

Saṅghādisesa #8: Groundlessly Accusing a Monk of a Pārājika Offense

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo grove, at a the squirrel's feeding-ground. Furthermore, on this occasion, Venerable Dabba Mallaputta had been an arahant since he was seven years old. He had attained everything that is to be attained by a disciple. There was nothing further for him to do, nor any accumulation of deeds [to be achieved]. Then when Venerable Dabba Mallaputta was in private retreat, this mental line of thought arose for him: "I have been an arahant since I was seven years old. I have attained everything that is to be attained by a disciple. There is nothing further for me to do, nor any accumulation of deeds [to be achieved]. What service might I do for the Saṅgha?"

Then it occurred to Venerable Dabba Mallaputta, "What if I assigned sleeping and sitting places for the Saṅgha and allocated meals?" Then Venerable Dabba Mallaputta, when he emerged from retreat in the evening, 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, Venerable Dabba Mallaputta said to the Blessed One, "Bhante, when I was in private retreat here, this mental line of thought arose for me: 'I have been an arahant... What service might I do for the Saṅgha?' Bhante, [then] it occurred to me, 'What if I assigned sleeping and sitting places for the Saṅgha and allocated meals?' Bhante, I wish to assign sleeping and sitting places for the Saṅgha, and to allocate meals." "Excellent, excellent, Dabba. Therefore, Dabba, assign sleeping and sitting places for the Saṅgha and allocate meals." "Yes, Bhante," Venerable Dabba Mallaputta replied to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks, "Therefore, monks, let the Saṅgha authorize Dabba Mallaputta as an assignor of sleeping and sitting places and as an allocator of meals. First, Dabba Mallaputta is to be asked. After asking [him], the Saṅgha is to be notified by an experienced, competent monk:

"Bhantes, may the Saṅgha hear me. When the Saṅgha is ready, the Saṅgha may authorize Venerable Dabba Mallaputta as an assignor of sleeping and sitting places and as an allocator of meals. This is the notification.

"Bhantes, may the Saṅgha hear me. The Saṅgha authorizes Venerable Dabba Mallaputta as an assignor of sleeping and sitting places and as an allocator of meals. Any Venerable who approves of the authorization of Venerable Dabba Mallaputta as an assignor of sleeping and sitting places and as an allocator of meals, may be silent; anyone who does not approve may speak.

"Venerable Dabba Mallaputta has been authorized by the Saṅgha as an assignor of sleeping and sitting places and as an allocator of meals. The Saṅgha approves, therefore it is silent; thus do I hold it."

When he had been authorized, Dabba Mallaputta assigned sleeping and sitting places in the same place for monks who were similar [to each other]. He assigned sleeping and sitting places in the same place for those monks who knew the Discourses, [thinking] “They will recite the Discourses together.” He assigned sleeping and sitting places in the same place for those monks who upheld the Vinaya, [thinking] “They will investigate the Vinaya together.” He assigned sleeping and sitting places in the same place for those monks who spoke Dhamma, [thinking] “They will converse about Dhamma together.” He assigned sleeping and sitting places in the same place for those monks who were meditators, [thinking] “They will not disturb each other.” He assigned sleeping and sitting places in the same place for those monks who spoke animal-talk and practiced body-building²³², [thinking] “In this way, these Venerables will also live with delight.”

When monks arrived in the evening, after attaining the fire element, he would assign sleeping and sitting places for them using that light. [Some] monks intentionally arrived in the evening, [thinking] “We will see Venerable Dabba Mallaputta's miraculous psychic power.” After approaching Venerable Dabba Mallaputta, they said, “Venerable Dabba, assign sleeping and sitting places for us.” Venerable Dabba Mallaputta said to them, “Where do the Venerables wish [to be]? Where may I assign [them]?” They intentionally referred to a distant place, [saying] “Venerable Dabba Mallaputta, assign sleeping and sitting places for use at Vulture Peak Mountain... at Black Rock on the slopes of Sage-Throat²³³ [Mountain]... at Seven-Leaf Cave on the slopes of Weightless²³⁴ [Mountain]... at Drunken-Snake Cleft in the Cool Grove... at Gotamaka Gully... at Tinduka Gully... at Hot-Springs Gully... at Hot-Springs Park... at Jīvaka's mango grove... in the deer park at Maddakucchi.”

