

# Saṅghādisesa

## Saṅghādisesa #1: Intentional Emission

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Seyyasaka was living the holy life without much satisfaction. Because of that, he was emaciated, wretched, unsightly, [and] pale; his limbs were covered in [protruding] veins. Venerable Udāyin saw [that] Venerable Seyyasaka was emaciated, wretched, unsightly, [and] pale, with his limbs covered in [protruding] veins. After seeing this, he said to Venerable Seyyasaka, "Venerable Seyyasaka, why are you emaciated, wretched, unsightly, [and] pale, with [your] limbs covered in [protruding] veins? Perhaps, Venerable Seyyasaka, you are living the holy life without much satisfaction?" "Yes, Venerable." "Therefore, Venerable Seyyasaka, eat as much as you need, sleep as much as you need, bathe as much as you need. After eating, sleeping, and bathing as much as you need, when dissatisfaction arises for you [and] lust assails the mind, then release impurity<sup>176</sup> after going at it<sup>177</sup> with [your] hand." "What, venerable? One is allowed to do such a thing?" "Yes, Venerable. I also do this."

Then Venerable Seyyasaka ate as much as he needed, slept as much as he needed, and bathed as much as he needed. After eating, sleeping, and bathing as much as he needed, when dissatisfaction arose for him [and] lust assailed his mind, then he released impurity after going at it with [his] hand. Then on a later occasion Venerable Seyyasaka was attractive, plump, his facial complexion clear, the color of his skin very bright. Then Venerable Seyyasaka's companion monks said to him, "Previously, Venerable Seyyasaka, you were emaciated, wretched, unsightly, [and] pale, with [your] limbs covered in [protruding] veins. Now at this time you are attractive, plump, your facial complexion clear, the color of your skin very bright. Venerable Seyyasaka, what medicine are you using?" "Venerable, I am not using medicine. Instead, I eat as much as I need, sleep as much as I need, [and] bathe as much as I need. After eating, sleeping, and bathing as much as I need, when dissatisfaction arises for me [and] lust assails my mind, then I release impurity after going at it with [my] hand." "What, Venerable Seyyasaka? With the hand that you eat [food] given by the faithful, after going at it with that same hand you release impurity?" "Yes, Venerable." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Seyyasaka will release impurity after going at it with his hand?"

Then those monks, after reprimanding Venerable Seyyasaka 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 convoking the community of monks, questioned Venerable Seyyasaka: "Is it true that you, Seyyasaka, released impurity after going at it with your

<sup>176</sup> *Asuci*. An idiom for seminal fluid.

<sup>177</sup> *Upakkamati*. Lit. "going close to." Occasionally translated as "attacking," which seems somewhat comical in this context. "Making an effort" is reasonable enough but loses the flavor of the text.

hand?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded [him], "Foolish man, this is inappropriate... not to be done. How is it that you, foolish man, will release impurity after going at it with your hand? Have I not, foolish man, taught the Dhamma in many ways for the sake of dispassion... the calming of sensual fever? This is not, foolish man, for the faith of the faithless..." Then the Blessed One, after reprimanding Venerable Seyyasaka in many ways... "And thus, monks, you may recite this training-rule:

**"Intentional emission of semen<sup>178</sup> is a Saṅghādisesa."**

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

On a [later] occasion, after eating excellent food, monks went to sleep with mindfulness forgotten and without clear awareness. While they were sleeping with mindfulness forgotten and without clear awareness, impurity was released during a dream. They were regretful, [thinking] "A training-rule has been designated by the Blessed One - 'Intentional emission of semen is a Saṅghādisesa.' And our impurity was released during a dream. Perhaps we have committed a Saṅghādisesa offense." They reported this matter to the Blessed One. "Monks, there is this intention; and it is negligible. And thus, monks, you may recite this training-rule:

**"Intentional emission of semen, except while dreaming, is a Saṅghādisesa."**

**Intentional:** Knowing, perceiving, after considering, after giving in, there is a transgression.

**Semen:** Ten [kinds of] semen: blue, yellow, red, white, buttermilk-colored<sup>169</sup>, water-colored, oil-colored, milk-colored, ghee-colored.

