

Saṅghādisesa #5: Arranging Sexual Liaisons

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 Udāyin was a visitor of families in Sāvatti; he approached many families. Where he saw a boy without a wife, or a girl without a husband, he spoke in praise of that girl in the presence of the boy's mother and father: "That family's girl is shapely, attractive, pleasant, wise, competent, intelligent, skilled, and diligent. That girl is suitable for this boy." They said, "Bhante, they do not know us, [and might think] 'Who are they? Or who is this for?' Bhante, if the gentleman causes them to give [that girl], we might bring that girl to this boy." He spoke in praise of the boy in the presence of the girl's mother and father: "That family's boy is shapely, attractive, pleasant, wise, competent, intelligent, skilled, and diligent. That boy is suitable for this girl." They said, "Bhante, they do not know us, [and might think,] 'Who are they? Or who is this for?' Bhante, if the gentleman causes them to give [that girl], we might bring that girl to this boy." In just this way he caused weddings, marriages, and betrothals to happen.

Furthermore, on this occasion, the daughter of a certain old courtesan was shapely, attractive, and pleasant. Some Ājīvaka-disciples from a distant village came and said to that courtesan, "Lady, give this girl for our boy." She said, "Gentlemen, I do not know you, [and am thinking,] 'Who are they? Or who is this for?' And this is my only daughter. If [she] is to go to a distant village, I will not see [her]." People said to those Ājīvaka-disciples, "Gentlemen, for what purpose did you come?" "Gentlemen, we asked that courtesan for her daughter, [to give] to our boy. She said, 'Gentlemen, I do not know you, [and am thinking,] 'Who are they? Or who is this for?' And this is my only daughter. If [she] is to go to a distant village, I will not see [her].'" "Gentlemen, why did you ask that courtesan for her daughter? Isn't Sir Udāyin to be spoken to? Sir Udāyin will cause [her] to give."

Then those Ājīvaka-disciples approached Venerable Udāyin; after approaching, they said to him, "Bhante, we asked that courtesan for her daughter, [to give] to our boy. She said, 'Gentlemen, I do not know you, [and am thinking] 'Who are they? Or who is this for?' And this is my only daughter. If [she] is to go to a distant village, I will not see [her].' It would be good, Bhante, for the gentleman to cause that courtesan to give [her] daughter for our boy." Then Venerable Udāyin approached the courtesan; after approaching, he said to her, "Why don't you give [your] daughter to them?" "Sir, I do not know them, [and am thinking] 'Who are they? Or who is this for?' And this is my only daughter. If [she] is to go to a distant village, I will not see [her]." "Give [her] to them. I know them." "Bhante, if the gentlemen knows [them], I will give [her]." Then that courtesan gave [her] daughter to those Ājīvaka-disciples. Then those Ājīvaka-disciples led that girl around for only a month, treating her as a daughter-in-law. After that they used her as a slave.

Then that girl sent a messenger to [her] mother: "I am miserable and unhappy, I do not get [any] happiness. For only a month, they treated me as a daughter-in-law. Since then, they use me as a slave. May [my] mother come for me, may [she] lead me [away]." Then

that courtesan approached the Ājīvaka-disciples; after approaching, she said to them, "Gentlemen, don't use this girl as a slave. Treat her like a daughter-in-law." They said, "We do not commune²⁰⁹ with you, we commune with the contemplative. Go [away]. We do not know [about] that." Then that courtesan, rejected by the Ājīvaka-disciples, returned again to Sāvattī. A second time as well, that girl sent a messenger to [her] mother: "I am miserable... may [she] lead me [away]." Then that courtesan approached Venerable Udāyin; after approaching, she said to him, "Bhante, apparently that girl is miserable and unhappy; she does not get [any] happiness. For only a month, they treated her as a daughter-in-law. Since then, they use her as a slave. Bhante, you could say 'Gentlemen, don't use this girl as a slave. Treat her like a daughter-in-law.'"

Then Venerable Udāyin approached the Ājīvaka-disciples; after approaching, he said to them, "Gentlemen, don't use this girl as a slave. Treat her like a daughter-in-law." They said, "We do not commune with you, we commune with the courtesan. A contemplative should be uninvolved. The contemplative should be a good contemplative. Go [away]. We do not know [about] that." Then Venerable Udāyin, rejected by the Ājīvaka-disciples, returned again to Sāvattī. A third time as well, that girl sent a messenger to [her] mother: "I am miserable... may [she] lead me [away]." A second time as well, that courtesan approached Venerable Udāyin; after approaching, she said to him, "Bhante, apparently that girl is miserable and unhappy; she does not get [any] happiness. For only a month, they treated her as a daughter-in-law. Since then, they use her as a slave. Bhante, you could say 'Gentlemen, don't use this girl as a slave. Treat her like a daughter-in-law.'" "The first time, I was also rejected by the Ājīvaka-disciples. You go. I will not go."

