

Saṅghādisesa #6: Having an Oversized Hut Built for Oneself

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding-ground. Furthermore, on this occasion, monks from Āḷavī were having huts built that they had requested themselves, without an owner²¹⁶, intended for themselves, with no limit on size, that did not come to completion. They were frequently requesting and indicating, "Give a man, give labor, give an ox, give a cart, give an adz, give a hatchet, give an axe, give a shovel, give a chisel, give reeds, give bamboo, give straw, give rushes, give grass, give clay." Oppressed by requests and indications, people would be agitated and alarmed when they saw monks; some would run away, some would go another way, some would look away, some would close their doors. Even after seeing a cow, [some] ran away, thinking "Monks!"

Then Venerable Mahā-Kassapa, after spending the Rains in Rājagaha, departed for Āḷavī. Eventually he arrived at Āḷavī. Venerable Mahā-Kassapa dwelled there at Āḷavī, at the Aggāḷava shrine. Then Venerable Mahā-Kassapa, after dressing in the morning and taking his bowl and robe, entered Āḷavī for alms. After seeing Venerable Mahā-Kassapa, people were agitated and alarmed; some ran away, some went another way, some looked away, some closed their doors. Then Venerable Mahā-Kassapa, after going for alms in Āḷavī and returning from almsround after [his] meal, addressed the monks: "Venerables, previously this Āḷavī was a good [place] for alms, it was easy to get alms, it was easy to get by with what could be gathered and with what was provided. Now, however, this Āḷavī is a bad [place] for alms, it is difficult to get alms, it is not easy to get by with what can be gathered and with what is provided. Venerables, what is the cause, what is the reason on account of which this Āḷavī is a bad [place] for alms, [a place where it is] difficult to get alms, [a place where it is] not easy to get by with what can be gathered and with what is provided?" Then those monks reported this matter to Venerable Mahā-Kassapa.

Then the Blessed One, after living at Rājagaha for as long as it pleased him, left on a journey towards Āḷavī. Traveling gradually, he [eventually] arrived at Āḷavī. The Blessed One dwelled there at Āḷavī, at the Aggāḷava shrine. Then Venerable Mahā-Kassapa 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, he 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 the monks from Āḷavī: "Is it true, monks, that you had huts built that you had requested yourselves, without an owner, intended for yourselves, with no limit on size, that did not come to completion? [Is it true that] you were frequently requesting and indicating, 'Give a man... give clay'? [Is it true that,] oppressed by requests and indications, people were agitated and alarmed when they saw monks; some ran away, some went another way, some looked away, some closed their doors? [Is it true that,] even after seeing a cow, [some] ran away, thinking 'Monks!'?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will have huts built that you have requested yourselves, without an owner,

²¹⁶ *Assāmika*. This appears to mean that no one else is financially sponsoring the construction of the building.

intended for yourselves, with no limit on size, that do not come to completion? [How is it that] you will frequently request and indicate, 'Give a man... give clay'? This is not, foolish men, for the faith of the faithless..." After reprimanding [them] and giving a Dhamma-talk, he addressed the monks:

"In a former time, monks, two brothers who were sages lived near the Ganges river. Then, monks, the Dragon-king Maṇikaṇṭha²¹⁷ rose out of the Ganges river and approached the youngest sage; after approaching, he encircled the youngest sage with his body seven times, spread his snake-hood²¹⁸ over [the sage's] head, and held still. Then, monks, the youngest sage became haggard from fear of that dragon - miserable, discolored, [and] pale, with his veins protruding from his body. Monks, the oldest sage saw the youngest sage - haggard, miserable, discolored, [and] pale, with his veins protruding from his body. After seeing this, he said to the youngest sage, "Sir, why are you haggard, miserable, discolored, [and] pale, with your veins protruding from your body?" "Sir, here the Dragon-king Maṇikaṇṭha rose out of the Ganges river and approached me; after approaching, he encircled me with his body seven times, spread his snake-hood over [my] head, and held still. Sir, I became haggard from fear of that dragon - miserable, discolored, [and] pale, with my veins protruding from my body." "Sir, do you wish that the dragon would not return?" "Sir, I wish that the dragon would not return." "Sir, perhaps did you see anything that belongs to that dragon?" "Sir, I saw a jeweled ornament on [its] neck." "Therefore, sir, ask that dragon for its jewel, [saying] 'Sir, give that jewel to me; I need that jewel.'"

