

Pācittiya #80: Leaving the Assembly During an Act of the Saṅgha

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, the Saṅgha was seated together with some kind of business. The group-of-six monks, as they were making robes, sent the consent of one. Then the Saṅgha, [thinking] "I will perform the action we are seated together for," established the notification. Then that monk, [thinking] "They perform an action like this one-by-one. For whom will you⁶⁶⁶ perform the action?" Without giving consent, he rose from his seat and left. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that a monk, when a decision is being discussed in the Saṅgha, will rise from his seat and leave without giving consent?" ... "Is it true that you, monk, when a decision is being discussed in the Saṅgha, rose from your seat and left without giving consent?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, when a decision was being discussed in the Saṅgha, will rise from your seat and leave without giving consent? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"When a decision is being discussed in the Saṅgha, if any monk rises from his seat and leaves without giving consent: a Pācittiya."

Any monk: ...

When a decision is being discussed in the Saṅgha: A basis⁶⁶⁷ is announced but not decided upon, or a notification is established, or a proclamation is unfinished.

Rises from his seat and leaves without giving consent: [Thinking] "How may this action be unstable [and] the group not act?" one goes: a Dukkaṭa offense. When leaving arm's-reach of the assembly: a Dukkaṭa offense. When one has left: a Pācittiya offense.

Perceiving a valid act as valid, one rises from one's seat and leaves without giving consent: a Pācittiya offense.

In doubt about a valid act...: a Dukkaṭa offense.

Perceiving a valid act as invalid...: non-offense.

Perceiving an invalid act as valid: a Dukkaṭa offense.

In doubt about an invalid act: a Dukkaṭa offense.

Perceiving an invalid act as invalid: non-offense.

Non-offenses[s]: [Thinking] "There will be arguing, dispute, contention, or controversy for the Saṅgha" one goes; [thinking] "There will be schism or dissension in the Saṅgha" one goes; [thinking] "The act will not be in line with Dhamma, performed dissentiously, or for one not deserving the act" one goes; one goes when sick; one goes with something to

⁶⁶⁶ This switch from third person to second person is present in the text.

⁶⁶⁷ *Vatthu*. That is, the incident about which the Saṅgha is to decide.

do for the sick; one goes when overcome by [the need to release] excrement or urine; for one who is crazy; for the first offender.