

## Pācittiya #4: Causing an Unordained Person to Recite Dhamma Line-by-Line

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, group-of-six monks were causing lay disciples to recite<sup>406</sup> Dhamma line-by-line<sup>407</sup>. The lay disciples dwelt without respect, deference, or courtesy for the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is that group-of-six monks will cause lay disciples to recite Dhamma line-by-line! The lay disciples dwell without respect, deference, or courtesy for the monks." Then those monks, having reprimanded the group-of-six monks in various ways, reported this matter to the Blessed One... "Is it true that you, monks, cause lay disciples to recite Dhamma line-by-line?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will cause lay disciples to recite Dhamma line-by-line! The lay disciples dwell without respect, deference, or courtesy for the monks. This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

**"If any monk causes an unordained person to recite Dhamma line-by-line: a Pācittiya."**

**Any monk:** ...

**Unordained:** Having set aside monk {*bhikkhu*} and nun {*bhikkhuni*}, the remainder is called "unordained".

**Line-by-line:** By line, by word, by syllable, by correlation.

**By line:** Having started together, they finish together.

**By word:** Having started separately, they finish together.

**By syllable:** Saying "*Rupam aniccam*", one prompts "*Ru...*"

**By correlation:** Saying "*Rupam aniccam*", one causes [the other] to say "*Vedanā aniccā*".

By line, by word, by syllable, by correlation - all that is called "line-by-line".

**Dhamma:** Spoken by the Buddha, spoken by a disciple, spoken by a sage<sup>408</sup>, spoken by a deva; connected with benefit<sup>409</sup>, connected with Dhamma.

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<sup>406</sup> *Vāceti*. Literally, "causes to speak" or "causes to recite". This appears to refer to having them memorize Dhamma.

<sup>407</sup> *Padaso*. This can also mean "sentence by sentence" or "stanza by stanza".

<sup>408</sup> *Isi* (Sanskrit *ṛṣi/rishi*).

<sup>409</sup> *Attha*. An enormously multifaceted word. Benefit, purpose, aim, advantage, goal, meaning, wealth, affair, matter, etc. This can refer either to ordinary matters or to the loftiest (all the way up to Nibbāna), particularly when used in the context of Dhamma.

**Causes to recite:** One causes to recite by line<sup>410</sup>, in each line there is a Pācittiya offense.  
One causes to recite by syllable, in each syllable there is a Pācittiya offense.

Perceiving an unordained person as unordained, one causes [that person] to recite  
Dhamma line-by-line: a Pācittiya offense.

In doubt about an unordained person... *[etc.]* ...a Pācittiya offense.

Perceiving an unordained person as ordained... *[etc.]* ...a Pācittiya offense.

Perceiving an ordained person as unordained, a Dukkaṭa offense.

In doubt about an ordained person, a Dukkaṭa offense.

Perceiving an ordained person as ordained, non-offense.

**Non-offense[s]:** One makes [another] recite together; one rehearses together; one prompts someone who is speaking a composition they are mostly familiar with; one prompts someone who is reciting; for one who is crazy; for the first offender.

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<sup>410</sup> *Padena*. This could also be rendered “by word”.