

Saṅghādisesa #2: Lustfully Touching a Woman

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin was living in a forest. His dwelling was exquisitely formed, attractive, and pleasing; with an inner room in the middle, surrounded by the [rest of the] house. The bed, seat, mattress, and pillow were well-ordered, [water for] drinking and [other] uses was set up well, and the residence was well-swept¹⁸⁸. Many people came to look at Venerable Udāyin's dwelling. A certain brahmin and his wife approached Venerable Udāyin as well; after approaching, he said to Venerable Udāyin, "We wish to look at Sir Udāyin's dwelling." "Therefore, Brahmin, look." After taking up the key, unlocking the bolt, and opening the door, he entered the dwelling. The male brahmin also entered, behind Venerable Udāyin. The female brahmin also entered, behind the male brahmin. Then Venerable Udāyin, while opening some windows and closing some [other] windows, after coming completely around the inner room, came up behind that female brahmin and caressed her limbs. Then, after amiably conversing with Venerable Udāyin, the male brahmin left. Then that brahmin, satisfied, proclaimed a statement of satisfaction: "These Sakyan-son contemplatives are eminent¹⁸⁹, who live in this kind of forest. And Sir Udāyin is also eminent, who lives in this kind of forest."

When this was spoken, the female brahmin said to that male brahmin, "Where is his eminence from? Just as you caress my limbs, in the same way the contemplative Udāyin caressed my limbs!" Then that male brahmin denounced, criticized, and castigated: "These Sakyan-son contemplatives are shameless, unvirtuous liars. Yet they claim to be in accordance with Dhamma, peaceful, divine, truthful, virtuous, characteristically wholesome! They don't have the aspects of a contemplative, they don't have the aspects of a priest. Their contemplative-aspect has been lost, their priest-aspect has been lost. Where is their contemplative-aspect, where is their priest-aspect? Their contemplative-aspect has left, their priest-aspect has left. How is it that the contemplative Udāyin will caress my wife's limbs? One is not able to go to a monastery or dwelling with the family's women, daughters, girls, daughters-in-law, [or] female slaves. If one goes to a monastery or dwelling with the family's women, daughters, girls, daughters-in-law, [or] female slaves, then these Sakyan-son contemplatives will corrupt them!"

Monks heard of that brahmin – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Udāyin will engage in bodily contact with a woman?" Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after convoking the community of monks, questioned Venerable Udāyin: "Is it true that you, Udāyin, engaged in bodily contact with a woman?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will engage in bodily contact with a woman? Foolish man, did I not teach the Dhamma in many ways for the

¹⁸⁸ *Su-sammatṭha*. Or "well-polished."

¹⁸⁹ *Uḷāra*.

sake of dispassion... for the calming of sensual fever? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk, beset by a perverted mentality, engages in bodily contact with a woman - taking hold of [her] hand or hair, or caressing one of [her] limbs: a Saṅghādisesa.”

Any monk: ...

Beset: Lustful, full of longing, the mind is bound.

Perverted: An impassioned mind is perverted. A corrupt mind is also perverted. A deluded mind is also perverted. However, in this case, “perverted” is intended to mean “impassioned mind.”

Woman: A human woman, not a spirit¹⁹⁰ or ghost,¹⁹¹ not an animal. Even a girl born that day, no less so an older one.

With: Together.

Engages in bodily contact: This refers to transgression.

Hand: [From] the elbow to the tip of the fingernail.

Hair: Pure head-hair; or plaited with string, garlands, raw gold, worked gold, pearls, or jewels.

Limb: After setting aside “hand” and “hair,” the remainder is called “limb.”¹⁹²

[Table of contents:] Handling, caressing, rubbing down, rubbing up, bending down, bending up, pulling out, pulling against, holding back, pressing down, grasping, touching.

Handling: Handled to [any] degree.

Caressing: Moving from here [to] there.¹⁹³

Rubbing down: Lowering down.

Rubbing up: Raising up.