Then, monks, the Dragon-king Maṇikaṇṭha rose out of the Ganges river and approached the youngest sage; after approaching he stood to one side. When the Dragon-king Maṇikaṇṭha was standing to one side, monks, the youngest sage said to him, "Sir, give that jewel to me; I need that jewel." Then, monks, the Dragon-king Maṇikaṇṭha, [thinking] "The monk requests the jewel, the monk needs the jewel," quickly left. A second time as well, monks, the Dragon-king Maṇikaṇṭha rose out of the Ganges river and approached the youngest sage. Monks, the youngest sage saw the Dragon-king Maṇikaṇṭha coming from afar. After seeing this, he said to the Dragon-king Maṇikaṇṭha, "Sir, give that jewel to me; I need that jewel." Then, monks, the Dragon-king Maṇikaṇṭha, [thinking] "The monk requests the jewel, the monk needs the jewel," turned back right there. A third time as well, monks, the Dragon-king Maṇikaṇṭha rose out of the Ganges river. Monks, the youngest sage saw the Dragon-king Maṇikaṇṭha rising out of the Ganges river. After seeing this, he said to the Dragon-king Maṇikaṇṭha, "Sir, give that jewel to me; I need that jewel." Then, monks, the Dragon-king Maṇikaṇṭha spoke to the youngest sage using poetry:

"My food and drink is abundant and superb,
It arises because of this jewel.
I will not give it you; you ask too much.
And I will not return to your hermitage.

²¹⁷ His name means "Jewel-Neck."

²¹⁸ Perhaps similar to a cobra's hood.

“You have frightened me by begging for this stone
Like a youth with a polished pebble in hand.
I will not give it you; you ask too much.
And I will not return to your hermitage.”

Then, monks, [thinking] “The monk requests the jewel, the monk needs the jewel,” the Dragon-king Maṇikaṇṭha left. When he left, he never came back again. Then, monks, because the youngest sage no longer saw that beautiful²¹⁹ dragon, he became even more haggard, miserable, discolored, [and] pale, with his veins protruding from his body. Monks, the eldest sage saw the youngest sage – even more haggard, miserable, discolored, [and] pale, with his veins protruding from his body. After seeing this, he said to the youngest sage, “Sir, why are you even more haggard, miserable, discolored, [and] pale, with your veins protruding from your body?” “Sir, because I no longer see that beautiful dragon, I am even more haggard, miserable, discolored, [and] pale, with my veins protruding from my body.” Then, monks, the eldest sage spoke to the youngest sage using poetry:

“Do not covet and ask for what is dear to another,
One is detestable when one asks too much.
The dragon was asked for [its] jewel by a brahmin,
And the only thing he attained was not seeing [it].”

“Monks, one who requests and indicates will be displeasing [even] to animals. What about humans?

“In a former time, monks, a certain monk was living on the slopes of the Himālaya²²⁰ [mountains] in a certain forest grove. Monks, there was a large marsh not far from that forest grove. Then, monks, a large flock of birds, after going to the marsh for fodder during the day, came to stay at that forest grove in the evening. Then, monks, that monk was annoyed by the sound of the flock of birds, and approached me; after approaching and paying respects to me, he sat down to the one side. Monks, when that monk was seated to one side I said to him, ‘Monk, perhaps it is endurable, perhaps you can continue, perhaps you have come with minimal exhaustion [from] the journey? Monk, where did you come from?’ ‘It is endurable, Blessed One; I can continue, Blessed One. And, Bhante, I have come with minimal exhaustion [from] the journey. Bhante, there is a large forest grove on the slopes of the Himālaya [mountains]. However, Bhante, there is a large marsh not far from that forest grove. Then, Bhante, a large flock of birds, after going to the marsh for fodder during the day, comes to stay at that forest grove in the evening. I come from there, Blessed One; [I am] annoyed by the sound of that flock of birds.’ ‘Monk, do you wish that the flock of birds would not return?’ ‘Blessed One, I wish that the flock of birds would not return.’ ‘Therefore, monk, after going there and entering that forest grove, during the first watch of the night, call out three times, “Hear me, honorable birds, all those who have come to stay in this forest grove: I need a feather! Sirs, let each one [of you] give me a feather.” In the middle watch of the night... in the last watch of the

²¹⁹ *Dassanīya*. Lit. “to be looked at.”