Then that courtesan denounced, criticized, and castigated: "May Sir Udāyin be miserable! May Sir Udāyin be unhappy! May Sir Udāyin not get [any] happiness! Just as my girl is miserable, unhappy, and does not get [any] happiness, due to her evil mother-in-law, her evil father-in-law, and her evil husband." That girl also denounced, criticized, and castigated: "May Sir Udāyin be miserable! May Sir Udāyin be unhappy! May Sir Udāyin not get [any] happiness! Just as I am miserable, unhappy, and do not get [any] happiness, due to my evil mother-in-law, my evil father-in-law, and my evil husband." Other women who were also discontented with their mothers-in-law, fathers-in-law, and husbands cursed [him] like this: "May Sir Udāyin be miserable! May Sir Udāyin be unhappy! May Sir Udāyin not get [any] happiness! Just as we are miserable, unhappy, and do not get [any] happiness, due to our evil mothers-in-law, our evil fathers-in-law, and our evil husbands." But those women who were content with their mothers-in-law, fathers-in-law, and husbands blessed [him] like this: "May Sir Udāyin be happy! May Sir Udāyin be satisfied! May Sir Udāyin be established in happiness! Just as we are happy, satisfied, and established in happiness with our auspicious mothers-in-law, our auspicious fathers-in-law, and our auspicious husbands."

Monks heard of those women – some cursing, some blessing. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Udāyin will

²⁰⁹ *Āhār'ūpahāro*. Lit. "taking of nutriment." However, in this context it appears to be used metaphorically as a reference to communication, rather than referring literally to food.

act as a go-between!" Then those monks, after reprimanding Venerable Udāyin 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 Udāyin: "Is it true that you, Udāyin, acted as a go-between?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will act as a go-between! This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk acts as a go-between, [conveying] a man's intention to a woman or a woman's intention to a man, about being a spouse or a lover: a Saṅghādisesa."

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

On a [later] occasion, several rogues who were amusing themselves in a park sent a messenger to a certain prostitute, [saying] "Come to the park, we will amuse ourselves." She said, "I do not know the gentleman, [and am thinking] 'Who are they? Or who is this for?' And I have a lot of property and equipment. One would have to go outside the town. I will not go." Then the messenger reported this matter to the rogues. When this was said, a certain man said to those rogues, "Gentlemen, why did you ask that prostitute? Isn't Sir Udāyin to be spoken to? Sir Udāyin will cause [her] to come." When this was said, a certain lay devotee said to that man, "The gentleman should not say that. It is not allowable for a Sakyan-son contemplative to act like that. Sir Udāyin will not do that." When this was said, a wager was made: "Will he do it or will he not?" Then those rogues approached Venerable Udāyin; after approaching, they said to him, "Bhante, while we were amusing ourselves in the park, we sent a messenger to that prostitute, [saying] 'Come to the park, we will amuse ourselves.' She said, 'I do not know the gentleman, [and am thinking] 'Who are they? Or who is this for?' And I have a lot of property and equipment. One would have to go outside the town. I will not go.' Bhante, it would be good if the gentlemen caused that prostitute to come."

Then Venerable Udāyin approached that prostitute; after approaching, he said to her, "Why don't you go to them?" "Sir, I do not know them, [and am thinking] 'Who are they? Or who is this for?' And I have a lot of property and equipment. One would have to go outside the town. I will not go." "Go to them. I know them." "Bhante, if the gentleman knows them, I will go." Then those rogues took that prostitute and went to the park. Then a lay devotee denounced, criticized, and castigated, "How is it that Sir Udāyin will act as a go-between for a tryst?" Monks heard of that lay devotee – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Sir Udāyin will act as a go-between for a tryst?" Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One... "Is it true that you, Udāyin, acted as a go-between for a tryst?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it you, foolish man, will act as a go-between for a tryst? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk acts as a go-between, [conveying] a man's idea to a woman or a woman's idea to a man, about being a spouse or a lover, even just for a tryst: a Saṅghādisesa.”

Any monk: ...

Act as a go-between: Sent by the woman, one goes into the man's presence; or, sent by the man, one goes into the woman's presence.

A man's intention to a woman: One reports to a woman the idea of a man.

Or a woman's intention to a man: One reports to a man the idea of a woman.

About being a spouse or a lover: “You will be a spouse.”