¹⁹⁰ *Yakkhī*. A feminine form of *yakkha*. In the Canon this is used as a general term denoting spirits of all kinds, including devas and brahmas.

¹⁹¹ *Petī*. A feminine form of *peta*.

¹⁹² This apparently means the entire body apart from the forearms and hair.

¹⁹³ *Ito c' ito ca saṁcopanā*. Lit. “moving from here and from here.”

Bending down: Inclining down.

Bending up: Raising up.

Pulling out: Outward motion.

Pulling against: Inclining against.

Holding back: After taking hold of a limb, squeezing.

Pressing down: Pressing down with anything.

Grasping: Taken hold of to [any] degree.

Touching: Contacted to [any] degree.

Saṅghādisesa: ...

There is a woman and a lustful monk perceiving [her as] a woman. He handles, caresses, rubs down, rubs up, bends down, bends up, pulls out, pulls against, holds back, presses down, grasps, [or] touches that woman's body with [his] body: a Saṅghādisesa offense.

There is a woman and a lustful monk in doubt [about her gender]. He handles... [or] touches that woman's body with [his] body: a Thullaccaya offense.

There is a woman and a lustful monk perceiving [her as] a *paṇḍaka*. He handles... [or] touches that woman's body with [his] body: a Thullaccaya offense.

There is a woman and a lustful monk perceiving [her as] a man. He handles... [or] touches that woman's body with [his] body: a Thullaccaya offense.

There is a woman and a lustful monk perceiving [her as] an animal. He handles... [or] touches that woman's body with [his] body: a Thullaccaya offense.

There is a *paṇḍaka* and a lustful monk perceiving [it as] a *paṇḍaka*. He handles... [or] touches that *paṇḍaka*'s body with [his] body: a Thullaccaya offense.

There is a *paṇḍaka* and a lustful monk in doubt [about its gender]. He handles... [or] touches that *paṇḍaka*'s body with [his] body: a Dukkaṭa offense.

There is a *paṇḍaka* and a lustful monk perceiving [it as] a man. He handles... [or] touches that *paṇḍaka*'s body with [his] body: a Dukkaṭa offense.

There is a *paṇḍaka* and a lustful monk perceiving [it as] an animal. He handles... [or] touches that *paṇḍaka*'s body with [his] body: a Dukkaṭa offense.

There is a *paṇḍaka* and a lustful monk perceiving [it as] a woman. He handles... [or] touches that *paṇḍaka*'s body with [his] body: a Dukkaṭa offense.

There is a man and a lustful monk perceiving [him as] a man. He handles... [or] touches that man's body with [his] body: a Dukkaṭa offense.

There is a man and a lustful monk in doubt... perceiving [him as] an animal... a woman... a *paṇḍaka*. He handles... [or] touches that man's body with [his] body: a Dukkaṭa offense.

There is an animal and a lustful monk perceiving [it as] an animal... in doubt... perceiving it as a woman... a *paṇḍaka*... a man. He handles... [or] touches that animal's body with [his] body: a Dukkaṭa offense.

There are two woman and a lustful monk perceiving both women as women. He handles... [or] touches both women's bodies with [his] body: two Saṅghādisesa offenses.

There are two woman and a lustful monk in doubt [about the gender] of both women. He handles... [or] touches both women's bodies with [his] body: two Thullaccaya offenses.

There are two woman and a lustful monk perceiving both women as *paṇḍakas*... as men... as animals. He handles... [or] touches both women's bodies with [his] body: two Thullaccaya offenses.

There are two *paṇḍakas* and a lustful monk perceiving both *paṇḍakas* as *paṇḍakas*. He handles... [or] touches both *paṇḍakas*' bodies with [his] body: two Thullaccaya offenses.

There are two *paṇḍakas* and a lustful monk in doubt... perceiving both *paṇḍakas* as men... as animals... as women. He handles... [or] touches both *paṇḍakas*' bodies with [his] body: two Dukkaṭa offenses.

