

Pācittiya #3: Maliciousness towards a Monk

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 focusing malice on quarrelsome, disputatious, contentious monks; what they heard of these ones, they declared to those ones, for the division⁴⁰⁰ of these ones; what they heard of those ones, they declared for these ones, for the division of those ones. By means of this, unarisen quarreling arose, and arisen quarreling became intensified and tended towards abundance. Those monks who were of few wishes... denounced, criticized, and castigated: "How is that group-of-six monks will focus malice on quarrelsome, disputatious, contentious monks; what they hear of these ones, they will declare for those ones, to cause the breaking off of these ones; what they hear of those ones, they will declare for these ones, to cause the breaking off of those ones! By means of this, unarisen quarreling arises, and arisen quarreling intensifies and tends towards abundance." 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, focus malice on quarrelsome, disputatious, contentious monks... {as above}?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will focus malice on quarrelsome, disputatious, contentious monks! ...This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"In maliciousness⁴⁰¹ towards a monk: a Pācittiya."

Maliciousness: By means of two factors there is maliciousness – desiring endearment⁴⁰² or intending [to cause] division. By means of ten factors one focuses malice – from birth, from name, from clan, from work, from craft, from illness, from characteristic, from defilement, from offense, from insult.

Name: ...{analysis as per Pācittiya #2 for all ten factors}

An ordained⁴⁰³ person, having heard [the words] of an ordained person, focuses malice [by saying] to [another] ordained person: "Such-name⁴⁰⁴ says 'That is an outcast, a weaver, a hunter, a cartwright, a refuse-remover'"; an offense by speech, a Pācittiya by speech.

...{as above for every form of insult listed in Pc2}...

⁴⁰⁰ *Bheda*. "Break." Often rendered in more extreme contexts as "schism." The most extreme form – *saṅghabheda* – is one of the five irreconcilable sins, along with patricide, matricide, killing an arahant, and injuring a Buddha.

⁴⁰¹ *Pesuṇṇe*. Maliciousness; abstract form of *pisuṇa* (malice). Occasionally described as "slander"; however, as the analysis makes clear, this includes cases where one uses true statements with malicious intent.

⁴⁰² *Piya*. Amiable, beloved, dear.

⁴⁰³ *Upasampanna*. A bhikkhu or bhikkhuni.

⁴⁰⁴ *Itthannāma*. I.e., the name of whoever one is spreading malicious speech about.

An ordained person, having heard [the words] of an ordained person, focuses malice [by saying] to [another] ordained person: “Such-name says ‘There are outcasts, weavers, hunters, cartwrights, refuse-removers’, he does not say anything else, he says just this”; an offense by speech, a Dukkaṭa by speech.

...{as above for every form of insult listed in Pc2}...

An ordained person, having heard [the words] of an ordained person, focuses malice [by saying] to [another] ordained person: “Such-name says ‘Perhaps there are some outcasts, weavers, hunters, cartwrights, refuse-removers here’, he does not say anything else, he says just this”; an offense by speech, a Dukkaṭa by speech.

...{as above for every form of insult listed in Pc2}...

An ordained person, having heard [the words] of an ordained person, focuses malice [by speaking] to an ordained person: an offense by speech, a Pācittiya by speech.

An ordained person, having heard [the words] of an ordained person, focuses malice [by speaking] to an unordained⁴⁰⁵ person: an offense by speech, a Dukkaṭa by speech.

An ordained person, having heard [the words] of an unordained person, focuses malice [by speaking] to an ordained person: an offense by speech, a Dukkaṭa by speech.

An ordained person, having heard [the words] of an unordained person, focuses malice [by speaking] to an unordained person: an offense by speech, a Dukkaṭa by speech.

Non-offense[s]: For one not desiring endearment; for one not intending division; for one who is crazy; for the first offender.

⁴⁰⁵ *Anupasampanna*. This includes novices, trainees, and postulants; anyone who is not a bhikkhu or bhikkhunī.