

## Pācittiya #8: Reporting Superior Human States to a Layperson

On this occasion the Buddha, the Blessed One, was dwelling at Vesāli, at the Great Grove, in the peaked-roof hall. Furthermore, on this occasion, many monks who were companions and friends entered the Rains<sup>428</sup> at the bank of the Vaggumudā river. At this time it was difficult to obtain alms in Vajjī – food was scarce, crops were diseased and stubby<sup>429</sup>; it was not easy to get by with what could be gathered [or] with what was provided. Then those monks thought, “Now it is difficult to obtain alms in Vajjī – food is scarce, crops are diseased and stubby; it is not easy to get by with what can be gathered [or] with what is provided. By what expedient may we live out the Rains comfortably, in unity, on friendly terms, not arguing; and not be troubled on account of food?”

Some of them said, “Come<sup>430</sup>, Venerables, we [will] undertake working for householders. Thus they will think to give to us. Thus we will live out the Rains comfortably, in unity, on friendly terms, not arguing; and we will not be troubled on account of food.”

Some of them said, “Enough, Venerables, why undertake working for householders? Come, Venerables, we [will] carry messages for householders. Thus they will think to give to us. Thus we will live out the Rains comfortably, in unity, on friendly terms, not arguing; and we will not be troubled on account of food.”

Some of them said, “Enough, Venerables, with work undertaken for householders! Enough, Venerables, with messages carried for householders! Come, Venerables, we will speak in praise of each other's superior human states – ‘that monk is a gainer of first Jhāna, that monk is a gainer of second Jhāna, that monk is a gainer of third Jhāna, that monk is a gainer of fourth Jhāna, that monk is a stream-enterer, that monk is a once-returner, that monk is a non-returner, that monk is an arahant, that monk has the triple-knowledge<sup>431</sup>, that monk has the sixfold-higher-knowledge<sup>432</sup>.’ Thus they will think to give to us. Thus we will live out the Rains comfortably, in unity, on friendly terms, not arguing; and we will not be troubled on account of food. This, Venerables, is even better – praise spoken to householders of each other's superior human states.”

Then those monks spoke in praise of each other's superior human states – “That monk is a gainer of first Jhāna... that monk has the sixfold-higher-knowledge.” Then those people [thought], “Oh, a gain for us! Oh, so well-gained by us, that such monks entered the Rains for us; never before have such monks entered the Rains for us, as these virtuous monks of good character.” They did not eat the same sort of edibles themselves – [or] give [them] to their parents, children, slaves, servants, friends, companions, and relatives – as the sort they gave to the monks. They did not consume, taste, or drink the same sort of

<sup>428</sup> *Vassa*. The annual 3-month “retreat” period.

<sup>429</sup> *Dvīṭṭikā setaṭṭikā salākāvuttā*. The precise definition of these terms is somewhat unclear. This translation follows Hinüber's analysis.

<sup>430</sup> *Handa*. This is not “come” in the sense of movement, but rather in the sense of “let's do this”.

<sup>431</sup> *Tevijja*.

<sup>432</sup> *Chalābhiñña*.

consumables, savories, or beverages – [or] give [them] to their parents, children, slaves, servants, friends, companions, and relatives – as the sort they gave to the monks. Then those monks were attractive, plump<sup>433</sup>, clear-faced, bright-skinned.

The custom for monks who had emerged from the Rains was to go to see the Blessed One. When those monks had emerged from the Rains at the end of the three months, after setting their dwelling-places in order, taking their bowl and robe, they departed for Vesāli. They gradually approached Vesāli, the Great Grove, the peaked-roof-hall where the Blessed One was; after approaching, they paid respects to the Blessed One and sat to one side. Furthermore, on this occasion, monks who had spent the Rains in [other] regions were emaciated, wretched, discolored, extremely pale<sup>434</sup>, their bodies covered with veins. However, the monks from the Vaggumudā [river]bank were attractive, plump, clear-faced, bright-skinned. The custom was for the Buddha, the Blessed One, to exchange greetings with arriving monks. Then the Blessed One said to the monks from the Vaggumudā [river]bank, “Monks, can you endure? Can [you] get by? Did you live out the Rains comfortably, in unity, on friendly terms, not arguing, and were not troubled on account of food?” “We can endure, Blessed One; we can get by, Blessed One. And, Bhante, we lived out the Rains comfortably, in unity, on friendly terms, not arguing, and were not troubled on account of food.” Knowing, the Tathāgata asks; and knowing, the Tathāgata does not ask. Having known the time he asks, having known the time he does not ask. The Tathāgata asks what is connected with benefit<sup>435</sup>, not what is connected with non-benefit. Destroying the causeway [leading] to the Tathāgata is connected with non-benefit. With [one of] two factors Buddhas, Blessed Ones, cross-question monks – [thinking], “We will teach Dhamma” or “We will designate a training-rule for the disciples.”

Then the Blessed One said to the monks from the Vaggumudā [river]bank, “In what way did you, monks, live out the Rains comfortably, in unity, on friendly terms, not arguing, and not troubled on account of food?” Then those monks reported this matter to the Blessed One. “Perhaps this is factual for you, monks?” “It is factual, Blessed One.”<sup>436</sup> The Buddha, the Blessed One, reprimanded... “How is it that you, monks, for the sake of your stomach will speak in praise of each other's superior human states for householders! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training rule:

**“If any monk reports a superior human state to an unordained person, when it is factual<sup>437</sup>: a Pācittiya.”**

**Any monk: ...**

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<sup>433</sup> *Piṇḍriya*. Lit. “swollen faculties”.

