

Pācittiya #71: Refusing to Follow a Rule

On this occasion the Buddha, the Blessed One, was dwelling at Kosambī, in Ghosita's park. Furthermore, on this occasion, Venerable Channa engaged in misconduct. Monks said, "Venerable Channa, don't act like that. That is not allowed." He said, "Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Channa, when spoken to by monks in accordance with Dhamma, will say 'Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya'?" ... "Is it true that you, Channa, when spoken to by monks in accordance with Dhamma, said 'Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya'?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, when spoken to by monks in accordance with Dhamma, will say 'Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya'? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk, when spoken to by monks in accordance with Dhamma, says 'Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya': a Pācittiya. Monks, [the Vinaya] is to be found out, asked about, and inquired into by a monk in training. This is [what is] proper here."

Any monk: ...

By monks: By other monks.

In accordance with Dhamma: Any training-rule that has been designated by the Blessed One is called "in accordance with Dhamma." When spoken to in line with that, if one says "Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya; a wise, intelligent, and well-educated⁶⁵³ Dhamma-speaker": a Pācittiya offense.

Perceiving a fully ordained person as fully ordained, one says that: a Pācittiya offense.

In doubt about a fully ordained person, one says that: a Pācittiya offense.

Perceiving an unordained person as fully ordained, one says that: a Pācittiya offense.

When spoken to in line with that which has not been designated, one says "This is not helpful for self-effacement, for the purpose of shaking off [defilements], for inspiring confidence, for diminution [of defilements], nor for arousing energy," [or] one says "Venerable, I will not train in that training-rule until I question another monk who is

⁶⁵³ *Bahussuta*. Lit "Heard much." This usually refers to being very familiar with the Suttas - i.e., someone who has heard a lot of Suttas.

competent and knows the Vinaya; a wise, intelligent, and well-educated Dhamma-speaker”: a Dukkaṭa offense.

When spoken to by an unordained person in line with that which has or has not been designated, one says “This is not helpful for self-effacement, for the purpose of shaking off [defilements], for inspiring confidence, for diminution [of defilements], nor for arousing energy,” [or] one says “Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya; a wise, intelligent, and well-educated Dhamma-speaker”: a Dukkaṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭa offense.

In doubt about an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as unordained: a Dukkaṭa offense.

By one in training: By one desiring to train.

To be found out: To be known.

To be asked about: “Bhante, how is this? Or what is the meaning of this?”

To be inquired into: To be considered, to be examined.

This is [what is] proper here: This is in accordance with Dhamma here.

Non-offenses[s]: One says “I will know, I will train”; for one who is crazy; for the first offender.