²²⁰ Lit. “Storehouse of ice.” The name used in the Canon – *Himavanta* – similarly means “possessor of ice.”

night, call out three times, “Hear me, honorable birds, all those who have come to stay in this forest grove: I need a feather! Sirs, let each one [of you] give me a feather.”

“Then, monks, that monk went there, entered that forest grove, and during the first watch... the middle watch... the last watch of the night, he called out three times, ‘Hear me, honorable birds, all those who have come to stay in this forest grove: I need a feather! Sirs, let each one [of you] give me a feather.’ Then, monks, the flock of birds, [thinking] ‘The monk asks for a feather, the monk needs a feather’ left that forest grove. When they left, they never came back again. Monks, one who requests and indicates will be displeasing [even] to animals. What about humans?

“In a former time, monks, the father of the clansman Ratṭhapāla spoke to him using poetry:

‘I do not know them, Ratṭhapāla, yet many people
Make requests after meeting me. Why do you not make requests?’
‘A beggar is not loved, and one who does not give is not loved by the beggar.
Therefore I do not beg, [thinking] “I will not be detestable.”’

“Monks, the clansman Ratṭhapāla spoke like this to his own father. What about a person to the [general] populace?

“Monks, for householders, wealth is difficult to accumulate, and provisions²²¹ are hard to protect. And here you, foolish men, will frequently request and indicate in reference to that difficult-to-accumulate wealth, those hard-to-protect provisions, [saying] ‘Give a man... give clay.’ This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“When a monk is causing a hut to be built that he has requested himself, without an owner, intended for himself, it is to be made to the [proper] size. Here the [proper] size is this: twelve spans long, using the Sugata-span; seven [spans] wide inside. Monks are to be brought to approve²²² the site. A site that is harmless²²³ and that can be walked around is to be approved by the monks. If a monk causes a hut to be built on a site that is harmful and that cannot be walked around, or monks are not brought to approve the site, or the [proper] size is exceeded: a Saṅghādisesa.”

Requested himself: After himself begging for a man, labor, an ox, a cart, an adz, a hatchet, an axe, a shovel, a chisel, reeds, bamboo, straw, rushes, grass, or clay.

Hut: Plastered inside, plastered outside, or plastered both inside and outside.

²²¹ *Sambhatāni*. Lit. “stored [goods].”

²²² *Desana*. An unusual use of a word that usually means “teaching” or “expounding.”

²²³ *Anārambha*. Lit. “non-injurious.”

Causing to be built: Building or causing to build.

Without an owner: No one else is its owner, whether a woman or a man, a layperson or a renunciate.

Intended for himself: For his own benefit.

It is to be made to the [proper] size. Here the [proper] size is this: twelve spans long, using the Sugata-span: By the external measurement.

Seven [spans] wide inside: By the internal measurement.

Monks are to be brought to approve the site: After clearing the site for the hut, approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*²²⁴, this is to be said by the monk who is building a hut: “Bhante, I wish to build a hut, without an owner, intended for myself. Bhante, I ask the Saṅgha to inspect the site for the hut.” A second time as well, it is to be requested. A third time as well, it is to be requested. If the whole Saṅgha is able to inspect the site for the hut, it is to be inspected by the whole Saṅgha. If the whole Saṅgha is not able to inspect the site for the hut, after asking those monks who are experienced and competent to know harmful [or] harmless, with space to walk around [or] without space to walk around, it is to be authorized. And thus, monks, it is to be authorized: The Saṅgha is to be notified by an experienced, competent monk -

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, wishes to build a hut, without an owner, intended for himself. He asks the Saṅgha to inspect the site for the hut. When the Saṅgha is ready, the Saṅgha may authorize the monks such-and-such and such-and-such to inspect the site for the hut of the monk such-and-such. This is the notification.

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, wishes to build a hut, without an owner, intended for himself. He asks the Saṅgha to inspect the site for the hut. The Saṅgha authorizes the monks such-and-such and such-and-such to inspect the site for the hut of the monk such-and-such. Any Venerable who approves of the authorization of the monks such-and-such and such-and-such to inspect the site for the hut of the monk such-and-such may be silent; anyone who does not approve may speak.