<sup>434</sup> *Uppaṇḍu*. This can also mean “yellowish.”

<sup>435</sup> *Attha*.

<sup>436</sup> This exchange seems to indicate that the monks really had achieved the states they were claiming to have attained.

<sup>437</sup> A report that is not factual comes under Pārājika 4.

**Unordained:** Having set aside monk {*bhikkhu*} and nun {*bhikkhunī*}, the remainder is called “unordained”.

**Superior human state:** Jhāna, liberation, concentration, attainment, knowing and seeing<sup>438</sup>, developing the path, realizing the fruit, abandoning defilement, the unobstructed mind, one delights in an empty dwelling.

**Jhāna:** First jhāna, second jhāna, third jhāna, fourth jhāna.

**Liberation:** Emptiness liberation, signless liberation, undirected<sup>439</sup> liberation.

**Attainment:** Emptiness attainment, signless attainment, undirected attainment.

**Knowing and seeing:** The three knowledges.

**Developing the path:** Four establishings of mindfulness, four right strivings, four bases of success, five faculties, five powers, seven awakening-factors, noble eightfold path.

**Realizing the fruit:** Realization of the stream-entry-fruit, realization of the once-returning-fruit, realization of the non-returning-fruit, realization of the state of an arahant.

**Abandoning defilement:** Abandoning of lust, abandoning of hate, abandoning of delusion.

**Unobstructed mind:** The mind without the obstruction of lust, the mind without the obstruction of hostility, the mind without the obstruction of delusion.

**One delights in an empty dwelling:** With the first Jhāna, one delights in an empty dwelling; with the second Jhāna, one delights in an empty dwelling; with the third Jhāna, one delights in an empty dwelling; with the fourth Jhāna, one delights in an empty dwelling.

**Reports:** For one saying to an unordained person, “I attained first Jhāna”: a Pācittiya offense.

**Reports:** For one saying to an unordained person, “I attain first Jhāna”: a Pācittiya offense.

**Reports:** For one saying to an unordained person, “I will attain first Jhāna”: a Pācittiya offense.

**Reports:** For one saying to an unordained person, “I am a gainer of first Jhāna”: a Pācittiya offense.

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<sup>438</sup> *Ñāṇadassana*.

<sup>439</sup> *Appaṇihita*. Occasionally rendered “desireless”.

**Reports:** For one saying to an unordained person, “I am a master of first Jhāna”: a Pācittiya offense.

**Reports:** For one saying to an unordained person, “First Jhāna is realized<sup>440</sup> by me”: a Pācittiya offense.

*{As above for all the superior human states listed above, from 2<sup>nd</sup> Jhāna to Arahant}*

**Reports:** For one saying to an unordained person, “Lust is given up, renounced, released, abandoned, relinquished, rejected, thoroughly rejected by me”: a Pācittiya offense.

**Reports:** For one saying to an unordained person, “Hostility is given up, renounced, released, abandoned, relinquished, rejected, thoroughly rejected by me”: a Pācittiya offense.

**Reports:** For one saying to an unordained person, “Delusion is given up, renounced, released, abandoned, relinquished, rejected, thoroughly rejected by me”: a Pācittiya offense.

**Reports:** For one saying to an unordained person, “My mind is free from the obstruction of lust”: a Pācittiya offense.

**Reports:** For one saying to an unordained person, “My mind is free from the obstruction of hostility”: a Pācittiya offense.

**Reports:** For one saying to an unordained person, “My mind is free from the obstruction of delusion”: a Pācittiya offense.

**Reports:** For one saying to an unordained person, “In an empty dwelling I attained first Jhāna”: a Pācittiya offense.

*{As above for all six ways of claiming Jhāna, for all four Jhānas}*

**Reports:** For one saying to an unordained person, “I attained first Jhāna and second Jhāna”: a Pācittiya offense.

*{As above for all possible combinations of claiming multiple attainments}*

**Reports:** For one wishing to say to an unordained person, “I attained first Jhāna”, instead saying “I attained second Jhāna” – For one recognizing [the slip]: a Pācittiya offense. For one not recognizing: a Dukkaṭa offense.

*{As above for all possible combinations of mistaken claims regarding one or more attainment(s)}*

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<sup>440</sup> *Sacchikata*. Lit. “seen with one's own eyes” – *sa* (with) *akkhi* (eye) *kata* (done).

**Reports:** For one saying to an unordained person, “The monk who lives in your dwelling has attained first Jhāna”: a Dukkaṭa offense.

*{As above for all possible ways of claiming one or more attainment(s)}*

**Reports:** For one saying to an unordained person, “The monk who used your robe... your food... your lodging... your supports for the sick and medicinal equipment, attained first Jhāna”: a Dukkaṭa offense.

*{As above for all possible ways of claiming Jhāna or Jhāna-based delight in an empty dwelling}*

**Reports:** For one saying to an unordained person, “The monk by whom your dwelling was used... your robe... your food... your lodging... your supports for the sick and medicinal equipment were used, attained first Jhāna”: a Dukkaṭa offense.

*{As above for all possible ways of claiming Jhāna or Jhāna-based delight in an empty dwelling}*

**Reports:** For one saying to an unordained person, “The monk on account of whom you gave this dwelling... this food... this lodging... these supports for the sick and medicinal equipment, attained first Jhāna”: a Dukkaṭa offense.

*{As above for all possible ways of claiming Jhāna or Jhāna-based delight in an empty dwelling}*

**Non-offense[s]:** One reports a fact to an ordained person; for the first offender.