There are two men and a lustful monk perceiving both men as men... in doubt... perceiving both men as animals... as women... as *paṇḍakas*. He handles... [or] touches both men's bodies with [his] body: two Dukkaṭa offenses.

There are two animals and a lustful monk perceiving both animals as animals... in doubt... perceiving both animals as women... as *paṇḍakas*... as men. He handles... [or] touches both animals' bodies with [his] body: two Dukkaṭa offenses.

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Saṅghādisesa.

There is a woman and a *paṇḍaka*, and a lustful monk in doubt about both [of their genders]. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as *paṇḍakas*. He handles... [or] touches both of their bodies with [his] body: two Thullaccaya offenses.

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as men... as animals. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a woman and a man, and a lustful monk perceiving both as women. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Saṅghādisesa.

There is a woman and a man, and a lustful monk in doubt... perceiving both as *paṇḍakas*... as men... as animals. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a woman and an animal, and a lustful monk perceiving both as women. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Saṅghādisesa.

There is a woman and an animal, and a lustful monk in doubt... perceiving both as *paṇḍakas*... as men... as animals. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a *paṇḍaka* and a man, and a lustful monk perceiving both as *paṇḍakas*. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a *paṇḍaka* and a man, and a lustful monk in doubt... perceiving both as men... as animals... as women. He handles... [or] touches both of their bodies with [his] body: two Dukkaṭa offenses.

There is a *paṇḍaka* and an animal, and a lustful monk perceiving both as *paṇḍakas*. He handles... [or] touches both of their bodies with [his] body: a Dukkaṭa offense along with a Thullaccaya.

There is a *paṇḍaka* and an animal, and a lustful monk in doubt... perceiving both as men... as animals... as women. He handles... [or] touches both of their bodies with [his] body: two Dukkaṭa offenses.

There is a man and an animal, and a lustful monk perceiving both as men... in doubt... as animals... as women... as *paṇḍakas*. He handles... [or] touches both of their bodies with [his] body: two Dukkaṭa offenses.

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches something connected to her body using [his] body: a Thullaccaya offense...¹⁹⁴

There are two woman and a lustful monk perceiving both women as women. He handles... [or] touches something connected to both women's bodies using [his] body: two Thullaccaya offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He handles... [or] touches something connected to both of their bodies using [his] body: a Dukkaṭa offense along with a Thullaccaya...

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches her body using something connected to [his] body: a Thullaccaya offense...

There are two woman and a lustful monk perceiving both women as women. He handles... [or] touches both women's bodies using something connected to [his] body: two Thullaccaya offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He handles... [or] touches both of their bodies using something connected to [his] body: a Dukkaṭa offense along with a Thullaccaya...

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches something connected to her body using something connected to [his] body: a Dukkaṭa offense...

There are two woman and a lustful monk perceiving both women as women. He handles... [or] touches something connected to both women's bodies using something connected to [his] body: two Dukkaṭa offenses...

There is a woman and a *paṇḍaka*, and a lustful monk perceiving both as women. He handles... [or] touches something connected to both of their bodies using something connected to [his] body: two Dukkaṭa offenses...

¹⁹⁴ The canonical text is abbreviated at this point, providing only the first example and leaving it to the reader to deduce the relevant offenses for all subsequent cases involving one subject. The same treatment occurs in subsequent examples.

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches her body by releasing [an object]: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches something connected to her body by releasing [an object]: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. He handles... [or] touches something released by the woman by releasing [an object]: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches the monk's body with [her] body. Intent on engaging, he makes an effort with [his] body, he detects¹⁹⁵ contact: a Saṅghādisesa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches something connected to the monk's body with [her] body. Intent on engaging, he makes an effort with [his] body, he detects contact: a Thullaccaya offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches the monk's body using something connected to [her] body. Intent on engaging, he makes an effort with [his] body, he detects contact: a Thullaccaya offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches something connected to the monk's body using something connected to [her] body. Intent on engaging, he makes an effort with [his] body, he detects contact: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches the monk's body by releasing [an object]. Intent on engaging, he makes an effort with [his] body, he detects contact: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches something connected to the monk's body by releasing [an object]. Intent on engaging, he makes an effort with [his] body, he detects contact: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches something released by the monk by releasing [an object]. Intent on engaging, he makes an effort with [his] body, he detects contact: a Dukkaṭa offense...