“The monks such-and-such and such-and-such have been authorized by the Saṅgha to inspect the site for the hut of the monk such-and-such. The Saṅgha approves, therefore it is silent; thus do I hold it.”

After going there, the site for the hut is to be inspected by the authorized monks. It is to be known as [either] harmful [or] harmless, [either] with space to walk around [or] without space to walk around. If it is harmful [and/or] does not have space to walk around, one is to say “Don't build here.” If it is harmless [and] has space to walk around,

²²⁴ With the palms together and the fingers straight, as when praying.

the Saṅgha is to be informed, “It is harmless [and] has space to walk around.” By the monk who is building the hut: After approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, he is to say, “Bhante, I wish to build a hut, without an owner, intended for myself. Bhante, I ask the Saṅgha to approve the site for the hut.” A second time as well, it is to be requested. A third time as well, it is to be requested. The Saṅgha is to be notified by an experienced, competent monk:

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, wishes to build a hut, without an owner, intended for himself. He asks the Saṅgha to approve the site for the hut. When the Saṅgha is ready, the Saṅgha may approve the site for the hut of the monk such-and-such. This is the notification.

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, wishes to build a hut, without an owner, intended for himself. He asks the Saṅgha to approve the site for the hut. The Saṅgha approves the site for the hut of the monk such-and-such. Any Venerable who accepts the approval of the site for the hut of the monk such-and-such may be silent; anyone who does not accept may speak.

“The site for the hut of the monk such-and-such has been approved by the Saṅgha. The Saṅgha accepts, therefore it is silent; thus do I hold it.”

Harmful: It is the abode of ants, termites, rats, snakes, scorpions, centipedes, elephants, horses, lions, tigers, panthers, bears, hyenas, or of any kind of animal at all; there is a grain[-field] nearby²²⁵, or another kind of food-crop; nearby there is an execution-site, a killing-ground, a cemetery, a garden, government property, an elephant-stable, a horse-stable, a prison, a tavern, a slaughterhouse, a street, a crossroads, an assembly-hall, or a wandering²²⁶[-place]. This is called “harmful.”

Does not have space to walk around: It is not possible to go completely around it with a yoked cart [or] to go [completely] around it with a ladder²²⁷. This is called “does not have space to walk around.”

Harmless: It is not the abode of ants... or any kind of animal at all; there is not a grain[-field] nearby... or a wandering[-place]. This is called “harmless.”

Has space to walk around: It is possible to go completely around it with a yoked cart [or] to go [completely] around it with a ladder. This is called “has space to walk around.”

Requested himself: After himself begging for a man, labor... or clay.

²²⁵ *Nissita*. This word usually means “dependent on” or “attached to.” Here it seems to indicate proximity. In the text, this word is repeated for each of the remaining items in this paragraph.

²²⁶ *Saṃsarana*.

²²⁷ This second stipulation may mean “while carrying a ladder.” Neither the position of the ladder (held horizontally, vertically, or in some other way) or its length is specified.

Hut: Plastered inside, plastered outside, or plastered both inside and outside.

Causes to be built: Builds or causes to build.

Monks are not brought to approve the site, or the [proper] size is exceeded: One builds or causes to be built when the site for the hut has not been approved by a [legal] act with the notification as the second [statement], or when it exceeds [the proper size] in length or width by as much as a hair's-tip: a Dukkaṭa for each undertaking. When one piece [of construction material] has not yet arrived:²²⁸ a Thullaccaya offense. When that piece has arrived:²²⁹ a Saṅghādisesa offense.

Saṅghādisesa: ...

A monk builds a hut at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa.

A monk builds a hut at an unapproved site that is harmful and has space to walk around: a Dukkaṭa offense along with a Saṅghādisesa.

A monk builds a hut at an unapproved site that is harmless and does not have space to walk around: a Dukkaṭa offense along with a Saṅghādisesa.

A monk builds a hut at an unapproved site that is harmless and has space to walk around: a Saṅghādisesa offense.

A monk builds a hut at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses.

A monk builds a hut at an approved site that is harmful and has space to walk around: a Dukkaṭa offense.