**Emission:** Falling from its place is referred to as "emission."

**Except while dreaming:** Having set aside dreaming.

**Saṅghādisesa:** The Saṅgha gives probation<sup>179</sup> for that offense, sends [one] back to the beginning, gives penance,<sup>180</sup> [and] rehabilitates; not [by] many, not [by] one person. Therefore it is called "Saṅghādisesa<sup>181</sup>." It is [also] the designated name for that same group of offenses. For this reason as well it is called "Saṅghādisesa."

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<sup>178</sup> *Sukka*. Lit. "white."

<sup>179</sup> *Parivāsa*.

<sup>180</sup> *Mānatta*.

<sup>181</sup> There is some controversy around how to translate this term. One opinion is that it means "[an offense] involving the rest of the Saṅgha," as the entire resident monastic community must be present at each stage of resolving such an offense.

One releases when there is an internal form, one releases when there is an external form, one releases when there is an internal and an external form; one releases by shaking [one's] hips in the air; one releases when one is stiff due to lust; one releases when one is stiff due to excrement; one releases when one is stiff due to urine; one releases when one is stiff due to wind; one releases when one is stiff due to the bite of venereal insects; one releases for the sake of health; one releases for the sake of pleasure; one releases for the sake of medicine; one releases for the sake of giving; one releases for the sake of merit; one releases for the sake of sacrifice; one releases for the sake of heaven; one releases for the sake of seed; one releases for the sake of investigation; one releases for the sake of amusement; one releases blue; one releases yellow; one releases red; one releases white; one releases buttermilk-colored; one releases water-colored; one releases oil-colored; one releases milk-colored; one releases ghee-colored.

**When there is an internal form:** Internally, when a form is taken up<sup>182</sup>.

**When there is an external form:** Externally, [whether] taken up or not.

**When there is [both] an internal and an external form:** Both.

**Shaking [one's] hips in the air:** The genitalia is workable for one making an effort in the air.

**Stiff due to lust:** The genitalia is workable for one who is overcome by lust.

**Stiff due to excrement:** The genitalia is workable for one who is overcome by [the need to release] excrement.

**Stiff due to urine:** The genitalia is workable for one who is overcome by [the need to release] urine.

**Stiff due to wind:** The genitalia is workable for one who is overcome by [the need to release] wind.

**Stiff due to the bite of venereal insects:** The genitalia is workable when one is bitten by venereal insects.

**For the sake of health:** [Thinking] "I will be healthy."

**For the sake of pleasure:** [Thinking] "I will produce pleasure."

**For the sake of medicine:** [Thinking] "There will be medicine."

**For the sake of giving:** [Thinking] "I will give a gift."

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<sup>182</sup> *Upādiṇṇa*. This can mean either "taken up" as an object of mind (that is, thinking about something) or "taken up" as physical contact.

**For the sake of merit:** [Thinking] “There will be merit.”

**For the sake of sacrifice:** [Thinking] “I will make a sacrifice.”

**For the sake of heaven:** [Thinking] “I will go to heaven.”

**For the sake of seed:** [Thinking] “There will be seed.”

**For the sake of investigation:** [Thinking] “It will be blue, it will be yellow, it will be red, it will be white, it will be buttermilk-colored, it will be water-colored, it will be oil-colored, it will be milk-colored, it will be ghee-colored.”

**For the sake of amusement:** Intent on playing.

When there is an internal form, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When there is an external form, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When there is an internal and an external form, one intends, one goes at it, one releases: a Saṅghādisesa offense.

Shaking [one's] hips in the air, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When one is stiff due to lust, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When one is stiff due to excrement... urine... wind... the bite of venereal insects, one intends, one goes at it, one releases: a Saṅghādisesa offense.

For the sake of health... for the sake of pleasure... for the sake of medicine... for the sake of giving... for the sake of merit... for the sake of sacrifice... for the sake of heaven... for the sake of seed... for the sake of investigation... for the sake of amusement... when it is blue... yellow... red... white... buttermilk-colored... water-colored... oil-colored... milk-colored... ghee-colored, one intends, one goes at it, one releases: a Saṅghādisesa offense.

