

Pācittiya #64: Concealing Another Monk's Depraved Offense

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 Upananda the Sakyan-son, after committing the offense of intentionally emitting semen, reported to his brother, his co-resident monk: "Venerable, I committed the offense of intentionally emitting semen. Don't report [this] to anyone." Furthermore, on this occasion, a certain monk, after committing the offense of intentionally emitting semen, asked⁶²⁴ the Saṅgha for probation for that offense. The Saṅgha gave him probation for that offense. He, being on probation, said to that monk⁶²⁵ when he saw him, "Venerable, after committing the offense of intentionally emitting semen, I asked the Saṅgha for probation for that offense. The Saṅgha gave me probation for that offense. I am on probation. Venerable, I am experiencing what is to be experienced. May the Venerable remember me."⁶²⁶

"What, Venerable? Anyone else who commits this offense [must] also act in this way?" "Yes, Venerable." "Venerable, Venerable Upananda the Sakyan-son, after committing the offense of intentionally emitting semen, reported to me, [and said] 'Don't report [this] to anyone.'" "What, Venerable? You concealed [this]?" "Yes, Venerable." Then that monk reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that a monk will knowingly conceal [another] monk's depraved offense?" ... "Is it true that you, monks, knowingly concealed [another] monk's depraved offense?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will knowingly conceal [another] monk's depraved offense? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk knowingly conceals a monk's depraved offense: a Pācittiya."

Any monk: ...

Monk's: Of another monk.

Knows: He knows [it] himself, or others report to him, or he reports.

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

⁶²⁴ *Yāci*. Lit. "begged."

⁶²⁵ "That monk" appears to refer to Ven. Upananda's brother, mentioned above.

⁶²⁶ During each day that he is under probation, a monk is to report his offense and his probation to every monk in the monastery.

Conceals: [Thinking] “After knowing this they will reprove, compel⁶²⁷, scold, revile, and shame [him]; I will not report [this],” when the responsibility⁶²⁸ has been set down to this degree: a Pācittiya offense.

Perceiving it as a depraved offense when it is a depraved offense, one conceals: a Pācittiya offense.

In doubt when it is a depraved offense, one conceals: a Dukkaṭa offense.

Perceiving it as not a depraved offense when it is a depraved offense, one conceals: a Dukkaṭa offense.

When it is not a depraved offense, one conceals: a Dukkaṭa offense.

One conceals the misconduct, depraved or not depraved, of an unordained person: a Dukkaṭa offense.

Perceiving it as a depraved offense when it is not a depraved offense: a Dukkaṭa offense.

In doubt when it is not a depraved offense: a Dukkaṭa offense.

Perceiving it as not a depraved offense when it is not a depraved offense: a Dukkaṭa offense.

Non-offense[s]: [Thinking] “There will be quarreling, dispute, contention, or controversy for the Saṅgha,” one does not report; [thinking] “There will be schism or dissension in the Saṅgha,” one does not report; [thinking] “This will produce difficulty, harshness, an obstacle to life, an obstacle to the Holy Life,” one does not report; not seeing another suitable monk, one does not report; not desiring to conceal, one does not report; [thinking] “He will be known by his own action,” one does not report; for one who is crazy; for the first offender.

⁶²⁷ *Sāreti*. This can mean “remind,” “cause to move,” or “cause to crush.”

⁶²⁸ *Dhura*. This could also be “burden” or “charge.” As it stands, it may mean “the responsibility to report this offense.”