A monk builds a hut at an approved site that is harmless and does not have space to walk around: a Dukkaṭa offense.

A monk builds a hut at an approved site that is harmless and has space to walk around: non-offense.

A monk builds an oversized hut [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa.

²²⁸ "Arrived" here probably means "arrived at its final place on the hut." The intent of the statement appears to be "When the hut is one step away from being finished."

²²⁹ That is, "When the hut is finished."

A monk builds an oversized hut [at a site that is] harmful and has space to walk around: a Dukkaṭa offense along with a Saṅghādisesa.

A monk builds an oversized hut [at a site that is] harmless and does not have space to walk around: a Dukkaṭa offense along with a Saṅghādisesa.

A monk builds an oversized hut [at a site that is] harmless and has space to walk around: a Saṅghādisesa offense.

A monk builds a hut of the [proper] size [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses.

A monk builds a hut of the [proper] size [at a site that is] harmful and has space to walk around: a Dukkaṭa offense.

A monk builds a hut of the [proper] size [at a site that is] harmless and does not have space to walk around: a Dukkaṭa offense.

A monk builds a hut of the [proper] size [at a site that is] harmless and has space to walk around: no offense.

A monk builds an oversized hut at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with two Saṅghādisesa [offenses].

A monk builds an oversized hut at an unapproved site that is harmful and has space to walk around: a Dukkaṭa offense along with two Saṅghādisesa [offenses].

A monk builds an oversized hut at an unapproved site that is harmless and does not have space to walk around: a Dukkaṭa offense along with two Saṅghādisesa [offenses].

A monk builds an oversized hut at an unapproved site that is harmless and has space to walk around: two Saṅghādisesa offenses.

A monk builds a hut of the [proper] size at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses.

A monk builds a hut of the [proper] size at an approved site that is harmful and has space to walk around: a Dukkaṭa offense.

A monk builds a hut of the [proper] size at an approved site that is harmless and does not have space to walk around: a Dukkaṭa offense.

A monk builds a hut of the [proper] size at an approved site that is harmless and has space to walk around: no offense.

A monk orders, “Build a hut for me.” They build a hut for him at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa...

A monk orders, “Build a hut for me.” They build a hut for him at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses...

A monk orders, “Build a hut for me.” They build an oversized hut for him [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa...

A monk orders, “Build a hut for me.” They build a hut of the [proper] size for him [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses...

A monk orders, “Build a hut for me.” They build an oversized hut for him at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with two Saṅghādisesa [offenses]...

A monk orders, “Build a hut for me.” They build a hut of the [proper] size for him at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses...

A monk departs after ordering, “Build a hut for me.” And he does not order, “Let it be at an approved site that is harmless and has space to walk around.” They build a hut for him at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa...

A monk departs after ordering, “Build a hut for me.” And he does not order, “Let it be the [proper] size and [at a site that is] harmless and has space to walk around.” They build an oversized hut for him [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses along with a Saṅghādisesa...

A monk departs after ordering, “Build a hut for me.” And he does not order, “Let it be the [proper] size and at an approved site that is harmless and has space to walk around.” They build an oversized hut for him at an unapproved site that is harmful and does not have space to walk around: two Dukkaṭa offenses along with two Saṅghādisesa [offenses]...

A monk departs after ordering, “Build a hut for me.” And he does not order, “Let it be the [proper] size and at an approved site that is harmless and has space to walk around.” They build a hut of the [proper] size for him at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses...

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at an unapproved site that is harmful and does not have space to walk around. He hears, "Apparently the hut that is being built for me is at an unapproved site that is harmful and does not have space to walk around." It is to be gone to by that monk in person, or a messenger is to be sent, [saying] "Let it be at an approved site that is harmless and has space to walk around." If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at an unapproved site that is harmful and has space to walk around. He hears, "Apparently the hut that is being built for me is at an unapproved site that is harmful and has space to walk around." It is to be gone to by that monk in person, or a messenger is to be sent, [saying] "Let it be at an approved site that is harmless." If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at an unapproved site that is harmless and does not have space to walk around. He hears, "Apparently the hut that is being built for me is at an unapproved site that is harmless and does not have space to walk around." It is to be gone to by that monk in person, or a messenger is to be sent, [saying] "Let it be at an approved site that has space to walk around." If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at an unapproved site that is harmless and has space to walk around. He hears, "Apparently the hut that is being built for me is at an unapproved site that is harmless and has space to walk around." It is to be gone to by that monk in person, or a messenger is to be sent, [saying] "Let it be at an approved site." If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at an approved site that is harmful and does not have space to walk around. He hears, "Apparently the hut that is being built for me is at an approved site that is harmful and does not have space to walk around." It is to be gone to by that monk in person, or a messenger is to be sent, [saying] "Let it be [at a site that is] harmless and has space to walk around." If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, "Build a hut for me." And he orders, "Let it be at an approved site that is harmless and has space to walk around." They build a hut for him at

