

## Pācittiya #72: Defaming the Vinaya

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, in many ways the Blessed One was speaking to the monks about the Vinaya, in praise of the Vinaya, in praise of learning<sup>654</sup> the Vinaya, repeatedly referring to and speaking in praise of Venerable Upāli<sup>655</sup>. It occurred to the monks, "In many ways the Blessed One speaks about the Vinaya, in praise of the Vinaya, in praise of mastery of the Vinaya, repeatedly referring to and speaking in praise of Venerable Upāli. Come, Venerables, we will learn Vinaya in Venerable Upāli's presence." And many senior, junior, and middle-rank monks learned Vinaya in Venerable Upāli's presence.

Then it occurred to the group-of-six monks, "Venerables, now many senior, junior, and middle-rank monks learn Vinaya in Venerable Upāli's presence. If they become knowledgeable in Vinaya, then with whatever they wish, whenever they wish, as much as they wish, they will draw us out and pull us along. Come, Venerables, we will defame the Vinaya." Then the group-of-six monks repeatedly approached monks and said, "What is it with the recitations of these minor little training-rules? They only lead to regret, irritation, and confusion."<sup>656</sup> Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will defame the Vinaya?" ... "Is it true that you, monks, defamed the Vinaya?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will defame the Vinaya? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

**"During the Pātimokkha recitation, if any monk says, 'What is it with the recitations of these minor little training-rules? They only lead to regret, irritation, and confusion,' in defaming the training-rules: a Pācittiya."**

**Any monk: ...**

**During the Pātimokkha recitation:** Reciting, causing to recite, or studying.

**Says:** "What is it with the recitations of these minor little training-rules? They only lead to regret, irritation, and confusion." "For those who learn this there is regret, irritation, and confusion. For those who do not learn this there is no regret, no irritation, and no confusion. Not reciting this is best. Not taking this up is best. Not learning this is best. Not remembering this is best. May the Vinaya disappear, or may these monks not become knowledgeable," one defames the Vinaya to a fully ordained person: a Pācittiya offense.

Perceiving a fully ordained person as fully ordained, one defames the Vinaya: a Pācittiya offense.

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<sup>654</sup> *Pariyatti*.

<sup>655</sup> The foremost Vinaya expert at the time of the Buddha.

<sup>656</sup> *Vilekhana*. Lit. "scratching." This may be similar to the idiom "head-scratching."

In doubt about a fully ordained person...: a Pācittiya offense.  
Perceiving a fully ordained person as unordained...: a Pācittiya offense.

One defames another Dhamma: a Dukkaṭa offense.  
One defames the Vinaya or another Dhamma to an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭa offense.  
In doubt about an unordained person: a Dukkaṭa offense.  
Perceiving an unordained person as unordained: a Dukkaṭa offense.

**Non-offenses[s]:** Not desiring to defame, one says “Come, learn the Discourses, the Verses, or the higher Dhamma; afterwards you will learn the Vinaya”; for one who is crazy; and for the first offender.