeared in the two previous rules, may indicate that this refers to the corpse's genitalia.

On this occasion a certain monk, after going to a cemetery, saw a mostly decomposed corpse and engaged in sexual activity with it... “Monk, this is not a Pārājika offense. This is a Thullaccaya offense.”

On this occasion a certain monk, after going to a cemetery, saw a decapitated head. While holding its mouth in a circular position, he made his genitalia enter... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk, after going to a cemetery, saw a decapitated head. While not holding its mouth in a circular position, he made his genitalia enter... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion a certain monk was infatuated with a certain woman. She died, and was thrown into a cemetery. The bones were scattered. Then that monk, after going to the cemetery and collecting the bones, brought [his] genitalia into [its] genitalia... “Monk, this is not a Pārājika offense. This is a Dukkaṭa offense.”

On this occasion a monk engaged in sexual activity with a female dragon⁷⁴... a female spirit... a female ghost... a neuter person... “Monk, you have committed a Pārājika offense.”

On this occasion there was a certain ability-impaired monk. [Thinking] “I do not feel pleasure or pain, [therefore] there will be no offense for me,” he engaged in sexual activity. They reported this matter to the Blessed One. “Monks, whether this foolish man felt or not, it is a Pārājika offense.”

On this occasion a certain monk [thought] “I will engage in sexual activity with a woman.” When he had only touched [her] he was regretful... “Monk, this is not a Pārājika offense. This is a Saṅghādisesa offense.”

On this occasion a certain monk at Bhaddiya had gone to the Grove of Rebirth for the day, and had lain down. All his limbs were stiff with wind. A certain woman, after seeing [him], and sitting on his genitalia, did as much as she wished and left. Monks, after seeing [that he was] wet, reported this matter to the Blessed One. “Monks, by means of five factors genitalia are workable - with lust, with [the need to release] excrement, with [the need to release] urine, with wind, [or] when bitten by venereal insects. Monks, by these five factors genitalia are workable. It is impossible, monks, there is no chance that this monk's genitalia was workable by means of lust. Monks, this monk is an arahant. Monks, there is no offense for that monk.”

On this occasion a certain monk at Sāvatti had gone to the Blind Grove for the day, and had lain down. A certain female cow-herder, after seeing [him], sat on [his] genitalia. The monk consented when it was entering, consented when it had entered, consented when it

⁷⁴ *Nāga*. A serpent-deity with spiritual powers, such as the ability to appear in the form of a human.

remained, and consented when it was withdrawing... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk at Sāvatti had gone to the Blind Grove for the day, and had lain down. A certain female goat-herder... wood-gatherer... dung-gatherer, after seeing [him], sat on [his] genitalia. The monk consented when it was entering, consented when it had entered, consented when it remained, and consented when it was withdrawing... “Monk, you have committed a Pārājika offense.”

On this occasion a certain monk at Vesāli had gone to the Great Grove for the day, and had lain down. A certain woman, after seeing him, sat on his genitalia, did as much as she wished, and stood nearby laughing. After the monk woke up, he said to that woman, “This was your doing?” “Yes, that was my doing.” He was regretful... “Did you consent, monk?” “I did not know, Blessed One.” “There is no offense, monk, as you did not know.”

On this occasion a certain monk at Vesāli had gone to the Great Grove for the day, and had lain down with his side to a tree. A certain woman, after seeing [him], sat on his genitalia. The monk quickly rose up... “Did you consent, monk?” “I did not consent, Blessed One.” “There is no offense, monk, as you did not consent.”

On this occasion a certain monk at Vesāli had gone to the Great Grove for the day. After opening the door [of his cabin], he laid down. All his limbs were stiff with wind. Furthermore, on this occasion, many women bringing fragrances and garlands went to the park, intent on seeing the monastery. Then those women, after seeing that monk, sat on his genitalia and did as much as they wished. After saying, “Ah, this is a bull of a man!” and gathering their fragrances and garlands, they left. Monks, after seeing [that he was] wet, reported this matter to the Blessed One. “Monks, by means of five factors genitalia are workable... Monks, this monk is an arahant. Monks, there is no offense for that monk. Monks, I allow [you] to spend the day in seclusion after closing the door.”

On this occasion a certain monk from Bharukaccha, after engaging in sexual activity with his former female companion in a dream, [thought] “I am not a contemplative [anymore]. I will disrobe.” While going to Bharukaccha, he saw Venerable Upāli⁷⁵ and reported this matter [to him]. Venerable Upāli said, “There is no offense, Venerable, as it was in a dream.”

On this occasion there was a female lay devotee at Rājagaha, named Supabbā, whose faith was muddled. She had this perspective: “She who gives sexual activity gives the supreme gift.” After seeing a monk, she said, “Come, Bhante, engage in sexual activity.” “Enough, Sister, that is not allowed.” “Come, Bhante, rub between my thighs. In this way there will be no offense for you...” “Come, Bhante, rub my navel...” “...my belly...” “...my armpit...” “...my neck...” “...my ear...” “...my hair...” “...between my fingers...” “Come, Bhante, after coming close with my hand, I will make you release. In this way there will be no offense for you.” The monk acted accordingly... “Monk, this is not a Pārājika offense. This is a Saṅghādisesa offense.”

⁷⁵ Declared by the Buddha to be the foremost expert on Vinaya among the monks.

On this occasion there was a female lay devotee at Sāvatti, named Saddhā, whose faith was muddled. She had this perspective: “She who gives sexual activity gives the supreme gift.” After seeing a monk, she said, “Come, Bhante, engage in sexual activity.” “Enough, Sister, that is not allowed.” “Come, Bhante, rub between my thighs... I will make you release. In this way there will be no offense for you.” The monk acted accordingly... “Monk, this is not a Pārājika offense. This is a Saṅghādisesa offense.”

On this occasion, some young Licchavi men, after seizing a monk, made him commit depravity with a nun... with a female trainee... with a female novice. [When] both consented: both are to be expelled. [When] both did not consent: a non-offense for both.

On this occasion, some young Licchavi men, after seizing a monk, made him commit depravity with a prostitute... with a neuter person... with a laywoman. [When] the monk consented: he is to be expelled. [When] the monk did not consent: a non-offense for the monk.

On this occasion, some young Licchavi men, after seizing [some] monks, made them commit depravity with each other. [When] both consented: both are to be expelled. [When] both did not consent: a non-offense for both.

On this occasion a certain monk, an old renunciate, went to see his former female companion. [Saying] “Come, Bhante, disrobe,” she grabbed [him]. When stepping back, the monk fell on his back. She subdued him from above and sat on his genitalia... “Did you consent, monk?” “I did not consent, Blessed One.” “There is no offense, monk, as you did not consent.”

On this occasion a certain monk was living in the forest. A fawn, after going to the place where that monk was urinating, took up [his] genitalia with its mouth while drinking [his] urine. The monk consented... “Monk, you have committed a Pārājika offense.”