About being a spouse or a lover: “You will be a lover.”

Even just for a tryst: “You will be a temporary [lover].”

Saṅghādisesa: ...

Ten [kinds of] women: protected by [her] mother; protected by [her] father; protected by [her] mother and father; protected by [her] brother; protected by [her] sister; protected by [her] relatives; protected by [her] clan; protected by Dhamma; under personal protection; [protected] by risk of punishment.

Ten [kinds of] wives: bought with money; residing on account of desire; residing on account of wealth; residing on account of clothing; claimed by a water-bowl; taken by a wreath; a slave who is a wife; an employee who is a wife; a war-prize; a momentary [lover].

Protected by [her] mother: [Her] mother guards, protects, influences, and controls [her].

Protected by [her] father: [Her] father guards, protects, influences, and controls [her].

Protected by [her] mother and father: [Her] mother and father guard, protect, influence, and control [her].

Protected by [her] brother: [Her] brother guards, protects, influences, and controls [her].

Protected by [her] sister: [Her] sister guards, protects, influences, and controls [her].

Protected by [her] relatives: [Her] relatives guard, protect, influence, and control [her].

Protected by [her] clan: [Her] clansmen guard, protect, influence, and control [her].

Protected by Dhamma: [Her] co-religionists guard, protect, influence, and control [her].

Under personal protection: She is taken possession of when she is in the womb, [by someone saying] “She is ours” – even if just by laying out a bouquet²¹⁰.

By risk of punishment: There is a punishment set up by anyone, [saying] “He who goes to the woman named such-and-such [will receive] this much punishment.”

Bought with money: One causes her to reside after buying [her] with money.

Residing on account of desire: One causes her to reside as one beloved to another.

Residing on account of wealth: One causes her to reside after giving wealth.²¹¹

Residing on account of clothing: One causes her to reside after giving clothing.

Claimed by a water-bowl: One causes her to reside after touching a bowl of water.²¹²

Taken by a wreath: One causes her to reside after setting down a wreath.

A slave who is a wife: She is a slave as well as a wife.

An employee who is a wife: She is an employee as well as a wife.

A war-prize: This refers to a woman captured in war.

A momentary [lover]: This refers to a woman who is a temporary [lover].

A man sends a monk, [saying] “Bhante, go tell such-and-such, who is protected by [her] mother: ‘Apparently you will be such-and-such’s money-bought wife.’” He accepts, investigates, and reports back²¹³: a Saṅghādisesa offense.

²¹⁰ *Mālā-guḷa-parikkhittā*. The intent of this idiom is unclear. It may refer to a particular social custom in ancient India, possibly related to adoption or declaring custodianship.

²¹¹ As “bought with money” already indicates a situation where wealth is given to the woman’s protector in exchange for marital engagement, this case (and the following one) may refer to a case where wealth or clothing is given directly to the woman, as courtship or to indicate engagement.

²¹² This case (and the following one) also appear to be methods of indicating marital engagement.

²¹³ *Paccāharati*. Lit. “brings back.” The text does not indicate whether this means “brings back the woman” or “brings back her reply,” though based on the origin story one would presume the latter.

A man sends a monk, [saying] “Bhante, go tell such-and-such, who is protected by [her] father... mother and father... brother... sister... relatives... clan... Dhamma... under personal protection... [protected] by risk of punishment: 'Apparently you will be such-and-such's money-bought wife.'” He accepts, investigates, and reports back: a Saṅghādisesa offense.

A man sends a monk, [saying] “Bhante, go tell such-and-such, who is protected by [her] mother and protected by [her] father... by [her] mother and brother... mother and sister... mother and relatives... mother and clan... mother and Dhamma... mother and under personal protection... mother and by risk of punishment: 'Apparently you will be such-and-such's money-bought wife.'” He accepts, investigates, and reports back: a Saṅghādisesa offense.

[Repeat as above for every possible combination of multiple protectors]

A man sends a monk, [saying] “Bhante, go tell such-and-such, who is protected by [her] mother: 'Apparently you will be such-and-such's wife, residing on account of desire... residing on account of wealth... residing on account of clothing... claimed by a water-bowl... taken by a wreath... a slave who is a wife... an employee who is a wife... a war-prize... a momentary [lover].’” He accepts, investigates, and reports back: a Saṅghādisesa offense.

[Repeat as above for every possible combination of one or more protectors]

A man sends a monk, [saying] “Bhante, go tell such-and-such, who is protected by [her] mother: 'Apparently you will be such-and-such's money-bought wife, [as well as] residing on account of desire.’” He accepts, investigates, and reports back: a Saṅghādisesa offense.