After attaining the fire-element, Venerable Dabba Mallaputta went in front of them with his finger shining. Using that light, they followed after Venerable Dabba Mallaputta. Venerable Dabba Mallaputta assigned sleeping and sitting places for them in this way: “This is the bed, this is the chair, this is the mattress, this is the pillow, this is the place to excrete, this is the place to urinate, this is [water] for drinking, this is [water] to be used [for other purposes], this is a walking-stick, this is the Saṅgha's agreed-upon meeting place, this is the time it is to be entered, this is the time it is to be left.” After assigning sleeping and sitting places in this way, Venerable Dabba Mallaputta returned again to the Bamboo Grove.

Furthermore, on this occasion, there were monks who were followers of Mettiya and Bhūmajaka who were new and of little merit. They obtained the Saṅgha's inferior sleeping and sitting places and [its] inferior meals. Furthermore, on this occasion, [some] people in Rājagaha wished to give specially prepared almsfood to senior monks, as well as ghee, oil, and special treat[s]. To the monks who were followers of Mettiya and Bhūmajaka, however, they gave plain²³⁵ rice porridge and sour gruel. After the meal, when they were returning from almsround, they asked the senior monks, “Venerables,

²³² *Kāya-daḥhi-bahulā*. Lit. “Frequently strengthening their bodies.”

²³³ *Isigili*.

²³⁴ *Vebhāra*.

²³⁵ *Pākatika*. Lit. “In its original/natural state.”

what was there in the refectory for you? Venerables, what was there in refectory for you?" Some senior [monks] said, "Venerables, there was ghee, oil, and a special treat for us." However, the monks who were followers of Mettiya and Bhūmajaka said, "Venerables, there was nothing [like that] for us. [There was] plain rice porridge and sour gruel."

Furthermore, on this occasion, a householder who made excellent food was giving an ongoing supply of meals for groups of four [monks]. In the refectory, his own children and wife would stand by and serve [the monks]. Some offered rice, some offered curry, some offered oil, some offered a special treat. Furthermore, on this occasion, that householder's meal for the next day was allotted to the monks who were followers of Mettiya and Bhūmajaka. Then that householder went to the monastery with some sort of business. He approached Venerable Dabba Mallaputta; after approaching and paying respects to Venerable Dabba Mallaputta, he sat to one side. When that householder was seated to one side, Venerable Dabba Mallaputta instructed, encouraged, energized, and gladdened him with a Dhamma talk. When that householder had been instructed, encouraged, energized, and gladdened by Venerable Dabba Mallaputta with a Dhamma talk, he said, "Bhante, for whom is tomorrow's meal at my house allotted?" "Householder, tomorrow's meal at your house is allotted to the monks who are followers of Mettiya and Bhūmajaka." Then that householder was dissatisfied, [thinking] "How is it that evil monks will eat at my house?" After going to [his] house, he commanded a slave, "Hey you, when the meal-eaters come tomorrow, prepare a seat for them in the storeroom²³⁶ and serve [them] with rice porridge and sour gruel." "Yes, sir," that slave replied to the householder.

Then the monks who were followers of Mettiya and Bhūmajaka, [thinking] "Venerables, yesterday we were allotted a meal at the house of the householder who makes excellent food! Tomorrow that householder and his children and wife will stand by and serve us; some will offer rice, some will offer curry, some will offer oil, some will offer a special treat. Because of that elation, they did not sleep as much as they considered appropriate that night. Then the monks who were followers of Mettiya and Bhūmajaka, after dressing in the morning and taking their bowl and robe, approached the residence of the householder who made excellent food. The slave saw them coming in the distance. After seeing them and preparing a seat in the storeroom, she said to them, "Sit, Bhante." Then the monks who were followers of Mettiya and Bhūmajaka thought, "Undoubtedly the meal is not yet cooked, since we must sit in the storeroom." Then the slave approached them with rice porridge and sour gruel, [saying] "Eat, Bhante." "Sister, we are [here for the] ongoing meal." "I know the gentlemen are [here] for the sake of the ongoing meal. And just yesterday I was commanded by the householder, 'Hey you, when the meal-eaters come tomorrow, prepare a seat for them in the storeroom and serve [them] with rice porridge and sour gruel.' Eat, Bhante." Then the monks who were followers of Mettiya and Bhūmajaka, [thinking] "Venerables, yesterday that householder went to the monastery [and was] in the presence of Dabba Mallaputta. Undoubtedly Dabba Mallaputta broke [faith] between us and the householder." Because of that depression, they did not eat as much as they considered appropriate. Then, after the meal, those monks returned from almsround, went to the monastery, put away their bowl[s] and

