

Pācittiya #9: Reporting a Monk's Depraved Offense to a Layperson

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son had been in a quarrel with group-of-six monks. Having committed an offense of intentionally emitting semen, he asked the community for probation⁴⁴¹ for that offense. The community gave him probation for that offense. Furthermore, on this occasion, there was a community meal from a certain guild in Sāvatti. He, being under probation, sat in the seat at the end of the refectory. The group-of-six monks said to the lay disciples, "Sirs, this Venerable Upananda the Sakyan-son, honored by you, a visitor of families; by the very hand with which he eats gifts of faith, having exerted himself with that hand he released impurity. Having committed an offense of intentionally emitting semen, he asked the community for probation for that offense. The community gave him probation for that offense. He, being under probation, is seated in the seat at the end." Those monks who were of few wishes... denounced, criticized, and castigated: "How is that group-of-six monks will report a monk's depraved⁴⁴² offense to an unordained person?" ... "Is it true, monks, that you reported a monk's depraved offense to an unordained person?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded.... "How is it that you, foolish men, will report a monk's obscene offense to an unordained person? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk reports a monk's depraved offense to an unordained person, except with the monks' authorization: a Pācittiya."

Any monk: ...

Monk's: Of another monk.

Depraved offense: The four Pārājikā, and the thirteen Saṅghādisesā.

Unordained: Having set aside monk and nun, the remainder is called "unordained".

Reports: One reports to a woman or a man, to a householder or to a renunciate⁴⁴³.

Except with the authorization of the monks: Having set aside the monks' authorization.

There is monks' authorization limited by offenses, not by families⁴⁴⁴.
There is monks' authorization limited by families, not by offenses.

⁴⁴¹ *Parivāsa*.

⁴⁴² *Duṭṭhulla*. Corrupted, depraved, obscene. "Corrupted" is the most literal translation but appears to miss the intended meaning.

⁴⁴³ *Pabbajita*. Lit. "One who has gone forth" [from the household life].

⁴⁴⁴ *Kula*.

There is monks' authorization limited by offenses and by families.
There is monks' authorization limited neither by offenses nor by families.

Limited by offenses: Referencing⁴⁴⁵ offenses – “Only these offenses are to be reported.”

Limited by families: Referencing families – “It is to be reported only among these families.”

Limited by offenses and by families: Referencing offenses and families – “Only these offenses are to be reported, [and] only among these families.”

Limited neither by offenses nor by families: Not referencing either offenses or families – “Only these offenses are to be reported, [and] only among these families.”

When it is limited by offenses, one reports offenses other than the offenses specified: a Pācittiya offense.

When it is limited by families, one reports to families other than the families specified: a Pācittiya offense.

When it is limited both by offenses and by families, one reports offenses [and/or] to families other than the offenses and families specified: a Pācittiya offense.

Limited neither by offenses nor by families: non-offense.

Perceiving a depraved offense as a depraved offense, one reports to an unordained person, except with the monks' authorization: a Pācittiya offense.

In doubt about a depraved offense...: a Pācittiya offense.

Perceiving a depraved offense as a non-depraved offense... : a Pācittiya offense.

One reports a non-depraved offense: a Dukkaṭa offense.

One reports an unordained person's misconduct, depraved or non-depraved: a Dukkaṭa offense.

Perceiving a non-depraved offense as a depraved offense: a Dukkaṭa offense.

In doubt about a non-depraved offense: a Dukkaṭa offense.

Perceiving a non-depraved offense as a non-depraved offense: a Dukkaṭa offense.

Non-offense[s]: One reports the basis⁴⁴⁶, not the offense⁴⁴⁷; one reports the offense, not the basis; for one authorized by the monks; for one who is crazy; for the first offender.

⁴⁴⁵ *Pariggahita*. Lit. “taken up”.

⁴⁴⁶ *Vatthu*. A multifaceted word. Ground, object, reason, occasion, foundation, subject matter, substance, site. BMC1p.324 interprets this to mean the action that resulted in incurring an offense.

⁴⁴⁷ BMC1p.324 interprets this to mean the *kind* of offense – ie, Pārājika, Saṅghādisesa, etc.