

Pācittiya #6: Sharing a Sleeping-area with a Woman

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Anuruddha was in the countryside among the Kosalans, going to Sāvatti, when he came to a certain village at night. In that village a certain woman had designated a resthouse. Then Venerable Anuruddha approached that woman; after approaching, he said to that woman, "Sister, if it is not a burden for you, we might stay one night in the resthouse." "You may stay, Bhante." Other travelers also approached that woman; having approached, they said to that woman, "Mistress, if it not a burden for you, we might stay one night in the resthouse." "Sir, a contemplative⁴²⁰ has come first; if he allows it, you may stay." Then those travelers approached Venerable Anuruddha; having approached, they said to Venerable Anuruddha, "Bhante, if it is not a burden for you, we might stay one night in the resthouse." "You may stay, sirs."

That woman was enamored with the sight of Venerable Anuruddha. That woman approached Venerable Anuruddha; after approaching, she said to Venerable Anuruddha, "Bhante, the gentleman will not dwell comfortably crowded with these people. It would be very good, Bhante, if I were to prepare a bed in the interior for the gentleman." Venerable Anuruddha accepted with silence. Then that woman, having prepared a bed in the interior for Venerable Anuruddha, made up with ornaments, scented with fragrances, she approached Venerable Anuruddha; having approached, she said to Venerable Anuruddha, "Bhante, the gentleman is shapely, attractive, pleasant; and I am shapely, attractive, pleasant. It would be very good, Bhante, if I were to be the gentleman's wife." When this was said, Venerable Anuruddha was silent. A second time... a third time the woman said to Venerable Anuruddha, "Bhante, the gentleman is attractive, good-looking, pleasant; and I am shapely, attractive, pleasant. It would be very good, Bhante, if the gentleman were to accept this bed, as well as all [my] wealth." A third time, also, Venerable Anuruddha was silent.

Then the woman, having cast aside her garment, walked, stood, sat, and laid down in front of Venerable Anuruddha. Then Venerable Anuruddha, having restrained his faculties, neither looked at nor addressed that woman. Then the woman thought, "How wonderful, how marvelous! Many people send for me with a hundred or a thousand [units of money]. Yet this contemplative - being begged by me himself - does not wish to accept this bed and all [my] wealth." After putting on her garment and prostrating herself at Venerable Anuruddha's feet, she said to Venerable Anuruddha, "A transgression overcame me, Bhante; I acted foolishly, insanely, unskillfully. Bhante, may the gentleman accept my transgression as a transgression, for the sake of restraint in the future." "Certainly you, sister, were overcome by a transgression, and acted foolishly, insanely, unskillfully. And since you, sister, saw the transgression as a transgression, and made amends according to Dhamma, we accept that for you. For this is growth, sister, in the disciple of the noble

⁴²⁰ *Samāṇa*. Etymologies for this word indicate either "peaceful" or "world-weary" as a literal rendering.

ones; one who, having seen a transgression as a transgression, makes amends according to Dhamma, and attains restraint in the future.”

At the end of the night, having served and satisfied Venerable Anuruddha with a variety of excellent food using her own hands, when Venerable Anuruddha had eaten and washed his hand and bowl, the woman paid respects to him and sat to one side. When she was seated to one side, Venerable Anuruddha instructed⁴²¹, encouraged, energized, and gladdened her with a Dhamma-talk. Then that woman – instructed, encouraged, energized, and gladdened by Venerable Anuruddha with a Dhamma-talk – said to Venerable Anuruddha, “Splendid⁴²², Bhante, splendid, Bhante! Just as, Bhante, the overturned might be set upright, or the concealed might be revealed, or the path might be described for one who is confused, or one may bring an oil-lamp into the darkness so those with eyes will see forms; just like that the Dhamma is made known by Sir Anuruddha in various ways. Bhante, I go for the refuge to the Blessed One, and the Dhamma, and the Bhikkhu-Saṅgha. May the gentleman remember me as a lay disciple who has taken refuge from today onward, as long as life lasts.”

Then Venerable Anuruddha, having gone to Sāvatti, reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Anuruddha will use the same sleeping-area with a woman!” Then those monks, having reprimanded Venerable Anuruddha in various ways, reported this matter to the Blessed One... “Is it true that you, Anuruddha, used the same sleeping-area with a woman?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, Anuruddha, will use the same sleeping-area with a woman! This is not, Anuruddha, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk uses the same sleeping-area with a woman: a Pācittiya.”

Any monk: ...

Woman: A female human, not a spirit⁴²³, not a ghost⁴²⁴, not an animal; even a girl born that day, just with so an older one.

With: Together.

Sleeping-area: Entirely roofed, entirely walled, mostly roofed, mostly walled.

Uses a sleeping-area: When the sun has disappeared -
When a woman has lain down, a monk lies down: a Pācittiya offense.

⁴²¹ *Sandassesi*. Lit. “made him/her see”.

⁴²² *Abhikkanta*. Lit. “Surpassing”.

⁴²³ *Yakkha*. In the canon, this broad term is used for everything from the lowest kinds of spirits up to very high, exalted celestial beings (even Sakka, the “Lord of Devas”, is occasionally referred to as a *Yakkha*). In post-canonical literature it came to be used specifically for hostile spirits.

⁴²⁴ *Peta*. Lit. “departed [one]”.

When a monk has lain down, a woman lies down: a Pācittiya offense.
Or both lie down: a Pācittiya offense.
Having stood up, they lie down again: a Pācittiya offense.

Perceiving a woman as a woman, one uses the same sleeping-area: a Pācittiya offense.
In doubt about a woman, one uses the same sleeping-area: a Pācittiya offense.
Perceiving a woman as a non-woman, one uses the same sleeping-area: a Pācittiya offense.

Half-roofed half-walled: a Dukkaṭa offense.
One uses the same sleeping-area with a female spirit, female ghost, a *paṇḍaka*⁴²⁵, or a female animal: a Dukkaṭa offense.
Perceiving a non-woman as a woman: a Dukkaṭa offense.
In doubt about a non-woman: a Dukkaṭa offense.
Perceiving a non-woman as a non-woman: non-offense.

Non-offense[s]: Entirely roofed, entirely unwalled; entirely walled, entirely unroofed; mostly unroofed, mostly unwalled; when a woman has lain down a monk sits; when a monk has lain down a woman sits; or both sit; for one who is crazy; for the first offender.

⁴²⁵ A term designating a person that is not easily classifiable as male, female, or hermaphrodite.