²³⁶ *Koṭṭhaka*. This can also mean "gatehouse."

robe[s], and sat on their cloaks outside the monastery gateway – silent, ashamed, shoulders slumped, face cast down, overcome with disappointment, unresponsive.

Then the nun Mettiyā approached those monks; after approaching, she said to them, “I bow [to you], gentlemen.” When this was said, the monks did not speak. A second time... a third time as well, the nun Mettiyā said to those monks, “I bow [to you], gentlemen.” A third time as well, the monks did not speak. “How have I offended the gentlemen? Why don't the gentlemen speak to me?” “Because, sister, you look on with equanimity when we are being oppressed by Dabba Mallaputta.” “Gentlemen, what [can] I do?” “Sister, if you wish, today you could cause the Blessed One to expel Dabba Mallaputta.” “Gentlemen, what [can] I do? How is it possible for me to do [that]?” “Go, sister, approach the Blessed One; after approaching, say to the Blessed One, “Bhante, this is not suitable, this is not appropriate. Bhante, the area which was not fearful, harmful, or dangerous, today that area is fearful, harmful, and dangerous. What was protected is now unprotected. It is as if water is on fire. I have been defiled by the gentleman Dabba Mallaputta.” “Yes, sir,” the nun Mettiyā replied to those monks, and approached the Blessed One; after approaching and paying respects to the Blessed One, she stood to one side. When she was standing to one side, she said to the Blessed One, “Bhante, this is not suitable... I have been defiled by the gentleman Dabba Mallaputta.”

Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned Venerable Dabba Mallaputta: “Dabba, do you recall doing anything like what this nun said?” “Bhante, the Blessed One knows me as [I am].” A second time... a third time as well, the Blessed One said to Venerable Dabba Mallaputta: “Dabba, you do recall doing anything like what this nun said?” “Bhante, the Blessed One knows me as [I am].” “Dabba, it is not worthy²³⁷ [of you] to explain in this way. If it was done by you, say 'It was done'; if it was not done by you, say 'It was not done.'” “Bhante, from the time when I was seven years old, I am not aware of having engaged in sexual activity even in a dream, let alone when awake.” Then the Blessed One addressed the monks, “Therefore, monks, expel the nun Mettiyā. And investigate these monks.” After saying this, the Blessed One rose from [his] seat and entered [his] dwelling.

Then the monks expelled the nun Mettiyā. Then the monks who were followers of Mettiya and Bhūmajaka said to those monks, “Venerables, don't expel the nun Mettiyā. She did not do anything offensive. She was incited by us, [because we were] angry, dissatisfied, intent on causing [Dabba] to fall.” “So, Venerables, you groundlessly accused Venerable Dabba Mallaputta of Pārājika?” “Yes, Venerables.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that the monks who are followers of Mettiya and Bhūmajaka will groundlessly accuse Venerable Dabba Mallaputta of Pārājika?” Then those monks, after reprimanding the monks who were followers of Mettiya and Bhūmajaka in many ways, reported this matter to the Blessed One... “Is it true that you, monks, groundlessly accused Dabba Mallaputta of Pārājika?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will groundlessly accuse Dabba Mallaputta of Pārājika? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

²³⁷ *Dabbā*. The Buddha is making a wordplay on the monk's name.