For the sake of health and for the sake of pleasure, one intends, one goes at it, one releases: a Saṅghādisesa offense.

For the sake of health and for the sake of medicine... giving... merit... sacrifice... heaven... seed... investigation... for the sake of health and for the sake of amusement, one intends, one goes at it, one releases: a Saṅghādisesa offense.

For the sake of pleasure and for the sake of medicine...

[Repeated for each conceivable set of two, three, or more reasons]

For the sake of health, pleasure, medicine, giving, merit, sacrifice, heaven, seed, investigation, and amusement, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When it is blue and yellow, one intends, one goes at it, one releases: a Saṅghādisesa offense.

When it is blue and red...

[Repeat for each conceivable set of two, three, or more colors]

When it is blue, yellow, red, white, buttermilk-colored, water-colored, oil-colored, milk-colored, and ghee-colored, one intends, one goes at it, one releases: a Saṅghādisesa offense.

For the sake of health and when it is blue...

[Repeat for each conceivable combination of reasons and colors]

For the sake of health, pleasure, medicine, giving, merit, sacrifice, heaven, seed, investigation, and amusement, when it is blue, yellow, red, white, buttermilk-colored, water-colored, oil-colored, milk-colored, and ghee-colored, one intends, one goes at it, one releases: a Saṅghādisesa offense.

[Thinking] "I will release blue [semen]," one intends, one goes at it, one releases yellow [semen]: a Saṅghādisesa offense.

[Thinking] "I will release blue [semen]," one intends, one goes at it, one releases red... white... buttermilk-colored... water-colored... oil-colored... milk-colored... ghee-colored [semen], one intends, one goes at it, one releases: a Saṅghādisesa offense.

[Thinking] "I will release yellow [semen]," one intends, one goes at it, one releases white... buttermilk-colored... water-colored... oil-colored... milk-colored... ghee-colored... blue [semen], one intends, one goes at it, one releases: a Saṅghādisesa offense...

[Repeat for each conceivable combination of intended and actual colors]

One intends, one goes at it, one releases: a Saṅghādisesa offense.  
One intends, one goes at it, one does not release: a Thullaccaya offense.  
One intends, one does not go at it, one releases: no offense.  
One intends, one does not go at it, one does not release: no offense.  
One does not intend, one goes at it, one releases: no offense.  
One does not intend, one goes at it, one does not release: no offense.  
One does not intend, one does not go at it, one releases: no offense.  
One does not intend, one does not go at it, one does not release: no offense.

**Non-offense[s]:** By one who is dreaming; for one who is not intent upon releasing; for one who is crazy; for one who is deranged; for one tormented by pain; for the first offender.

On this occasion impurity was released by a certain monk who was dreaming. He was regretful, [thinking] “A training-rule has been designated by the Blessed One. Perhaps I have committed a Saṅghādisesa offense.” He reported this matter to the Blessed One. “Monk, there is no offense by one who is dreaming.”

On this occasion impurity was released by a certain monk who was defecating. He was regretful... “What was your intention, monk?” “Blessed One, I was not intent upon releasing.” “Monk, there is no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who was thinking a sensual thought. He was regretful... “Monk, there is no offense for one who is thinking.”

On this occasion impurity was released by a certain monk who was bathing with hot water. He was regretful... “What was your intention, monk?” “Blessed One, I was not intent upon releasing.” “Monk, there is no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was bathing with hot water. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was bathing with hot water. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion there was a sore on the genitalia of a certain monk. Impurity was released while he was rubbing [it] with medicine. He was regretful... “Monk, there is no offense. for one who is not intent upon releasing.”