[Repeat as above for every possible combination of multiple betrothal-methods and/or multiple protectors]

A man's mother... father... mother and father... brother... sister... relatives... clan... co-religionists send a monk... *[as above for every possible combination]*

The mother of a woman protected by her mother sends a monk, [saying] “Bhante, go tell such-and-such: 'Apparently you will be such-and-such's money-bought wife... wife residing on account of desire... temporary [lover].’” He accepts, investigates, and reports back: a Saṅghādisesa offense.

[Repeat as above for every possible combination of multiple betrothal-methods for each kind of protector]

For a woman [protected] by risk of punishment, the person who arranged that punishment sends a monk... [*For every possible combination of multiple betrothal-methods*]

A woman protected by her mother sends a monk, [saying] “Bhante, go tell such-and-such: ‘I will be such-and-such’s money-bought wife... wife residing on account of desire... temporary [lover].’” He accepts, investigates, and reports back: a Saṅghādisesa offense.

[*Repeat as above for every possible combination of multiple betrothal-methods for each kind of protector*]

One accepts, investigates, and reports back: a Saṅghādisesa offense.
One accepts, investigates, and does not report back: a Thullaccaya offense.
One accepts, does not investigate, and reports back: a Thullaccaya offense.
One accepts, does not investigate, and does not report back: a Dukkāṭa offense.
One does not accept, investigates, and reports back: a Thullaccaya offense.
One does not accept, investigates, and does not report back: a Dukkāṭa offense.
One does not accept, does not investigate, and reports back: a Dukkāṭa offense.
One does not accept, does not investigate, and does not report back: no offense.

A man commands several monks, “Bhantes, go investigate the woman named such-and-such.” They all accept, they all investigate, they all report back: a Saṅghādisesa offense for all of them.

A man commands several monks, “Bhantes, go investigate the woman named such-and-such.” They all accept, they all investigate, and they cause one [of them] to report back: a Saṅghādisesa offense for all of them.

A man commands several monks, “Bhantes, go investigate the woman named such-and-such.” They all accept, and after causing one [of them] to investigate, they all report back: a Saṅghādisesa offense for all of them.

A man commands several monks, “Bhantes, go investigate the woman named such-and-such.” They all accept, and after causing one [of them] to investigate, they cause one [of them] to report back: a Saṅghādisesa offense for all of them.

A man commands a monk, “Bhante, go investigate the woman named such-and-such.” He accepts, investigates, and reports back: a Saṅghādisesa offense.

A man commands a monk, “Bhante, go investigate the woman named such-and-such.” He accepts, investigates, and causes a student to report back: a Saṅghādisesa offense.

A man commands a monk, “Bhante, go investigate the woman named such-and-such.” He accepts, causes a student to investigate, and reports back personally: a Saṅghādisesa offense.

A man commands a monk, “Bhante, go investigate the woman named such-and-such.” He accepts, causes a student to investigate, and after the student has investigated he reports back outside²¹⁴: a Thullaccaya offense for both of them.

When going, one attempts to succeed; when coming [back], one breaks one's word: a Thullaccaya offense.

When going, one breaks one's word; when coming [back], one attempts to succeed: a Thullaccaya offense.

When going, one attempts to succeed; when coming [back], one attempts to succeed: a Saṅghādisesa offense.

When going, one breaks one's word; when coming [back], one breaks one's word: a Thullaccaya offense.

Non-offense[s]: One goes with something to do for the Saṅgha, for a shrine, or for a sick person; for one who is crazy; for the first offender.

On this occasion a certain man commanded a certain monk, “Bhante, go investigate the woman named such-and-such.” After going, he asked people, “Where is such-and-such?” “She is asleep, Bhante.” 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, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain man commanded a certain monk, “Bhante, go investigate the woman named such-and-such.” After going, he asked people, “Where is such-and-such?” “She is dead... she has gone out... she is not a woman... she is a feminine *paṇḍaka*, Bhante.” He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain woman, after quarreling up with her husband, went to [her] mother's house. A monk who was visiting the family caused [them] to be reconciled. He was regretful... “Was she to be told 'enough,'²¹⁵ monk?” “She was not one to be told 'enough,' Blessed One.” “Monk, there is no offense when she was not one to be told 'enough.'”

On this occasion a certain monk acted as a go-between in a [situation involving a] *paṇḍaka*. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

²¹⁴ *Antevāsī vīmaṃsitvā bahiddhā paccāharati*. This appears to mean that the student reports his findings directly to the man who first issued the command, rather than to the monk who passed it on.

²¹⁵ This appears to be an idiom for divorce – i.e., “That's enough of this marriage.”