“If any monk - corrupt, malicious, upset²³⁸ - groundlessly accuses a monk of Pārājika²³⁹, [thinking] ‘Perhaps I may cause him to fall from the Holy Life,’ then whether he is cross-examined at a later occasion or not, if that issue is groundless and the monk is established in malice: a Saṅghādisesa.”

Any monk: ...

Monk: Another monk.

Corrupt, malicious: Angry, dissatisfied, indignant, of afflicted mind, callous.

Upset: One is upset because of that anger, that malice, that dissatisfaction, and that indignation.

Groundless: Not seen, not heard, not suspected.

Pārājika: One of the four.

Accuses: Reproves or causes [another] to reprove.

Perhaps I may cause him to fall from the Holy Life: “I may cause [him] to fall from existence as a monk, I may cause [him] to fall [away] from the characteristics of a contemplative, I may cause [him] to fall [away] from virtuous practices, I may cause [him] to fall [away] from the qualities of austerity.”

At a later occasion: Whenever the accusation [happened] - when that moment, that time, that instant has passed.

Cross-examined: Whatever the accusation was based on, one is cross-examined about that basis.

Not cross-examined: One is not being spoken to in any way.

Issue: Four [kinds of] issues - dispute-issue, admonition-issue, offense-issue, duty-issue.

The monk is established in malice: “It was spoken emptily by me, it was spoken falsely by me, it was spoken untruthfully by me, it was spoken without knowing by me.”

²³⁸ *Duṭṭho doso appatīto*. Grammatically, this is a string of individual adjectives, thus implying that they are separate terms. While some translators suggest rendering this as “corrupted by malice,” in that case we would expect to see “*duṭṭho dosena*.” As we instead see “*duṭṭho doso*,” the given rendering stands.

²³⁹ Throughout this rule, the text uses the phrase “Pārājika dhamma” - that is, a phenomenon that is Pārājika. For the sake of brevity, this phrase has been rendered simply as “Pārājika,” rather than as “Pārājika phenomenon.”

Saṅghādisesa: ...

For [a monk] who has not seen [another monk] committing a Pārājika: if he reproves, [saying] “It was seen by me! You committed a Pārājika. You are not a contemplative. You are not a son of the Sakyan. There is no Uposatha, Pavāraṇā, or [formal] act of the Saṅgha for you.”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not heard, “A Pārājika was committed”: if he reproves, [saying] “It was heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not suspected, “A Pārājika was committed”: if he reproves, [saying] “It was suspected by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not seen [another monk] committing a Pārājika: if he reproves, [saying] “It was seen and heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not seen [another monk] committing a Pārājika: if he reproves, [saying] “It was seen and suspected by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not seen [another monk] committing a Pārājika: if he reproves, [saying] “It was seen, heard, and suspected by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not heard, “A Pārājika was committed”: if he reproves, [saying] “It was heard and suspected... heard and seen... heard, suspected, and seen by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not suspected, “A Pārājika was committed”: if he reproves, [saying] “It was suspected and seen... suspected and heard... suspected, seen, and heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has seen [another monk] committing a Pārājika: if he reproves, [saying] “It was heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has seen [another monk] committing a Pārājika: if he reproves, [saying] “It was suspected... heard and suspected by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has heard, “A Pārājika was committed”: if he reproves, [saying] “It was suspected... seen... suspected and seen by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has suspected, “A Pārājika was committed”: if he reproves, [saying] “It was seen... heard... seen and heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has seen [another monk] committing a Pārājika, who is in doubt about what was seen, cannot determine what was seen, does not recall what was seen, [or] has forgotten what was seen... is in doubt about what was heard, cannot determine what was heard, does not recall what was heard, [or] has forgotten what was heard... is in doubt about what was suspected, cannot determine what was suspected, does not recall what was suspected, [or] has forgotten what was suspected: if he reproves, [saying] “It was suspected and seen... suspected and heard... suspected, seen, and heard by me! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not seen [another monk] committing a Pārājika: if he causes [another] to reprove, [saying] “You were seen! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not heard... not suspected, “A Pārājika was committed”: if he causes [another] to reprove, [saying] “You are suspected! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has not seen [another monk] committing a Pārājika: if he causes another to reprove, [saying] “You were seen and heard... you were seen and suspected... you were seen and heard and suspected! You committed a Pārājika...” For [a monk] who has not heard... not suspected, “A Pārājika was committed”: if he reproves, [saying] “You were suspected and seen... suspected and heard... suspected, seen, and heard! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has seen [another monk] committing a Pārājika: if he causes another to reprove, [saying] “You were heard... suspected... heard and suspected! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has heard... suspected, “A Pārājika was committed”: if he causes [another] to reprove, [saying] “You were seen... heard... seen and heard! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