There is a woman and a lustful monk perceiving [her as] a woman. The woman handles... [or] touches something released by the monk by releasing [an object]. Intent on engaging, he makes an effort with [his] body, he does not¹⁹⁶ recognize the contact: a Dukkaṭa offense...

¹⁹⁵ *Paṭivijānāti*. Lit. "recognizes."

Intent on engaging, he makes an effort with [his] body, he detects contact: a Saṅghādisesa offense.

Intent on engaging, he makes an effort with [his] body, and does not detect contact: a Dukkaṭṭa offense.

Intent on engaging, he does not make an effort with [his] body, and detects contact: no offense.

Intent on engaging, he does not make an effort with [his] body, and does not detect contact: no offense.

Intent on freedom, he makes an effort with [his] body, he detects contact: no offense.

Intent on freedom, he makes an effort with [his] body, and does not detect contact: no offense.

Intent on freedom, he does not make an effort with [his] body, and does not detect contact: no offense.

Non-offense[s]: Unintentionally; unmindfully; unknowingly; for one who is not consenting; for one who is crazy; for one who is deranged; for one tormented by pain; for the first offender.

On this occasion a certain monk touched his mother out of affection for [his] mother. He was regretful, [thinking] “A training-rule has been designated by the Blessed One. Perhaps I have committed a Saṅghādisesa offense.” He reported this matter to the Blessed One. “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭṭa offense.”

On this occasion a certain monk touched his daughter out of affection for [his] daughter... his sister out of affection for [his] sister. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭṭa offense.”

On this occasion a certain monk engaged in bodily contact with his former female companion. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain monk engaged in bodily contact with a female spirit. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

¹⁹⁶ It seems odd that this example – where the woman is the initiator, the monk reciprocates, but does not detect contact – is given only for the *final* case (touching a released object by releasing an object), rather than the first (touching body-to-body). Either way, one may deduce all other cases by inference.

On this occasion a certain monk engaged in bodily contact with a *paṇḍaka*. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion a certain monk engaged in bodily contact with a sleeping woman. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain monk engaged in bodily contact with a dead woman. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion a certain monk engaged in bodily contact with a female animal. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain monk engaged in bodily contact with a wooden doll. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion many women, after tackling a monk, led him to one place after another by the arms. He was regretful... “Did you consent, monk?” “Blessed One, I did not consent.” “Monk, there is no offense for one who is not consenting.”

On this occasion a certain lustful monk shook a bridge that a woman had gone on top of. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain lustful monk, after seeing a woman [coming from] the other direction, struck her with the tip of [his] shoulder. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

On this occasion a certain lustful monk shook a bridge that a woman had climbed up. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain lustful monk shook a boat that a woman had boarded. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”

On this occasion a certain lustful monk pulled on a rope that was held by a woman. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion a certain lustful monk pulled on a stick that was held by a woman. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion a certain lustful monk reached out to a woman using his bowl¹⁹⁷. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Thullaccaya offense.”

On this occasion a certain lustful monk lifted up his foot while a woman was bowing to him. He was regretful... “Monk, you have committed a Saṅghādisesa offense.”

¹⁹⁷ Presumably the bowl actually touched the woman, as otherwise there would be no offense.

On this occasion a certain monk, [thinking] “I will take hold of a woman,” after making an effort did not touch [her]. He was regretful... “Monk, this is not a Saṅghādisesa offense. This is a Dukkaṭa offense.”