an approved site that is harmful and has space to walk around. He hears, “Apparently the hut that is being built for me is at an approved site that is harmful and has space to walk around.” It is to be gone to by that monk in person, or a messenger is to be sent, [saying] “Let it be [at a site that is] harmless.” If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be at an approved site that is harmless and has space to walk around.” They build a hut for him at an approved site that is harmless and does not have space to walk around. He hears, “Apparently the hut that is being built for me is at an approved site that is harmless and does not have space to walk around.” It is to be gone to by that monk in person, or a messenger is to be sent, [saying] “Let it be [at a site that] has space to walk around.” If he does not go in person or send a messenger: a Dukkaṭa offense.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be at an approved site that is harmless and has space to walk around.” They build a hut for him at an approved site that is harmless and has space to walk around: no offense.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be of the [proper] size [at a site that is] harmless and has space to walk around...”

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be of the [proper] size at an approved site that is harmless and has space to walk around...”

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be at an approved site that is harmless and has space to walk around.” They build a hut for him at an unapproved site that is harmful and does not have space to walk around: three Dukkaṭa offenses for the builders... harmful and has space to walk around: two Dukkaṭa offenses for the workers... harmless and does not have space to walk around: two Dukkaṭa offenses for the workers... harmless and has space to walk around: a Dukkaṭa offense for the workers.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be at an approved site that is harmless and has space to walk around.” They build a hut for him at an approved site that is harmful and does not have space to walk around: two Dukkaṭa offenses for the builders... harmful and has space to walk around: a Dukkaṭa offense for the workers... harmless and does not have space to walk around: a Dukkaṭa offense for the workers... harmless and has space to walk around: no offense for the workers.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be of the [proper] size [at a site that is] harmless and has space to walk around.” They build an oversized hut for him [at a site that is] harmful and does not have space to walk around: three Dukkaṭa offenses for the builders... harmful and has space to walk around: two Dukkaṭa offenses for the workers... harmless and does not have space to walk around:

two Dukkaṭa offenses for the workers... harmless and has space to walk around: a Dukkaṭa offense for the workers.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be of the [proper] size [at a site that is] harmless and has space to walk around.” They build a hut of the [proper] size for him [at a site that is] harmful and does not have space to walk around: two Dukkaṭa offenses for the builders... harmless and has space to walk around: a Dukkaṭa offense for the workers... harmless and does not have space to walk around: a Dukkaṭa offense for the workers... harmless and has space to walk around: no offense for the workers.

A monk departs after ordering, “Build a hut for me.” And he orders, “Let it be of the [proper] size at an approved site that is harmless and has space to walk around.” They build an oversized hut at an unapproved site that is harmful and does not have space to walk around: four Dukkaṭa offenses for the workers...

A monk departs after ordering, “Build a hut for me.” They build a hut for him at an unapproved site that is harmful and does not have space to walk around. If he comes when it is still unfinished, that hut is to be given to someone else by that monk; or, after dismantling it, it is to be rebuilt²³⁰. If he does not give it to someone else or dismantle it and have it rebuilt: two Dukkaṭa offenses along with a Saṅghādisesa...

Unfinished by oneself, completed by oneself: a Saṅghādisesa offense.

Unfinished by oneself, completed by others: a Saṅghādisesa offense.

Unfinished by others, completed by oneself: a Saṅghādisesa offense.

Unfinished by others, completed by others: a Saṅghādisesa offense.

Non-offense[s]: A cave; a cavern; a grass hut; for the sake of another; everything except a living-place is a non-offense; for one who is crazy; for the first offender.

²³⁰ Presumably in an allowable location.