For [a monk] who has seen [another monk] committing a Pārājika, who is in doubt about what was seen; cannot determine what was seen; does not recall what was seen; has forgotten what was seen... is in doubt about what was heard; cannot determine what was heard; does not recall what was heard; has forgotten what was heard... is in doubt about what was suspected; cannot determine what was suspected; does not recall what was suspected; has forgotten what was suspected. If he causes [another] to reprove, [saying] “You were suspected and seen... suspected and heard... suspected, seen, and heard! You committed a Pārājika...”: an offense for the statement, a Saṅghādisesa for the statement.

[There is] a view of purity about one who is impure; a view of impurity about one who is pure; a view of impurity about one who is impure; [and] a view of purity about one who is pure.

An impure person has committed a certain Pārājika. If someone who views [that person] as pure, without causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Dukkaṭa offense along with a Saṅghādisesa.

An impure person has committed a certain Pārājika. If someone who views [that person] as pure, after causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Saṅghādisesa offense.

An impure person has committed a certain Pārājika. If someone who views [that person] as pure, without causing [that person] to give permission, speaks with the intent of insulting [that person]: a Dukkaṭa offense along with an abusive-speech²⁴⁰ [offense].

An impure person has committed a certain Pārājika. If someone who views [that person] as pure, after causing [that person] to give permission, speaks with the intent of insulting [that person]: an abusive-speech offense.

A pure person has not committed a certain Pārājika. If someone who views [that person] as impure, without causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Dukkaṭa offense.

A pure person has not committed a certain Pārājika. If someone who views [that person] as impure, after causing [that person] to give permission, speaks with the intent of causing [that person] to fall: no offense.

A pure person has not committed a certain Pārājika. If someone who views [that person] as impure, without causing [that person] to give permission, speaks with the intent of insulting [that person]: a Dukkaṭa offense along with an abusive-speech [offense].

²⁴⁰ *Omasavāda*. See Pācittiya #2.

A pure person has not committed a certain Pārājika. If someone who views [that person] as impure, after causing [that person] to give permission, speaks with the intent of insulting [that person]: an abusive-speech offense.

An impure person has committed a certain Pārājika. If someone who views [that person] as impure, without causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Dukkaṭa offense.

An impure person has committed a certain Pārājika. If someone who views [that person] as impure, after causing [that person] to give permission, speaks with the intent of causing [that person] to fall: non-offense.

An impure person has committed a certain Pārājika. If someone who views [that person] as impure, without causing [that person] to give permission, speaks with the intent of insulting [that person]: a Dukkaṭa offense along with an abusive-speech [offense].

An impure person has committed a certain Pārājika. If someone who views [that person] as impure, after causing [that person] to give permission, speaks with the intent of insulting [that person]: an abusive-speech offense.

A pure person has not committed a certain Pārājika. If someone who views [that person] as pure, without causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Dukkaṭa offense along with a Saṅghādisesa.

A pure person has not committed a certain Pārājika. If someone who views [that person] as pure, after causing [that person] to give permission, speaks with the intent of causing [that person] to fall: a Saṅghādisesa offense.

A pure person has not committed a certain Pārājika. If someone who views [that person] as pure, without causing [that person] to give permission, speaks with the intent of insulting [that person]: a Dukkaṭa offense along with an abusive-speech [offense].

A pure person has not committed a certain Pārājika. If someone who views [that person] as pure, after causing [that person] to give permission, speaks with the intent of insulting [that person]: an abusive-speech offense.

Non-offense[s]: For one who views a pure [person] as impure; for one who views an impure [person] as impure; for one who is crazy; for the first offender.