On this occasion there was a sore on the genitalia of a certain monk. Impurity was released while he, intent upon releasing, was rubbing [it] with medicine. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion there was a sore on the genitalia of a certain monk. Impurity was not released while he, intent upon releasing, was rubbing [it] with medicine. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was scratching his testicle[s]. He was regretful... “Monk, there is no offense. for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was scratching his testicle[s]. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was scratching his testicle[s]. “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was going along a road. He was regretful... “Monk, there is no offense. for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was going along a road. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was going along a road. “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was urinating after grasping his penis. “...no offense. for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was urinating after grasping his penis. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was urinating after grasping his penis. “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was warming his belly in a sauna. “...no offense. for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was warming his belly in a sauna. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was warming his belly in a sauna. “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk who was massaging [his] preceptor's back in a sauna. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was massaging [his] preceptor's back in a sauna. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was massaging [his] preceptor's back in a sauna. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who was making his thigh[s] rub together. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was making his thigh[s] rub together. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was making his thigh[s] rub together. "...a Thullaccaya offense."

On this occasion a certain monk who was intent upon releasing said to a certain novice, "Come, Venerable Novice, take hold of my genitalia." He took hold of his<sup>183</sup> genitalia. His<sup>184</sup> impurity was released. He was regretful... "Monk, you have committed a Saṅghādisesa offense."

On this occasion a certain monk took hold of a sleeping novice's genitalia. His impurity was released. He was regretful... "Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense."

On this occasion impurity was released by a certain monk who, intent upon releasing, was clenching his genitalia with his thighs. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was clenching his genitalia with his thighs. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who, intent upon releasing, was clenching his genitalia with his fist. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was clenching his genitalia with his fist. "...a Thullaccaya offense."

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<sup>183</sup> Presumably the monk is indicated here.

<sup>184</sup> Again, presumably the monk is indicated.



On this occasion impurity was released by a certain monk who, intent upon releasing, was shaking his hips in the air. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was shaking his hips in the air. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who was stiffening his body. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was stiffening his body. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was stiffening his body. "...a Thullaccaya offense."

On this occasion a certain monk who was enamored gazed at a woman's genitalia. His impurity was released. He was regretful... "Monk, this is not a Saṅghādisesa offense. And, monks, a woman's genitalia is not to be gazed at by someone who is enamored. If anyone gazes: a Dukkaṭa offense."

On this occasion impurity was released by a certain monk who, intent upon releasing, made his genitalia enter a keyhole. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, made his genitalia enter a keyhole. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who, intent upon releasing, was striking his genitalia with a stick. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was striking his genitalia with a stick. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who was bathing against the stream. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was bathing against the stream. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was bathing against the stream. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk was playing 'water-wave.'<sup>185</sup>  
“...no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was playing 'water-wave.' “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was playing 'water-wave.' “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk was running in water. “...no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was running in water. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was running in water. “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk was playing 'flower-row.'<sup>186</sup>  
“...no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was playing 'flower-row.' “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was playing 'flower-row.' “...a Thullaccaya offense.”

On this occasion impurity was released by a certain monk was running in a lotus grove.  
“...no offense for one who is not intent upon releasing.”

On this occasion impurity was released by a certain monk who, intent upon releasing, was running in a lotus grove. “...a Saṅghādisesa offense.”

On this occasion impurity was not released by a certain monk who, intent upon releasing, was running in a lotus grove. “...a Thullaccaya offense.”

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<sup>185</sup> *Udañjala*. This is the only place this term occurs in the Canon. Perhaps it was a game involving water, such as a modern “water fight.” Playing in the water is covered separately under Pācittiya #53.

<sup>186</sup> *Pupphāvaliya*. Again, this is the only place this term occurs in the Canon.

On this occasion impurity was released by a certain monk who was making his genitalia enter sand. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was making his genitalia enter sand. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was making his genitalia enter sand. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who was sprinkling his genitalia with water. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was sprinkling his genitalia with water. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was sprinkling his genitalia with water. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who was rubbing his genitalia on a bed. "...no offense for one who is not intent upon releasing."

On this occasion impurity was released by a certain monk who, intent upon releasing, was rubbing his genitalia on a bed. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was rubbing his genitalia on a bed. "...a Thullaccaya offense."

On this occasion impurity was released by a certain monk who, intent upon releasing, was rubbing his genitalia with a thumb<sup>187</sup>. "...a Saṅghādisesa offense."

On this occasion impurity was not released by a certain monk who, intent upon releasing, was rubbing his genitalia with a thumb. "...a Thullaccaya offense."

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<sup>187</sup> *Anguṭṭha*. This can also refer to one's big toe.