

## **Pācittiya #56: Lighting a Fire for the Sake of Warmth**

On this occasion the Buddha, the Blessed One, was dwelling among the Bhaggans, at Crocodile Hill<sup>601</sup>, in the deer park at Bhesakaḷā Grove. Furthermore, on this occasion, when it was wintertime, monks lit a fire in a certain large [heap of] firewood in a hollow to warm themselves. A black snake, heated by the fire in that hollow, came out and attacked a monk. Monks ran here and there. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will warm themselves after lighting a fire?” ... “Is it true that you, monks, warmed yourselves after lighting a fire?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will warm yourselves after lighting a fire? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**“If any monk, expecting to warm himself, lights a fire or has one lit: a Pācittiya.”**

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks were sick. Monks who ask about the sick said to the sick monks, “Venerables, hopefully it is bearable, hopefully one can keep going?” “Venerables, previously we warmed ourselves after lighting a fire, and because of that there was comfort for us; now, however, [thinking] ‘It is opposed by the Blessed One,’ regretfully, we do not warm ourselves; because of that there is no comfort for us.” They reported this matter to the Blessed One... “Monks, I allow a sick monk to warm himself after lighting a fire or having one lit. And thus, monks, you may recite this training-rule:

**“If any monk who is not sick, expecting to warm himself, lights a fire or has one lit: a Pācittiya.”**

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks felt regret about [lighting] lanterns, torches, and saunas. They reported this matter to the Blessed One... “Monks, I allow [you] to light a fire or have one lit when there is a reason like that. And thus, monks you may recite this training-rule:

**“If any monk who is not sick, expecting to warm himself, lights a fire or has one lit, except when there is an appropriate reason: a Pācittiya.”**

**Any monk:** ...

**Not sick:** For whom there is comfort without a fire.

**Sick:** For whom there is no comfort without a fire.

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<sup>601</sup> *Sumsumāragiri.*

**Expecting to warm himself:** Desiring heat.

**Fire:** This refers to flame.

**Lights:** One lights [it] oneself: a Pācittiya offense.

**Has one lit:** One commands another: a Pācittiya offense. Someone who is commanded once lights many [fires]: a Pācittiya offense.

**Except when there is an appropriate reason:** Having set aside an appropriate reason.

Perceiving [oneself] as not sick when [one] is not sick, expecting to warm oneself, one lights a fire or has one lit, except when there is an appropriate reason: a Pācittiya offense. In doubt when [one] is not sick...: a Pācittiya offense.

Perceiving [oneself] as sick when [one] is not sick...: a Pācittiya offense.

One holds up a firebrand: a Dukkaṭa offense.

Perceiving [oneself] as not sick when [one] is sick: a Dukkaṭa offense.

In doubt when [one] is sick: a Dukkaṭa offense.

Perceiving [oneself] as sick when [one] is sick: non-offense.

**Non-offense[s]:** For one who is sick; one warms oneself at [a fire] made by another; one warms oneself at flameless coals; when it is a lantern, torch, or sauna; when there is an appropriate reason; when there is misfortune; for one who is crazy; and for the first offender.